

DR. W. C. BOONE, General Secretary and Treasurer
Kentucky Baptist Association

THE *Quarterly* REVIEW

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The Quarterly REVIEW

SUCCESSOR TO THE "PASTOR'S PERISCOPE"

SECOND QUARTER
1950

Volume 10 Number 2

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the survey

Co-operation is a big word among Baptists, and Dr. William W. Barnes, research professor of Baptist history at the Southwestern Seminary, is perhaps the best man available to give the proper historical background for the start of this co-operation.

The Cooperative Program has grown out of this spirit of working together. Albert McClellan outlines in a dramatic way the growth of the Cooperative Program among Southern Baptists, starting on page 11. Another in the series on methods used by the various states is presented this issue with Kentucky Baptists in the limelight.

Southern Baptists have not done much about it, but 1950 marks the centenary of the date Charles Haddon Spurgeon joined the St. Andrews Baptist Church in Cambridge. To give Southern Baptists a review of this event, we asked a veteran British journalist, Henry J. Cowell, to tell something of that day.

For the benefit of those who are going to Chicago, there is a brief story on some of the historic things to look for in the "Windy City."

E. C. Routh has long been a student of Baptist history in the Southwest, and he reviews the rapid growth of this Baptist empire for *Quarterly Review* readers. You will want to file this issue because of the wealth of historical material found in this article.

The *Quarterly Review* seeks to present some practical helps to pastors, deacons, and other church leaders in each issue. You will find the splendid Sermon Outlines by Jerome O. Williams, and some practical suggestions for ministering to home and famiy life by Lee McCoy.

The Editor

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THE COVER

William Cooke Boone is the executive secretary-treasurer of the Kentucky Baptist Association. His father is Dr. A. U. Boone, for many years the effective pastor of the First Church, Memphis. Dr. W. C. Boone has served as pastor, college president, and state secretary.

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The Development of a Corporate Consciousness Among Baptists

by WILLIAM W. BARNES

English-speaking Baptists began, in the early seventeenth century, with an emphasis upon church government—the autonomy of the congregation (Independency). It is a mistake to say (as do most historians) that English Baptists divided into two groups—Calvinists and Arminians. How could they divide if they were not one? They appeared in an increasing number of independent congregations. These autonomous bodies gravitated into two distinct fellowships, based on agreement in theology. Each group, in fellowship and in a developing program of evangelism, missions and education, cultivated a growing corporate consciousness. The two united into one body in celebration of the Carey Centennial. It was practical Christianity rather than theological emphases that brought them together in corporate thinking and doing.

A comparable story is seen in the United States. There are four major Conventions among American Baptists—the Northern, the Southern and the two National Negro conventions. Each of these is nation-wide in its constitutional provisions. The first two began to materialize out of historical circumstances a century ago; the other two follow a racial cleavage. There are several other conventions or conferences of churches whose speech was originally, or is at present, other than English—German, Spanish, Italian, Swedish, etc. There is yet another English-speaking national organization—The American Baptist Association, whose cleavage arose out of methods in missions. More than half of American Baptists are grouped into the national conventions, the Northern and the Southern. The development of a national consciousness resulting in these two national conventions closely parallels the development of nationalism in secular life.

The thirteen colonies were established independent of each other and had no relationship to one another except as all of them were politically related to the crown of England. They were begun on different foundations, but at the end of the colonial period they were governed very much in the same way. There was little community life among the colonies until the decade preceding the outbreak of the Revolution. After the French and Indian War (1756-1763) the British Empire began to take definite shape. The power of France in Canada and in India was broken by England. English statesmen began to develop imperial policies. The thirteen colonies that had been practically self-governing through all of their career bitterly resented the steps taken to bind them into an imperial system. The war for independence resulted.

During the Revolution the colonies had to work together. Nationalistic leaders such as Washington, Franklin, and others endeavored to bring all the Americans together into a united effort. They succeeded in interesting less than half of the people. Independence was won by a minority. When the war ended in 1783, the external pressure that had held the colonies together was removed. The problem now facing the leaders was to hold the thirteen states together. Sectional jealousies dating from early colonial times flared up to renewed vigor.

From 1783 to 1789 there was a League of States based on the articles of confederation. The league did not work. The leaders recognized the need of a "more perfect union."

Beginning in 1789 there was a new basis of union—nationalism founded on the Constitution. This new nationalism was the result of political and economic needs. This Constitution, become sacred through a century and a half, was a congeries of compromises. Some had respect for it; some had none. Two states, Rhode Island and North Carolina, did not come into the Union until after the National Government was formed. They were forced into the new union by tariff threats by Congress.

From 1789 to 1860 the different interpretations of the Constitution clashed. Early in the nineteenth century the New England states were on the verge of secession because of economic conditions. The South was the home of nationalism. (Even in 1860-65 there were many Southern nationalists. Nearly one-fourth of the Federal generals were Southern born.) Near the middle of the nineteenth century New England again was about to leave home and go into a far country because Texas was adopted a member of the family. Gradually, the cleavage between nationalism and states rights formulated itself around the institution of slavery. States rights and slavery came to be interwoven. Ultimately, there must be a further step toward nationalism or a complete assertion of states rights resulting in disunion. The War Between the States settled this question. Since 1865 nationalism has developed in degree rather than in kind.

There is a striking parallel in the development of a Baptist nationalism with quite different results. In the very early colonial era Baptist beginnings were made in Rhode Island, Carolina, and the Delaware Valley. From these centers other churches were established and others came from the old country. There was no intercommunication, but now and then a bit of suspicion. Unification began in the Delaware Valley, probably for the reason that there was more freedom in the Middle Colonies. The impetus toward denominationalism was given by missionary or evangelistic interests. An annual meeting was begun in 1689 mainly for evangelistic purposes. Steps toward an organization were taken in 1707, beginning what we call the Philadelphia Association. This worked well for nearly half a century before the same step was tried elsewhere. In 1751 the Charleston Association began its great career. Seven years later the Sandy Creek Association began a remarkable movement toward corporate consciousness. In each case the propelling power was missions or evangelism. Many associations now rapidly followed. By 1790 there were thirty-four.

In the second quarter of the eighteenth century there arose a religious movement in American life that greatly affected several denominational groups. The Great Awakening had much to do in developing a national consciousness among Baptists. A new type of Baptists—the Separate —arose out of the revival. The spiritual fervor and evangelistic zeal brought the

two types of Baptists in New England into one group. In the South they did not unite until after the Revolution.

The first evidence of an incipient national consciousness may be seen in the custom of associations "corresponding" with one another. Minutes, letters and messengers were interchanged. In 1766 the Philadelphia Association agreed "that a yearly intercourse between the Associations to the east and west of us be by letters and messengers now begun, and hereafter maintained." The basis of this "correspondence" was doctrinal agreement.

The first call for a national meeting came from the Warren Association (New England) in 1775. Delegates from the several associations were asked to meet in Virginia October 17, 1776, in a Continental Association (cf. Continental Congress in political life). But war conditions prevented the meeting. There is a strong probability that there was not sufficient national sentiment for such a meeting.

The great issue facing New England and Virginia Baptists was religious liberty. The Warren, Woodstock, Shaftesbury and Vermont Associations appointed delegates to compose a General Committee. This Committee met in 1793, Isaac Backus in the chair, to consider collecting historical accounts of each church in New England and to fight for religious liberty. Another meeting of the General Committee, composed of delegates from the Warren, Shaftesbury, and Bowdoinham Associations, met in 1794. In Virginia a General Committee representing Regular and Separate Baptists was formed to fight for liberty. They worked together so well that the two groups were permanently united in 1787. The functioning of these General Committees, representing groups of associations, furthered the conception of a national organization representing all the associations.

In 1799 the Philadelphia Association adopted the following:

"Apprehensive that many advantages may result from a general conference of one or more members from each association, to be held every one, two, or three years, as may seem most subservient to the general interests of our Lord's Kingdom; this Association respectfully invites the different Associations in the United States to favor them with their views on the subject."

Three associations responded at once favorably. The Shaftesbury referred the question to the churches. The Charleston approved the general idea of a national body, but asked that the proper objects be delineated and that abuses be guarded against. In 1802 the Philadelphia decided that a General Conference was not likely and appointed a Committee of Correspondence to communicate with other associations and to gather information concerning Baptists.

The main purpose of the efforts for a national conference thus far seems to have been to conduct a fight for religious liberty in New England and in Virginia and to gather information about Baptists. These objectives were not a sufficient motive to bring American Baptists together. That is to say, they were too self-centered. There was needed a more unselfish motive to weld American Baptists into a national life.

That motive was the earlier one of evangelism or missions projected on a larger scale. In 1813 the news of the conversion of Rice and Judson to Baptist views in far-away India aroused American Baptists to a sense of the need of national co-operation. The General Convention for Foreign Missions was the result. There soon followed the Home Mission Society for domestic missions. Other national

[*Continued on page 20*]

How Kentucky Baptists Work Together

by L. O. GRIFFITH

Squire Boone, brother of Daniel, first Baptist and first preacher on Kentucky soil, wended his way through the Cumberland Gap in the fall of 1769 to preach to explorers. Thomas Tinsley first preached the Baptist message in Kentucky to permanent settlers in 1775.

From one Kentucky Baptist in 1769 to almost a half-million in 1949 is a remarkable growth. This increase can best be explained by the fact that Baptists began immediately to organize churches in Kentucky. Today, there are 2,254 missionary Baptist churches.

Co-operation Through Churches and District Associations

The first church was constituted in 1781, and the first district association organized in 1785. Today there are 78 district associations. This indicates the desire on the part of Kentucky Baptists to work together not only as individuals, but as churches and associations.

In 1837 the General Association of Baptists in Kentucky was organized and in its first meeting a general agent or general secretary was elected, "To survey all destitute fields, help raise funds, and in every possible way promote the designs of the Association." His duties were practically the same as those of our general secretary today.

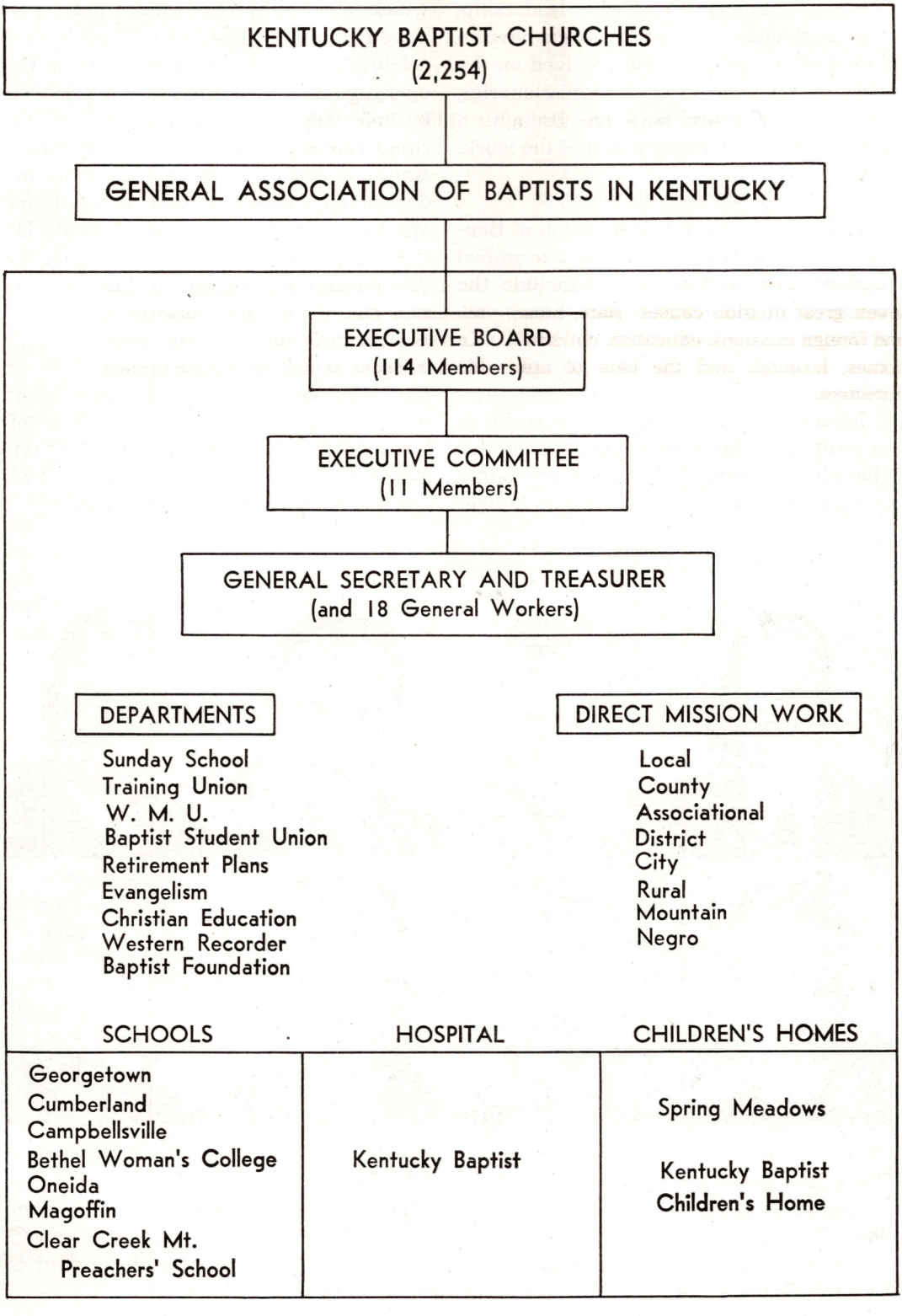
Executive Committee Plans Mission Work

The mission work of the state is planned by the Executive Board, which is elected by the churches through their representatives at the General Associational meeting.

The district association nominates two men and the association elects one as a state board member from each association. There are some associations which, because of their large membership, are permitted to have more than one board member. There are 114 members on the Executive Board. The Executive Board appropriates the money given by the churches, elects the leaders who are to give full time to the mission work in the state, and offers guidance and counsel for the workers. From the Executive Board, an Executive Committee of eleven members is formed to carry on the work between the annual meetings of the State Mission Board. The General Association of Baptists in Kentucky elects more than 300 on the boards of the institutions and commissions and various phases of our work. It adopts the percentages for the Cooperative Program on the recommendations of the Executive Committee.

General Secretary Directs the Work

Dr. W. C. Boone is the general secretary of Kentucky Baptists, elected by the Executive Board to have charge of the state mission work. With Dr. Boone the Board provides a number of helpers: Sunday School Department, with 6 workers; Training Union Department, with 4; Student Union Department, 6; Department of Evangelism, 1; Woman's Missionary Union, 5; *Western Recorder,* 21; Education Department, 1; Foundation, 1; Schools of Missions, 1. There are 97 missionaries—local, county, associational, district, city, rural, and mountain—who do direct mission work. The Kentucky Baptist State Board of Missions co-operates in helping sponsor two children's homes, one hospital, seven Baptists schools, Ministers' Retirement Department, and many phases of work related to our mission causes. Dr. Boone has completed his fourth year as

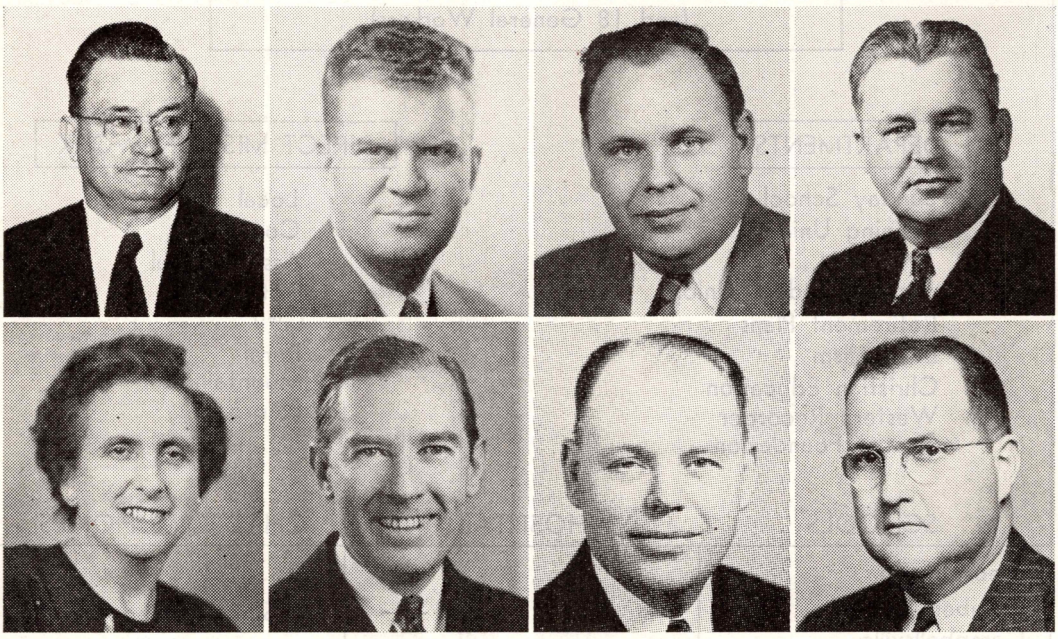

KENTUCKY BAPTIST CHURCHES
(2,254)
GENERAL ASSOCIATION OF BAPTISTS IN KENTUCKY
EXECUTIVE BOARD
(114 Members)
EXECUTIVE COMMITTEE
(11 Members)
GENERAL SECRETARY AND TREASURER
(and 18 General Workers)
DEPARTMENTS
Sunday School
Training Union
W. M. U.
Baptist Student Union
Retirement Plans
Evangelism
Christian Education
Western Recorder
Baptist Foundation
DIRECT MISSION WORK
Local
County
Associational
District
City
Rural
Mountain
Negro
SCHOOLS
Georgetown
Cumberland
Campbellsville
Bethel Woman's College
Oneida
Magoffin
Clear Creek Mt.
Preachers' School
HOSPITAL
Kentucky Baptist
CHILDREN'S HOMES
Spring Meadows
Kentucky Baptist
Children's Home

general secretary. His wise leadership, the confidence that the brethren have in him, and the co-operation received on the part of the state workers, missionaries, pastors and churches, have brought a steady growth to every phase of the work.

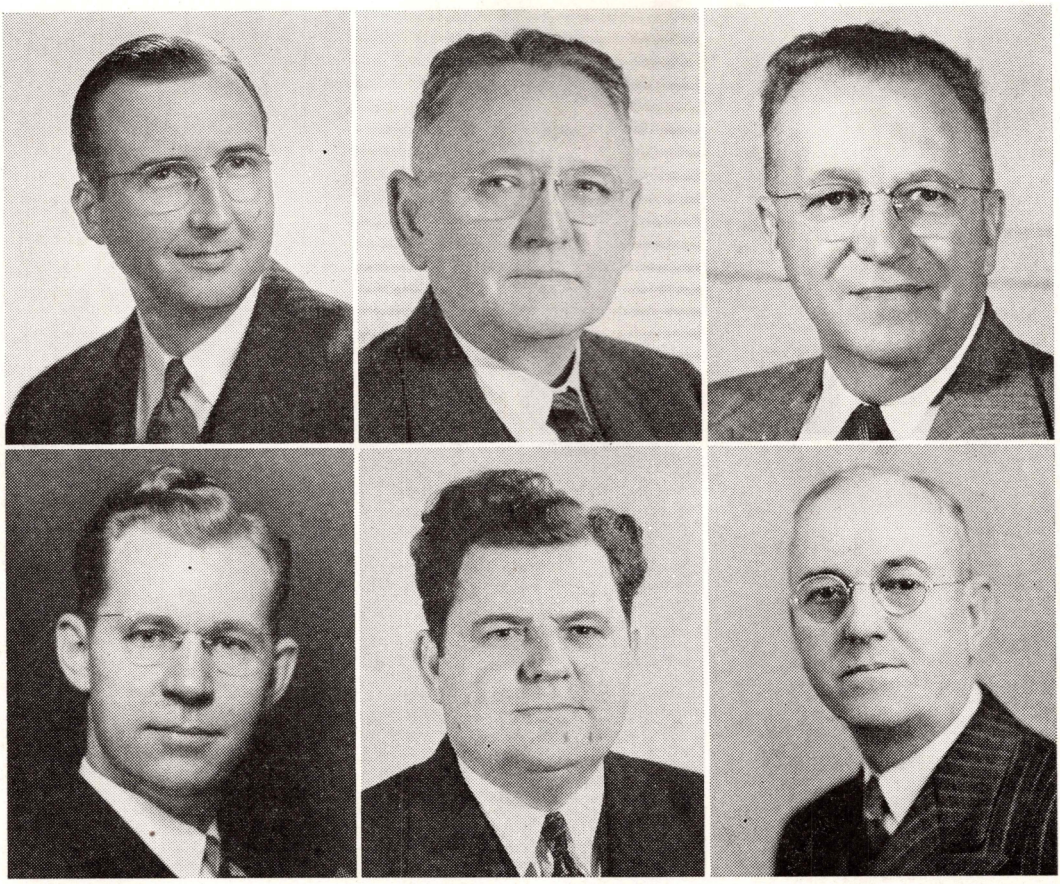
Co-operation in Giving

In 1915 the General Association of Baptists in Kentucky voted to have a unified budget. This budget was to include the seven great mission causes: state, home, and foreign missions, education, children's homes, hospital, and the care of aged ministers.

Each cause was to receive a percentage according to the need or opportunity for that phase of work. It has been interesting to note the response to this unified budget which later became known as the Cooperative Program. If Kentucky Baptists were celebrating an anniversary for their Co-operative Program, they would celebrate in 1950 their 35th anniversary of the co-operative plan of giving to all causes. Kentucky has given 50 percent of her undesignated mission receipts to South and World causes for a number of years. Dr. Boone, with a great host of leaders, has developed through his emphasis a consciousness that the working together of Kentucky Baptists through their State Mission Board, is not just a state project, but rather that state missions includes all missions. More and more, there is an effort made on the part of the Baptist State Board of Missions to co-ordinate and co-operate in the Southwide program.



W. H. Curl (left, above) is director of School of Missions; C. Ford Deusner is the superintendent of Kentucky Baptist Children's Home; J. Chester Durham serves as Student Union Secretary; A. B. Cash is director of Mountain Program; Mrs. George F. Ferguson is the executive Secretary of the W. M. U.; Byron C. S. DeJarnette is the Training Union Secretary; Sam Bradley is superintendent of Spring Meadows; and B. F. Fox is director of ministers' retirement.

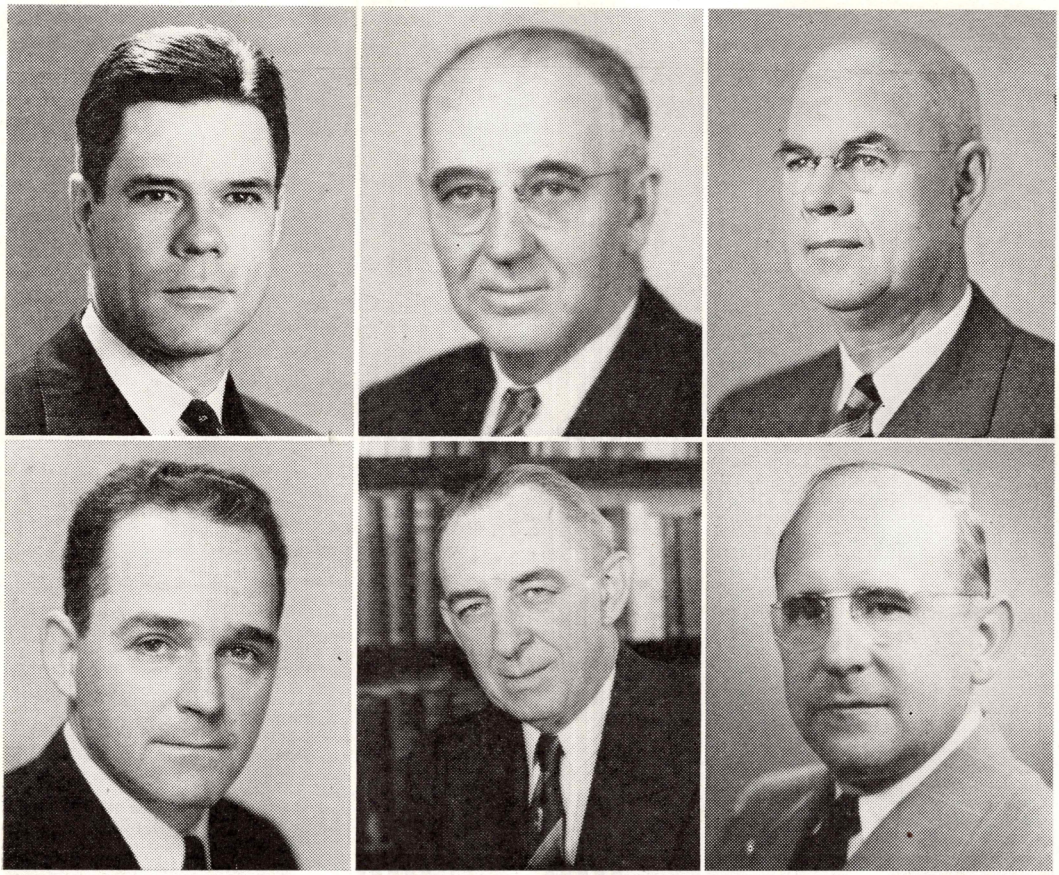


Floyd Folsom (left, above) serves as city superintendent of missions in Louisville; R. T. Skinner is the editor of *Western Recorder;* A. M. Vollmer is the secretary of Foundation and Christian Education; H. L. Dobbs is superintendent of Kentucky Baptist Hospital; R. B. Hooks is secretary for evangelism and rural work; and W. A. Gardiner is Sunday School Secretary.

Associational Mission Program Enlists Churches in Every Phase of Kingdom Work

A very extensive associational missions program has been developed by the State Board of Missions. The history of Kentucky Baptists shows that from the beginning associations recognized the need of having someone help enlist the churches and promote evangelism. The associational program of Kentucky Baptists emphasizes all the work of our churches and denomination. It proposes to co-operate with every emphasis being promoted by the State Board of Missions.

There has been developed through a number of the leaders an eight-day promotional program called the Church Fellowship Revival, that presents in pictures, graphs and messages, every phase of the co-operative work to the church in this one-week period. As the Cooperative Program is designed to enable us to give to all of our work, this new program is arranged to let the people see all the work they have opportunity to support. This program is being put on in churches of every size with splendid response. Through it, there is a systematic plan to



The presidents of the Baptist schools in Kentucky are shown above. Left, above is J. M. Boswell, Cumberland College; D. Chester Sparks, Oneida Baptist Institute; Samuel S. Hill, Georgetown College; John Carter, Campbellsville College; Powhatan W. James, Bethel Woman's College, and Ellis Ham, McGoffin Baptist Institute.

get before every church in the state all the work that is being done by Baptists.

Other Special Emphases Bring Co-operation

Schools of missions are held in over 300 churches a year, and in about one-fourth of the seventy-eight associations each year, enabling the churches to know the result of their co-operation in giving to world missions. The rural church program revitalizes churches through the five workers of this department. The three city mission programs in Kentucky, which are in reality associational programs, are meeting a great need in the centers where they operate. The departments help missionaries, pastors, churches, and associations with their special emphasis. The local, or pioneer, missionary is busy developing churches for self-support, and works through these churches in sponsoring missions. A very extensive church building program is sponsored, which gives financial encouragement as well as counsel, to young churches. Ten church buildings were erected this past year in mission fields.

The ninety-seven missionaries reported 3,847 professions this past year; organized twenty-four new churches; revived twenty-three and had two hundred and seven answer the call for full-time Christian service in services they conducted. This could not have been done without co-operation.

Co-operation in Publicity

For four years the Board has promoted an extensive plan of publicity, sending to daily and weekly papers, under Kentucky Baptist News Service (KBN), information that would help Baptists all over the state work together in a greater way. For almost a year the Board has been providing district associations with cartoons and contents for articles on Baptist truths that have been used in an extensive way in secular papers.

Films and slides on our mission program have been made available free to churches and missionaries; this has greatly increased the co-operation of the churches.

Tracts and promotional material are provided free to churches and missionaries.

District Associations Helped in Many Ways

A very definite plan of presenting co-operative work at the district associational meetings and of co-operating with the district associations in their work, is carried out by the Baptist State Board of Missions. A special meeting of moderators and of the associational missionaries is sponsored, which has brought a great co-operation for all of our work. The State Board missionaries and workers are brought together once a year for a special conference to help them in their work.

Church-Centered Missions Program Encouraged

The Board has a plan of encouraging and helping churches sponsor missions. It is heartening to know that a number of churches have mission stations. Transportation of students is provided by the Board to minister to missions and to dead and inactive churches. This has brought a number of inactive churches to co-operate and has helped a number of missions.

Co-operation Revealed in Growth of Kentucky Baptists

In 1947 Kentucky Baptists broke all previous records in baptisms; in 1948 that all-high record was broken, and in 1949 the 1948 record was broken. In fact, the growth of Kentucky Baptists since 1837, from 40,000 church members to 500,000; from 500 churches to 2,254; from 6,500 baptisms to over 23,000; from gifts to missions of $403 to $2,222,899; from $2,000 gifts to all causes to over $10,000,000—all of this growth would indicate that Kentucky Baptists have worked together. Even though there is much land yet to possess, many souls to win, great numbers to enlist, the growth in Kentucky has not only been phenomenal, but miraculous.

When the Cooperative Program Was Born

by ALBERT McCLELLAN

May 13, 1925 was on Wednesday. It was a warm late spring day at Memphis, Tennessee, with a high temperature of 74 degrees at 4 o'clock. The sun was shining, but clouds piling up in the west threatened to bring rain. Messengers to the Southern Baptist Convention were still arriving, some by smoky trains. That was before air-conditioning. A few brave souls bumped into town in wheezing rough-riding touring cars.

The headlines that day were full of

heartbreak, disaster, and human interest. A steamboat had gone down in the Mississippi, 16 miles below Memphis, with a loss of 23 lives, most of them prominent engineers. More than 2,000 buildings were burning in Japan. Uncle Sam was on the trail of wheat gamblers. Amy Lowell, the poetess, had died in New England. A snake, the first since St. Patrick, had been found in Ireland. A daughter of John D. Rockefeller was instructing her New York Baptist pastor to please leave the word "obey" out of her wedding ceremony. The dirigible Los Angeles was being readied for the first aerial banquet aloft, a complete dinner for Secretary of Navy Wilbur and his party of thirty-three.

The Southern Baptist Convention itself had opened that morning with Dr. George White McDaniel, a Texan who was then pastor of First Baptist Church, Richmond, Virginia, and president of the Convention, banging the gavel.

Convention optimism had tumbled. The 75 Million Campaign, now closing after five years, had brought in only 58½ millions. Len G. Broughton of Florida did his best to boost the spirit. He preached his annual sermon from Joshua 3:4-5, "Ye have not passed this way heretofore, Sanctify yourselves: for tomorrow the Lord will do wonders among you." It helped. But the crowd was aware of "the disappointment" of the 75 Million Campaign and, despite talk of intrinsic values, sat with deep humility as they heard the large Future Program Commission say through its chairman, M. E. Dodd, "The denomination must consider stern facts . . . heavy debts . . . denominational credit is strained . . . sane and business-like provision must be made . . . present income is inadequate . . . this entire Convention should commit itself, with a unity of purpose and consecration never before known, to the common task of the enlistment of our people and the working out of this plan. *We need to see that any other course means only chaos and ruin.*"

And so the Cooperative Program, long dreamed of and actually planned for the year before, came to life. The churches of the Southern Convention, the boards and agencies and the general state conventions entered into a financial policy "to be known hereafter as The Cooperative Program of Southern Baptists." A table of percentages was established, the states were asked to take definite steps to co-operation, the agencies and boards were requested not to conduct special campaigns, and designations were greatly discouraged.

This determined action of May 13, 1925, creating the Cooperative Program, was epochal. It was the beginning of the most unified and energetic witness for Christ the world has ever known. It was the culmination of forces at work in our Southern Baptist Christian community for over 200 years.

What were these culminative forces tributary to the Cooperative Program? And how did they operate to produce it?

Firstly, The Cooperative Program, indirectly at least, poured out of the historical Southern Baptist spiritual and doctrinal unity.

For over two centuries Baptists of the South had moved as brethren in the same direction. One of the anomalies of history is how a loose federation of churches, such as we are, without any kind of an ax over our heads, so to speak, can be absolutely responsible for our joint capital investment of $690,485,038 and our total of $156,605,521 for 1948 expenditures. This is made even more startling by the fact that there is not a single scrap of paper that makes a single person liable for any part of it. The whole structure is founded on voluntariness. This has but one explanation. It is the energizing

spiritual force created out of a common God-inspired conviction held to for ten decades. This conviction is probably best described by Dr. E. Y. Mullins in his famous axioms: God has a right to be sovereign; all men have an equal right to access to God; all believers have a right to equal privileges in the church; to be responsible the soul must be free; a free church in a free state; and love your neighbor as yourself.

The force of these axioms, rigidly adhered to, plus a unique social and geographical unity, plus a unique migration of families in the colonization of the South, combined with definite evangelistic vitality, opened the way to make possible the Cooperative Program.

Secondly, The Cooperative Program was an indirect outflow of Southern Baptist Convention educational forces.

The first of these is the seminaries, particularly Southern Seminary. Southern Baptists had always felt a closer tie to their seminaries than most organized Baptist groups. From its beginning in Greenville, South Carolina., in 1859 Southern Seminary had been loyal to the structure and purpose of the denomination. Most of her students had come from the churches of the Convention and upon graduation gone back into the pastorates of the Convention. As long as she existed alone Southern was adequate to the seminary demands of the denomination. When other seminaries were needed Southern became the pattern. This heritage of sixty-six years' loyalty and understanding had by 1925 produced an almost solid phalanx of ministerial leadership. Their background was alike, their purposes one. Co-operation in a mission program was inevitable.

The second of these educational forces was the Sunday School Board. The year the Cooperative Program was launched, 1925, the Baptist Sunday School Board reported a total circulation of 29,504,775 pieces of literature. That year 78,963 teacher training awards were issued. And by 1925 the Board had issued nearly thirteen million doctrinal tracts. So extensive a program of literature and promotion cannot be ignored as one of the more important forces that prepared Baptists for the tremendous moral weight of the Cooperative Program.

Thirdly, The Cooperative Program was also indirectly a precipitation of the unifying trend of the age.

The 1914-18 war that had thrown into battle unprecedented money, industry, skill, and men were taught two lessons among many others: (1) That big groups can co-operate. (2) The efficiency of co-operation. By 1925 America had entered into the largest movement in organization in history; from labor unions to football, from yo-yo contests to tin-pan alley music, from philanthropic foundations to mah-jong clubs.

The extremes of this age were many. They touched every human mood from sophistication to credulity. They touched every human extravagance from the overwhelming expenditure of money and men in the 1914-18 war to the expenditure of human morals and spirit in the 20's. No wonder it has been dubbed the "Aspirin Age."

With all its eccentricities the "Aspirin Age" had a few sanities, one of them a reflection of the lessons learned from the war, the determination of good causes to consolidate.

The year 1925 saw the beginning of the greatest twenty-five years the world has ever known, a period of progress unheard of in human history. 1925 was the year the frosted light bulb was first made. The dynamic loud-speaker had just been invented and bromine mined from ocean water. Since 1925 we have added talking pictures, color photography, television, eye banks, penicillin, nylon, and fission. These new things were the inventions of

many men working co-operatively, not of one man working alone. They were the products of Einsteins, Oppenheimers, and Comptons around a conference table, not of an Edison or a Ford in seclusion.

Against this tangled background of order arising out of disorder developed the unity of our Cooperative Program, a program co-extensive with the Great Commission, and providing a dependable world outlet for the missions impulse of regenerated men and women. It was the only way we could find of keeping pace with the world in which we lived.

Fourthly, The Cooperative Program had a direct formulating influence in the desire of the brethren for a definite financial program.

As a child I remember the confusion of those days before the Cooperative Program. In our area we had at least twenty different appeals a year, coming Sunday and Wednesday nights. Our church worked out a system of colored envelopes, blue for foreign missions, pink for home missions, green for orphans, and so on. There were so many different colors that the top dresser drawer of a backslider would look like a rainbow.

All of this added confusion. The pastor was constantly in a dilemma, and the agency and board representatives were unhappy. The power of planned giving became apparent with the early success of the 75 Million Campaign. The weakness of special campaigns as a continuing program became apparent when interest in the 75 Million Campaign began to dwindle.

So, the Cooperative Program was born, a prayed-for child. It was hailed by pastors, state secretaries, denominational leaders, mission boards, and church members.

Fifthly, The Cooperative Program had another direct formulating influence in the 75 Million Campaign.

Let it be said plainly that the 75 Million Campaign did succeed. It left the brethren about sixteen and one-half millions short of the goal when it was closed in 1925, but it had succeeded. It is fitting that the last report of the Conservation Commission, charged with the Campaign and led by Dr. L. R. Scarborough should say, "The 75 Million Campaign has left Southern Baptists a great heritage, which is more precious than gold, for them to love, pray for, care for, support, promote with a great spirit of co-operation and liberality. . . . We have a testimony age long for loyalty to the truth to preserve, all these institutions, organizations and movements to grow, promote and bring to a successful, full reward, with the finest opportunity Baptists ever had to show what a spiritual democracy can do in loyalty and co-operation around a central unit—Jesus Christ."

So we come to this great 1950. In 1925 we had three and one-half million Baptists. Now we have six and one-half million. In these 25 years we have given more than $50 million to out-of-state causes alone.

If the able, intense L. R. Scarborough, the scholarly E. Y. Mullins, the popular George White McDaniel, were here today they would marvel at the progress we have made. But they would be the first to warn us not to rest on our gains.

They would say to us, each in his own way, what Dr. L. R. Scarborough said the afternoon he read the final report of the Commission: "We must not lose the things we have already wrought through the mercies and power of God; but we must do our best to bring them to a full reward."

In 1975 somebody is going to stumble on to an old Chicago newspaper with the DATELINE: May 19, 1950. My prayer is that our story will read as well as that of our fathers and that those who come after us can say, "They held together and pressed on."



II

William Cooke Boone

by R. T. SKINNER

The exclusive honor of having a descendant of the famed frontiersman, Daniel Boone, as their general secretary-treasurer belongs to Kentucky Baptists.

When Daniel Boone, the great explorer, hunter, and Indian fighter, came to Kentucky in 1769, he brought with him Squire Boone, a preacher-brother. Squire Boone II was the first of the Boone family to become a Kentucky Baptist preacher, and he was probably the first Baptist preacher who went to Louisville. From the fifth generation from George Boone I, which Squire Boone II represents, to the present day, there has been in every generation at least one Baptist preacher who has served at least a part of his ministry in Kentucky.

William Cooke Boone, general secretary-treasurer of Kentucky Baptists, is the son of Dr. Arthur Upshaw Boone of Elkton, Kentucky, and Eddie Belle Cooke of Bowling Green. Arthur U. Boone who lives in Memphis where for many years he was pastor of the First Baptist Church, is a descendant of Samuel Boone, brother of Daniel Boone. W. C. Boone was born at Bowling Green, Kentucky. He was educated at William Jewell College in Missouri where he received his A.B. in 1912, and the A.M. in 1913. From William Jewell he entered the Southern Baptist Theological Seminary in 1912 and was a student until 1914. He studied at Columbia University in the summer of 1923. Georgetown College (Kentucky) conferred upon him the D. D. degree in 1928.

Dr. Boone felt his call to the ministry in February, 1912, during his last year at William Jewell. He was ordained by the First Baptist Church of Memphis, Tennessee, on March 24, 1914. At that time he was pastor of the First Baptist Church of Hernando, Mississippi (May, 1914 to July, 1916) and principal of the high school.

On September 1, 1915, he was married to Miss Ruth Trotter, daughter of Mr. and Mrs. I. P. Trotter of Grenada, Mississippi. Mrs. Boone's mother is a sister of the late Dr. George B. Eager, professor at the Southern Baptist Theological Seminary.

Dr. Boone was assistant pastor at the First Baptist Church of Memphis, Tennessee, for four months and then was pastor of the Baptist Church at Marianna, Arkansas, from February, 1917, to August, 1918. He became pastor of the First Baptist Church, Owensboro, Kentucky, in September, 1918, and was with that church until February, 1927. He was pastor of the First Baptist Church of Roanoke, Virginia, from March, 1927 to 1930.

For the next two years, 1930-1932, W. C. Boone turned away from the pastorate to be president of Oklahoma Baptist University at Shawnee, Oklahoma. A symposium on Christian Education was held on Friday, October 10, 1930, in connection with Dr. Boone's inauguration at Oklahoma Baptist University. Some of the speakers on that occasion were Dr. John R. Sampey, president of the Southern Baptist Theological Seminary; Dr. L. R.

Scarborough, president of Southwestern Baptist Theological Seminary; Dr. W. J. McGlothlin, president of Furman University and of the Southern Baptist Convention.

In 1932 Dr. Boone became pastor of the First Baptist Church of Jackson, Tennessee, and served in that pulpit until December of 1940, when he went to Crescent Hill Baptist Church, Louisville, Kentucky. He resigned this pulpit, effective December 31, 1945, to become the general secretary of the General Association of Baptists in Kentucky on January 2, 1946.

Dr. Boone was vice-president of the Southern Baptist Convention in 1931. At one time he served on the Board of Trustees of Union University, Jackson, Tennessee, and was a member of the Tennessee Baptist Executive Board. From December, 1941, to December, 1944, Dr. Boone served as chairman of the Executive Board of the General Association of Kentucky Baptists.

When Dr. W. C. Boone became general secretary of the Board in 1946, he began to extend and enlarge the program that had been started by Dr. J. W. Black, former executive secretary. New missionaries and special workers have been added. Stewardship and tithing have been emphasized in a two-year campaign that has brought Kentucky's total gifts to over $10,000,000 last year, with more than $2,000,000 for missions. All previous records in gifts by Kentucky Baptists churches were broken in these two years. Last year Dr. Boone started, in co-operation with the State Evangelistic Committee, a Statewide Conference on Evangelism. With this special evangelistic emphasis, two record years in baptisms have been reported. Since 1947 a co-ordinated, unified, promotional program has been a major emphasis of the Board. This year a mountain mission program of Southwide interest was begun in co-operation with the Home Mission Board. Under Dr. Boone's leadership, a full-time ministers' retirement worker has been added; and the church fellowship revival program has been adopted.

He has been to Europe six times. On the first trip in 1925 he extended his journey to Palestine and the Near East. He went back to Europe in 1930. Four times since then he has conducted tours of Europe. In 1934 he led a party to the Baptist World Alliance in Berlin. He was the leader of other groups in 1937 to the Baptist World Youth Meeting at Zurich, Switzerland, and in 1947 to the World Alliance in Copenhagen. He has just returned in September of this year from the Baptist World Youth Congress in Stockholm.

The field of writing is not unknown to William Cooke Boone. He is the author of three books, *What God Hath Joined Together,* puplished in 1935 at Nashville, *What We Believe,* Nashville, 1936, and *Together,* Nashville, 1949. He has also published in pamphlet, "Our Debt to the Jews," a sermon which he preached at Crescent Hill Baptist Church, Louisville, Kentucky, Sunday, May 23, 1943.

The Boones have two sons and three daughters: Ruthe Trotter (Mrs. Warner Earle Fusselle), Lynchburg, Virginia; Martha Marie (Mrs. Jack Foust), Jackson, Tennessee; Lieutenant Arthur U. Boone, of the U. S. Naval Reserve, now in business at Houston, Texas; Nan Eager (Mrs. Charles B. Arendall, Jr.), Mobile, Alabama; and William Cooke Boone, Jr. Dr. Boone is the brother of Mrs. Frank H. Leavell, of Nashville, Tennessee.

Kentucky's general secretary, with his industrious nature, yet quiet, unruffled spirit, has little time for recreation, and after "hours" he just wants to "rest." William Cooke likes to fish, but his many responsibilities keep him away from the lake except for one or two times a year.

Dr. Boone is a Mason, a member of the

Royal Arch Masons and Knights Templar, and belongs to the Louisville Kiwanis Club.

Perhaps no other could have a more intense interest, a greater motive, and a richer background for promoting the work of Kentucky Baptists than William Cooke Boone.

The Conversion of Spurgeon

by HENRY J. COWELL

During the present year and the years immediately following, there will be quite a number of welcome occasions for grateful remembrance of the life and work of Charles Haddon Spurgeon. On January 6, 1950, there occurred the centenary of his entering into membership with the Baptist church at St. Andrew's Street, Cambridge; on January 12, 1951, the centenary of the preaching of his first sermon; in October, 1951, the centenary of his first sermon at Waterbeach, where he remained as pastor until his acceptance of the call to his one and only pastorate in London (commencing in April, 1854); and on January 8, 1956, the centenary of his marriage.

A man's conversion (and still more a boy's conversion) is surely one of those outstanding events in his life, the story of which can only be told adequately by himself. Clearly Spurgeon felt this, for he set out his experience in his own impressive and realistic language. Here is his own personal testimony:

"I sometimes think I might have been in darkness and despair until now had it not been for the goodness of God in sending a snowstorm one Sunday morning while I was going to a certain place of worship. When I could go no further, I turned down a side street and came to a little Primitive Methodist chapel. In that chapel there may have been a dozen or fifteen people. The minister did not come that morning; he was snowed up, I suppose. At last a shoemaker or tailor or something of that sort went up into the pulpit to preach. The text was "Look unto me and be ye saved, all the ends of the earth." The preacher began, and managed to spin out for ten minutes or so; then he was at the end of his tether. Then he looked at me under the gallery, and I daresay, with so few present, he knew me to be a stranger. Fixing his eyes on me, he said, "Young man, you look very miserable, and you will always be miserable —miserable in life and miserable in death—if you don't obey my text; but if you obey now, this moment, you will be saved."

Then, lifting up his hands, he shouted as only a Primitive Methodist could do, "Young man, look to Jesus Christ! Look! Look! Look! You have nothing to do but to look and live." I saw at once the way of salvation. As when the brazen serpent was lifted up, the people only looked and were healed; so it was with me. I looked until I could almost have looked my eyes away. There and then the cloud was gone, the darkness had rolled away, and that moment I saw the sun.

"That happy day when I found the Saviour and learned to cling to His dear feet was a day never to be forgotten by me. Many days of Christian experience have passed since then, but there has never been one which has had the full exhilaration, the sparkling delight, which that first day had. My spirit saw its chains broken to pieces. I felt I was an emancipated soul, an heir of Heaven,

a forgiven one. I thought I could dance all the way home. I could understand what John Bunyan meant when he declared he wanted to tell the crows on the ploughed land all about his conversion; he felt he *must* tell somebody. When they saw me at home, they said to me, 'Some wonderful thing has happened to you.'"

On that memorable Sunday in Colchester, Essox, Charles Hadden Spurgeon was in his sixteenth year. On the evening of that same day he attended worship once more, but he did not turn in again to the Primitive Methodist chapel. Accompanied by his mother, he went to the Baptist chapel, and here, as it were, came the finishing touch. Here are his own words of significant testimony: "In the text 'Look! Look! Look!' in the morning, at the Primitive Methodist chapel, I found salvation. In the text 'Accepted in the beloved,' at the Baptist chapel in the evening, I found peace and pardon."

Some years later, on September 21, 1862, Charles Haddon Spurgeon himself took as his text, at the Metropolitan Tabernacle, the words "Accepted in the beloved." As he neared the close of that sermon, he said:

"Accepted in the beloved! This sentence seems to me to be such a mouthful; it is a dainty all your own: let it lie in your mouth like a wafer made with honey. You have troubles, you say. What are your troubles? You are accepted in the beloved. You tell me you have to fight with flesh and blood: what of that, so long as you are accepted in the beloved. You say the devil is tempting you? Never mind, he cannot destroy you, for you are accepted in the beloved."

A memorial tablet recording to the conversion was unveiled in the Primitive Methodist chapel at Colchester in April, 1897. Two years previous to this the mayor of Colchester presented to the town a marble bust of Spurgeon; this is to be seen at the town hall. The identical pulpit from which that memorable sermon was preached is now preserved in the Spurgeon's Pastor's College at South Norwood, London.

No sooner was Charles Haddon Spurgeon converted than he "saw" baptism. Maybe he "saw" it *before* his conversion. And this notwithstanding, that his grandfather and his father were both Independent ministers, and his upbringing had been Congregational. He tells how his mother said to him one day: "Ah, Charles, I often prayed the Lord to make you a Christian, but I never asked that you might become a Baptist." He says he could not resist the temptation to reply: "Ah, mother, the Lord has answered your prayer with His usual bounty and given you exceeding abundantly above what you asked or thought."

After acceptance for church membership in the Independent church at Newmarket, he was invited to attend the Communion service. But he was conscious that was not the right order to follow. He writes:

"My grandfather took little children in his arms and sprinkled water on them and said they were baptized. Boy as I was, I did not believe it. I could not see anything in the Book about baptizing babies. I was learning Greek at school and knew that 'baptize' did not mean 'sprinkle.' I came to consider the baptizing of a baby as senseless as baptizing a boat. Therefore, I left the church of my people and became a Baptist."

A few days after his conversion, he wrote to his father:

"From the Scripture, is it not apparent that, immediately upon receiving the Lord Jesus, it is a duty openly to profess Him? I firmly believe and con-

sider that baptism is the command of Christ, and I shall not feel quite comfortable if I do not receive it. I am unworthy of such things, but so am I unworthy of Jesus' love. I hope I have received the blessing of the one, and think I ought to take the other also."

Not long afterwards, we find him writing to his mother:

"Conscience has convinced me that it is a duty to be buried with Christ in baptism, although I am sure it constitutes no part of salvation."

And once more he wrote to her:

"Your birthday will now be doubly memorable, for on the third of May the boy for whom you have so often prayed, the boy of hopes and fears, your firstborn, will join the visible Church of the redeemed on earth and will bind himself doubly to the Lord by his open profession."

As we have his own account of his conversion, so also we have his own account of his baptism. He writes:

"I can never forget the third of May, 1850. It was my mother's birthday, and I myself was within a few weeks of being sixteen years of age. I was up early to have a couple of hours for quiet prayer and dedication to God. Then I had some eight miles to walk to reach the spot where I was to be immersed in the Triune Name according to the sacred command. What a walk it was! What thoughts and prayers thronged my soul during that morning's journey! I think I see Mr. Cantlow's smiling face now. We went together to the Ferry, for the Isleham friends had not degenerated to indoor immersion in a bath made by the art of man, but used the ampler baptistry of the flowing river. Isleham Ferry, on the river Lark, is a very quiet spot half a mile from the village. The river itself is a beautiful stream dividing Cambridgeshire from Suffolk. In the course of seven or eight miles, the Lark serves no fewer than five Baptist churches, and they would on no account give up baptizing out of doors. After I had walked a few steps into the river, my timidity was washed away; it must have been devoured by the fishes, for I have never felt anything of the kind since. Baptism also loosed my tongue, and from that day it has never been quiet. It was a thrice happy day to me. That open stream, the crowded banks, and the solemn plunge have never faded from my mind, but have operated as a spur to duty and as a secret of consecration."

In the evening there was a prayer meeting in the vestry of the chapel. Here the young candidate prayed, and people wondered and wept for joy as they listened to the lad. A stone was laid in front of the school at Isleham on September 19, 1888, to record the baptism of Charles Haddon Spurgeon by Rev. W. W. Cantlow.

There was never any wavering on the part of Charles Haddon Spurgeon as to baptism and its place in the Christian life. "It is now questioned," he writes, "whether John Bunyan was baptized, but the same question can never be raised concerning *me*. I followed the conviction of my heart. I read the New Testament for myself and found believers' baptism there; and I had no mind to neglect what I saw to be the Lord's order."

In a further personal testimony, he says: "I was sent at fourteen to a Church of England school where we had three clergymen who in turn came to teach us their religion. One of the clergymen was, I believe, a good man; and it is to him that I owe that ray of light which sufficed to show me believers' baptism." After two conversations, with a week's interval which the clergyman allowed him in which to find out "whether the Bible does not declare faith and repentance to be necessary qualifications before baptism,"

the lad resolved that "if ever Divine grace should work a change in me, I would be baptized. I have, I hope, felt the power of Jesus' love, and by the means of a good Baptist minister I was set right as to the mode, and was baptized in the river at Isleham."

On removing from Newmarket to Cambridge, Charles Haddon Spurgeon was received as a member at St. Andrew's Street Baptist Church, Cambridge, on October 2, 1850. He linked up with the Cambridge Village Preachers' Association, and his first sermon was preached at Teversham, a village four miles from Cambridge, on January 12, 1851. Later in the same year he accepted the pastorate of the Baptist church at Waterbeach, and he continued with this village church until he was called to London to enter upon the pastorate at New Park Street Church, Southwark, in April, 1854.

A CORPORATE CONSCIOUSNESS AMONG BAPTISTS

[*Continued from page 5*]

organizations, such as the Publication and the Education Societies, were formed.

But a complete nationalism was not achieved. The first division was not along geographical but doctrinal lines. Hyper-Calvinism, long held in solution, was precipitated by the missionary fervor. Hardshellism fell by the wayside and was left behind. But as the missionary societies moved forward the divisive tendencies in the secular life reacted on the missionary organizations. Southern Baptists withdrew from the Home Mission Society (domestic missions) and from the General Convention (foreign missions). They formed not only a new body but a new sort of body—a Convention to conduct both home and foreign missions and any other work seen to be necessary. This new sort of organization intensified the corporate consciousness already apparent in Southern Baptist life. There were no means to hold Baptists together such as prevented the Southern States from seceding from the National Union in 1860-65. Hence the division in missionary work became permanent. After the war the Negroes, who, as slaves, had been members of churches with their masters, gradually withdrew and formed their own churches, assisted by their white brethren. They formed their denominational organizations, ultimately developing into the National Convention.

These divisions in administration, growing out of divisive elements of the times, have not brought division in the underlying principles. In the appeal that Southern Baptists issued in 1845, they specifically stated that the division is one of administration of mission funds and not one of principle. To be sure, there are differences in interpretation, but those differences arise out of Baptist individualism and not out of any national divisions. The Philadelphia and the New Hampshire Confessions of Faith still form the main doctrinal statements of American Baptists, however differently each has been interpreted. Among the churches affiliated in the work of the Northern and in the work of the Southern Conventions and in the other conventions or conferences there is a free interchange of members and of ministers, notwithstanding apparent organizational distinctions. There is an underlying nationalistic consciousness running through the warp and woof of American Baptist life. Geographical, racial, and linguistic distinctions are overlooked when we speak of the Baptists in the several nations of the world, bringing forth the Baptist World Alliance in 1905. There are yet many "isolationists" among us.

Welcome to Illinois

As pilgrims often stopped at historic places on their way to and from the great feasts at Jerusalem, Southern Baptists who travel by auto to attend the Southern Baptist Convention, Pastor's Conference, and W.M.U. Meeting in Chicago on May 6-12 will be able to see some unusual places.

Those coming from Southwest through East St. Louis will pass through eighty prehistoric mounds, Monk's Mound being larger than the Pyramid of Cheops in Egypt; close to Bethel Baptist Church, oldest Baptist and evangelical church in the state, once used as an "Underground Railway" station; and Springfield, the capital, immortalized by Lincoln's home and tomb.

Southern Baptists in Illinois exceed the next largest group of Baptists by more than 200 churches, now numbering 604 units, 71 new churches being organized in the past 10 years. Membership now is 97,833, a 20 per cent gain in the past nine years; Sunday school enrolment increased 14 per cent; Training Union 4 per cent; W.M.U. 43 per cent; and Brotherhood 66 per cent in the same period. Gifts through co-operative missions have increased from $36,109.15 to $220,256.92 or 511 per cent gain. All gifts through the state offices increased from $73,028.57 to $369,841.46, a 406 per cent gain. The total gifts to all missions and benevolences climbed from $93,770.17 to $385,963.98 or 312 per cent.

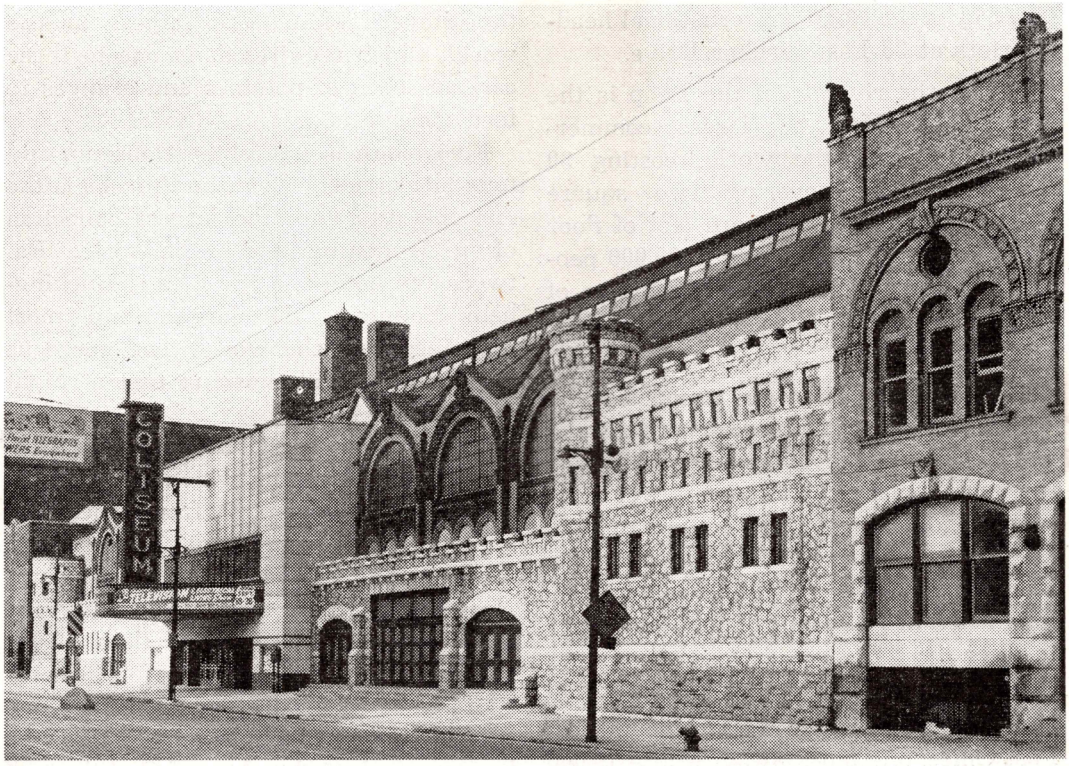
Displaced Baptists in Chicagoland, due to migration, run in the thousands. Southern Baptists in the Great Lakes Association number 1552 in 12 churches. It leads the twenty-four associations in ratio of baptisms to members, one to eight. Every church contributes through the Cooperative Program. It leads the state in percentage gains in membership, Sunday school enrolment and baptisms.

Chicago is so vast with its 212.8 square mile area, nearly four million people and another million just outside the city limits, its 205 miles of boulevards, 29 miles of lake front, 135 parks, countless civic, social, educational, and cultural attractions, it is impossible to name them in this article or see them all in a month. Between sessions, Baptists will have a chance to see the heart of Chicago, located between the Medinah Temple, the W.M.U. meeting place, and the Coliseum.

Between these two points is the world famed Loop, technically the 35 blocks surrounded by the elevated railroad, Lake to Van Buren on the South, Wells to Wabash on the east. Sometimes Michigan Boulevard, which is one block east, the street to the north and three to the west, between the elevated railroad and the Chicago River on those two sides are referred to as being in the Loop, but are not actually in the loop of the tracks.

In the Loop proper are most of the large hotels and many of the forty skyscrapers over twenty stories high. Here





Shown above is the Coliseum where the Southern Baptist Convention will meet. The main building is the historic Libby Prison removed from original site and rebuilt in Chicago.

is the City Hall; world's largest bank building; Federal building; Stock Exchange; Board of Trade, Chicago's tallest building; the Chicago Temple, which is the Methodist Church where one of the sessions of the Pastor's Conference will be held. In the Temple is the Chicago Bible Society, whose executive secretary is Don Norman, known to thousands of Southern Baptists.

Between sessions, Baptists can visit any of the nine big stores on State Street and eat lunch in almost any one of them. In ten blocks is the world's most concentrated shopping business district, selling to 500,000 people daily and selling 450 million dollars worth of merchandise yearly. Famed Marshall Field is on the north and Sears Roebuck on the south.

Baptists who are Rotarians will have the opportunity of their lifetime to visit "Old Number One Club" which is the original of all modern service clubs, organized by the late Paul Harris some forty-three years ago. The club meets Tuesday noon at the Sherman Hotel before the Convention begins that night.

Shown on the opposite page is a view looking north on downtown Chicago and The Loop district. The west side of The Loop district is identified by the elevated railroad which curves around the white building in the immediate foreground making the south side of The Loop. The north side is one block south of the river. The spire in the center of the picture is the Chicago Temple where one session of the Pastors' Conference will be held. The Merchandise Mart is just across the river in the upper left half of the picture.

Close by is the Rotary International headquarters at 35 East Wacker Drive.

Across the river from the Loop is the Merchandise Mart, the largest commercial building in the world, costing 30 million dollars, covering two square blocks with 4,000,000 square feet of floor space, and employing a city of 30,000 people. It houses midwest headquarters of National and American Broadcasting Companies.

Those who rise early can attend the "Breakfast Club" radio broadcast between 7 and 8 a.m. at the Civic Opera Building, the most palatial auditorium ever conceived and costing twenty million dollars. Be in your seats at 6:30. Listen on the air each morning about securing tickets far in advance of the broadcast you want to attend.

Coming by train, those who get off at Union Station will see the world's busiest Post Office, one block away, where 19,000 people work. Others who get off at Grand Central, LaSalle or Dearborn Stations are within three blocks of the Loop. The Illinois Central station is near the lake and within four blocks of the Coliseum and the Convention hotel headquarters, the Stevens.

Michigan Boulevard, which has no east wall, faces Lake Michigan and has a towering row of skyscrapers which gives Chicago a distinct skyline. On this avenue three blocks south of the Loop is the Stevens Hotel, the largest in the world, which requires daily one to three carloads each of potatoes and oranges to feed the guests.

Five blocks south is the Coliseum and four blocks north from the Stevens is the Art Institute with the largest collection of old French masters in the world. Between the hotel and the lake is Buckingham Fountain, the largest and most magnificent in the world. The gorgeous illuminations will show up best at night after the sessions close.

Not far from the Coliseum is the Natural History Museum which has a visual record of civilization from inception gathered from every corner of the earth. This can be seen only at the noon hour. Near by is the Shedd Aquarium, the world's largest, with more than 10,000 species of salt and fresh water fish. A short walk across the lagoon brings one to the Adler Planetarium. There the heavens declare the glory of God through 4,500 heavenly bodies thrown on the 85-foot dome of America's finest astronomical museum. (Admission free at noon on Sunday, Wednesday and Saturday, other days 30c.)

All the above points can be seen between sessions of the Convention. Those who have their automobiles will want to take a drive after the afternoon sessions up Lake Drive to the Gold Coast, the numerous parks, Hull House, and historic places.

Baptist Expansion in the Southwest

by E. C. ROUTH

The unique characteristics of the Southwest, distinguishing that area from the country east of the Mississippi River, have been described by Rupert Richardson and C. C. Rister, outstanding historians, both of them Baptists, in *The Greater Southwest:* "Most of the country of the Trans-Mississippi West was quite unlike all areas of eastern culture and, as a consequence, the manners and customs of the people were thereby affected. It was influenced to a large degree by three factors: the unique geography and climate of the country; the Indian and Spanish

civilizations upon which the Anglo-American progress was superimposed; and the amazingly rapid strides by which the forces of enlightenment advanced throughout the entire area."

We cannot accurately interpret Baptist expansion in the Southwest without being acquainted with the background. We must keep in mind the Louisiana Purchase, which was negotiated in 1803; the futile efforts of Spain to control the Province of Texas; the independence of Mexico from Spain, achieved in 1821; the predominance of Roman Catholics in the new territory west of the Mississippi; the removal of the Five Civilized Tribes of Indians from the old home in the East to the new lands set apart for them in the West; and the ancient Pueblo civilization in New Mexico. There were cities in the Southwest long before white men landed at Jamestown and Plymouth Rock. Those influences persist in some measure to this day.

At the turn of the years from the seventeenth to the eighteenth century, Anglo-Americans were crossing the Mississippi River with their faces set to the West. Some were adventurers, some were filibusters, some were sturdy pioneers seeking new homes, some were daring missionaries of the Christian faith. Probably the first Baptist sermon preached in Upper Louisiana or anywhere in the Southwest was preached by Elder John Clark who crossed the River in defiance of the Spanish law, and in 1798 visited a few non-Catholic homes in or near St. Louis. At that time he was a Methodist preacher, having been ordained by Bishop Asbury; but shortly after his return to Illinois he joined the Baptists and was baptized. According to *The History of Missouri Baptists* by Douglas, he was received by the Baptists as a minister on his ordination as a Methodist preacher. The first Baptist church in Missouri and the first permanent non-Catholic religious organization west of the Mississippi was constituted July 19, 1806. The clerk of Bethel Church, as the new organization was called, had been a member of a Baptist church in Kentucky, but had been excluded because of his predestinarian views, the church having become Arminian in its doctrinal views. Daniel Buckner, father of R. C. Buckner and H. F. Buckner who years later became distinguished missionary leaders in the Southwest, was excluded from a Baptist church in East Tennessee because of his missionary activities

One of the first missionaries to St. Louis, under the appointment of the Board of Missions of the Triennial Convention, was J. M. Peck who arrived on his new field in December, 1817. The following July he received a note instructing him to join Isaac McCoy at Fort Wayne, Indiana, in his labors among the Indians. He was advised that the mission at St. Louis was being closed for lack of funds, both because of the opposition of anti-mission Baptists in the West, and because it was thought that immigration would supply all the preachers needed. Peck did not go to Ft. Wayne, but divided his time between St. Louis and Alton, helping later at the latter place to lay the foundation of Shurtleff College.

Roman Catholics Dominated

In lower Louisiana Territory, as in upper Louisiana (Missouri), and to a greater degree in Texas, the Roman Catholics dominated the religious life of the people, and any religious organization, other than Roman Catholic, was forbidden. The first evangelical minister, a Baptist, to come into what is now the state of Louisiana, was Bailey E. Chaney, who in 1799 preached in an American settlement near Baton Rouge. He was arrested and forced to return to the Natchez Country (Mississippi). The first Baptist church

organized in Louisiana was the Half Moon Bluff Church constituted in Washington Parish some time in 1812. In October the same year, Calvary Baptist Church, which had a continuous existence many years, was opened at Bayou Chicot in St. Landry Parish.

The First Baptist missionary to New Orleans was James A. Raynoldson who came to that city in December, 1816, as a missionary of the Triennial Convention of which organization he had been a charter member. For more than a score of years the Baptist work in New Orleans was rather desultory, at least two churches being organized during that time only to be disbanded after a season. James Huckins who visited New Orleans early in 1840, while on his way to Texas as a missionary, wrote: "The other denominations have already gained a strong foothold. And yet the Baptists have not a single church, not even a preacher." On December 28, 1843, the First Baptist Church in New Orleans was organized. Two men who helped to lay enduring foundations in those early days were Russell Holman and I. T. Hinton, both of whom were in the organization of the Southern Baptist Convention in 1845. Dr. Holman was the first corresponding secretary of the newly created Board of Domestic Missions, and served in that position two terms (1845-1851 and 1857-1862).

In his *Texas, The Lone Star State,* Rupert N. Richardson reminds us that when early colonists crossed the Sabine River they entered a country where governments, religion, customs, and attitudes differed greatly from those they had known in the United States. By the Constitution adopted in 1824, Mexico which declared its independence from Spain, established the Roman Catholic religion to the exclusion of any other.

Early Preacher Clubbed

In 1820 Joseph E. Bays, a Baptist preacher, came from Missouri to Louisiana with Moses Austin and preached in Texas. He was arrested, and while being taken to San Antonio, clubbed his guard and escaped. In 1829, Thomas J. Pilgrim, a young Baptist school teacher from New York State, organized a Sunday school in Austin's Colony, the first school of that kind ever taught in Texas.

Although there was a law against organizing a non-Catholic church in Texas, nothing was said about bringing in a church already organized. In July, 1833, Elder Daniel Parker, founder of the "Two Seed" Predestinarian Baptists, organized a church in Illinois and set out for Texas which was still united with the State of Coahuila. The new organization, Pilgrim Church, held its first conference within Texas, January 20, 1834. This was just a few days after Stephen F. Austin, founder of Austin's Colony, was arrested in Saltillo, Mexico, while on a mission to present a memorial asking that Texas be made a separate state from Coahuila.

The Mexican Government withheld ownership of land from those who were not Catholics. Eugene C. Barker in his *Life of Stephen F. Austin* tells us that foreigners already in the state who desired land must take oath to serve the Catholic religion; others on their arrival must prove their Christian and good moral character. And "Christian" meant being a Roman Catholic. Marquis James, Sam Houston's biographer, is authority for the statement that Sam Houston joined the Catholic Church, probably the first part of 1834, shortly after taking up his residence at Nacogdoches in East Texas. However, his biographer adds: "Houston did not remain a practicing Catholic very long, if he was ever one. Later he joined his fellow Texas revolutionaries in protests against religious

tyranny that looked well in manifestos but had slender basis in reality." We anticipate General Houston's religious experience, years later, by recording the fact that he made a personal profession of faith and was baptized by Dr. Rufus C. Burleson, November 19, 1854, in Rocky Creek near Independence, Texas. He said that his pocket-book was baptized too, and he assumed half of the minister's salary.

In 1836, there were two events of especial significance to Texas Baptists: One, the declaration of Texas Independence from Mexico, March 2, 1836; the other, the sermon preached in January, 1836, by Missionary Z. N. Morrell who had recently come from Tennessee. His text was: "The wilderness and the solitary place shall be glad for them and the desert shall blossom as the rose." The oldest missionary Baptist church in Texas with a continuous existence is the Old North Church near Nacogdoches, organized in 1838. The next year, Plum Grove, Lagrange, Independence and Travis churches were organized.

A new era in Texas Baptist development began in 1840 when James Huckins, a native of New Hampshire and graduate of Brown University, accepted the assignment offered him by the American Baptist Home Mission Society to go as a missionary to the Republic of Texas. Interest in Texas had been stimulated by the generous gift from Jesse Mercer of Georgia who had seen an appeal addressed to the American Baptist Foreign Missionary Society entreating that organization to send at least four strong missionaries to the Republic of Texas, a needy foreign field. That year Huckins organized Baptist churches at Galveston and Houston. The next year he was joined by William Tryon, a native of New York State, but a graduate of Mercer. He led in the organization in 1841, of the Texas Baptist Education Society which later promoted the building of Baylor University, the charter of which was approved February 1, 1845. Three days before the close of 1845, Texas was admitted to statehood in the United States of America. The first president of Baylor University was Dr. Henry L. Graves, a graduate of the University of North Carolina.

One of the most colorful missionary achievements was the work done by Baptists among the Indians. When the Five Civilized Tribes were forcibly removed from their homes east of the Mississippi River and located in what is now the State of Oklahoma, Baptists were among the first evangelical missionary pioneers. The first Baptist church among the Indians in the West was constituted among the Creeks by Isaac McCoy in September, 1832. Two months after the organization of a small Baptist church with seven members in the Creek Nation, a Cherokee Baptist church which had been moved from the old home in North Georgia, was "re-opened" among the Cherokees. Isaac McCoy, missionary, teacher, and government surveyor, was one of the most interesting personalities among early Baptist builders. His labors, travels, and vast correspondence were amazing. During the last four years of his life, he served as secretary of the American Indian Association with headquarters in Louisville, Kentucky, the organization under the auspices of which Henry Frieland Buckner was sent out in 1849 as a missionary to the Creek Indians in their new home. A few years later the work of this organization was merged with the Domestic Mission Board of the Southern Baptist Convention.

J. S. Murrow Active

Another missionary who made a distinctive contribution to the evangelization and training of the Indians, was J. S. Murrow who left Mercer University in 1857

and gave more than seventy years to the Indians. He was one of the men who located Bacone College at its present site near Muskogee. For a number of years he was a missionary of the Home Mission Board of the Southern Baptist Convention, but in 1891 he transferred his affiliation to the American Baptist Home Mission Society. Seven years later there came to the Indian Territory a young preacher barely out of his teens, J. B. Rounds, the present devoted and efficient superintendent of Indian work under the direction of the Home Mission Board.

An interesting story of those early days back in the '70's must be recited before we turn from the Indians. At an Indian Associational meeting in August, 1876, Mrs. C. R. Blackall, a representative of the Women's Baptist Foreign Mission Society, Chicago, met with the Choctaw women and talked to them about foreign missions. During her address there came from one of the swarthy listeners a sign as if she would speak. Opportunity being given, she said, with quivering lips and choking voice, "If the women of the States can do so much for the needy women so far away, why do they forget to help us? If we could have teachers, we would do all in our power to learn to be good mothers and wives, good housekeepers, and true Christian workers." Out of that plea came not only the Choctaw and Chickasaw Women's Missionary Society, but the Women's Baptist Home Mission Society in Chicago, organized, after Mrs. Blackall returned home, for the "elevation and Christianization of the Indians, freed people and immigrant population of our country."

Arkansas was a part of Louisiana Territory from 1803 to 1812; of Missouri Territory until 1819; and of Arkansas Territory until 1836 when it was admitted as a state. The growth in population in the early days was accelerated by the coming of steamboats up the Arkansas River, the removal of Indians to the Indian Territory, and changes in the Government land policy. The first Baptist church for which there are authentic records was the Salem Church organized in 1818 in what is now Randolph County. The Little Rock Baptist Church was organized in 1824, but was taken over in 1932 by the "Reformers" or followers of Alexander Campbell. This was similar to the experience of the First Baptist Church, Nashville, Tennessee, about the same time.

Having reviewed briefly the background of Baptist beginnings in the Southwest, we turn now to the heart of our theme, "Baptist Expansion in the Southwest." Then, as now, there were obstacles to expansion as well as opportunities for growth. The anti-mission spirit which had wrought havoc in many sections east of the River, eventually affected the Southwest. In the early days, more than a century ago, John Taylor, Daniel Parker, Alexander Campbell and their associates were leaders in opposition to co-operative missionary and educational endeavor among Baptists. In Missouri, for example, the General Association voted in 1847 to strike out from the Association Constitution the words, "and throughout the world," and leave it "organized solely for promoting the preaching of the gospel in this state." A few years later that was corrected. There were other periods of trial in that state as "The Test Oath," at the close of the civil conflict of the '60's, and a long discussion in the '70's over newspapers which grew out of attacks on missionary programs and policies. Later came attacks on the plan of doing mission work. The same general pattern of bitter criticism has been followed through all the years of expansion even to this hour. We could name a score of men who have sought to

obstruct aggressive world mission programs. They talked and wrote about "boards," "high expenses," "overlordship," "centralization," "Episcopacy," "conspiracies," etc. Generally these attacks were rooted in personal frustrations and prejudices.

Texas passed through two or three periods of prolonged controversies, but like Missouri, emerged from all of them with a constructive and conquering missionary program. So with the other states in the Southwest. There is nothing new in the spirit or strategy of anti-missionism. Paul had much trouble with it in his day. We may expect recurring cycles of opposition to co-operative missionary effort so long as there are men who subordinate world mission need to their personal desires and designs.

Turning from the consideration of open opposition to missions, we note the slow rate of expansion in the beginning due to the lack of laborers, or indifference, or, in many cases, to ignorance of the world. We must not forget that, barely ten years before pioneer Baptist preachers were crossing the Mississippi River into virgin territory, William Carey, distressed by the apparent apathy of his brethren after his memorable missionary appeal, cried out as he seized the moderator's arm, "Is there nothing again going to be done, sir?"

Dr. R. B. C. Howell of Nashville made a tour of Texas in 1858 and wrote in the *Tennessee Baptist:* "Many counties have not a minister or church in them, and those best supplied have generally only a few. The whole state is missionary ground. Texas has not one dollar to share for work beyond her borders." "San Antonio," he added, "has about 10,000 inhabitants and not a Baptist minister near it." Associational organizations were weak and reported meager offerings to missions. In 1869, Union Association, the oldest and largest, including Houston and Galveston, reported $75.00 paid during the year to Indian Missions, $75.00 to Foreign Missions, and $40.00 to Domestic Missions. The following year this association reported two missionaries to the Germans who were already settling South Texas in large numbers. In 1871, the Foreign Mission report of Union contained the following paragraph: "The Richmond Board received last year $27,254.50 which is less than 3½ cents for each Baptist in the fourteen Southern States . . . Texas contributed about seven cents per capita." The Bagbys went from Texas to Brazil in 1881, and offerings for foreign missions were increased. The first missionaries to Mexico were supported by Texas Baptists. Last year Texas Baptists sent through the Dallas office $671,784.21 for Foreign Missions, including the Lottie Moon Offering. Almost one third of the total Lottie Moon offering from the South was given by Texas Baptist women who have had a large part in Baptist expansion in Texas. The same is true of Baptist women throughout the Southwest. Of the 662 active missionaries of the Foreign Mission Board, 117 are natives of Texas and many others attended Texas schools. The total Cooperative Program receipts of the Texas Baptist Convention last year was $4,108,932.98. The membership in Texas is slightly in excess of one million, and approximately fifty thousand baptisms were reported last year.

Southwest Leads

Comparable figures may be given for other states in the Southwest. The most distinctive church offering for Foreign Missions recently was the $50,000.00 offering in one day by the First Baptist Church, Little Rock. Arkansas led last year in the ratio of baptisms for all states with more than 200,000 white Baptists, with one baptism for each 15.6 members. A new day for South Louisiana came with the opening in 1918 of the Baptist

Bible Institute. At that time, in spite of Home Mission appropriations to New Orleans through the years, there were only six struggling white Baptist churches in that city. In the area east of Canal Street, where there were more than 100,000 people, there was only one small church. In the thickly populated section of the state west of New Orleans on the Southern Pacific Railway there was no white Baptist church for 145 miles. That picture has been changed. B. B. I. students (now New Orleans Baptist Theological Seminary) have been evangelizing and organizing churches throughout that vast territory The 1947 *Southern Baptist Handbook* lists 37 white Baptist churches in New Orleans Association with a total membership of 15,055. That is Baptist expansion.

In Missouri, interest in foreign missions was accelerated in the decade, 1880-1890, the contributions being almost trebled over the previous decade. Among the daughters whom Missouri sent to China in 1889 was Miss Mollie McMinn who is still with us in the flesh, having retired after many years of glorious service in the Orient. Other Missouri missionaries who made distinctive contributions in foreign fields were W. H. Sears, John Lowe, Peyton Stephens, John T. Proctor, F. J. White, A. B. Deter, J. E. Davis, Everett Gill, Frank Connelly and their families, and many others who might be named. The President of the Baptist World Alliance is a Missouri pastor.

Oklahoma has had a phenomenal growth the last twenty-five years typical of Baptist expansion throughout the Southwest. Then there were 116,000 Baptists with 10,245 baptisms reported. Now there are 313,000 members with 16,650 baptisms reported last year. Gifts for missions and benevolence totaled $250,000 in 1924; in 1948 gifts for same purposes totaled $1,395,000. Oklahoma has the largest Baptist encampment in the world, with a registration during the ten-day period, August, 1949, of 14,000 plus. Sixty years ago last spring there was an unsettled prairie site where Oklahoma City with a population of a quarter of a million is now located.

One of the distinctive phases of missionary activity in this expanding program is the work being done among minority and language groups, most of it in co-operation with the Home Mission Board. For example, in Texas alone, there are now 1,200,000 Latin Americans, only 35,000 of whom are in non-Catholic church groups. Approximately 10,000 of these are Baptists. We were present at the organization, in 1910, of the Mexican Baptist Convention of Texas. At that time there were very few Mexican Baptist churches in Texas, with barely a score of Mexican Baptist preachers. Now they have 250 churches and missions. Then there was one struggling Mexican Baptist church in San Antonio. Now there are in that one city eight Mexican Baptist churches and eleven missions. Last year Mexican Baptists of Texas had, on the average, one profession of faith for each 3 church members and one baptism for each 5.5 church members—almost four times as many, in proportion to the church membership as in the churches throughout the territory of the Southern Baptist Convention. We have 200 missionaries to the Latin-Americans in the Southwest. A Mexican Baptist Orphans' Home has been established in San Antonio and quite a number of children are already being cared for.

We have already referred to the Indians. In Oklahoma six Indian Associations are co-operating with Southern Baptists. Quite a number of Indian Baptists are in white churches and schools. Dr. J. B. Rounds, Superintendent of Indian Missions, reports growing interest

among Indians, especially in Florida, North Carolina, Oklahoma and New Mexico. Oklahoma's two representatives in the Hall of Statuary in the National Capitol are both Cherokee Indians, Sequoyah and Will Rogers. Northern Baptists own and operate Bacone College, and several Indian churches in Western Oklahoma co-operate with the Northern Baptist Convention.

Considerable work is being done among the French in Louisiana and among Italians and Chinese and other nationalities in Texas. There are seventeen German Baptist churches in the Southwest, ten of which are in Texas, practically all of which conduct all services in the English language.

One of the high hours of the recent meeting of the Southern Baptist Convention was the "parable in black and white," when at the close of Dr. E. W. Perry's great message on the Resurrection, President R. G. Lee clasped the hand of his Negro Baptist brother in the Lord, who has been pastor of one Negro Baptist church in Oklahoma City thirty-three years. As these two spiritual leaders stood side-by-side, each having been born in a log cabin, one in Mississippi and the other in South Carolina, they symbolized the Christian relationship of white and Negro Baptists in the Southwest. These relations will continue to improve if not muddied by outside agitators. Oklahoma Baptist women, who for years have supported a missionary in Africa and have contributed generously to the hospital service in Nigeria, provide two annual scholarships for young Negro women to attend the training school of the American Baptist Theological Seminary. The Texas Baptist General Convention is rendering very effective service among the racial groups through the Department of Interracial Cooperation of which Dr. A. C. Miller is director. In Arkansas, a Negro woman missionary, graduate of the Seminary at Nashville, is supported by the W.M.U., and generous contributions have been made by white Baptists to the Negro Baptist College in Little Rock and the Negro Hospital in Hot Springs.

• New Mexico Expands

One of the most interesting phases of Baptist expansion has been the development in New Mexico. As an increasing number of Texas and Oklahoma Baptists moved into New Mexico, alignment with the Southern Baptist Convention was eventually inevitable. About a third of a century ago there was no Baptist church in Santa Fe, the Capital of New Mexico. A group of Baptists set about to organize a Baptist church. In spite of the representation made to them by interdenominational leaders that, under a system of denominational comity, the Home Missions Council had allocated Santa Fe to other evangelical bodies, they went ahead and, in connection with a meeting held by Dr. J. M. Dawson, organized a church. The whole state has had an amazing growth. Twenty-five years ago there were in the state 10,796 Baptist members and 972 baptisms were reported for the year. Now they have 39,044 members with 2,707 baptisms last year. Then they gave for missions and benevolence $35,000, last year approximately $500,000.

The immigration of Baptists from the South and Southwest was one of the determining factors in the extension of the Southern Baptist Convention to the Pacific coast. Single alignment in Oklahoma which was voted in 1914 was due partly to the tension between the Home Mission Agencies of the Northern and Southern Conventions. Statehood in 1907 hastened the desire for consolidation and single alignment. Missouri also voted in 1915 for single alignment with the Southern Convention. Dr. W. O. Carver and Dr. Robert A. Baker have recently cov-

ered pretty thoroughly the question of relations of Southern and Northern Baptists to each other, and we need not go further in that field of unsettled issues.

What about growth in stewardship? On this point we quote from a recent statement by Dr. J. Howard Williams, executive secretary of the Baptist General Convention of Texas: "I think the major change in our whole program has been that of stewardship. More attention is being given to conservation, along with the winning of people in evangelism, and far more attention to the matter of development of individuals and churches as good stewards of the total commitment of the Lord." Recently the announcement was made of the gift to the Texas Convention of vast ranch lands in New Mexico valued at approximately a half million dollars. The donors, Mr. and Mrs. A. L. Wasson of West Texas, had already conveyed to the Convention property valued at $1,400,000. A few years ago, Mr. and Mrs. John G. Hardin gave five million dollars to Baptist educational institutions in Texas. Mr. and Mrs. H. L. Kokernot deeded to the Baptist Foundation real estate valued at one and a half million dollars. Mr. and Mrs. T. G. Hendricks left $1,600,000 in cash and government bonds to various Texas Baptist interests, $600,000 representing endownment for Hendrick Memorial Hospital. Among other large benefactors were Mr. V. L. Le Tulle, Mr. Charles Moore and his son, Austin Moore, and Mr. and Mrs. J. P. Collier. We cannot call all of the long roll of great-hearted men and women in the Southwest motivated by a deep sense of stewardship to God and to their fellow men.

This statement concerning stewardship turns our attention to one of the most practical and most effective plans yet devised by Baptists for enlisting the interest and confidence of men and women to whom God has entrusted material resources. We refer to the idea of the Baptist Foundation which, in the Southwest, had its beginning in Texas in 1930. It has grown until, at the 1948 Houston Convention, the Foundation reported total assets of approximately $15,000,000. It invests and administers the endowment assets of Baptist institutions, educational, benevolent and missionary. It seeks to give absolute stability and security in handling these assets and to encourage the making of gifts and wills for the benefit of various Baptist causes. Every possible safeguard, including adequate bond, is employed to protect these assets. It is administered by men whose financial strength and integrity assure absolute confidence. The plan has been adopted by Oklahoma, Missouri, Mississippi and other states and is rapidly stimulating the sense of scriptural stewardship.

Christian men and women, faithful stewards of God's possessions, are strengthening our schools and colleges because they realize their importance in promoting world missions. One of the first steps taken by Luther Rice in building the Baptist denomination in America was to project a Baptist college. Adoniram Judson is quoted as saying that Christian colleges are the seed corn of the Christian missionary enterprise.

Our forefathers, the pioneers in the new Southwest, planned early to build Baptist schools. The Baylor charter was granted while Texas was still a republic. The charter of William Jewell in Missouri was granted in 1849. In Louisiana, Mt. Lebanon University and Keachie College had their beginnings in the 50's. One of the first Baptist schools in Arkansas, although it did not keep open long, was founded at Camden in 1847 by Dr. Jesse Hartwell who served as president of the Arkansas Baptist State Convention six times, then in 1857 went to Louisiana as president of

Mt. Lebanon University. His son, Jesse Boardman Hartwell, was professor of mathematics in that institution when he received from the Foreign Mission Board of the Southern Baptist Convention his appointment to North China where many years were spent in faithful service.

An unusual step was taken in 1859 by the Louisiana Baptist State Convention in memorializing the legislature of the State of Louisiana to grant an appropriation of $25,000 to the endowment of Mt. Lebanon. The legislature granted $10,000 for that purpose. The school was closed during the War of the '60's and the endowment, as far as had been collected, was a total loss, having been invested in Confederate bonds. The two schools had a precarious existence until the Louisiana Baptist State Convention accepted the tender of Mt. Lebanon and Keachie and located at Pineville the Louisiana Baptist College work which was begun in 1906. However, the transfer of the two schools was never consummated and, after a few years, Mt. Lebanon and Keachie were discontinued. Ouachita College in Arkansas was opened at Arkadelphia in 1886.

Oklahoma Baptist University was opened at Shawnee in 1911, but after one year was closed until 1915, when it was reopened. Oklahoma Baptist College had been opened at Blackwell in 1901 but was closed in 1913. Much of its effective service was conserved in O. B. U.

In the winter of 1919-1920, New Mexico Baptists accepted the offer of very attractive property near East Las Vegas which had been operated by the Santa Fe Railway before the development of the Grand Canyon property. Montezuma Baptist College was kept open several years but because of crushing indebtedness and increasing costs was closed, and the property was purchased by Roman Catholics who have a large seminary there for the training of Roman Catholic priests for work in Mexico.

Some Colleges Fail

We can call the roll of Baptist schools in the Southwest, which lived, and wrought, and struggled, and perished, but each one made a contribution to ultimate Baptist expansion in the Southwest. Among these schools were: Mt. Lebanon, Keachie, Oklahoma, Montezuma, Hardin, Mt. Pleasant, Lexington, Will Mayfield, Grand River, Palacios, Buckner, Judson, Burleson, Jacksboro, Bryan, Hastings, and Mangum.

Another factor contributing to Baptist expansion in the Southwest in recent years is the Baptist Student Union which makes special provision for Baptist students in state schools. Some of us can remember when state schools were considered godless institutions and bitter fights were made by Baptists and others on state universities. There was little spirit of comradeship between Christian schools and state schools. For at least a quarter of a century the University of Texas had only one graduate who was a Baptist minister. Now all that has changed—a transition for which the Baptist Student Union is largely responsible. Texas was the pioneer in this enlistment of Baptist students, beginning its organized ministry in this field barely thirty years ago. Now there is a Baptist Student Union serving practically every state school student body in the Southwest. And it is well that it does occupy this missionary opportunity, for there are many more Baptist students in state schools than in Baptist schools. In Oklahoma, for example, there are enrolled in Oklahoma Baptist University 1,120 students of Baptist membership or preference, while in the state schools there are more than 10,000 Baptist students, nearly ten times as many. In Texas 7,500 Baptist students are in Baptist schools, 25,000 in

other schools. In Missouri 850 are in Baptist schools, 5,900 in other schools. These Baptist students are evangelized and enlisted, and trained and utilized. Many of our missionaries are now coming from state schools. We recall that in one class of new foreign missionaries appointed two or three years ago, a majority of them were graduates either of state colleges or schools of other denominations.

In seeking to consolidate the Baptist forces of the United States, Luther Rice not only projected a Baptist college but started a Baptist paper. In the beginning he realized that Baptists must be both enlisted and trained if they were to be efficient. All over the South are graves, some of them unmarked, of Baptist papers that died, some in their infancy, some after reaching maturity. Out of more than a century of "sweat, blood, and tears," only four or five survived, with changed names but continued existence: *Watchman-Examiner, Christian Index, Religious Herald, Biblical Recorder, Western Recorder.* Beginning with the transfer in 1912 of the *Baptist Advance* to the Arkansas Baptist State Convention, and the purchase in 1913 of the *Baptist Standard* by the Baptist General Convention of Texas, the era of Convention ownership and control of Baptist State papers began. With the exception of the *Religious Herald* of Virginia, to which the Baptist General Association makes a substantial appropriation each year, less than value received, all Baptist state papers in the territory of the Southern Baptist Convention are owned by the respective state conventions. This has had three results, two favorable and one unfavorable: (1) The circulation has greately increased, primarily by the adoption of the church Budget Plan, from 150,000 a few years ago to 750,000 last year (the *Baptist Standard* leads with 216,000); (2) a corresponding increase in enlistment and offerings for missions and benevolence; (3) a deterioration in content, not to be charged up to the editors, but due to two factors, the use of so much of the space for promotional and departmental purposes, since it is the principal publicity medium of the State Convention and the Southern Baptist Convention; and the reduction in the size due on the one hand to the greatly increased printing costs, and on the other hand to the demand for a low subscription rate if the papers are to be included in church budgets. The old days of personal journalism in which the editor by his editorials largely molded the policies of the denomination, have almost passed. The oldest man in service among us, L. L. Gwaltney, probably comes nearer maintaining in the *Alabama Baptist* the high traditions of editorial ability and influence than anyone else.

Two of the three Southern Baptist theological seminaries are in the Southwest. We are familiar with the stories of the founding of each of these great training schools for preachers, missionaries, educational leaders, and directors of spiritual music. We cannot forbear reminding you of Dr. B. H. Carroll's vision which led to the founding of Southwestern, for it typifies so forcefully the spirit of the Southwest: "I was passing through the Panhandle on a Fort Worth and Denver train. I had read all day and my eyes were exhausted. My deafness made it impracticable for me to sustain a conversation with people on the train, so I fell to musing. As I looked out over those plains where in my youth I had chased the buffalo, there arose before me a vision of our Baptist situation in the Southwest. I saw multitudes of our preachers with very limited education, with few books and with small skill in using to the best advantage even the books they had . . . I saw here in the Southwest many institutions for the professional training of

the young teacher, the young lawyer, the young doctor, the young nurse, and the young farmer, but not a single institution dedicated to the specific training of the young Baptist preacher. It weighed upon my soul like the earth on the shoulders of Atlas . . . I wrestled with the problem until at last I was irresistibly driven to say, 'Lord, it is clearly thy will; what is impossible with man is possible with God; go thou with me and I will try.' When I came to myself I was standing gripping the back of the seat in front of me. Becoming conscious that my fellow-passengers were looking at me, some with amusement and some with amazement, I sat down, confused, embarrassed and humiliated. But from that hour I knew as definitely as ever I knew anything that God would plant a great school here in the Southwest for the training of our young Baptist preachers."

There have been significant and gratifying phases of expansion in our theological seminaries—changed and enlarged curricula, especially in the field of religious education and music, increased enrolment, closer co-ordination of our seminaries, and a more sympathetic appreciation by our Southern Baptist constitutency who see with clearer vision the need for more trained laborers in God's great world-wide harvest field. The greatest handicap is the lack of sufficient members of the faculty, enabling the students to receive more individual instruction and direction.

This leads me to come face-to-face with the most vital phase of expansion—the revelation of the will of God as found in the Word of God and interpreted to us by the Spirit of God. The night of His betrayal, Jesus said to His disciples: "I have yet many things to say unto you but ye cannot bear them now. Howbeit when He the Spirit of truth is come He shall guide you into all the truth . . . He shall take of mine and shall declare it unto you." The Spirit is still opening to us the treasuries of truth in the Word of God. The experience of the Apostle Peter when he visited Cornelius and his household has been repeated many times: "I am just now discovering that God has no favorites and approves any one, whatever his nation, who reveres Him and works righteousness." He had come into a new environment and had seen a new meaning in God's attitude toward the whole world and in His redemptive purposes. One of the evidences of the unique inspiration of the Holy Scriptures is that as we seek the mind of the Spirit we are finding new truths and applications. We are never able to catch up with God in our apprehension of His creative and redemptive purpose; but when we extend our frontiers and see Him at work where we have never been before, we find new meaning in His Word which interprets His work. This accounts for new emphases in doctrinal preaching the last half century. Our fathers stressed election and predestination and free grace polemics and the world to come.

In this compact but complex civilization we have been forced by the exigencies of our neighbors' need on every continent to explore new areas and serve a suffering world. In such service we have found in the Word of God rich treasures which we could not find in the printed commentaries. We believe no less than our fathers the great foundation doctrines of grace; but we were brought face-to-face with world relationships and obligations which we could not escape or evade, and we began to stress not only the holiness and love of God, but reverence for life, the place of a transforming Christian experience in doctrinal teaching, fellowship with the Living Christ, the needs of the present world, moral responsibility to share in God's redemptive work, the application and implication of the

Gospel of Christ in every area of life, etc. We were once slow to discover world missions in the Bible. Like some of our brethren to whom I have referred, we wanted to delete the words, "throughout the world." Our eyes were holden that we could not see beyond our own neighborhood, and our vision was dim even for that. Then we came to see that God sent the Son to be the Saviour of the world and we were amazed to find world missions on practically every page of His Word.

We had more recent experiences in our apprehension of the Scriptures. Few of us discerned the significance of the healing ministry of Jesus although it was there all the time—the three-fold program of teaching, preaching and healing. Then our hearts and minds began to expand and we provided homes of healing. We entered into fellowship with the Good Samaritan. The Baptist expansion in this field came first in the Southwest, with the first of the Baptist hospitals now being maintained being opened in Missouri in 1884. Except for Georgia (1901), other Baptist hospitals were opened in Texas (Houston, 1907 and Dallas, 1909) before any Baptist hospitals were opened east of the River. Now, of the 25 Baptist hospitals in the territory of the Southern Baptist Convention, 15 are in the Southwest. Of the 240 beds for Negroes in these 25 hospitals (a pitifully small number), all but 70 are in the Southwest. Three-fourths of the beds for whites are in the Southwest.

Let us go a step farther in reviewing this expansion in our understanding of the will of God. We are just perceiving, many of us, that the Word of God applies to all human relationships. The Old Testament prophets were preachers of righteousness not only to their day and generation but to our own day. Their messages are as timely now as they were then; God speaks the final word in social, economic, industrial, cultural, governmental and religious affairs, even when we are not aware of His presence and power.

Concept Enlarged

Our conception of a New Testament church has been enlarged. For many years we subscribed to the definition of a church given in Pendleton's *Church Manual:* "A church is a congregation of baptized believers, united in the belief of what He has said, and covenanting to do what He has commanded." This definition is acceptable as far as it goes, but it does not go far enough. Read again the Great Commission recorded by Matthew: "Go ye therefore, and *make disciples* of all the nations, *baptizing them* in the name of the Father, the Son and the Holy Spirit: *teaching them* to observe all things whatsoever I command you," followed by the promise to be with them always, such promise being conditioned on their obedience to His command to make disciples, to baptize them and to teach them. A New Testament church made up of baptized believers must not only *covenant* to do the will of Christ, but must actually do His will; not only baptizing believers in the community in which that church is located, but having a part in making disciples among all nations, baptizing them and teaching them to do all that Christ has commanded. The *Baptist Standard* brings the information that last year 569 Baptist churches in Texas alone reported no baptisms. Have those churches all the characteristics of New Testament churches? A church may baptize believers and not be a complete New Testament church if it does not have a part in making disciples of all the nations. So far as Christ's Commission is concerned, a church that is non-missionary is as heretical as a church that does not baptize after the New Testament pattern. A real New Testament church is dynamic, not static. The church at Ephesus ranked high in

orthodoxy and organization; it tried men who called themselves apostles and were not; it was distinguished for its works and toils and patience. But that church was in danger of having its candlestick moved out of its place, because the church had left its first love and its first works. We repeat that a Baptist church is not a church after the New Testament pattern unless it is not only baptizing believers into its own fellowship, but is actively and whole-heartedly, every member, making disciples in all the world, teaching them, and ministering to the needs of those who hunger and suffer—in other words, holding to the first love and the first work of a true New Testament church.

Let me name one other area in which Baptists in the Southwest, as well as throughout the South, have had their sympathetic understanding and spiritual fellowship enlarged without abating in the least their loyalty to New Testament faith and life.

Most of the South and Southwest, except portions of the "deep South" were affected by the propaganda of John Taylor, Daniel Parker and Alexander Campbell and their followers more than a hundred years ago. Their anti-mission teaching blighted many areas for many years. There were many churches belonging to the family of the Galatian churches which were bewitched by false teachers and were hindered that they should not obey the truth. That is one phase of the influence of those early days from which we have in large measure recovered, although in gifts of life and money we have much room for further expansion.

The other phase, somewhat related, is in our attitude in the Southwest toward Christian believers in other evangelical denominations. Nearly a century ago, Landmarkism had its beginning in the teachings of J. R. Graves, J. M. Pendleton and others, although in his last days Dr. Pendleton did not follow Dr. Graves in his extreme views. The heart of Landmarkism was, to quote Dr. Pendleton in "An Old Landmark Reset," that Pedobaptist societies are not churches of Christ, that Pedobaptist preachers cannot be recognized as gospel ministers, and Baptist ministers should not invite them to preach in their pulpits or exchange pulpits with them. Dr. Graves did more than any other man of his day to mold the doctrinal thinking of Baptists in the Southwest. He was a mighty preacher and had tremendous influence.

In his *Memoir of James P. Boyce,* Dr. John A. Broadus wrote concerning the session of the Southern Baptist Convention in 1855: "After the organization some one offered, as usual, a resolution inviting ministers of other denominations to sit with us and participate in our deliberations. This was at once sharply objected to and there arose a debate which lasted a whole day. Presently the words, 'Old Landmark,' were used, and some of us from distant portions of the South, upon asking what in the world that meant, were told that Rev. J. M. Pendleton of Kentucky had published a tract entitled 'An Old Landmark Reset.' The controversy rose high and in some quarters threatened division."

Do you remember the story in two of the Gospels about the Apostles who reported to Jesus that they had found a man, not of their group, who was casting out devils and they had tried to stop him? Jesus said: "Forbid him not, for there is no man who shall do a mighty work in my name and be able quickly to speak evil of me, for he that is not against us is for us." We have learned, many of us, to love and cherish any man, whatever his country, or creed, or culture, or color, if he has been regenerated by the Spirit of God, loves the Lord Jesus Christ and all

true believers, and is seeking to do the will of God unto the end of the earth.

No man in the ranks of Southern Baptists was ever clearer in his proclamation of the great scriptural doctrines of salvation and service than was George W. Truett. He was the Chairman of the Committee which reported at the Richmond Convention in 1938 on Interdenominational Relations. We quote from that report in which Dr. W. R. White and others joined Dr. Truett: "Our most cherished beliefs, our deep sense of duty will not permit us to enter any federation, council, or what not, that would in any way obscure our position (that 'the only possible road to organic union is back to the Scriptures fairly interpreted') or hinder us in the full and free preaching of the whole counsel of God to all the people of the world."

In that same report is the following affirmation concerning the fellowship which Baptists should have with all believers, whatever their denominational alignment: "We profoundly rejoice in our spiritual union with all who love the Lord Jesus in sincerity and truth. We hold them as brothers in the saving grace of Christ and heirs with us of life and immortality. This spiritual union does not depend on organizations, or forms, or ritual. It is deeper, higher, broader, and more stable than any and all organizations. We hold that all people who believe in Christ as their personal Saviour are our brothers in the common salvation, whether they be in the Catholic Communion, or in a Protestant communion, or in any other communion, or in no communion." Dr. Truett had voiced similar sentiments in his historic message on the steps of the National Capitol in May, 1920: "Happy are our Baptist poeple to live side-by-side with their neighbors of other Christian Communions, and to have glorious Christian fellowship with such neighbors, and to honor such servants of God for their inspiring lives and their noble deeds. From our deepest hearts we pray, 'Grace be with all them that love our Lord Jesus Christ in sincerity'." Such a spiritual union is infinitely richer and more effective than any arbitrary union in any alliance of human design which emphasizes might or power rather than the Spirit of God.

We are deeply indebted to missionaries and missionary leaders of other denominations. We would be poorer if we did not have the biographies of David Livingstone, John G. Paton, Robert Morrison, the Scudders, Hudson Taylor—none of them Baptists. The ministry of such men as Robert E. Speer, John R. Mott, Albert Schweitzer, Walter Judd, Paul Harrison (of Arabia) has meant much to us. We can have fellowship with heroes and heroines of the faith who belong to other evangelical bodies without impairing our Baptist liberty, or compromising our distinctive beliefs. We must avoid entangling alliances, but we cannot live isolated from other Christians in a world which is one neighborhood.

The other day I was reading again the closing chapter of Micah's message. Here is one paragraph in Moffatt's translation, following the prophet's assurance of God's ultimate triumph over His foes: "The day comes for your walls to be mended, the day for frontiers to be far extended, the day when folk come home to you from Assyria and from Egypt, from Egypt to the Euphrates from sea to sea, from range to range, though all the world lies desolate in retribution for its pagan ways." Our men have come home from Italy and Germany and Japan, from sea to sea, from range to range. The world lies desolate in retribution for its pagan ways. The day comes for walls to be mended, the day for frontiers to be far extended.

Next Steps in Race Relations

by HUGH A. BRIMM

For the next twelve months the primary emphasis of the Social Service Commission will be upon the vital problem area of inter-racial relations. This decision was reached by the Commission upon the completion of its 1949 Ridgecrest Conference on Christian Living.

To this conference came fifteen members of the Commission, five Sociology teachers from Baptist colleges, pastors, laymen and laywomen, bringing the total to about sixty participants. These represented most of the states within the Convention territory.

Dr. Gordon Blackwell of the University of North Carolina and Dr. Benjamin Mays, President of Morehouse College, Atlanta, Georgia, took part in the workshop sessions as consultants. Their outstanding contributions did much to stimulate thought and discussion during the three-day conference.

The most widely expressed conviction of the workshop group was that the first "next step" for Southern Baptists in this area is an intensive, intelligent analysis of the whole problem, divorcing facts from fears to face fairly the ethical implications of Christian principles and objectives which are involved.

The Commission's secretary was requested to prepare study outlines for such courses to be conducted in local churches, pastors' conferences, summer assemblies, etc. At the earliest possible date this will be done. An announcement will be made as to when the material will be available. The Commission also was urged to call upon other agencies of the Southern Baptist Convention to give their co-operation and support to the undertaking. It was felt that this would be of utmost importance due to the limitations of the one-man staff of the Commission.

The Commission will continue its plans for the promotion of inter-racial fellowship-study projects to be conducted in selected localities throughout the territory of the Convention. These will be comprised of professional and lay leadership from all groups in the community. Discussions will proceed toward the direction of better understanding between the community and the needs of its minorities. Such approaches, it is hoped, will prove a stimulus to positive community action under the leadership of its churches.

The suggestions as to other steps in race relations which were expressed in the Ridgecrest meeting were as follows:

1. *For the individual Christian*
   - (1) Avoid jokes that belittle members of minority groups and perpetuate stereotypes.
   - (2) Use the proper title of "Mr." or "Mrs." when addressing Negroes, Mexicans, Niseis, etc.
   - (3) Cultivate the acquaintance of several representatives of the minority groups in the community and get to know them on an informal, friendly basis.
   - (4) Participate in organizations that work for advancement and better understanding between races such as: Urban League, National Association for the Advancement of Colored People, Southern Regional Council and local inter-racial committees.
   - (5) Accept individuals on the basis of their ability and as persons, not on the basis of their color or class.

2. *For local churches*

(1) Conduct study courses for each age level in the church on race relations. Such courses should include a careful study of scientific facts, Christian principles for ethical behavior together with practical steps toward better understanding.

(2) Conduct a *Community Audit* or *Self-Survey.* This should be done by a bi-racial committee with a view to determining the good and bad points in health, recreation, education, participation in government and community life, housing, employment opportunities, together with moral and spiritual improvement.

(3) Exchange pulpits on Race Relations Sunday with ministers from the minority group churches.

(4) Exchange of choirs from time to time.

(5) Invite the minority group leaders to address organizations and church groups on topics other than race relations.

(6) Observe Brotherhood Week with special emphasis on immediate community needs.

(7) Plan for inter-group work and workshop projects for young people such as painting a church, repairing pews, cleaning off a cemetery, etc.

(8) Urge members to volunteer for social and religious work in the missions that are located in minority group areas.

(9) Provide courses to train their leaders for Vacation Bible Schools, Every-Member Canvass, Census, etc.

(10) Invite all Baptist churches to participate in simultaneous revival plans.

(11) Encourage joint ministerial conferences.

(12) Devise community demonstration projects where possible to employ these suggestions.

By way of conclusion, it should be noted that the regular program of the Commission will in no sense be curtailed. The primary emphasis will be on race relations but we will continue to conduct study groups dealing with the problems of courtship, marriage and family life, the alcohol problem, delinquency and management-labor relations. The bulletin *Light* will still be available to those who request it.

The Social Service Commission is at your command to help in any way possible to make the practice of Christ more real and more vital in all of the areas of human relations today.

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Home Missions on the March

by COURTS REDFORD

This year should be the greatest year that Southern Baptists have ever had in soul-winning. The Department of Evangelism of the Home Mission Board is planning a simultaneous evangelistic crusade in all of the Southern Baptist Convention territory west of the Mississippi River, April 9-23.

There are 8,554 churches in this area and every one of them is being urged to arrange for a special evangelistic effort at this time.

However, it must be understood that this one effort does not in any way constitute the whole evangelistic program of the Home Mission Board for the coming year. It is hoped that many associational campaigns will be conducted in the territory east of the Mississippi River and that a great many of the churches will have more than one revival during the year. That Dr. Matthews and his associates have done much to stimulate evangelism throughout the territory is evident from the fact that in 1943 there was only one baptism for every 27.1 church members, while in 1948 there was one baptism for every 20.8 church members. This represents an improvement of 23% in five years. Furthermore, the churches reporting baptisms have increased in number from approximately 19,200 to 22,400.

It is hoped that crusades such as were conducted in Alaska last year can be worked out for Panama, the Canal Zone, and Cuba.

A New Program of Mountain Missions

For two years the Co-operative Missions Department has been testing plans and programs designed to reach our mountain areas. This study has been made with the help of Kentucky Baptists. We feel that sufficient knowledge has been gleaned to justify us in launching a definite program of mountain missions in 1950. This program will be carried on in co-operation with the respective state mission boards. Special attention will be given to the isolated mountain areas and to churches which have been misinformed and misled concerning the program of Southern Baptists.

Continued Emphasis on Rural Work

Our Board will continue to place emphasis on the development of rural churches. The entire series of mission study books for 1950 deal with the country church and rural life. The series is as follows: For Adults, "The Prophet of Little Cane Creek," by Harold Dye; for Young People, "Buried . . . Living," by John D. Freeman; for Intermediates, "Heirs of the Soil," by Joshua and Dorothy Grijalva; for Juniors, "The Greshams of Greenway," by Marel Brown; for Primaries, "The Farmer Twins," by Anne Crittendon Martin, and the Rural Resource Book, by Janice Singleton.

Many Baptist colleges and the seminaries are now offering courses in the country church and rural life. The textbook, "Christ and Rural Society," by Dr. O. T. Binkley has facilitated and encouraged such courses in our colleges. Many short courses and institutes are being conducted in colleges by Dr. John D. Freeman.

Scope of Work in Cities Enlarged

In most of the states a superintendent of missions is being employed jointly by the Home Mission Board and the state mission board. This mission superintendent promotes both the rural and city mis-

sion programs. In some states a man has been appointed for each of the two phases of service. The Home Mission Board continues to give some assistance to local city mission programs where such assistance is needed. All such support is given through the state mission board. Special attention is being given in assisting the smaller cities to set up a mission program which can be promoted either by the associational missionary or by a committee of volunteer workers. These programs, as in the larger cities, are essentially church centered.

Rev. Perry Carter, in addition to his work as a general field worker in the City Mission Department, is also assisting the city superintendents in planning and setting up programs to save our youth from crime and to give assistance to young people who have fallen into trouble.

Greater Needs in the West

The Home Mission Board has set up a separate program designed to assist New Mexico, Arizona, California, Washington and Oregon. These states constitute an area of about 560,000 square miles, which is more than half the total area of the Southern Baptist Convention territory before they were added. There are about fifteen million people in this area and approximately twenty-five hundred towns, cities, and villages which have no Baptist work of any kind. At least ten million of the people are unchurched.

The Home Mission Board is seeking to meet three of the great needs of this section. First, they are helping to support the evangelistic program which is designed to win the lost to Christ. Second, they are assisting in the support of district missionaries who are establishing missions, Sunday schools, and churches. Third, they are helping these weak, struggling churches to build houses of worship. This is accomplished through the Revolving Loan Fund, The Church Building Loan Fund, and through special allocations from the Annie Armstrong offerings designated for church buildings in this area.

Through the services of Rev. Fred A. McCaulley, the general field worker for this area, much has been done, and is being done to co-ordinate the efforts of Baptist forces and to create a spirit of good will and co-operation.

In addition to this general work that is being carried on in co-operation with the state conventions of this area, the Home Mission Board is supporting Rev. and Mrs. G. E. Landon to minister to the thousands of migrants who are serving in the vegetable gardens and orchards. This is a comparatively new ministry and is proving very effective in taking the gospel to approximately two hundred thousand people of the roads in these states.

A New Program for the Sparsely Populated Sections

We are launching a program designed to reach many of the isolated people in these western states who are living on the ranches in sparsely populated areas. Thousands of these people have received practically no spiritual ministry because the ranches are too far apart for churches to serve them. Our missionary will establish a circuit whereby he will reach these ranches at regular intervals, preach the gospel to these people, establish Bible classes, encourage them to listen to our Baptist radio programs and arrange special revival meetings by areas each year.

Larger Plans for the Language Groups

In response to the request of the Executive Committee of the Southern Baptist Convention, the Home Mission Board made a rather thorough survey of its needs for the five years from 1950 through 1954 and presented findings to the committee the latter part of 1948.

This survey showed that there were

thirty-eight vacancies in the Direct Missions Department, which includes the language groups, Indians, underprivileged, the deaf, and the work in Cuba, Panama and the Canal Zone. They were without workers because the limited resources of the Board had made it impossible to replace workers who had resigned or had been transferred.

Counteracting Undersirable Influences Among the Negroes

More than three-fourths of the Negroes in the United States live in the bounds of the Southern Baptist Convention territory. Two-thirds of those who belong to any church are Baptist. They are our peculiar responsibility. The Home Mission Board is seeking to establish a Negro center in every city that has a large Negro population. The superintendent of this center seeks to co-ordinate the work of the Negroes in that area, to help train their leadership, to encourage them in evangelism, stewardship, and educational work, and to plan for them a positive Christian program of activities to counteract communistic and atheistic influences.

We desire to enlarge our present force of Negro workers so they can conduct more institutes and training schools for Negro leaders and arrange more extension courses and enlistment programs in rural areas. Special attention will be given to the Mississippi Delta. Additional scholarships will be awarded to some of their most promising young people who are studying for the ministry. The work now being done in the Baptist Student Union program in Negro colleges will be augmented and more of the Negro youth will be encouraged to participate in the regular summer mission program of the Board. Through the distribution of Baptist literature and the establishment of libraries in strategic areas, much can be done to counteract the determined effort of Catholics and of communistic sympathizers to win the Negroes of the Southland.

A Better Program for Reaching the Jews

The program for work among the Jews has been revitalized and co-ordinated with all other Baptist agencies serving in those areas where there are large segments of Jewish population. The task of reaching the Jew belongs largely to those Baptist churches already established in communities where the Jews live, but these churches need encouragement, proper literature, and a co-ordination of effort in order to accomplish this task. The new program is closely co-ordinated with the City Mission Department of the Home Mission Board and inasmuch as most Jews live in cities, we believe that this co-ordination of effort will bring the most desirable results. Rev. Frank Halbeck, the field worker of this department, is organizing Baptist forces in cities throughout the Convention territory in an effort to get some churches in each city to undertake a definite, constructive, well-understood, and long-time program of Jewish evangelism.

An Imperative Need for Church Buildings

This Board is determined to do everything possible to furnish the funds so badly needed by churches in new fields and undeveloped areas for the construction of their church buildings. At least a million dollars is needed at this time to help the churches in the West, in the new housing areas of our cities, and in some of our most strategic rural areas to build church houses that will meet the needs of these churches until they can get strong enough to finance the construction of larger and more adequate buildings. Perhaps no investment will bear so large a dividend as quickly as will money thus invested in promising churches in these areas.

Many consider the greatest need in Alaska at the present time to be adequate funds to help the churches already established there to build church houses and thus make it possible for them to use more of their own funds in a local mission program which will spread the gospel throughout that area. The same can be said of Cuba and Panama. In Cuba almost half the churches now established have no church buildings, but are worshiping in homes or in rented quarters, while in Panama we have only one small chapel for the Spanish-speaking people, now numbering six hundred thousand. Buildings are also needed for the West Indians and the Anglo people who dwell in Panama and the Canal Zone.

Some of these needs can be provided from funds received through the Cooperative Program for capital needs, but many of these fields have been added to our Convention territory since the survey for capital needs was made and therefore no funds have been provided for these fields.

It is imperative that additional funds be provided for the construction of buildings in these territories which have been recently added to our Convention.

The Board has launched a program of student employment whereby we are appointing about 250 students every summer to assist our regular missionaries in an intensified mission program during the summer months. This program is resulting in the salvation of about 3,500 people every summer and is helping our students to discover their aptitudes and interests and our Boards to find desirable missionary personnel.

Your Home Mission Board pledges to Southern Baptists its best effort in fortifying our land against the onslaught of atheism, communism, and worldliness, Catholicism and indifference. These and other such forces infiltrating into our churches will deaden our spiritual interest, nullify our missionary effort and kill our evangelistic zeal.

Join the ranks as we enter new fields, strengthen the weak and underprivileged, awaken the indifferent and apathetic, enlighten the unknowing and misinformed, co-ordinate the efforts of willing hearts and hands, win the lost and dying, and honor our Lord with consecrated lives and resources.

State Conventions Plan 1950 Programs

Southern Baptist state conventions or associations carry on big business. The state meetings are highlights of the Baptist year. THE QUARTERLY REVIEW *presents here a brief review of the 1949 meetings with the names of the officers elected for 1950.*

Alabama

Alabama Baptists voted to refuse funds for Baptist Hospital at Birmingham which would come through the Hill-Burton Act. A Cooperative Program goal of $900,000 was adopted with 45 per cent to go for S.B.C. causes.

Officers elected are B. R. Justice, Enterprise, president; Earl Trent, Roanoke, and Clyde Sharpton, Logan, vice-presidents; Grover C. Walker, Trussville, recording secretary; Davis Cooper, Jr., Montgomery, statistical officer; A. H. Reid, Montgomery, executive secretary.

The 1950 meeting will be held at the Central Baptist Church, Decatur, November 14-16, with B. Locke Davis, Anniston, chairman of the program committee.

Arizona

Grand Canyon College reported 101 students for their first year in operation, and a budget of $95,000 was adopted. Frank W. Sutton, Phoenix, was re-elected president with J. Niles Puckett, Prescott, elected vice-president. W. Barry Garrett, Phoenix, was elected recording secretary, and Willis J. Ray, Phoenix, was elected executive secretary. Miss Ruth Gibbons, Prescott, was named historian.

The 1950 meeting will be held October 24-26 at the First Southern Baptist Church, Tucson, with Frank W. Sutton chairman of the program committee.

Arkansas

The Arkansas Convention approved a resolution stating: "Be it resolved that this Convention refuse to seat any messenger from any church that accepts alien immersion; practices open communion; or affiliates with any branch of the Federal Council of Churches, World Council of Churches, or any other organization similar to, or growing out of such."

A Cooperative Program goal of $1,016,666.67 was adopted with 40 per cent going to S.B.C. objects. Officers elected include T. H. Jordan, Van Buren, president; C. Z. Holland, Jonesboro, and A. F. Munch, Wilson, vice-presidents; W. Dawson King, Little Rock, recording secretary and statistical officer; and B. L. Bridges, executive secretary and treasurer.

The 1950 meeting will be held November 7-9 at the Immanuel Church, Little Rock. T. H. Jordan is chairman of the program committee.

California

California Baptists adopted a Cooperative Program goal of $110,000 with 25 per cent to go to S.B.C. causes.

S. G. Posey, Berkeley, was re-elected president with L. A. Watson, Long Beach, and T. J. DuBose, Sacramento, vice-presidents; H. B. Long, Santa Ana, recording secretary; A. F. Crittendon, Fresno, executive secretary; and O. Dean Johnson, historian.

District of Columbia

Frank Burgess was elected president of the District of Columbia Convention. Herbert W. Ludwig was elected vice-president with Earl H. Pendell recording secretary. The 1950 meeting will be November 20-21 at the Chevy Chase Church.

Florida

Florida Baptists adopted a Cooperative Program goal of $732,427.83 with 50 per cent going to S.B.C. causes. The constitution was amended to limit the number of messengers from any one church to ten.

Officers elected include Millard J. Berquist, Tampa, president; Lee Nichols, Daytona Beach, and John Martin, Dover, vice-presidents; M. D. Jackson, Longwood, recording secretary; and John Maguire, Jacksonville, executive secretary. The 1950 meeting will be at Ocala November 14-16 with Malcolm Knight, Ocala, chairman of the program committee.

Georgia

Georgia Baptists adopted a goal of $1,200,000 for the Cooperative Program for 1950.

Spright Dowell, president of Mercer University, Macon, was re-elected president, with Paul S. James, Atlanta, A. Warren Huyck, Augusta, Henry M. Melton, Moultrie, and A. Scott Patterson, Norcross as vice-presidents. J. L. Clegg, Dalton, was named recording secretary, with J. C. Wilkinson, Athens, as chairman of the committee on Georgia Baptist history.

The 1950 meeting will be at the First

Church, Savannah, November 14-16 with L. C. Cutts, Vienna, as chairman of the program committee.

Illinois

Illinois Baptists adopted a three-year program looking toward the acquiring of a state office building, the addition of $25,000 to the church building and loan fund, and the establishment of a chair of Bible for Baptist students attending the University of Illinois.

J. Paul Carleton, Vandalia, was elected president, with L. H. Moore, Anna, vice-president. S. Otho Williams, Carbondale, was named recording secretary, with Noel M. Taylor executive secretary. The $230,000 Cooperative Program goal will be divided with 43 per cent going to S.B.C. causes. The 1950 meeting will be November 1-3 at Anna with J. Paul Carleton chairman of the program committee.

Kansas

Kansas Baptists reported 50 churches and worked out details of state organization. A budget of $11,370 was adopted for 1950 with 20 per cent to go to S.B.C.

W. A. Burkey, Bethel, was elected president, with R. H. Maultsby, Burden, and B. H. Elsey, Belle Plains, vice-presidents. E. L. Whitaker, Wichita, was named recording secretary, and N. J. Westmoreland, Wichita, executive secretary. J. P. Crager, Ellinwood, was elected statistical officer with Travis Piland, Russell, historian. The 1950 meeting will be October 31-November 2 at Pittsburg.

Kentucky

Kentucky Baptists voted to correlate their Advance program with the Advance program projected by the Southern Baptist Convention. A Cooperative Program goal of $1,250,000 was adopted with half going to S.B.C. causes.

Robert E. Humphreys, Owensboro, was re-elected moderator with Rollin S. Burhans, Louisville, and J. Marvin Adams, Middlesboro, as assistant moderators. E. D. Davis, Paducah, was elected recording secretary, with George Raleigh Jewell, Louisville as assistant. Dr. W. C. Boone was re-elected executive secretary with Frank M. Masters, Princeton, historian.

The 1950 Association meeting will be held November 14-16 at Murray. W. R. Pettigrew, Louisville, is chairman of the program committee.

Louisiana

Louisiana Baptists approved a Cooperative Program goal of $696,815 for 1950 with 40 per cent going for S.B.C. causes.

J. D. Grey, New Orleans, was re-elected president with J. E. Knighton and Ira Peak, both of Shreveport, as vice-presidents. Leon Ivey, Chatham, was named recording secretary and statistical officer with W. H. Knight re-elected executive secretary. H. M. Weatherby, Pineville, was elected historian. The 1950 meeting will be November 14-16 at the Emmanual Church, Alexandria.

Maryland

Maryland Baptists adopted a Cooperative Program goal of $140,000 with half going to S.B.C. causes. E. E. Garland, Crisfield, was named president with Arthur G. Martin, Edgemont, and S. Arthur Eppley, Baltimore, vice-presidents. Laurence A. Free is the recording secretary, and Clifton C. Thomas the executive secretary. The 1950 meeting will be October 18-20 at Salisbury. H. P. Clause, Baltimore, is chairman of the program committee.

Mississippi

Mississippi Baptists voted to divide their Cooperative Program goal on a 50-50 basis.

W. E. Green, Newton, was re-elected president with M. V. McKinster, Hattiesburg, and J. S. Riser, Webb, vice-presidents. George Gay, Ripley, was named recording secretary, D. A. McCall, Jackson, executive secretary and statistical officer, and J. L. Boyd, Clinton, historian.

The 1950 meeting will be November 14-16 at Jackson with Charles Treadway, Cleveland, chairman of the program committee.

Missouri

Missouri Baptists voted to adopt a budget of $800,000, the first $80,000 to be set aside for local purposes, and the balance to be divided 50-50 with S.B.C. objects.

J. E. Ranis, St. Louis, was elected moderator with B. H. Browning, Neosho, vice-moderator. Earl Harding, Warrensburg was named recording secretary and statistical officer with T. W. Meaderis, Jefferson City, general superintendent. The 1950 meeting will be October 24-26 at Hannibal.

New Mexico

New Mexico Baptists voted to change their constitution to permit members of boards to serve two terms instead of one. Plans were also approved to erect a new headquarters building. The $160,000 goal for the Cooperative Program will call for 30 per cent going to S.B.C. causes.

S. M. Morgan, Artesia, was elected for his second term as president. Vice-presidents include R. L. Patillo, Jr., Tucumcari, and David Calhoun, Eunice. Roy Irwin, Taos was named recording secretary, and Harry P. Stagg, Tucumcari, executive secretary.

The 1950 meeting will be October 17-19 at Albuquerque.

North Carolina

North Carolina Baptists approved the purchase of the Fort Caswell property for a summer assembly at a cost of $86,000. A 50-50 division was voted for the Cooperative Program goal.

F. O. Mixon, Raleigh, was re-elected president. Perry Morgan, Ridgecrest, J. Winston Pearce, Durham, and G. Van Stephens, Angier, were named vice-presidents. C. B. Deane, Rochingham, was re-elected recording secretary. M. A. Huggins, Raleigh, was named executive secretary, and L. L. Morgan, Raleigh, was elected statistical officer. G. W. Paschal, Wake Forest, is the historian.

The state convention in 1950 will be held November 14-16 at a place to be decided. R. Knolan Benfield, Lenoir, is chairman of the program committee.

Oklahoma

Oklahoma Baptists approved a resolution stating, "That churches which accept alien immersion, practice open communion or affiliate with the Federal Council, World Council or any similar unionizing organization, shall be considered unsound in faith and practice."

T. P. Haskins, Oklahoma City, was elected president, with B. L. Cherry, Madill, and Chester Mason, Tulsa, vice-presidents. John Daniel, Oklahoma City, was elected for the twenty-fifth time as recording secretary, and Andrew Potter, Oklahoma City, was elected executive secretary-treasurer. J. B. Rounds is the historian.

The 1950 meeting will be at the First Church, Tulsa, October 30-November 2, with L. L. Armstrong, Durant, chairman of the program committee.

Oregon

Oregon Baptists held their first state convention as a constituent body of the

Southern Baptist Convention. H. C. Price, Portland, was elected president, with Fred C. Reusser, Port Orchard, Washington, and Perry M. Johnson, Medford, as vice-presidents. C. Ervin Boyle, Tacoma, Washington, was named recording secretary and statistical officer, with R. E. Milam, Portland, executive secretary. J. W. Black is the historian.

The 1950 meeting will be November 6-9 at Springfield, Oregon. Aaron Eurich, Vancouver, Washington, is chairman of the program committee.

South Carolina

South Carolina Baptists voted to elect their secretary-treasurer for an indefinite time rather than on an annual basis, appointed a committee to study need for home for aged Baptists, and voted to accept North Greenville Junior College at Tigerville, South Carolina.

A Cooperative Program goal of $1,800,000 was voted with 50-50 division. A. E. Tibbs, Greenville, was elected president with L. K. Simpson, McCormick, and A. L. Gross, Columbia, as vice-presidents. J. H. Simpson was named recording secretary and statistical officer with Charles F. Sims the new executive secretary. The 1950 meeting will be at Citadel Square, November 14-16, in Charleston. Leon M. Latimer, Greenville, is chairman of the program committee.

Tennessee

Tennessee Baptists voted to take over the direction of the East Tennessee Baptist Hospital at Knoxville. The $1,500,000 Cooperative Program goal will be divided 50-50.

James L. Sullivan, Nashville, was elected president with Russell Bradley Jones, Chattanooga, and James Canaday, Jackson, vice-presidents. L. G. Frey is the recording secretary, Charles W. Pope is the executive secretary, and N. B. Fetzer the statistical officer. All live in Nashville.

The 1950 meeting will be November 14-16 at the First Church, Knoxville. Henry Stokes, Knoxville, is chairman of the program committee.

Texas

Texas Baptist institutions were instructed to decline grants from the state or federal government. A committee was appointed to study human relations, and the constitution was amended to require messengers to be members of church which sends them as messengers.

William Fleming, Ft. Worth layman, was elected president. W. Herschel Ford, El Paso, and J. W. (Bill) Marshall, Plainview, were elected vice-presidents. D. B. South and Roy L. Johnson are recording secretaries, with Johnson serving as statistical officer. J. Howard Williams is the executive secretary. L. R. Elliott, Fort Worth, was named historian. A $5,000,000 Cooperative Program goal was set up to be divided 50-50.

The 1950 meeting will be November 7-9 at the Coliseum in Fort Worth.

Virginia

Virginia Baptists adopted a Cooperative Program goal of $2,000,000 to be divided 50-50.

Ralph C. McDaniel, a layman from Richmond, was elected president, and Jesse Johnson, Richmond, and J. G. Loving, Richmond, were named vice-presidents. K. E. Burke, Norfolk, was elected recording secretary, and E. J. Wright, Richmond, statistical officer. James R. Bryant, Richmond, is the executive secretary, and Garnett Ryland, Richmond, historian. The 1950 meeting will be November 7-9 at the First Church Roanoke.

Southwestern For 1950

by E. D. HEAD

The most absorbing inspection for the year 1950 is the occupancy of the two new buildings which came to completion by the end of the year 1949—the Scarborough-Truett-Fleming Administration-Library Building and the J. M. Price Religious Education Building.

The Fleming Library, east wing of the memorial building, consists of three stories, with a capacity of one hundred twenty-five thousand volumes and a seating capacity of three hundred. The third floor is devoted to graduate students, being equipped with carrels and seminar rooms. There are also the offices for the librarian and his assistants. It is furnished throughout with the most up-to-the-minute library furniture.

Scarborough Hall, the west wing, consists of three floors, and will house the business and registrar's offices; also the president's suite, offices for the faculty of the School of Theology, and classrooms for the exclusive use of this School.

The George W. Truett Auditorium, the south wing of this building, has main floor and balcony, along with large stage. The auditorium is to be seated with handsome chairs and equipped with elegant stage furnishings.

The three wings stem from a central rotunda whose beauty defies description.

The J. M. Price Religious Education Building, named by official action of the Board of Trustees for the director of this School, who is also its founder, consists of two stories—classrooms, faculty offices—designed to house the many phases of the complete religious education program in vogue today. Every type of instruction needed to equip the church worker who seeks to be skilled in religious education will be presented in this building.

Our plans for 1950 are to be seen mainly against the background of these completed buildings. Further plans are, in reality, dreams: a well-equipped gymnasium, an apartment home for missionaries on furlough, a nursery for the lovely children of our students, a white way bordering the thirty-acre campus, a pipe organ for the George W. Truett Auditorium.

Yes, and more money for current operations: an endowment of at least four million dollars—it is now one million six hundred and seventy-five thousand—an enlarged faculty, endowment for the library to make possible purchases of essential books, bringing it to full capacity.

We are grateful to God, who has brought us to the realization of some of our fondest dreams. We are trusting him to put it into the hearts of others to bring to fruition those additional alluring dreams which are indeed imperatives for this growing institution.

1950 Plans for Southern Seminary

by ELLIS A. FULLER

The new chapel at Southern Seminary was dedicated on March 30 as a feature of the Seminary Pastor's Conference.

A new apartment dormitory is being erected. This building will provide about 100 apartment units and will cost approximately $900,000. We plan to have it for use at the beginning of the session in the fall of 1950.

A new four-unit apartment house for furloughed missionaries is now finished, and four missionary families are occupying it. This is a great stimulus to the spirit on the campus.

Another fact of interest is that the Faculty Center, which was completed early in 1949, is now in full use.

We are rejoicing over the number of men who are on our faculty this year, and also in the number of men who are assistant teachers—twenty-six of them in all.

American Baptist Theological Seminary

by L. S. SEDBERRY

The pressing projects for the year 1950 for the American Baptist Theological Seminary include capital improvements, promotion, and scholarship.

I. Under capital improvements there are pressing needs:
   1. The re-working of the bathrooms and rest rooms in Griggs Hall at an approximate cost of $4000.00
   2. Providing needed office space at an approximate cost of 1000.00
   3. The painting of Griggs Hall completed 500.00
   4. Electric water heater 1000.00
   5. A fence to protect boiler room.. 500.00
   6. Lights for the campus 200.00
   7. A memorial gate at the front entrance to the Seminary in honor of Dr. J. W. Garnett 1000.00

Other items such as landscaping the campus and repairs on the Grill are badly needed.

II. Under Promotion, it is hoped:
   1. That we may acquaint Southern Baptists with the great missionary opportunity presented through the American Baptist Theological Seminary, reaching some ten million people through better trained leaders.
   2. To use articles, pamphlets, addresses and letters to inform Southern Baptists of the Seminary needs.

III. Under Scholarships: We need one hundred scholarships of $300.00 each for the help and encouragement of ministerial students.

Southern Baptist Foundation

by C. H. BOLTON

One of our first tasks is to acquaint our people with the purposes and possibilities of the Foundation. This we hope to do to a large extent during the year 1950. The methods to be used to accomplish this will be through the state papers, Southwide magazines and church bulletins, printed matter sent out from the Foundation office in Nashville, and by personal contacts. We shall also endeaver to hold several regional conferences on the work of the Foundation, one of which

we hope to be held at Ridgecrest during the summer assembly.

Every year the Foundation will stress September as "Will Month," urging our people to make wills and to include the Foundation in them. We also wish to give special stress to the fact that a trust fund may be set up with the Foundation with either large sums or small. Once a trust is established, it may be increased any time by additional gifts.

A new opportunity is offered in living memorials. A trust may be set up in the name of some departed loved one or friend. In this way, the name would be perpetuated as long as Southern Baptists operate.

Endowment insurance policies may be taken out with the Foundation as beneficiary. The policy may be for 10, 15, 20, or 25 years. In case of death of the insured before maturity of the policy, the insurance company would pay the amount of the policy without delay.

Special attention is given to annuity gifts. By this we mean that money may be given to the Foundation and the giver receive a return on it as long as he lives. The amount of the return will be determined by the size of the gift and the age of the annuitant. After death of the annuitant, the income from the gift will go for support of the work of Southern Baptists. The giver may, if he so desires, name the object or objects to receive the income.

The Foundation would welcome correspondence with any one desiring to establish a trust or make a will favoring the Foundation. The address is 127 Ninth Avenue, North, Nashville 3, Tennessee.

Southern Baptist Hospital in 1950

by FRANK TRIPP

Indications are that the Southern Baptist Hospital will have one of the greatest years in its history during the Convention year of 1949-1950. The total admissions last year exceeded those of any year since the institution was opened in 1926. If the present daily occupancy continues, it looks now as if we will admit more than 28,000 people during the current Convention year. To all of these, and to their families and friends, we are undertaking to bring a gospel message daily in addition to giving our Christian testimony in daily devotional periods, in the distribution of copies of the Gospels and helpful tracts.

Our plans for the new year include increased emphasis on our educational program for nurses and young physicians. It is expected that the number of student nurses will be approximately 225 and that we will have as interns and residents from 20 to 25 fine young men who will be here to do graduate work in their chosen specialties and to engage in the clinical and pathological conferences of the medical staff. Our training program, both for nurses and doctors, is approved by the State Board of Examiners, the American College of Surgery, the American Medical Association and other organizations interested in maintaining high standards of accreditation. We are affiliated with Tulane University, where all the student nurses receive their instruction in the basic sciences, and with Louisiana College for nurses' training on the college level. We are also affiliated with the School of Medicine of Louisiana State University for resident's training in

obstetrics, gynecology, and in pediatrics.

The major plan for expansion, scheduled to begin in the late fall of 1949 and to be completed within approximately eighteen months, is the building of a south wing in which space will be allocated to the following services:

1. Seventy-five beds to be used for the treatment of the chronically ill. This is a much needed service for which the Board has been making plans for the past three years.
2. A new maternity department with a bed capacity for 75 mothers and an equal number of bassinets for the babies.
3. A new x-ray department, which will make it possible for us to increase substantially the facilities for diagnostic purposes and the administration of all types of x-ray therapy.
4. A new laboratory and blood bank department. This service will occupy one entire floor and is greatly needed.
5. A new cafeteria to be used by the student nurses and all other hospital personnel who take meals at the hospital.
6. A new auditorium to be used for all religious services of the students and other hospital personnel, the meetings of the medical staff, and other groups.

The Education Commission and Constructive Planning

by CHARLES D. JOHNSON

It has become the policy of the Education Commission to take stock every year before making plans. Businessmen have found this policy wholly necessary as a basis for success. Because some businesses and other institutions have not followed such a policy, failure has frequently resulted.

During the war years and the recent years following the war, abnormal conditions have existed in all of our Baptist schools. Some schools lost fifty per cent of their students and a number of the most competent members of their faculties. The military services made damaging inroads upon colleges and universities. Loyalty to country made the inroads necessary. The accelerated program accepted by the colleges, the re-organization of curriculum to meet unprecedented conditions, the acceptance of the responsibility for instruction and housing on the campuses *of army and navy units under the direction of military personnel,* and the influx of students from different social, religious and cultural areas of the population created baffling problems. When the war ended, a new list of problems arose. The disorganization resulting from the war and from the aftermath of it furnished the complicated problem which the Education Commission faced and is now facing with courage and faith.

Three major issues are at stake: (1) maintaining Christian standards, (2) achieving and maintaining educational standards, and (3) raising endowment and supplying sufficient income for Baptist colleges and schools to provide the quality of education that will produce adequately trained leadership for Christian civilization that will survive if it is produced, but perish if it is not.

There are 64 Southern Baptist schools

and colleges with a student enrolment of 54,979. The total investment, book value, stands at $115,131,099.45. The endowment is but one-third, approximately, of the amount. It should be at least one-half. Since endowment income is but one-half as great on investments as in the 1920-30 period, it has become necessary to double endowments for colleges to receive as much income as they received in those earlier years. Dollar value has decreased also; and this necessitates increased tuition which frequently causes some of our best prospective students to attend tax supported schools instead of attending Baptist schools, or increased budgets for colleges by churches and conventions. Endowment plans, Christian education budget plans state by state, and co-operative effort will be used during the coming year. Baptists are ready for this co-operation; the 64 schools and colleges need, and, to maintain standards, must have more financial support; and the recently organized Southern Association of Baptist Colleges and Schools will furnish the momentum in the several states through which the Education Commission can carry out, by co-ordination of planning with the Southern Association of Baptist Schools and Colleges, the most comprehensive Christian education program Southern Baptists have ever undertaken. Methodists, Catholics, and other denominations have marshalled their educational forces, and they are working diligently and effectively. Baptists are far more numerous in the South than any of the other denominations. Our responsibility is greater; our opportunity is greater; and our ability is greater.

As a practical plan for meeting the issue, maintaining Christian standards, the Education Commission is establishing a Faculty Information Service. Names and records of Christian scholars will be made available to presidents and deans. The scarcity of Baptist men and women with the Ph.D. degree remains an unsolved problem. The new function of the Education Commission is designed to assist in the solution of this problem. The importance of Christian men and women properly trained for our Baptist College faculties can not be stressed too much. Our college presidents are fully aware of this fact.

The problems of standards and endowments are to be met by the development of a closer co-ordination of planning and of co-operation of effort on the part of all of our educational agencies which are now setting out with a clearer vision and more definite plans than ever before. We cannot hope to have all of our colleges and schools properly staffed and endowed in a single year; educational institutions—as many as we have—can not be brought up to high standards as rapidly as that. However, very few of our schools and colleges are now below the minimum educational standards. We expect to see these reach the standards and we expect to see many of our Baptist schools, nearly a dozen of them more than 100 years old, move far above minimum standards.

The Education Commission is dedicated without reservation to this noble Christian work.

Church Centennials in 1950

Alabama

Association	*Church*	*Pastor*
Alabama-Crenshaw	New Harmony	C. A. Linday Opp, Alabama
Bullock Centennial	Mt. Zion	E. A. Wood Columbus, Ga.
Calhoun Co.	Ohatchee No. 2	H. E. Boozer Route 2 Jacksonville, Ala.
Central	Bethesda—Organized September 6, 1850. First pastor, Rev. John Holmes. A new building, consisting of auditorium and six Sunday school rooms, built in 1947-1948, will be dedicated and centennial observed in 1950. Church is located in Equality, Ala.	Murray J. Hall Rockford, Ala.
Central	Shady Grove	B. M. Penton Shorter, Ala.
Choctaw	Hopewell	J. K. Jones Linden, Ala.
Choctaw	Ebenezer	O. D. Mason York, Ala.
Choctaw	Clear Creek	J. H. Rupp Riderwood, Ala.
Cleburne	Lost Creek	Gordon Ezell Bowden, Ga.
Limestone	Piney Grove	Arnold Hargrove Route 2 Ardmore, Ala.
Lookout Mountain	Demeris	C. J. Jennings Round Mountain, Ala.
Madison Liberty	Cave Springs	W. C. Steadman Hazel Green, Ala.
Morgan Co.	Lebanon	Harry C. Wiley Route 1 Hartselle, Ala.
Muscle Shoals	Okalona—Membership has grown from 63 in 1855 to 262 in 1949. Original church was located in open country. Present building, a brick veneer building with eight Sunday school rooms and an auditorium, is located in the village of Hatton, Alabama.	Rev. Walker Myhan Route 1 Landersville, Ala.
Pickens	Cross Roads	J. R. Swedenburg Birmingham, Ala.
Randolph Co.	Big Springs	Guy Bassett Roanoke, Ala.
Randolph Co.	Macedonia	G. G. Gravett Wedowee, Ala.

Salem-Troy	First, Troy—Organized in April, 1850. A complete history of the church has been written by Dr. A. N. Worthy, organizer and first pastor of the church, and Dr. E. M. Shackelford, deacon in the church.	C. T. Ammerman Troy, Ala.
Selma	Bethany	J. D. Pickens Benton, Ala.
Shelby	Macedonia North	J. E. Edwards Route 2 Vincent, Ala.
Tallapoosa	Mt. Zion	R. M. Cooper Eclectic, Ala.
Tuscaloosa	Mount Zion—Organized March 31, 1850. Church has complete records of its work. A centennial celebration is being planned.	Homer Flanagan Route 3 Tuscaloosa, Ala.

Arkansas

Association	*Church*	*Pastor*
Carey	Fordyce, First	J. T. Elliff Fordyce, Ark.
Centennial	Hagler	C. R. Cooper Almyra, Ark.
Hope	Pisgah	Stewart Kersey Arkadelphia, Ark.
Mississippi Co.	Osceola—Organized September, 1850. A centennial celebration will be observed.	
Caddo River	Oak Grove	

Florida

Association	*Church*	*Pastor*
South Florida	Alifia	Roy Forbes Bethel Springs, Tenn.
Marion	Ocala, First	M. B. Knight Ocala, Florida
Marion	Ocklawaha Bridge—The first pastor was J. T. Parker. The present pastor, J. R. Vasser, came to the church on January 1, 1948.	J. R. Vasser Route 1 Oklawaha, Fla.
Middle Florida	Mt. Gilead—Records were destroyed by fire. Special observance will be held.	Francis W. Cruce Perry, Fla.
New River	Beulah—Organized November 13, 1850. The church has complete records. A special centennial observance is being planned.	H. H. Mott Brooker, Fla.
Northwest Coast	Apalachicola	W. A. Frye Apalachicola, Fla.

Georgia

Association	*Church*	*Pastor*
Bowen	Mt. Carmel	N. D. Freeman Bridgeboro, Ga.
Bowen	Salem—The first building used by this church was constructed of logs. A new building was completed and dedicated on October 16, 1949.	Rev. J. L. Hand Climax, Ga.
Chattooga	Poplar Springs	J. B. Rutledge Summerville, Ga.
Colquitt Co.	Pleasant Hill	Ivey Bryant Route 1 Pavo, Ga.
Concord	Pleasant Hill	G. F. Wigley Dallas, Ga.

Coosa	Chickamauga, First—Organized August 31, 1850. First pastor was Aaron Fitzgerald. Present building was erected in 1912. Centennial observance will begin with observance of annual anniversary day. On the five nights following, denominational workers will come to the church, bringing a message with some history of that particular work and then presenting a challenge for the future.	Edgar A. Calloway Chickamauga, Ga.
Ebenezer	Ebenezer	
Floyd Co.	Friendship, North	E. L. Norwood 2 Kirkwood St. Rome, Ga.
Kilpatrick	Mill Creek—A centennial is being planned, but no date has been set.	J. D. Lever Route 3 Aiken, S. C.
Kilpatrick	Mt. Horeb—Organized May 9, 1850. Records are incomplete. A special centennial observance is being planned for the second Sunday in May, 1950.	Herbert Whitaker Harlem, Ga.
Lawrenceville	Chestnut Grove	T. W. Jones Chamblee, Ga.
North Georgia	Antioch	John W. Cummings 13 Main St. Dalton, Ga.
Notla River	Zebulon	A. B. Lovell Hiwassee, Ga.
Roswell	Concord	Hillis McGinnis Cumming, Ga.
Thomas Co.	Friendship	John W. Parker Meigs, Ga.
Tugalo	Pleasant Grove	W. H. Lord Lavonia, Ga.
Tugalo	Poplar Springs	J. H. Crunkleton Toccoa, Ga.
Tugalo	New Hope	J. H. Crunkleton Toccoa, Ga.
Valdosta	Corinth	John W. Harrell Lakeland, Ga.

Illinois

Association	*Church*	*Pastor*
East St. Louis	Unity Roselawn	Henry Ballard Route 1 Caseyville, Ill.
Fairfield	Blooming Grove	L. R. Upton McLeansboro, Ill.
Fairfield	Dahlgren	Taylor Neely Carbondale, Ill.
Louisville	Jackson Township	L. R. Hirtzel Route 2 Effingham, Ill.
Louisville	Louisville—There is a complete record of the church. A special centennial observance will be held in 1950.	Rex Brown Louisville, Ill.
Palestine	Bethany	Gaylord Green Casey, Ill.
Salem South	Salem	Chester Chilton Mt. Vernon, Ill.

Saline	Eldorado, First—Organized October 30, 1850, with 21 charter members. Present membership, 878. In 1948 the present $125,000 building was completed, and the membership hopes to retire the debt in their centennial year. Centennial celebration in October will include a two weeks' revival, climaxed by a home-coming.	H. R. Moore 1107 2nd St. Eldorado, Ill.
Union	Waldo	Jesse Jacobs Brookport, Ill.
Union	Vienna	Chas. McHaney Vienna, Ill.

Kentucky

Association	*Church*	*Pastor*
Baptist	Mt. Olivet—Considerable improvement has been made on the church building in the last five years. The centennial will be observed by paying the final installment on their educational plant, and dedicating the building.	Dan Thomas Route 2 Willisburg, Ky.
Bethel	Dripping Springs—Organized December 14, 1850.	Roy Sears Russellville, Ky.
Boone's Creek	Chestnut Stand	T. P. Edwards College Hill, Ky.
Bracken	Mt. Pisgah	Dallas Stockdale Route 2, Ewing, Ky.
Caldwell	Princeton, First	H. G. M. Hatler Princeton, Ky.
Caldwell	Macedonia	Reed Rushing Kuttawa, Ky.
Campbell Co.	Dayton, First—Organized May, 1850. First pastor was A. Drury. Present edifice was built in 1893. The centennial will be observed in 1950, with the following goals in mind: 100 new members during the year; special observance in May; homecoming observance in October; an educational building completed by homecoming day, and 600 in Sunday school on that day.	W. R. Cole Dayton, Ky.
Christian Co.	Crofton	
Crittenden	Crittenden—Organized March 2, 1850. A history of the church is being written. Centennial celebration will be held some time in 1950.	Raymond E. Lawrence Dry Ridge, Ky.
Daviess-McLean	Calhoun	John Hammatt Calhoun, Ky.
Lynn	Mt. Tabor	W. T. Jewell Munfordville, Ky.
Ohio Co.	Zion—Organized March 16, 1850. Complete record of church has been kept. A centennial observance will be held in 1950.	Clyde Voyles 438 West Main St. Campbellsville, Ky.
Russell Creek	Trammell Creek	Manley Towles Magnolia, Ky.
Wayne	Zion	Esker Philips Delta, Ky.
West Kentucky	Columbus	Edward Mayfield Columbus, Ky.

Louisiana

Association	*Church*	*Pastor*
Jackson	Salem	Frank Smith Calhoun, La.
Sabine	Old Pisgah	N. G. Moody Marthaville, La.
Morehouse	Bastrop, First	E. C. Whitsitt Bastrop, La.
DeSoto	New Friendship—No special observance is planned.	Byron H. Dodd Logansport, La.

Maryland

Association	*Church*	*Pastor*
Western District	Eckhart—Organized October 25, 1850.	S. S. Aldrich Eckhart, Md.

Mississippi

Association	*Church*	*Pastor*
Calhoun Co.	New Liberty	S. E. Carter Calhoun City, Miss.
Chickasaw Co.	Pleasant Ridge	E. T. Putnam Mathiston, Miss.
Chickasaw Co.	Bethel	D. D. Satterwhite Houston, Miss.
Clarke Co.	Pleasant Hill	J. H. Jolly Route 7 Meridian, Miss.
DeSoto Co.	Center Hill—Organized November 6, 1850. The centennial will be observed July 30, 1950.	C. W. Wages Blue Mountain, Miss.
Monroe	Smithville	L. C. Riley Belmont, Miss.
Oktibbeha	West Kemper	D. L. Stevens Meridian, Miss.
Pontotoc Co.	Hopewell	Elbert D. McCullough Hickory Flat, Miss.
Prentiss Co.	Osborne Creek	Audie L. Mays New Albany, Miss.
Rankin	Rock Bluff—Centennial will be observed in 1950.	E. I. Farr Newton, Miss.
Simpson Co.	New Zion	J. H. Lane Magee, Miss.
Winston	Shiloh	J. W. Kitchens Ackerman, Miss.
Zion	Mt. Pleasant	J. W. Hicks Bellefontaine, Miss.

Missouri

Association	*Church*	*Pastor*
Bethel	Philadelphia	W. M. Wigger College Heights Hannibal, Mo.
Mt. Moriah	Gentryville—Organized October 26, 1850. The centennial will be observed October 26, 1950.	J. W. Meade King City, Mo.
Old Path	Little Niangua	W. P. Pringle Bolivar, Mo.
Polk Co.	Slagle Creek	C. E. Salsman Route 1 Halfway, Mo.
St. Louis	Third	C. O. Johnson 620 N. Grand St. Louis, Mo.

Saline	Slater—Organized September 1, 1850. Rev. Thomas Frister was the first pastor. The first church was located one-half mile north of Slater. In 1880 this building was torn down, and the new building was built in Slater. The first church was known as Rehoboth Baptist Church.	Lynn T. Richardson Slater, Mo.
Tebo	Mt. Olivet—Organized April 7, 1850. A complete record of the church has been kept.	R. Doyle Kansas City, Mo.

North Carolina

Association	*Church*	*Pastor*
Brier Creek	Shady Grove	L. T. Younger New Hope, N. C.
Buncombe	Jupiter	C. D. Harron Route 1 Weaverville, N. C.
Buncombe	New Salem	Ernest Mehaffey Route 1 Leicester, N. C.
Chowan	Macedonia—Organized December 14, 1850. Centennial will be observed December 14, 1950.	E. G. Willis Elizabeth City, N. C.
Chowan	Creswell	W. R. Stevens Creswell, N. C.
Chowan	Ebenezer—Centennial Celebration will be held May 7, 1950.	H. A. Dilday South Mills, N. C.
French Broad	California	C. B. Rogers Mars Hill, N. C.
Mt. Zion	Olive Chapel—Organized November, 1850. A complete record of the church is kept. The centennial will be celebrated October 1, 1950. A book length history of the church is being prepared by the pastor.	Garland A. Hendricks Route 3 Apex, N. C.
Neuse	Snow Hill	B. L. Davis Snow Hill, N. C.
New South River	Lebanon	E. B. Booker Rockfish, N. C.
Randolph	Ramseur	John I. Kizer Ramseur, N. C.
Robeson	Zions Tabernacle	S. A. Rhyne Route 5 Lumberton, N. C.
Tar River	Poplar Springs	M. A. Pegram Zebulon, N. C.
West Chowan	Sandy Run	G. E. Reynolds Aulander, N. C.
Western N. C.	Little Brasstown	A. B. Lovell Hiawassee, Ga.

South Carolina

Association	*Church*	*Pastor*
Barnwell	Mt. Olivet—Organized February 4, 1850. Centennial will be observed.	
Edgefield	Parksville	Clyde Bates Modoc, S. C.
Greenville	Bethuel—Organized May, 1850. Centennial will be observed May 14, 1950.	O. L. Jones Route 4 Greenville, S. C.
North Greenville	Marietta—Organized July 20, 1850. A complete record of the church was kept through 1905. Centennial will be observed.	B. L. Huff Marietta, S. C.

Spartan	Oak Grove—Organized June 22, 1850. First pastor was D. Scruggs. Centennial will be observed in June, 1950.	Boyce G. Coat Route 3 Spartanburg, S. C.
Welsh Neck	Mt. Olivet—Centennial will be celebrated in 1950.	Fred Johnson, Jr. 1302 Broad St. Camden, S. C.
Welsh Neck	Hartsville, First—Organized September, 1850. A history of the church is being prepared, and the centennial observance will be held in the fall of 1950.	Mack M. Goss Hartsville, S. C.

Tennessee

Association	*Church*	*Pastor*
Big Emory	New Fair View	
Carroll-Benton	Chalk Level	
Gibson Co.	Trenton, First	Paul A. Wieland Trenton, Tenn.
Hardeman Co.	New Bethel	W. B. Mays Ashland, Miss.
Hardeman Co.	Walnut Grove	Wayne Cox Bolivar, Tenn.
Holston	Harmony	Billie D. Pitt Fall Branch, Tenn.
Madison	Ararat—Organized September, 1850. Centennial observance will be held in September, 1950.	R. C. Briggs 110 Rothrock Circle Jackson, Tenn.
Madison	Cave Springs	Hugh A. Cox Route 3 Bethel Springs, Tenn.
Maury	Blue Buck	Bob Attwood Centerville, Tenn.
New Salem	Buena Vista	Phocian Gibbs Carthage Town, Tenn.
Ocoll	Harrison	John F. Frantz 1509 Burns St. Chattanooga, Tenn.
Providence	Mt. Pleasant	D. O. Johnson Lenoir City, Tenn.
Shelby Co.	Mt. Pisgah—A centennial and homecoming celebration will be combined in August, 1950.	L. G. Cannon 1595 Walker Memphis, Tenn.
Sweetwater	Rocky Springs	J. W. Newman Madisonville, Tenn.

Texas

Association	*Church*	*Pastor*
Tryon-Evergreen	Willis—Organized July 10, 1850. Centennial will be observed July 9, 1950. A history of the church is being printed in booklet form.	W. F. Sanderlin Willis, Texas
Tryon-Evergreen	Evergreen	
Atascosa	Old Rock	Walter Wooley Marion, Texas
Collin Co.	Liberty	D. A. Griggs Plano, Texas
Collin Co.	Anna—Organized October, 1850.	
Creath-Brazos	Montgomery—Organized December 28, 1950.	
Johnson Co.	Rio Vista	J. L. Ingram Rio Vista, Texas

San Marcos	Prairie Lea	J. E. Earley Prairie Lea, Texas
Soda Lake	Bethesda	Charles H. Wilkins Marshall, Texas

Virginia

Association	*Church*	*Pastor*
Blue Ridge	Sycamore	D. E. Murray Stuart, Virginia
Concord	Jonesboro	G. A. Harris, Jr. Kenbridge, Virginia
Goshen	Gordonsville	E. T. Cox Gordonsville, Virginia
Middle District	Fine Creek	H. D. Anderson Powhatan, Virginia
Piedmont	Mt. Moriah	N. C. Coggin Lovington, Virginia
Pittsylvania	Spring Road	R. L. Jones Hurt, Virginia
Portsmouth	Lake Drummond	H. P. Miller Hickory, Virginia
Shiloh	Mt. Carmel	E. R. Ferguson Madison, Virginia

RAMSEUR BAPTIST CHURCH

Ramseur, North Carolina

JOHN I. KIZER, Pastor

On March 6, 1850, an article of agreement was entered into with the trustees of the Missionary Baptist Meeting House in the village of what was then called Columbia. These trustees were James Whitehead, James Teague, John Hutson, William Hutson, Philip Hutson, D. V. Ferguson, William Patterson and J. F. Marsh. In this agreement, Jesserson Kivett covenants and agrees to build a church house. This was to be of wood and cost $425.

Records of this early church show that there were at one time seven slaves who were members of the church. It is also of interest to note the strict rules of discipline that the church members had to abide by. For breaking these rules, many were dismissed from time to time. Most of the investigations in case of delinquent members was done by a committee which was known as the spiritual committee. In the early records of the



John I. Kizer is the present pastor of the Ramseur Baptist Church, Ramseur, North Carolina.



The building in the picture above is the second building of the Ramseur Baptist Church. The group pictured is the membership of the church around 1900.

church, male members were listed on one page and the female members on another page. The roll was called at every church conference and a record kept of that attendance of the members at the meetings.

Early in the 1890's the present location was secured and a new church built of brick. It was remodeled in 1921, and more rooms were added for the Sunday school. In this remodeling program, the front of the church was changed and the interior redesigned.

The Ramseur Baptist Church is the second oldest church of the Baptist faith in Randolph County, the oldest one being Cedar Falls, which was organized in 1844.

In 1934 the church, with the other churches in Randolph County, withdrew from the Piedmont Association and became a part of the Randolph Association.

For several years the present classrooms have been inadequate for the Sunday school. Early in the spring of 1949, Pastor John Ivan Kizer appointed a building committee composed of W. H. Leonard, D. E. Whitehead, C. E. Baldwin, Mrs. Albert Taylor and Mrs. C. Raymond Whitehead. Plans were adopted by the church for a modern three-story educational unit which will contain more than twenty-four rooms, including a pastor's study, a recreation room, a kitchen. Work has already begun on the building, under the supervision of a construction committee composed of E. H. Bray, C. B.

Brown, June Beane, S. C. Kimrey and Fred A. Thomas. The fund-raising campaign is under the direction of Mrs. H. F. Brady, Mrs. C. E. Baldwin, Mrs. J. Tracy Brady, N. F. Phillips, and Clyde Spoon.

FIRST BAPTIST CHURCH

Ocala, Florida

MALCOLM B. KNIGHT, Pastor

The First Baptist Church of Ocala was constituted July 3, 1850, with five members. The first pastor was Rev. Isaac Newton. The successive pastors to the year 1868 were Revs. Wm. Royal, F. C. Johnson, and R. M. Perry. The first known Baptist church house was on block 23 Old Survey, Ocala (The present site of the County jail.) Although the deed to this lot appears on record dated October 12, 1877, it is more than probable that services were held there for many years prior. This deed was made to S. M. G. Cary, John Cordero and W. C. Jeffords, trustees for the church. When this property was sold, the proceeds were used, with other funds, in the purchase of the lot now occupied by the Marion Hotel and the erection of a brick building, the home of the church until occupation of the present edifice.

There is but little accurate information concerning the earliest activities of the church. The earliest known member was Mrs. Fannie R. Gary, who joined the church in 1858, and in 1873 was the only remaining member. The W.M.S. of the church is named for Mrs. Gary.

In 1863 the church had ninety Negro members; and in May, 1867, the entire Negro membership withdrew and organized Mount Moriah Baptist Church, fronting on Pond Street.

From 1868 to 1873 the church was without a pastor. The pastors from 1873 to 1882 were P. P. Bishop, G. T. Gresham, M. W. Sams, J. A. Crompton and T. J. Murphy.

The pastorate of C. H. Nash began in December, 1882, and extended to 1891. Under his wise leadership the church made great strides forward, and built during the time the church house that formerly stood on the lot now occupied by the Marion Hotel.

His successor was Dr. A. W. Lamar, yet active in the ministry; and he, in turn, was succeeded by Dr. L. D. Geiger, later secretary of the State Board of Missions for several years.

During the period from 1895 to 1902, the church was pastored by T. J. Davenport, J. E. Oats, J. L. Rogers, W. E. Bogard, and W. J. Williams.

Dr. L. B. Warren became pastor in 1902, and during his ministry of three years the membership increased from 153 to 442. An annex to the church was built during this time. He was succeeded in 1905 by Dr. C. C. Carroll, who served the church for a little more than four years; followed by Henry E. Gaby in 1909, who remained two years.

J. D. Chapman began his work in the Fall of 1911. During his pastorate the church purchased a lot at the corner of Ocklawaha Avenue and Watula Street, with the expectation of erecting a church and pastorium there. Later the idea was abandoned, a more suitable lot having been found and purchased, on which is erected our present building. A portion of the lot purchased through the efforts of Dr. Chapman has recently been sold at a nice profit and the proceeds used in liqui-

dating entirely the debt then remaining in building our present church home.

Bunyan Stephens came to the church in 1912 and remained until 1918, when he entered the Y.M.C.A. work during the World War.

Dr. W. H. Wrighton came to the church in 1918 and served for about a year. Dr. W. P. Himes next served the church for a short while; and was succeeded by Dr. C. M. Brittain. Under his leadership the church responded liberally in the Seventy-five Million Dollar Campaign of Southern Baptists.

Dr. C. L. Collins came as pastor October 1, 1920, and continued for almost ten years. Dr. G. J. Rousseau began his ministry October 1, 1930. Dr. G. J. Rousseau served the church three and one-half years. A leave of absence of three months was granted him to return to Cape Town, Africa, to visit his aged mother, who was hopelessly ill. During his absence, Drs. Ed Solomon and Tinnan served as supply pastors most acceptably. Within a year after his return, Dr. Rousseau's health failed, and he resigned.

Dr. Grady Wheeler began a nine-year pastorate. He was especially interested in departmentalized Sunday school work and during his pastorate the lower floor was divided into assembly and class-rooms. A pastorium was built on Lake Weir Avenue.

Dr. Crutcher followed as supply pastor for several months until Dr. Hoke Shirley was secured.

Dr. Bowers supplied until Dr. Malcolm Knight was secured as pastor some four years ago. Being especially concerned for the young people, Dr. Knight began early to emphasize the need of a youth building and money was contributed to that end over a period of three years. The church also became more mission minded and began to support partially two missionaries, J. H. Ware and Charles W. Knight. Last year Mary Catherine Adams volunteered for the foreign field. Dr. Knight is most evangelistic in his preaching, and the church has prospered greatly during his pastorate. There are now 1465 members, and the budget for 1949 was $64,000.00.

BETHESDA BAPTIST CHURCH

Soda Lake Association, Texas

CHARLES H. WILKENS, Pastor

One hundred years ago on July 21, 1850, the Bethesda Baptist Church of Woodlawn, Texas, was organized. The name Bethesda signifies "House of Mercy." The thirteen charter members, all of whom are now deceased, were A. U. Rauch, Armand Wells, William Steed, Gideon Smith, Mary E. Smith, Bailey McCoy, Sarah McCoy, Nelson Trawick, S. A. Trawick, John S. Blankenship, Mahala Blankenship, John C. Smith, and N. C. Smith.

The old record book, started when the church was first organized, is still in possession of the church; however, there are periods of time when no record was kept. In all probability, no services were held during these periods.

The church was operated on a fourth-time basis for many years. There were many times when services had to be called off on account of bad weather, the roads being so bad, the pastor, living quite a distance away, could not fill his appointment.

As far as is known, seventeen preachers have held pastorates of the Bethesda church during its lifetime. Following is

a list of these pastors and the dates they were called. Some of them are now deceased.

J. R. Goode	April 22, 1894
J. A. Williams	May 12, 1895
S. M. Russell	December 6, 1896
D. S. Stovall	April 23, 1899
S. M. Russell	December 24, 1899
M. W. Reavis	November 25, 1900
S. M. Russell	November 20, 1904
J. S. Lewis	April 8, 1906
R. H. Nesmith	September 26, 1909
W. H. (Judge) McClelland	August 23, 1924
G. W. Malone	April 26, 1925
J. R. Gibson	March 27, 1938
W. F. Nash	March 16, 1941
T. B. Randolph	November 30, 1941
Byron Richardson	April 11, 1943
Paul Adams	February 9, 1944
O. M. Smith	September 2, 1945
Charles H. Wilkens	April 3, 1949

The pastors during the earlier years of the church are not known, as there is a space from 1850 to 1894 that no record appears in the old record book. Some of the oldest members of the church say the book was lost for a number of years, during which time a record was kept elsewhere, and this record is now unavailable.

The church began operating on a half-time basis during the time Rev. C. B. George was pastor. Rev. George lives at Jonesville, Texas, and is now pastor of the Baptist church there.

There has been an active Sunday school at the church for a number of years, but the present Training Union was organized in 1946 during the pastorate of Rev. O. M. Smith. Under his progressive leadership, a Woman's Missionary Union and a weekly prayer service were also organized, and the church began operating on a full-time basis.

Recently, an addition of five Sunday school rooms has been built adjoining the church.

There are seventy-five members at the present time, and the two members holding membership with the church for the longest period are Mrs. Alice Callaway of Woodlawn, who united with the church in the year 1902, and Mrs. Carrie Westmoreland, also of Woodlawn, who united in 1909.

The present pastor of the church is Rev. Charles H. Wilkens. Rev. and Mrs. Wilkens' home is in Port Arthur, Texas. At the present time they are residing in Marshall and attending East Texas Baptist College.

The church plans to have all-day services with lunch served at noon at the church on Sunday, July 23, 1950, in commemoration of its one hundredth anniversary. All former pastors and members are cordially invited to attend this celebration.

Sermon Outlines

by JEROME O. WILLIAMS

IT IS HIGH TIME

Now it is high time to awake out of sleep.—Romans 13:11

Paul admonishes the Roman Christians to awake to the blessings and privileges of the gospel age and to live worthy of it. See the following truths in the passage.

1. *It Is Time to Awake from Sleep*

"Now it is high time to awake out of sleep." Night has passed and the dawn of a new day is at hand. The Lord Jesus Christ has revealed the fulness of God and it is time to realize this, accept it, and live in the glowing light of it.

2. *It Is Time to Face the Future*

"Now is our salvation nearer than when we believed" (v. 11). The Bible recognizes three aspects of salvation—past, present, and future. Christians have been saved from the guilt and penalty of sin; they are being saved from the power and dominion of sin; they will be saved in perfect conformity to Christ. This last aspect is the consummation of life in Christ. It comes when the soul goes to be with him. All draw nearer to that moment each day. There is a blessing in facing the future prayerfully.

3. *It Is Time to Turn from Evil*

"Let us therefore cast off the works of darkness" (v. 12). Some works of darkness are mentioned as, "rioting, drunkenness, chambering, wantonness, strife, and envying." Paul admonishes the Colossian Christians to "put off all these; anger, wrath, malice, blasphemy, filthy communication" (Col. 3:8). All of these evil ways dishonor Christ and the Christian life. They must be put out of the new life in Christ.

4. *It Is Time to Dress for the Day*

"Let us put on the armour of light" (v. 12). "Armour" is a favorite word with Paul. He speaks of "the armour of righteousness" (2 Cor. 6:7); "the armour of light"; and "the whole armour of God" (Eph. 6:13). All of which means that the believer must put on Christian character. He must be dressed in the girdle of truth, breastplate of righteousness, the gospel of peace, the shield of faith, the helmet of salvation, and defend himself with the Word of God. It is time to dress for the Christian life.

5. *It Is Time to Walk Honestly*

"Let us walk honestly, as in the day" (v. 13). It is time to live the Christian life each moment as if Christ, or death, should come in the next hour. Live in humility, kindness, meekness, holiness, justice, and long-suffering. Live above the sinful habits of worldly people. Live in the right relationship to God, Christ, the Holy Spirit, the church, and all men. Live so that life will influence men toward Christ and his kingdom. The honest life is the honorable life.

6. *It Is Time to Be Christlike*

"Put ye on the Lord Jesus Christ" (v. 14). Get out of the temporal realm

into the spiritual, where the will of God is understood and observed. It is the climax of life to be in the spiritual realm and the crown of life to be Christlike.

It is time for all Christians to strive to live up to the ideas of Christ.

BLESSINGS FOR THE BLIND

And immediately he received his sight, and followed Jesus in the way.—Mark 10:52

It is always interesting to see how people reach the presence and power of Jesus for his blessings. The story of blind Bartimaeus is one of great interest to all. Physical blindness is often used in the Bible as a symbol of the more serious condition of spiritual blindness. Jesus has all authority in both the physical and the spiritual realms. Note the following things about Bartimaeus:

1. *He Heard About Jesus*

"When he heard that it was Jesus of Nazareth." Bartimaeus was by the highway side begging alms of those who passed that way. A great number of people came along with Jesus and his disciples. The unusual behavior of the crowd attracted the attention and aroused the interest of the blind man. He could not see, but made inquiry and learned that Jesus was in the midst of the multitude. Jesus is near every man who is in need.

2. *He Cried for Jesus*

When the blind man knew that Jesus was in the crowd, "he began to cry out, and say, Jesus, thou son of David, have mercy on me" (v. 47). It was a sincere cry for Jesus. It was a personal cry for mercy. It was a cry to the right source for blessings. It was a cry of confidence. It was a constant cry, for when the people rebuked him, he cried the more, and louder. This was a cry that could not be ignored. Jesus hears the cry of the needy soul. When a sinful soul cries for Jesus, he can be assured of an immediate answer.

3. *He Came to Jesus*

"And he, casting away his garments, rose, and came to Jesus" (v. 50). When Jesus heard the cry of the blind man, he stood still and commanded him to be called. His heart was thrilled and comforted when he was informed that Jesus was calling for him. Sinners must cast off garments of anger, malice, iniquity, transgression, and meanness when they come to Jesus. They must repent of all sin and renounce it, turn away from it, and come to Jesus in faith for forgiveness. When blind people come to Jesus in faith, they go away with sight.

4. *He Called upon Jesus*

"Lord, that I might receive my sight" (v. 51). Jesus encouraged the man's faith by asking him what he desired. He encouraged the man to make his request. The man had faith and it was made stronger by expressing it. "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). It was a call for a personal blessing. It was a call for sight. A prayer to Jesus will be heard. A cry to Christ will be answered. Hands lifted up to the Lord will not be turned away.

5. *He Received Blessings from Jesus*

"And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way" (v. 52). Faith in Christ is the medium through which blessings come from the Father. When the Lord blessed the blind man, the way of Jesus became his way. He no longer walked in his own way but "followed Jesus in the way." It should be so with all believers.

All who grope in darkness may come to Christ for his marvelous light.

THE HORRORS OF SIN

And sin, when it is finished, bringeth forth death.—James 1:15.

Evil in the sight of God is designated sin, evil, wickedness, iniquity, and transgression. We use the word "sin" in this message as including all of the meaning of each of these words. The history of sin is gloomy. The way of sin is deceptive. The power of sin is mighty. The wages of sin is death. Note some of the horrors of sin.

1. *Sin Offends God*

All sin is against God. He is holy and righteous and expects his creatures to be the same. Joseph said, "How then can I do this great wickedness, and sin against God?" (Gen. 39:9). He was just and did not commit the sin. David did commit such sin and then said to the Lord God, "Against thee, thee only, have I sinned, and done this evil in thy sight" (Psalm 51:4). Sin offends God.

2. *Sin Wounds Christ*

The holy Word says of Christ, "He was wounded for our transgressions" (Isa. 53:5). And again, "Who was delivered for our offenses" (Rom. 4:25). "Christ died for our sins according to the scriptures" (1 Cor. 15:3). Sin sent the Saviour to the cross to suffer death. His body was beaten for our iniquity. His hands were nailed to the cross for our wrongs. His side was pierced with the sword for our sins. Sin wounds Christ.

3. *Sin Defiles Man*

When Isaiah saw the Lord, he also saw his own soul and confessed, "I am a man of unclean lips" (Isa. 6:5). David confessed, "I acknowledge my transgressions: and my sin is ever before me" (Psalm 51:3). Judas betrayed Jesus and went out into eternal night crying, "I have sinned in that I have betrayed innocent blood" (Matt. 27:4). Sin defiles the hands, lips, heart, and body of man.

4. *Sin Brings Death*

"The soul that sinneth, it shall die" (Ezek. 18:4). "The wages of sin is death" (Rom. 6:23). "Sin, when it is finished bringeth forth death." Sin deceives, defiles, degrades, and defeats the soul of man and delivers it to death.

There is a balm in Gilead. There is a way out of sin. "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness" (1 John 1:9). David said, "I acknowledged my sin unto thee, . . . and thou forgavest the iniquity of my sin" (Psalm 32:5). The gracious God will do the same for every soul that will turn from sin by repentance and to Christ by faith.

WHAT MY PASTOR CAN EXPECT OF ME

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice holy, acceptable unto God, which is your reasonable service.—Romans 12:1.

Every member of a Baptist church should ask himself the question, What can my pastor expect of me? He should then answer this question and say, My pastor can expect me:

1. *To Be a Christian Character*

It is assumed that each member of a Baptist church is a Christian and has gone through the experience of becoming a Christian. It is assumed also that each one is making an effort to live an active, aggressive, devoted Christian life. The pastor has a right to expect this of each one.

2. *To Grow in Grace and Knowledge*

Christians should grow. We have the example in the life of Jesus. Luke says of him, "And Jesus increased in wisdom

and stature, and in favour with God and man" (Luke 2:52). Thus Jesus grew intellectually, physically, spiritually, and socially. All phases of life should develop equally and fully. Our command to grow is found in 2 Peter 3:18, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The pastor has a right to expect every member of the church to grow into a full-grown, well-rounded Christian character.

3. *To Partake of Spiritual Food for Growth*

All life must have food for growth. This is true in the realm of plant life and that of fish, fowl, and animal. Surely the spiritual life of a Christian must be fed. Food is found in Bible reading, study of spiritual literature, engaging in prayer, attending worship services, fellowship with Christians, and engaging in spiritual service.

4. *To Be Faithful to the Church*

Christ is the founder of the church, head of the church, and leader in the church. The church is therefore divine in its origin, organization, ordinances, and objectives. The pastor has a perfect right to expect every member to be faithful to the church in its various ministries. Some of these ministries are that of worship, teaching, training, evangelism, missions, and benevolences.

5. *To Seek to Win Souls to Christ*

Certainly Christ expects those who become believers to witness for him to others. We have in the New Testament the beautiful example of how the first three people who accepted Christ as Saviour went immediately to win another person. It is true in the life of Andrew, James, and Philip. In this same way the Lord expects all believers to seek to win others to faith in him. The pastor has a right, therefore, to expect each member to engage in this service.

6. *To Be Loyal to Christ*

Since Christ is the Saviour of the soul, the Source of spiritual life, the Head of the church, and the Sustainer of spiritual life, all believers in him should be loyal and true to him. This loyalty would include brotherly love, a love for all Christians, and a love for a lost world. The pastor has a right to expect each person to be loyal to Christ.

7. *To Find and Fill His Place of Service in the Church*

I believe there is a divine purpose in every human life that comes into the world. I believe also that the Lord saves a person for service. It is my faith, too, that when the Lord saves a person for service, this person can find his place by asking the Lord to help him. He can also equip himself to fill well any place of service that the Lord may assign. All members should seek to find their place in the fellowship and service of the church and to fill it well.

These things the pastor would have a right to expect.

WHAT I MAY EXPECT OF MY PASTOR

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.—1 Corinthians 4:1.

In this passage of Scripture we have indicated many characteristics that should be in the life of a gospel preacher. Every member of a church has a right to expect his pastor:

1. *To Be a Consecrated Christian*

This would mean that the pastor knows what it is to feel conviction for sin, turn away from sin by repentance and to Christ by faith, and to make a confession of his sin and faith in Christ unto salvation. Knowing the steps unto salvation

and the joys and privileges of salvation, he can lead others into it. The member has a right to expect him to live a consecrated life—a life consecrated to God, the church, and of service for the people.

2. *To Be a God-called Servant*

God made the universe and still controls it. When he saves a life he has a right to direct it. He still reserves the right to call saved men into his special service. This has been true through the ages as is evidenced in the lives of Noah, Abraham, Moses, Joshua, Samuel, David, Isaiah, Jeremiah, the Apostles, and Paul, together with thousands of other faithful servants. A member of the church has a right to expect his pastor to be a God-called servant.

3. *To Be a Trained Minister*

In all other activities of life we expect trained people to minister to our needs, such as the doctor, dentist, teacher, lawyer, mechanic, cook, and so on. Surely, if this is expected in the minor things of life, it should be more exacting in the major elements—that of the spiritual life. A member has a right to expect his pastor to be trained for his work.

4. *To Be a Wise Workman*

Many preachers will find more to do than they can do. One must therefore make a choice as to what is the most important thing to be done for the good of the people and the advancement of the kingdom of God. When he sees the most important work, he must then put his whole soul into it. Paul advises Christian servants in these words: "Whatsoever ye do, do it heartily, as to the Lord" (Col. 3:23). There is no place for a lazy man in the ministry. The church member has a right to expect the pastor to be a wise workman.

5. *To Be a Good Pastor*

A pastor is a person who is sympathetic and who can be easily approached by any and all members of his congregation and community. He should be interested in every problem of every person and able to advise wisely with each one. A good pastor must know his people. He should know their age, attainments, attitudes, vices, virtues, and ambitions. In order to do this, it will require that he shall visit the people, be with them in their joys and sorrows, marry the young, bury the dead, counsel with the living.

6. *To Be a Master Builder*

The preacher in this day is expected to know how to lead his membership in building a New Testament church. He must know how to find the material to go into the building, and then shape this material to where it will fit into the plan and complete a perfect unit for service in the kingdom. This requires divine skill. They have a right to expect the pastor to be a master builder.

7. *To Be a Powerful Preacher*

It is not essential that he be eloquent, popular, attractive, but he must be a person who can preach the gospel with power. The gospel of Christ is the power of God unto salvation. When it is proclaimed in a simple, definite, earnest, and sincere manner, it will have the power of God. Whatever else we may expect of the pastor, we have a right to expect that he will preach the gospel of Christ.

These are some of the things that members of a church have a right to expect of the pastor.

Ministering to Home and Family Life

by LEE H. McCOY

The family unit is God's plan for the people he made. It has existed since the beginning of man. God intended for the home be the foundational institution, and gave it priority in time over all other institutions. The home is still the foundation of all social and institutional life. True, the passing of the years has brought changes in its attitudes and relationships, but there still exists the family and the home. It remains "the fundamental grouping for protection, economy, procreation, development and love." It is estimated that by 1950 there will be 43,000,000 of these family units in the United States.

Life is molded for good or evil in the home. It is here that the pattern is set for behavior or misbehavior and the sense of right and wrong is formed. The values in the home are passed from one generation to another. The home is eternal in its influence. The school, the state, and even the church can rise no higher than the homes within its constituency. The home is the determinant of the level of all society.

That the American home has been undergoing a rapid rate of disintegration is an accepted fact. As Dr. Roland Q. Leavell has said, "Every prodigal son and every wayward daughter are index fingers pointing to something positively wrong or something seriously lacking in home life." The forces that are weakening and destroying home life are known to Christian leaders and need not be recounted in this paper. The tendency of parents to shift the total responsibility for the religious and moral training of their children to the church and other character building agencies and to blame these agencies for ineffectiveness parallels and is partly responsible for home disintegration. The forces working against the home and the tendency to shift responsibility can be overcome only when homes are built on strong Christian principles. The church must expand and strengthen her ministry to home and family life to the end that these principles will be accepted and practiced. The church cannot replace the home but can work with it, reinforce it, and become a strong ally in the building of strong family units in Christ's kingdom.

What Has Been Done

Southern Baptists have made a start and are making progress in awakening the people to these forces that are destroying our homes and to the importance of making homes Christian. Christian Home Week was launched in June, 1939, to be observed annually beginning the first Sunday in May and closing on Mother's Day. Hundreds of churches tried and found Christian Home Week helpful. Today, this week of special emphasis and activity centered in the home has an important place in the educational program of our churches. The observance of the week provides an opportunity to direct attention to the need and importance of the Christian home and to offer practical suggestions for making homes Christian. An attempt is made to lead every home to become more genuinely Christian through evangelism and Christian living. Extensive helps have been prepared to help the churches in planning and promoting an effective Christian Home Week.

The new Standards of Excellence for Adult and Young People's Unions, effective first quarter, 1942, made the promotion of daily family worship a part of the

program of activities. The Bible Readers' Leader and Bible Reading Committee were made responsible for the requirement: "The union shall promote daily family worship in every home represented, using the daily readings of the Uniform Sunday School Lessons." This was a step forward in setting the Training Union to the task of magnifying and working for Christian homes.

The establishment of the Department of Home Curriculum of the Baptist Sunday School Board in January, 1946, marked the beginning of a real advance in the promotion of the ministry of the church to home and family life. One year later, this department absorbed *The Cradle Roll Home* and *The Better Home* in the new *Home Life* magazine, designed "to give spiritual stimulus to family life" and to provide helps "to meet the needs of everyday Christian living in the intimate family circle." The Home Curriculum Department has pursued an aggressive and effective promotional program to awaken Southern Baptists to the dangers encroaching upon the American home and has magnified the Christian home as the only way to combat these dangers.

In August, 1947, a greater emphasis was placed on "the home and Sunday school working together." The strengthening of the work of the Cradle Roll, Nursery, and Extension Departments was promoted with the very heart of the work in these departments being evangelism and the establishment of Christian homes. A wider and more effective use of the *Home Life* magazine was also emphasized.

In the state and Southwide secretaries' meeting in Nashville in January, 1947, a plan was endorsed to provide for additional Bible study, and the second week in January of each year was designated as "Bible Study Week." The following January (1948) "Bible Study Week" was launched and became a definite part of our Bible study program. The purpose of this week is to provide more time for concentrated Bible study with one of the expected values being "an opportunity of bringing together the heads of homes for Bible study and thereby provide a better foundation for religious instruction in the home."

Five months after the first Bible Study Week the Sunday School Board began the promotion of home daily Bible reading and prayer as a fixed part of the Bible teaching and Bible study program of the Sunday school. No longer was the promotion of daily family worship just to be a ministry of the Cradle Roll, Nursery and Extension Departments, but all departments were to work together for the daily reading of the Bible and prayer in every home. Coming almost simultaneously was the emphasis growing out of the Southern Baptist Convention in Memphis for family altars with the slogan: "Family Worship Every Day in Every Baptist Home."

During recent months much space has been given in our periodicals to the needs and ministry in the home. Programs have been built around and centered in emphasis on Christian family living. The Training Union gave all of May of this year to the study of programs on the theme, "The Faithful Family," with the specific aim, "To Help Us to Build Christian Homes." The programs for May, 1950, will have the same aim with topics built around the theme, "Does God Offer Guidance for Family Life?"

At present the Sunday School Department is launching the 1949-50 program built around the theme, "Take Your Family to Sunday School." Paralleling this theme will be the 1950 Convention-wide program to reach 500,000 additional families for Bible study. This presents a challenging opportunity to our churches in their ministry to home and family life.

Thus, step by step, within the past few years, progress has been made in awakening our people to the grave perils facing the home. Simultaneously an ever-widening program designed to strengthen families and make homes Christian has been projected through the agencies of our denomination and churches. With the momentum that has been gained and with the new emphasis on reaching additional complete families in Sunday school attendance and additional families in daily Bible reading and prayer in the home, our churches face an unprecedented opportunity in the year ahead in ministering to home and family life. Each church should formulate and project a program that will be continuous throughout the year. The special weeks and emphases of our denomination should be incorporated and perhaps be the basis of this program. But special weeks and special emphases are not enough; our efforts must be persistently alive and aggressive. We must do all that we have been doing and more.

What More Can We Do?

1. *We can improve our ministry to the individual and broaden our conception of responsibility to include his family.*

All that we do to implant the teachings of Jesus in the heart of individuals will bear fruit in home and family relationships. Our ministry to the family will be strengthened to the extent that we develop individuals making up that family. The new Sunday school theme, "Take Your Family to Sunday School," focuses attention on the individual in the home who is not attending. And, in most cases, it is a single individual that can bring about or block the establishment of a family altar in the home. Individual responsibility for building and maintaining a Christian home should be persistently magnified in all departments of our work.

In our organizational plan of fixing responsibility for each individual, the worker, more often than not, excuses himself of responsibility for any person in the home other than the person assigned to him. We should work to change this attitude and broaden the conception of responsibility on the part of the officers, teachers, and leaders in our churches. The Cradle Roll slogan, "A Christian Home for Every Baby," needs to be expanded until every worker in every department is seeking to win the unsaved in the home and contribute to the spiritual development of each member of the family. The slogan might become "Every Home a Christian Home."

2. *We can balance our thinking concerning the relationship of the home and the church.*

The home does not exist for the church. Too often our emphasis is on how the home can help the church in ministering to the individual. We speak of securing home co-operation. We want the home to help us do a better job at the church. This is desirable, but it is poor co-operation that works only one way. The church in turn must also co-operate and set herself to giving real service to the home. Visitation should not be just for the purpose of securing attendance "at the church," or to understand the home environment so as to better teach the individual "at the church," but also to minister to the individual and his family in the home. It is not enough to understand the environment. If the environment is not conducive to spiritual living, the home needs help in changing that environment. Tactful visitors can help parents see that real values are spiritual. An interest manifested in the home, a sharing in the joys and sorrows of the family, a word of encouragement or appreciation can give strength in Christian living. The home is the place where peo-

ple live, not the church. To help people live for Christ, we must help them live for Christ in their homes.

3. *We can bring the family together in the church.*

Paralleling the Sunday school theme, "Take Your Family to Sunday School" might be the theme "The Family Together in the Preaching Service." Necessarily, in our plan of grading we have literally torn the family to pieces. Members of the family part company at the church door to meet later at the car. We have made it a natural thing for the family to be separated in all church organizations; it is understandable why most of them do not come together as a unit in the worship services. Jim finds his way to the balcony with other Intermediates; Sue sits with her Junior friends; and Bobbie remains in the Nursery. We need a revival of the family pew. There is something wholesome and fine about a family sitting together in a worship service. It gives the family a sense of unity and a sense of sharing in an experience of infinite worth. It has been said that "next to the family altar, the most dynamic spiritual influence in leading young people to Christ is the family pew." The family is at its best when it worships together. The promotion of the idea of "The Family Together in the Preaching Service" has real value in the building of Christian homes.

"Family Night" has been used by churches in providing an occasional or even regular period for families of the church to come together. Activities are planned so that all members can participate and find real pleasure in sharing them together. Others have promoted the "Family-at-home Night" idea of Christian Home Week as a regular weekly event in an effort to strengthen the unity of the home. These and other occasions may be used effectively in bringing the family together in a day when other things work together to pull it apart.

4. *We can be definite in our enlistment of family altar homes.*

We have done a lot of talking in our churches about the need of value of the family altar in the home, but as Dr. Duke McCall pointed out in a recent article, it takes a lot of ingenuity, imagination, and determination to start and maintain one. For this reason, the majority of our homes have not and will not make the start unless they are led to a definite commitment and given specific help. To reach every home for a family altar, we will have to organize and project just as thorough an enlistment campaign as we do in the every-member canvass. The Family Altar Commitment Card, or a similar card, may be used for this purpose. Visitors should carry printed helps on ways of conducting the family altar. A copy of *Home Life* should be left in the home with an explanation as to its contents and the use of the section on "Altar Fires." This magazine should be sent regularly to every family signing the commitment card. This type of an enlistment program could be effectively conducted as a part of a "Christian Home Revival" as suggested in 1947 by Dr. T. B. Maston.

5. *We can help parents develop the fine art of Christian parenthood.*

The crime wave in America increased when authority in the home broke down. The psychology of the day was "you must not punish the child, you might break his will." A great deal of confusion still exists concerning child guidance and discipline, and parents need sympathetic help in understanding and guiding their children in a day when swift, radical changes are taking place. Successful forums and panel discussions have been conducted in some of our churches on family and social life. In most cases these

have been led by outstanding psychologists and sociologists. Clinics have been conducted on child guidance. Churches have found a real ministry to parents in providing a training school using such books as *Building a Christian Home, The Fine Art of Living Together,* and *Your Child and God.* Films and slide sets are available on the Christian home and may be used effectively. The use of the church library in placing good books on home and family life in the hands of parents affords a real home ministry.

The idea of providing a mothers' department of the Vacation Bible School has possibilities. Not only could the mothers' lives be enriched through intensive Bible study, but helps could be provided on how the child learns, and how to teach the Bible to children, how to lead to Christ, and how to deal with children's problems. A discussion period could be conducted each day on building a Christian home. Under the leadership of the pastor or other capable leader this provision for mothers could be an invaluable contribution to Christian family living.

6. *We can help the parents in Christian home building by entering the play life of their children.*

Too often we preach "worldliness out" and living the separated life without giving our young people something they can take in or be joined to. Parents face the problem of letting children run with the crowd and participate in things which they do not approve, or prohibiting their running with the crowd and risk ruining their happiness, warping their personalities, or making deceivers of them. Our churches can make a real contribution to Christian family living by providing an adequate, attractive program of social and recreational activities for the young people. The church can help the parents by putting wholesome pleasure in the paths of their children. This will require trained, resourceful leadership, much determination and hard work, and a sizeable expenditure of money. A number of our churches are already doing a great work in this provision for young people; all of us can do more. It is a field of service that will be of great help to parents in Christian home building.

7. *We can begin with our young people in preparing them for courtship, marriage and home life.*

This is perhaps of greatest importance in the church's ministry to home and family life. Someone has written that the hour to put religion in the home is in the betrothal. We should begin even earlier. One of the greatest weaknesses in the educational programs of our churches is the lack of guidance given to our young people concerning love, courtship, marriage, and the home. Few churches are doing anything constructive in this field. For too long love relationships have been something we just don't discuss, only laugh and joke about. Perhaps the chief reason for this is that we have not trained our leaders and workers with youth for this type of ministry. An advance has been made in pastoral counseling of those contemplating marriage. Many series of sermons on love, courtship, and marriage have been preached with good results. But to make our ministry really effective, we must make it comprehensive enough to include all of your young people. Ideals of boy-girl relationships must be implanted long before marriage is contemplated and kept alive throughout all of life. Those working with young people must be trained and set to a definite program similar to that outlined for helping parents in Christian home building. Department programs, training courses, the use of visual aids, forums and group discussions, books from the church library and personal counseling should all be used

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A Chosen Vessel

by GEO. W. CARD

Forty years ago he helped dig the Panama Canal. His earnings, saved for an education, were used to pay his father's debts. Today across the stretches of a continent he leads a mighty army. The biography of this exceptional leader claims place in every family circle.

He first saw the light of day in a little log cabin in the Carolinas and there he lived his childhood, boyhood, and youth. At nine he was a plow-boy and in his teens he sacrificed and studied to get an education.

The land on which he lived was lean, the labor hard and crops disappointing, but he was a "chosen vessel" and nothing could change his course in preparation for higher learning. His sacrifices brought oratorical honors; his inexhaustible patience and persistence served as a passport to any desired destination.

Bob, at nineteen, ventured to Panama where he helped Uncle Sam dig the big ditch. His experiences on the round trip, with a week's layover in New Orleans, would alone make a book of intriguing interest. The story of his pastorate in the same Catholic stronghold years later would fill another volume.

The young and old alike will enjoy the record of his preparation, calls, preaching, his soul-winning, money-raising pastorates. His sympathetic helpfulness in all walks of life challenge us all to better Christian service.

The biographer and reader find him as a sports leader, house builder, home maker, humorist, entertainer, orator, man of conviction, lover of souls. You know him now as millions do before they have read the book. You will know him better —know a bigger, stronger, nobler Lee after you have read it.

Robert G. Lee: A Chosen Vessel by E. Schuyler English is a book of 450 pages. It contains more than fifty pictures which greatly enrich the biography. Here you find for the first time in a book Doctor Lee's popular and powerful sermon, "Pay Day Some Day" preached four hundred times and already filmed to bless increasing audiences.

The biographer reveals Doctor Lee as a poet and gives a few poems: "Moonlight," "Happy Pappy," "Springtime," "War Again," "I Saw God Light this House." Here is a shorter one, "Red Cherry Pie."

RED CHERRY PIE

They talk to me of nectar rare
Politely served with cake to spare;
They serve me cabbage from the pot,
And honey sweet with biscuits hot—
But that for which I often sigh
Is luscious, sweet, good cherry pie!
They serve me apple pies, and peach,
And other things for which I reach;
I like to swallow cracklin' bread
And country ham with gravy red—
But still, the thing I can't pass by
Is one more piece of cherry pie.

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Popular Religious Books Listed

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

BIBLE

Building Gold, Silver and Precious Stones

By N. A. Woychuk, (30d), 1947, $1.50

This book is a devotional exposition of 1 Corinthians 3:8-15. In it the fundamental doctrine of salvation as set forth in the Bible is emphasized with evangelistic fervor. The style of writing is clear and forceful. The work is bountifully illustrated from literature and Christian experience.—*Rev. Montague Cook, pastor, First Baptist Church, LaGrange, Georgia.*

Also recommended by *Rev. R. W. Acree, pastor, First Baptist Church, Stuart, Florida; Rev. R. Knolan Benefield, pastor, First Baptist Church, Hickory, North Carolina.*

Ezekiel the Prophet

By H. A. Ironside, (15-L), 1949, $3.00

AUTHOR: Former pastor of Moody Memorial Church in Chicago.

The theme throughout the book is that Ezekiel is the exponent of divine government—God is over all, working out His plans and carrying out His decisions. Effectively, Dr. Ironside presents his exposition of each quoted passage, offering his interpretation against the background of his own premillenial outlook. The content of his thought is both scriptural and spiritual.—*Dr. Carl G. Campbell, pastor, Ruhama Baptist Church, Birmingham, Alabama.*

Other reviewers: *Rev. O. D. Moore, pastor, Stallings Memorial Baptist Church, Salisbury, North Carolina; Rev. G. B. Waud, pastor, Emmanuel Baptist Church, Carlinville, Illinois.*

The Fight for Palestine in the Days of Joshua

By Carl Armerding, (10v), 1949, $1.75

This expository and devotional commentary on Joshua is interesting reading and will prove helpful to anyone who will peruse its pages, even though he may not agree with all of the 'spiritualizing' interpretations. —*Rev. Paul B. Cullen, pastor, First Baptist Church, Borger, Texas.*

Other reviewers: *Dr. S. F. Dowis, cooperative missions secretary, Atlanta, Georgia; Rev. D. H. Daniel, pastor, First Baptist Church, Hendersonville, North Carolina.*

How to Teach the Bible

By Joseph M. Gettys, (5k), 1949, $2.00

AUTHOR: Former pastor of Sound View Church, New York City; professor of English Bible in the General Assembly's Training School, Richmond, Virginia.

The approach of this book is worth several times the price. While it has very little that is new in the field of teaching, the title is suggestive. A study of this book by Sunday school workers is certainly desirable.—*J. N. Barnette, Baptist Sunday School Board, Nashville, Tennessee.*

Written primarily for preachers in order to provide them with some practical suggestions for helping their teachers become better teachers, will be valuable also for superintendents and teachers themselves. Sound teaching principles and methods are discussed and illustrated by appropriate scripture lessons.—*A. V. Washburn, Baptist Sunday School Board, Nashville, Tennessee.*

Parable of the Father's Heart

By G. Campbell Morgan, (6r), 1949, $1.25

This little pocket edition volume is primarily a treatment of the story of the Prodigal Son, as recorded in the fifteenth chapter of Luke, with an additional chapter dealing with the three parables together. These are terse, pithy chapters, revealing the characteristic Campbell Morgan's spiritual insight and sound interpretation. Here is the basis for a series of evangelistic sermons.—*Dr. J. L. Clegg, pastor, First Baptist Church, Dalton, Georgia.*

Also recommended by *Rev. J. V. Carlisle, pastor, First Baptist Church, Rolla, Missouri; Rev. N. C. Brooks, Jr., pastor, Earle Street Baptist Church, Greenville, South Carolina.*

The Prophecy of Daniel: A Commentary

By Edward J. Young, (1e), 1949, $4.50

AUTHOR: Professor of Old Testament at Westminister Theological Seminary, Philadelphia.

A most satisfactory commentary. The author treats the book of Daniel not as a forgery, but as "a revelation from God to the Daniel who lived in Babylon during the exile." He refutes the views of both the critical school and those who refer the ful-

filment of much of the Prophecy to a future seven years after the second advent.—*Rev. R. B. Jones, pastor, Central Baptist Church, Chattanooga, Tennessee.*

Also recommended by *Dr. W. R. Pettigrew, pastor, Walnut Street Baptist Church, Louisville, Kentucky.*

St. Paul the Traveller and the Roman Citizen

By Sir William Ramsay, (66b), 1949, $3.50

AUTHOR: Former professor of Humanity at University of Oxford, Scotland; carried on extensive archaeological research in Asiatic Turkey and the ancient Bible lands.

Here is a reprint of a work which first appeared in 1895, and due to the Christian fervor of the author, it is well worthy of a new appearance. After first making a most acceptable case for the historicity and the trustworthiness of the Book of the Acts, Ramsay proceeds to deal with the life and travels of the great Apostle, following Luke's order of treatment. In it all Ramsay is always true to the biblical records, and with his wide storehouse of knowledge relative to the land and the times of the Apostle, he is able to present a work which will for many years be considered a standard and classic in its field.—*Dr. George J. Griffin, Wake Forest College, Wake Forest, North Carolina.*

Other recommendations by *Rev. Chas. F. Leek, pastor, First Baptist Church, Thomasville, North Carolina; Dr. Eldon W. Koch, pastor, Berwyn Baptist Church, Branchville, Maryland.*

Studies in Genesis; Exodus; Leviticus, Numbers, and Deuteronomy; Joshua, Judges, Ruth; I and II Samuel; I and II Kings and I and II Chronicles; Psalms

By Grace Saxe, (29m), 60c each

These seven paper bound booklets are designed for aid in studying the books of the Bible. The outlines and diagrams are acceptable; the discussions and questions are clearly stated and easily comprehended. One who will spend twenty minutes a day using these studies to parallel with the Scriptures has a profitable experience ahead of him.—*Dr. Herbert Gabhart, pastor, First Baptist Church, Williamsburg, Kentucky.*

Also endorsed by *Rev. B. F. Davis, Sr., pastor, First Baptist Church, Franklin, Kentucky.*

Understanding the New Testament

By Ian W. Frazer, (1a), 1949, $1.75

AUTHOR: Minister of St. John's Presbyterian Church, Auckland, New Zealand.

The author is doctrinally sound and presents the message of each book in an ample and understanding style. I believe that this book should receive wide distribution.—*Rev. B. F. Bennett, pastor, Immanuel Baptist Church, El Paso, Texas.*

While we may not be able to follow the author in all his conclusions, we will be grateful for the contribution he has made to our fuller understanding of the New Testament. One can readily commend it to all students of the Bible.—*Dr. Claude T. Ammerman, pastor, First Baptist Church, Troy, Alabama.*

I find myself unwilling to accept his mechanical explanation of the inspiration of the Scripture. If one is mature and does not believe everything he reads he will find the book profitable.—*Rev. Preston L. Ramsey, pastor, First Baptist Church, Somerset, Kentucky.*

The author, in this book, in an interesting way has connected the New Testament with history. There is much that is very harmful in this book. I cannot recommend the book.—*Dr. H. P. Clause, pastor, Huntingdon Baptist Church, Baltimore, Maryland.*

BIOGRAPHY

C. S. Lewis: Apostle to the Skeptics

By Chad Walsh, (9m), 1949, $2.50

AUTHOR: Associate professor of English at Beloit College, Beloit, Wisconsin.

After giving a brief biography of C. S. Lewis, the author proceeds to analyse the writings of the "apostle of the skeptics." It seems to me that the author has ably revealed the man by his writings. There is nothing objectionable in the book.—*Rev. Clint Irwin, pastor, First Baptist Church, Santa Fe, New Mexico.*

This book is at one and the same time biographical and analytical, answering the query, "Who is C. S. Lewis?" which has been asked by so many.—*Rev. C. Dewitt Matthews, pastor, First Baptist Church, Stillwater, Oklahoma.*

Dr. Walsh has put loosely together his interpretation of the works of Lewis with a few personal observations to try to picture the man and his mind. Two criticisms I would make. First, he drew his picture too soon; Lewis is still writing and still changing in his writing. One gets the idea the book was rapidly done to ride the wave of Lewis' popularity. Second, he over-simplifies the over-simplification of Lewis. He

tries to do too much with too great a mass of material too rapidly in too few words. But in spite of the criticisms the book is both enjoyable and instructive.—*Dr. Dotson M. Nelson, Jr., pastor, Calvary Baptist Church, Kansas City, Missouri.*

I, Paul

By Lester Wolf, (21c), 1948, $2.95

AUTHOR: Pastor of Trinity Lutheran Church, Nashville, Illinois.

This is not a novel in the usual sense, but an elaboration of the Bible data concerning Paul's life, in which Paul tells his story in the first person singular. This precarious device often diminishes the stature of Paul by an excessive anguish over small things. At times the book makes a promising dramatic start, but at the crucial moment the promise dissolves into a shower of exclamations.—*Josef Nordenhaug, editor of The Commission, Richmond, Virginia.*

An autobiographical novel dealing with the life of the Apostle Paul. The account of Paul's life, though imaginative, is both factual and inspirational. Recommended for young people and adults.—*Rev. James F. Burriss, pastor, First Baptist Church, Lancaster, South Carolina.*

A Man's Reach

By Glenn Clark, (9h), 1949, $3.00

AUTHOR: Well known author, experimenter and interpreter of art of prayer. Retired English teacher and athletic coach at Macalester College in Saint Paul.

In writing his autobiography, Glenn Clark employs the same style of writing that has won him a great reading audience. In this life story, the author reveals the blessings to himself and others in practicing the presence of Jesus. Not only does Glenn Clark honor the Christ, but he shows how every experience and friendship is enriched by giving Christ his rightful place, first.—*Dr. Carl J. Giers, pastor, First Baptist Church, Chattanooga, Tennessee.*

Other reviewers: *Dr. W. Fred Kendall, pastor, First Baptist Church, Jackson, Tennessee; Dr. J. H. Avery, pastor, First Baptist Church, Panama City, Florida.*

Memoirs of Childhood and Youth

By Albert Schweitzer, (9m), 1949, $1.75

AUTHOR: Physician, theologian, musician, philosopher and medical missionary to French Equatorial Africa.

Numerous short essays of early environment, home, school, holidays, and friends of Albert Schweitzer written by him in his refreshing individual style to help his readers understand certain points in his life which account for his well known philosophy—reverence for life.—*Dr. S. H. Frazier, Rosiclare, Illinois.*

This is a delightful series of brief memoirs of the childhood and youth of Albert Schweitzer, the eminent theologian, musician, doctor, missionary to Africa. The reading of these pages will not only give insight into the character of Dr. Schweitzer, there will also come a renewed awareness of youth and its tremendous potentialities. Highly commended.—*Dr. William E. Denham, Jr., pastor, First Baptist Church, Macon, Georgia.*

The unusual reactions of the author to experiences as a clergyman's son might have unwholesome results. His advocacy of the use of the same church buildings by Catholics and evangelicals would scarcely appeal to Southern Baptists. Certain of Jesus' sayings are quoted with real fervor, yet he is never referred to as Christ, our Lord and Saviour. Price of the book seems out of proportion; does not seem advisable to advertise.—*Kathleen Mallory, Birmingham, Alabama.*

Moore of Mars Hill

By C. D. Creasman, (22c), 1949, $1.75

AUTHOR: Minister and writer, Nashville, Tennessee.

This biography of Robert Lee Moore is the story of a hero of education in the highlands of North Carolina, with no less important a heroine who has stood by his side through the years. Will be of greatest interest to friends of the Moores and of Mars Hill, but will prove inspiring to many who have never been privileged to meet them or visit the school.—*Rev. E. N. Gardner, pastor, First Baptist Church, Henderson, North Carolina.*

The Wisest Fool

By Clarence E. Macartney, (1a), 1949, $2.00

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

Excellent descriptive book of Bible characters, interspersed with apt illustrations. Easy and interesting to read. I recommend it highly.—*Dr. A. M. Smith, pastor, West Woodlawn Baptist Church, Birmingham, Alabama.*

Also reviewed by *Dr. W. Fred Kendall, pastor, First Baptist Church, Jackson, Tennessee; Rev. Bernard Guy, pastor, First Baptist Church, La Marque, Texas.*

CHRIST

Jesus Then and Now

By Willard L. Sperry, (9h), 1949, $2.50

AUTHOR: Dean of the Divinity School of Harvard University; one of his latest books, *Religion in America.*

Here is another book on the inexhaustible Christ. The author, classifying himself as a liberal, seeks to liberate Christ to the modern mind. To this reviewer, there were some misgivings about the book as I began to read but in reading it, I felt that it was an honest attempt on the part of the author to help the reader deepen his convictions about Christ.—*Dr. Carl J. Giers, pastor, First Baptist Church, Chattanooga, Tennessee.*

The purpose of this book is to make clear to the lay reader the tremendous changes in the world's place in 1900 years, and to point out the way for the recovery of original power. Commended to both laymen and ministers.—*Rev. Carey T. Vinzant, pastor, First Baptist Church, Fitzgerald, Georgia.*

Author is modern and liberal in his views, but has little patience with either the methods or the conclusions of the Neo-orthodox scholars. I do not recommend generally.—*Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

Jesus the Preacher

By Francis J. Handy, (1a), 1949, $1.75

AUTHOR: Pastor of Dominion Road Methodist Church, Auckland, New Zealand.

The argument of the author is that preaching should be regarded as the central part of worship not treated as a "gratuitous adjunct to a liturgical service." Also the reader is impressed that the road to true pulpit efficiency reveals itself in the knowledge and use of the Scriptures.—*Rev. M. B. Webb, pastor, Barnwell Baptist Christ, Barnwell, South Carolina.*

A study in preaching, as seen in the ministry of Jesus. It leaves one with a deeper appreciation of the high calling of the ministry and of Jesus as a preacher.—*Rev. W. T. Douglas, pastor, Brooksville Baptist Church, Brooksville, Mississippi.*

In my opinion there are some loose and modernistic statement about Jesus that are not true to the Scriptures, and which bring Jesus to the level of a good man. It is very readable; suitable only for mature adults.—*Rev. Henry B. Anderson, pastor, Grace Baptist Church, Durham, North Carolina.*

Life and Teaching of Jesus

By T. Franklin Miller, (45w), 1949, paper 75c, cloth $1.50

A good brief discussion of Jesus, His life and work. The pivotal teachings of Jesus are clearly explained. The book is not intended to be an exhaustive study, but rather an appetizer and guide for the lay teacher. In this it is successful.—*Rev. W. D. Wyatt, pastor, First Baptist Church, Muskogee, Oklahoma.*

Also recommended by *Dr. William J. Fallis, Baptist Sunday School Board, Nashville, Tennessee; Dr. E. N. Wilkinson, pastor, Immanuel Baptist Church, Lexington, Kentucky.*

The Meaninng of Christ for Paul

By Elias Andrews, (1a), 1949, $3.00

AUTHOR: Professor of New Testament Language and Literature and the Philosophy of Religion at Pine Hill Divinity Hall, Halifax.

This book on theology deals with Paul's idea of Christ. Except for a few ideas on the author's theology, which are his privileges, there are no objectionable features. Only adults would be interested and preferably ministers and Bible teachers.—*Rev. J. Niles Puckett, Grand Canyon College, Prescott, Arizona.*

This is a scriptural, spiritual, and scholarly discussion of Paul's conception of Christ. Any person who will study it earnestly will be well repaid.—*Dr. Jerome O. Williams, Baptist Sunday School Board, Nashville, Tennessee.*

CONSOLATION

The Glory Forever

By Martha Snell Nicholson, (29m), 1949, $1.00

For the sick and those passing through deep sorrow this book of poems should meet a need. One poem alone, *The Tongue,* is worth the price of the book.—*Rev. B. Frank Collins, pastor, First Baptist Church, Goodlettsville, Tennessee.*

Other reviewers: *Rev. Montague Cook, pastor, First Baptist Church, LaGrange, Georgia; Rev.*

L. H. Davis, pastor, Calvary Baptist Church, Fort Smith, Arkansas.

How Religion Helps

By Albert W. Palmer, (9m), 1949, $1.50

AUTHOR: President Emeritus of Chicago Theological Seminary; Minister of Radio, First Congregational Church, Los Angeles.

The subtitle, A Book for Convalescents, is indicative of the material and purpose. The author writes from personal experience the things which would be most helpful to patients of education and culture like himself. It is not a book for the "common man" but is thoroughly acceptable within this limitation of use.—*Dr. Duke K. McCall, Executive secretary, Southern Baptist Convention, Nashville, Tennessee.*

Also recommended by *C. E. Bryant, Baylor University, Waco, Texas.*

Ivory Palaces

By Martha Snell Nicholson, (29m), 1946, $1.00

Here is a little book that is a partial answer to the age-old question, "Why do good people suffer?" The author, out of a life of constant suffering, has written poems of hope and inspiration. A wonderful little book of poems to give to shut-ins.—*Rev. Robert L. Orr, pastor, First Baptist Church, Brownsville, Tennessee.*

Other reviewers: *Mr. Hobson Shirey, Brotherhood Secretary, Montgomery, Alabama; Rev. A. A. McClanahan, pastor, Chamberlain Avenue Baptist Church, Chattanooga, Tennessee.*

Victory Over Suffering

By Dr. William Gouldoze, (66b), 1949, $2.00

AUTHOR: Professor in the Department of Church History at the Western Theological Seminary of the Reformed Church in America, Holland, Michigan.

A personal testimony of the Grace of God which was found sufficient in the time of doubt and testing. In addition to the author's own testimony, he lists over a thousand documented testimonials from other sufferers which were gathered from letters sent in by patients in answer to the author's questionnaire. It is well-written, devotional, and inspirational.—*Rev. Malcolm Prince, pastor, First Baptist Church, Los Lunas, New Mexico.*

Also recommended by *Rev. Ollin J. Owens, pastor, First Baptist Church, Winnsboro, South Carolina; A. V. Washburn, Baptist Sunday School Board, Nashville, Tennessee.*

DEVOTIONAL BOOKS

The Age and You

By Alvin N. Rogness, (19a), 1949, $2.00

A series of radio messages by a Lutheran pastor—concise, well-constructed, and Christ-centered.—*Dr. R. O. Cawker, pastor, Highland Baptist Church, Shreveport, Louisiana.*

A good book for devotional study, though many will not accept references to sacraments.—*Rev. S. U. Butts, pastor, First Baptist Church, Coweta, Oklahoma.*

It Does Add Up

By Elmer A. Hilker, (12c), 1948, $2.50

AUTHOR: Formerly a member of the faculty of Iowa State College; noted lawyer in Charlotte, North Carolina.

This little book is different. It is full of arrows that shoot into one's thinking as he reads the short, snappy essays on life. The author takes the common things of life, such as sunset, spring, etc., and after stating a few facts turns those facts to a moral or spiritual application. In nearly every case he will awaken a new thought within your mind.—*Dr. C. H. Bolton, Southern Baptist Foundation, Nashville, Tennessee.*

Though I would not agree with some of the doctrinal implications, I feel sure any Christian worker can get much good from it. Author seems to lean a little to the idea that Christianity is essentially the right social relationship—morals and ethics.—*Rev. Chas. H. Black, pastor, First Baptist Church, Sapulpa, Oklahoma.*

We find the author's thesis in the preface, "The short chapters in this volume are intended as road signs—thought primers—to help the reader start a life blueprint instead of looking on life as a riddle." When one finishes reading the book, he becomes convinced that the author has done what he set out to do.—*Dr. Herman Ihley, pastor, First Baptist Church, Elberton, Georgia.*

Jewels That Heaven Gave

By Paul J. Mann, (10d), 1949, $2.50

The author has selected fifteen characters from the Bible, rewriting their life stories in such style and language as he thinks they would be written today. Readers must bear in mind that the details could have and might have happened, but they are not to be accepted as of equal value with the rec-

ords of the inspired Word of God.—*Dr. B. B. Hilbun, pastor, First Baptist Church, Greensburg, Kentucky.*

There are times that sensitive persons might believe that the author has gone a little far in his attempts to add a lifelike aspect to such persons as Adam and Eve, but an inspection of the Scriptures involved reveals nothing amiss. Young people, particularly, should enjoy the stories. In my opinion, this book would be a worthwhile addition to any library.—*Milton F. Morales, Missouri Baptist Foundation, Independence, Missouri.*

A highly imaginative re-telling of fifteen Old Testament narratives in modern language, which becomes slangy at times. He lacks knowledge of historical background and of meaning of some of the stories. I would not recommend it.—*Dr. Walter L. Moore, pastor, First Baptist Church, Waycross, Georgia.*

Live to Win

By Oscar C. Hanson, (19a), 1949, $1.75

AUTHOR: President of Lutheran Bible Institute, Minneapolis, Minnesota.

Brief sermonettes on popular themes with attractive titles and bright, convincing illustrations. This book supplies stimulating sermon material for pastors.—*Dr. C. Dewitt Matthews, pastor, First Baptist Church, Stillwater, Oklahoma.*

The author uses very vivid and forceful illustrations. He is a good sermonizer. We do not accept all his interpretations and theology, but as a whole the book is very helpful.—*Rev. H. Marshall Smith, pastor, First Baptist Church, Stephenville, Texas.*

Meditations in John

By August Van Ryn, (29m), 1949, $2.00

A splendid book of fifty-five devotional meditations on the Gospel of John. The author, like most premillenialists, interprets some passages in the light of dispensational theology. He gives them meanings that are assumed and which the context will not warrant. In spite of such spiritualizing in a few places, we highly recommend this book for its stimulating thoughts.—*Dr. W. Fred Kendall, pastor, First Baptist Church, Jackson, Tennessee.*

Other reviewer: *Rev. O. L. Bayless, pastor, Second Baptist Church, Hot Springs, Arkansas.*

My Heart's Desire

By Maynard Force, (20a), 1949, $1.75

AUTHOR: Pastor who has recently become a member of faculty of the Lutheran Bible Institute, Minneapolis, Minnesota

The author has given a wonderful series of meditations on some of the vital Bible truths. Each meditation becomes a personal message to the reader and is profitable for a study of applied Bible truths to our daily lives, and suggests a further profitable study in a larger discourse on vital messages from the Bible.—*Rev. H. B. Anderson, pastor, Grace Baptist Church, Durham, North Carolina.*

Other reviewers: *Rev. W. G. Bond, pastor, First Baptist Church, Boone, North Carolina; Dr. J. H. Avery, pastor, First Baptist Church, Panama City, Florida.*

Quotes From the Quiet Hour

Compiled by Robert Parsons, (29m), 1949, $1.00

This valuable booklet of poetry and prose has been compiled at the urgent request of the radio listeners of the Middle West who have been blessed by the broadcast, *The Quiet Hour,* by the author. I can heartily recommend this book as a tonic for the soul and the mind. The variety of subject covered will make this book valuable.—*Dr. Fred T. Moffatt, pastor, First Baptist Church, Frankfort, Kentucky.*

Other reviewers: *Dr. Julian Atwood, pastor, First Baptist Church, Lamesa, Texas; Rev. Loy E. Baird, pastor, Barksdale Baptist Church, Bossier City, Louisiana.*

They Walked with God

By Carl W. Segerhammar, (20a), 1949, $1.75

Short glimpses into the lives of twenty-six Old Testament characters. The book will be a help and encouragement to those who read it.—*Rev. Bruce C. Maples, field secretary, Crane, Missouri.*

Through Lighted Windows

By Warren E. Reese, (2m) 1948, $2.00

A helpful book of devotional thoughts for daily use. Adapted for the individual or family. Topics are well selected, though unrelated. Illustrations are apt, the discussions are clear and helpful. The devotionals are Christ-centered. A very helpful and worthwhile book in its field.—*Rev. Guy N. Atkinson, Mercer University, Macon, Georgia.*

Other reviewers: *Rev. E. M. Arendall, pastor, Dawson Memorial Baptist Church, Birmingham,*

Alabama; J. N. Barnette, Baptist Sunday School Board, Nashville, Tennessee.

Voiceless Lips

By Nell Warren Outlaw, (26b), 1949, $2.00

AUTHOR: Bible teacher in Atlanta, Georgia.

The author interprets the message of twenty-five flowers and makes spiritual application. There are books that are better written, perhaps, but none more refreshing and as delicately interpretive.—*Leonard E. Wedel, Baptist Sunday School Board, Nashville, Tennessee.*

In spite of the misleading name, this is a helpful and inspiring devotional book. The author has selected a number of flowers and has given to each some character trait to symbolize. The well-written and illustrated book will meet with ready response from those seeking a novel devotional book.—*Rev. Leslie W. Edwards, pastor, Baptist Church, Columbia, South Carolina.*

DOCTRINES AND THEOLOGY

The Glory of God in the Christian Calling

By W. O. Carver, (26b), 1949, $3.75

AUTHOR: Former professor of comparative religion and missions, Southern Baptist Theological Seminary, Louisville, Kentucky.

This study of the Book of Ephesians is not a light, homiletical treatment. It is an independent and exhaustive study of the epistle Dr. Carver believes to be the greatest piece of writing in all history. Besides the exposition, the book has other attractive features, such as the author's translation and a paraphrase of Ephesians. The reading and study of this book is an experience one could wish for every preacher.—*Dr. W. K. McGee, Baptist Hospital, Winston-Salem, North Carolina.*

Other reviewers: *Rev. E. L. Smothers, pastor, Magness Memorial Baptist Church, McMinnville, Tennessee; Rev. Irving M. Prince, president, Central College, N. Little Rock, Arkansas.*

God's Challenge for To-Day

By T. J. Bach, (10v), 1949, $1.50

AUTHOR: General director emeritus of the Scandinavian Alliance Mission of North America.

A very passionate missionary appeal. The chapter on the heathen should be known to every Christian. The sin question is masterfully dealt with as are the deeper things of God and the work of the Holy Spirit. I most heartily recommend it to all our readers.—*Rev. Thomas L. Harris, pastor, First Baptist Church, Camden, Arkansas.*

These meditations should stimulate and strengthen, though not all will accept his detailed schedule of our Lord's return.—*Dr. E. C. Routh, retired minister, Lockhart, Texas.*

Also reviewed by *Rev. M. C. Gardner, pastor, Central Baptist Church, Americus, Georgia.*

God's Masterpiece . . . Man's Body

By Arthur I. Brown, (30d), 1946, $2.50

This book is about the human body and God's part in making it function. It is very readable and has much illustrative material for the minister to help him in his preaching. It is definitely on the side of the Christian viewpoint in the matter of the creation and development of man.—*Rev. E. Paul Fisher, pastor, Kensington Avenue Baptist Church, Kansas City, Missouri.*

Other reviewers: *Rev. J. P. Boone, pastor, First Baptist Church, Tuscaloosa, Alabama; Rev. A. C. Abney, pastor, First Baptist Church, Trenton, Florida.*

The Holy Imperative

By Winston L. King, (9h), 1949, $2.50

AUTHOR: Minister of First Congregational Church, Waterville, Maine.

A scholarly though rather pedantic and ambiguous presentation of the Christian ethic demonstrating its dependence upon the faith whence it issues. Scriptural in appeal, the chapters are copiously authenticated by an excellent array of well-keyed references. A veritable compilation and summary of the recognized authorities in its field.—*Dr. Roger D. Hebard, pastor, First Baptist Church, Denton, Texas.*

Other reviewers: *Rev. Chas. F. Leek, pastor, First Baptist Church, Thomasville, North Carolina; Dr. Preston L. Ramsey, pastor, First Baptist Church, Somerset, Kentucky.*

Kierkegaardian Philosophy in the Faith of a Scholar

By David F. Swenson, (8w), 1949, $2.50

AUTHOR: Head of Department of Philosophy in University of Minnesota until his death in 1946.

A good book; one that demands the second glance. It is seldom that one would find such review of another's works and philosophy of life as the author presents here. I would recommend it for every minister's desk.—*Dr. Hollis A. Burge, pastor, First*

Southern Baptist Church, San Diego, California.

A collection of seven addresses delivered before University groups. Southern Baptists will not agree with all of his premises, but one must admit that he is a profound thinker, an interesting writer, and a warm-hearted Christian with a great faith in God and in the Gospel.—*Dr. M. J. Berquist, pastor, First Baptist Church, Tampa, Florida.*

Also reviewed by *Rev. W. E. Denham, Jr., pastor, First Baptist Church, Macon, Georgia.*

Man's Destiny in Eternity: The Garvin Lectures

Compilation, (43b), 1949, $2.75

This book is about immortality. It must be recognized that the authors of these lectures do not fit our mold of theology. However, one who is able to peaceably read that with which he differs can gain excellent thought from some very great minds. Book is fairly readable and is definitely of the adult level.—*Dr. Franklin P. Owen, pastor, First Baptist Church, Gainesville, Georgia.*

This book is done by nine of the world's greatest scholars and thinkers. Much of the materials presented converge upon the point of proving life beyond death. Objections will be raised by many readers to the views of one or two of the contributors on the Genesis account of Creation and the verbal inspiration of the Bible. A good survey of modern thought on this subject, but will be most helpful to students of Philosophy.—*Rev. Troy V. Wheeler, pastor, First Baptist Church, Natchitoches, Louisiana.*

Also reviewed by *Dr. Harold G. Basden, pastor, Calvary Baptist Church, Jackson, Mississippi.*

The Prophetic Faith

By Martin Buber, (9m), 1949, $3.75

AUTHOR: Professor of Religious Philosophy at the Hebrew University, Jerusalem.

A scholarly, biblical presentation of the developing ideas of God among the Hebrews and his relation to the religious, political and social life.—*Dr. J. R. Johnson, pastor, First Baptist Church, Jefferson City, Tennessee.*

Also reviewed by *Dr. Julian Atwood, pastor, First Baptist Church, Lamesa, Texas; Dr. Gilbert L. Guffin, Howard College, Birmingham, Alabama.*

The Reign of Grace

By Abraham Booth, (1e), 1949, $2.50

The best and most complete book on Grace I have ever read. While this book is Calvinistic, yet it sets forth the doctrine of Grace in such a way as to be wonderfully helpful even to those who may not be able to accept all of its Calvinism.—*Rev. R. Don Gambrell, pastor, Erlanger Baptist Church, Erlanger, Kentucky.*

Also reviewed by *Rev. Joe B. Currin, pastor, Olive Baptist Church, Roxboro, North Carolina; Rev. E. M. Arendall, pastor, Dawson Memorial Baptist Church, Birmingham, Alabama.*

The Theology of the Old Testament

By Otto J. Babb, (1a), 1949, $3.50

It is a good book, and can be readily recommended to the discriminating reader. While I personally disagree with his rejection of the Mosaic authorship of the Pentateuch, his rejection of the Genesis account of the Creation, etc., still it is an excellent study of the theology of the Old Testament.—*Rev. C. B. Hamlett, III, pastor, First Baptist Church, Winona, Mississippi.*

This is a worthy successor to the similar works of A. B. Davidson and A. C. Knudson I commend it for careful study by well-prepared students.—*Dr. J. E. Dillard, Sr., Baptist Sunday School Board, Nashville, Tennessee.*

Also reviewed by *Dr. Duke K. McCall, executive secretary, Southern Baptist Convention, Nashville, Tennessee.*

The Work of the Holy Spirit

By Walter T. Conner, (26b), 1949, $2.25

AUTHOR: Professor of systematic theology. Southwestern Baptist Theological Seminary, Fort Worth, Texas.

In this book Dr. Conner is at his best. He shows the place and work of the Holy Spirit in the Old Testament and in the New, that He is God, and had a distinct work all through the ages. Fine theological distinctions and their applications are made in a very practical way. No preacher can afford to be without this book.—*Rev. L. H. Davis, pastor, Calvary Baptist Church, Fort Smith, Arkansas.*

Other reviewers: *Rev. Montague Cook, pastor, First Baptist Church, LaGrange, Georgia; Dr. Merrill D. Moore, Executive Committee, Southern Baptist Convention, Nashville, Tennessee.*

EVANGELISM AND SEWARDSHIP

Evangelism According to Christ

By Gaines S. Dobbins, (26b), 1949, $2.50

AUTHOR: Professor of religious education and church administration, Southern Baptist Theological Seminary, Louisville, Kentucky.

Being an exposition of the Gospel of John, with much materials from the Acts and the Epistles of Paul, interwoven, the book will readily find its place in every Bible-loving, believer's library. It will warm the heart of all who will study it. It is especially good for the ministry. I have found much sermon material and helpfulness from it.—*Rev. Louis Wunneburger, pastor, South Fort Worth Baptist Church, Fort Worth, Texas.*

Other reviewers: *Dr. Ronald E. Wall, pastor, Blackwell Memorial Baptist Church, Elizabeth City, North Carolina; Rev. R. L. Orr, pastor, First Baptist Church, Brownsville, Tennessee.*

For This Cause

By pastors and leaders of the Evangelical Lutheran Church, (19a), 1949, $2.75

This is a book of evangelistic sermons and addresses by twenty-seven outstanding preachers and leaders of the Lutheran denomination. With few exceptions it can be cheerfully and profitably accepted as a book of good gospel sermons magnifying Christ as the source of salvation, faith as the means, and fruit as the proof.—*Rev. L. D. Ball, pastor, First Baptist Church, Greenville, Texas.*

Other reviewers: *Rev. Joe Weldon Bailey, pastor, First Baptist Church, Sulphur Springs, Texas; Rev. J. E. Dillard, Jr., pastor, Colquitt Baptist Church, Colquitt, Georgia.*

God's Hurry

By Duke K. McCall, (26b), 1949, paper 50c, cloth 75c

AUTHOR: Executive secretary of the Executive Committee of Southern Baptist Convention.

The author uses a conversational style of writing and freely moves toward a compelling sense of stewardship against a background of neglected world need for the Christian gospel. Anyone not interested in the denominational emphasis of the book would get a perspective of world needs and come to understand better the Baptist position verses his own to a helpful degree.—*Rev. Wade H. Griffin, pastor, First Baptist Church, Piedmont, South Carolina.*

Graceful Giving

By Amos John Traver, (42m), 1946, 60c

This is an excellent stewardship book which rightly bases the doctrine of Christian stewardship upon the grace of God. A splendid treatment of the doctrine of Christian stewardship and its application in church and kingdom finance and in world service.—*Dr. Merrill D. Moore, Executive Committee, Southern Baptist Convention, Nashville, Tennessee.*

The Way of Revival

By Louis W. Arnold, (16f), 1948, $1.25

These nine sermons concerning the need, essentials, hindrances to, and fruits of revivals forcefully presents Bible truths for church revivals. Not a great book but may give the pastor of the church some hints to awaken his church members in preparation for a revival.—*Dr. Ira D. S. Knight, pastor, First Baptist Church, Virginia Beach, Virginia.*

Other reviewers: *Rev. Loy E. Baird, pastor, Baker Baptist Church, Baker, Louisiana; Rev. M. E. Ramay, pastor, First Baptist Church, Edmond, Oklahoma.*

FICTION

The D. A. Breaks An Egg

By Erle Stanley Gardner, (25m), 1949, $2.50

A mystery story that is a gem. Clear style, excellent plot, and written in language that is free of all the elements that make so many novels and mystery stories objectionable. We commend it.—*Rev. Henry W. Tiffany, pastor, Park Avenue Baptist Church, Norfolk, Virginia.*

Nightfall at Noon

By Marcel Hamon, (2z), 1949, $2.50

A fascinating dramatic novel built around the events of the crucifixion of Christ. I read the book with a great deal of interest and profit. I predict it will have a large reading.—*Dr. Earl B. Edington, pastor, First Baptist Church, St. Petersburg, Florida.*

With a legitimate range of imagination and the inclusion of the romance element the author remains scripturally faithful and from the point of most of his Christian readers, orthodox.—*Rev. W. W. Finlator, pastor, First Baptist Church, Elizabeth City, North Carolina.*

Good plot. Action tends to lag and become obscured in detail. Rich in descriptive incident. Not entirely true to the best biblical traditions (as, identity of man who fled naked). Decidedly Catholic in spots (as, incident of Veronica's handkerchief and Simon Peter as High Priest).—*Rev. Grady D. Feagan, pastor, Lee Street Baptist Church, Valdosta, Georgia.*

A Woman of Samaria

By James Wesley Ingles, (16-L), 1949, $2.75

The author weaves plenty of interesting fiction into the story. It has all of the oriental coloring. The story contains too much sex for any other age than adults.—*Dr. Preston L. Ramsey, pastor, First Baptist Church, Somerset, Kentucky.*

I cannot recommend the book.—*J. N. Barnette, Baptist Sunday School Board, Nashville, Tennessee.*

This fictionalized story of the woman of Samaria is interesting and cleverly written. Contains the allusions to her sex life as might be imagined of such a person; but it is not written in a vulgar style. I do not believe it is best to promote it.—*Dr. G. Allen West, Jr., pastor, Woodmont Baptist Church, Nashville, Tennessee.*

HISTORY AND ARCHAEOLOGY

Baptist Succession

By D. B. Ray, (2k), 1949, $2.50

This book is the best thesis in existence on this subject. The claim to succession is mainly in the fact that the Baptist churches now are as the church founded by Jesus, using the Bible as the rule of conduct, practice baptism of regenerated persons, emphasizing individual equality in the kingdom and responsibility to God, restricting communion to the teachings of Christ in all particulars.—*Dr. Jerome O. Williams, Baptist Sunday School Board, Nashville, Tennessee.*

The mechanical make-up of the book is not so good, the historical-doctrinal statements of the book are sometimes not fully documented, it is not indexed, nor is there given a list of reference works cited, except for the abbreviated names following many of the quotations, but it has enough fundamental historical truth to warrant a careful study by everyone who searches for truth. This reviewer has not seen a more satisfactory treatment of New Testament church succession through a chain of evidence through all the centuries from the twentieth to the first.—*Dr. Roy L. Johnson, pastor, First Baptist Church, Canyon, Texas.*

From the Nile to the Waters of Damascus

By William Arndt, (21c), 1949, $2.00

AUTHOR: Professor of New Testament at Concordia Seminary.

A brief, popular, and beautifully illustrated volume on Bible lands as they appear today. —*Rev. Wilburn S. Smith, pastor, First Baptist Church, Starkville, Mississippi.*

The book is well written and gives one the impression of being conducted on a personal tour of the land of our Lord. Over one hundred excellent photographs aid in a graphic presentation of the geography, topography, and conditions of Palestine, Lebanon, Syria, and Egypt.—*Rev. John W. Salzmann, pastor, First Baptist Church, Bonham, Texas.*

Also reviewed by *Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

A Guide to the Study of the Old and New Testaments

By J. A. Huffman, (16s), 1926, $1.25

AUTHOR: President of Winona Lake School of Theology.

A most interesting and fascinating study of historical facts in outline and in chronology. Author has substantiated his entire discussion with the best biblical references and historical data. I especially recommend it to those who do not have a clear and historical understanding of biblical history and chronology.—*Dr. W. H. Barsh, pastor, Fellowship Baptist Church, Houston, Texas.*

A simple, bird's-eye view of the Scriptures on the high school level, but adaptable for use in elementary courses in colleges or use in teachers' courses in churches. It is uncritical, comprehensive, and free from sectarian bias.—*Dr. John M. Carter, president of Campbellsville College, Campbellsville, Kentucky.*

Mostly an outline of the events, history, and geography of the Bible. Nothing about the inspiration of the Bible, the Divinity of Christ, sin or salvation, the ordinances or doctrine. Why offer this book for sale when our Board has better books in our Sunday School and Training Union Study Courses?

—*Dr. I. D. S. Knight, pastor, First Baptist Church, Virginia Beach, Virginia.*

A History of Palestine

By James Parkes, (5-o), 1949, $5.00

AUTHOR: Retired English clergyman and former chairman of the National Committee for Common Wealth.

The author traces the course of Palestinian history from the last Jewish war with Rome until the setting up of the Jewish state in Palestine in modern times. This is a timely book. I would count a weakness of the book the author's leanings toward the modernistic interpretation of the Old Testament in the section dealing with Palestine's history as recorded in the Bible. Nevertheless, I heartily commend the book.—*Dr. J. C. Miles, American Baptist Theological Seminary, Nashville, Tennessee.*

Also reviewed by *Rev. J. H. Brister, pastor, Calvary Baptist Church, Roswell, New Mexico; Rev. J. E. Dillard, Jr., pastor, Colquitt Baptist Church, Colquitt, Georgia.*

The Life and Epistles of St. Paul

By W. J. Conybeare and J. S. Howson, (1e), 1949, $5.00

A new edition of a useful book. Detailed study of Paul's life and times, backgrounds and circumstances surrounding him. One may disagree with chronology and similar details, but the student will find this an excellent reference book.—*Dr. Gaye L. McGlothlen, pastor, Immanuel Baptist Church, Nashville, Tennessee.*

Also reviewed by *Dr. Preston L. Ramsey, pastor, First Baptist Church, Somerset, Kentucky.*

Voices from Rocks and Dust Heaps of Bible Lands

By J. A. Huffman, (16s), 1943 ed., $1.25

AUTHOR: President of Winona Lake School of Theology.

There is packed into this little volume the gist of libraries on the subject of archaeology. The theme of the book is closely followed and well-developed.—*Rev. W. C. Kirk, pastor, Edgefield Baptist Church, Nashville, Tennessee.*

My only regret is that the book was not written in 1949 instead of 1943 for at least two chapters could now be added.—*Rev. J. H. Brister, pastor, Calvary Baptist Church, Roswell, New Mexico.*

I recommend this practical discussion in plain language about the contribution archaeology has to make to our knowledge of the Bible.—*Dr. M. F. Swilley, Jr., pastor, Second-Ponce de Leon Baptist Church, Atlanta, Georgia.*

MARRIAGE AND THE FAMILY

Courtship and Marriage

By Francis E. Merrill, (61s), 1949, $3.75

AUTHOR: Professor of sociology at Dartmouth College.

A scholarly, sane effort to provide guidance in approaching marriage intelligently and hopefully. The book goes no further than the effort to help couples make a success of marriage relationships. A sociologist, Dr. Merrill's position is that courtship and marriage are social relationships and he writes the book as an educational aid to a better understanding of perhaps the most important experience in the life of the average man or woman. Recommended to pastors, teachers, and mature young people approaching marriage.—*A. V. Washburn, Baptist Sunday School Board, Nashville, Tennessee.*

Other reviews by *Dr. Claude T. Ammerman, pastor, First Baptist Church, Troy, Alabama; Rev. C. G. Davis, pastor, College Hill Baptist Church, Texarkana, Arkansas.*

The Home: Courtship, Marriage and Children

By John R. Rice, (55s), 1945, $2.50

AUTHOR: Evangelist

When so many books are coming off the press on this subject, it is a real joy to read a biblical presentation such as we find here. In addition to the sermons and addresses this book contains a letter to a young husband, a marriage certificate and blanks for a family record. A suitable gift both for ministers and for young married couples. —*Dr. Auguie Henry, Baptist Foundation, Oklahoma City, Oklahoma.*

A series of sermonic messages. The author states with force and clarity his convictions on fundamental questions of morality related to the subjects of his twenty-two chapters.—*Dr. Joe W. Burton, Baptist Sunday School Board, Nashville, Tennessee.*

Parent and Child

By Catherine Mackenzie, (61s), 1949, $2.95

AUTHOR: New York Times writer; winner of the Lasker Award.

This book seems to be one of the most practical and sensible books seen lately on this subject. It is composed of selections of Miss Mackenzie's writings on child welfare and care published in the *New York Times* Sunday Magazine, over a period of some ten years. While none of us can wholly concur with her on every point, yet we can find much food for thought in her development of such phases of family life as parent education, family living, etc. The lack of any emphasis on the spiritual needs of the child and the omission of any demand for religious training tends to make the study of the book seem superficial to earnest Christians.—*Rev. H. G. Hammett, pastor, Temple Baptist Church, Durham, North Carolina.*

Also reviewed by *Rev. B. F. Davis, Sr., pastor, Louisburg Baptist Church, Louisburg, North Carolina.*

Together

By William C. Boone, (26b), 1949, 35c

AUTHOR: State mission secretary, Kentucky General Baptist Association.

A compact, most readable volume on love, courtship, and marriage. A "must" for every bride and groom, ideal for wedding gift; useful to preachers for sermon material on this vital subject. Excellent!—*Dr. John M. Carter, president, Campbellsville College, Campbellsville, Kentucky.*

Other reviewers: *William K. Weaver, Jr., State Student Secretary, Montgomery, Alabama; Rev. Edmond Walker, pastor, First Southern Baptist Church, Modesto, California.*

MISSIONS

The Atomic Age: The Halley Stewart Lectures for 1948

A Symposium, (9m), 1949, $2.50

This is a clear, concise evaluation of the atomic age written by six outstanding Englishmen and so presented that a layman can well understand the effects and potentialities of this age.—*Wm. K. Weaver, Jr., State Student Secretary, Montgomery, Alabama.*

Thought-provoking, stimulating book, particularly because of its "ours-of-U.S.A." background. It should help us realize that we do live under the compulsion of haste in doing the King's business in the atomic age.—*Juliette Mather, W.M.U., Birmingham, Alabama.*

Japan Begins Again

By William C. Kerr, (23f), 1949, paper $1.00, cloth $1.50

AUTHOR: Former missionary to Korea; now advisor on religious affairs to occupation officials in Japan.

This is an excellent treatment of Japan's plight at the end of the war, the influences of thought and action which led Japan to collapse, and the challenge to American Christians to measure up to the need and opportunity that may vanish within a few years. An excellent supplementary book to use with our own Broadman publications on Japan.—*Mrs. J. I. Freeman, W.M.U. Mission Study Chairman, Birmingham, Alabama.*

Japan's New Day

By Edwin B. Dozier, (26b), 1949, 60c

AUTHOR: Missionary to Japan.

We need more books on missions written in the style of this book. It deals with the essential facts of life in Japan. The author has an excellent knowledge of the life and customs of the people and also of the history of the nation. Book gives a fine analysis of the social, political, and religious life of the people before the war. There is a splendid discussion of the nature of the non-Christian religions. The present status of Christianity with its unprecedented opportunities and the dangers of the present era are vividly given. We highly commend it as one of our very best mission study books. —*Dr. W. Fred Kendall, pastor, First Baptist Church, Jackson, Tennessee.*

Jottings from Japan

By Ernest O. Mills, (26b), 1949, 40c

AUTHOR: Missionary to Japan for over 30 years.

This excellent Intermediate mission study book gives an intimate insight into the life of the Japanese people and will help us to overcome some of our hate and prejudices of the war years. Should be read by every Southern Baptist.—*Rev. W. C. Kirk, pastor, Edgefield Baptist Church, Nashville, Tennessee.*

Keystone of all Missions

By Harold D. Gregory, (15t), 1949, paper 65c, cloth $1.25

AUTHOR: Associate missionary in Nashville, Tennessee.

A handbook on missionary work, as it is carried on by our churches, with special em-

phasis on the work of the associational and city missionaries. Developed by specific illustration; work already done is cited. The facts and figures on our missionary work will be valuable to pastors and W.M.U. workers.—*Rev. Clyde Burke, pastor, First Baptist Church, Medina, Tennessee.*

Other reviewers: *Josef Nordenhaug, Editor, "The Commission"; Rev. Dillard A. West, pastor, First Baptist Church, Dyer, Tennessee.*

The Light in the Dark Ages

By V. Raymond Edman, (10v), 1949, $4.00

AUTHOR: President of Wheaton College.

Book traces the spread of the gospel from the giving of the Great Commission to the beginning of modern missions under William Carey. Emphasis is laid upon the responsibility and opportunity entrusted to the disciples. I am in agreement with the author that the church must be spiritual to save the world. I cannot agree with him in this statement—"The missionary program and the second coming of Christ are clearly part and parcel of the same pattern in the Bible." A book worth reading—interesting and illuminating.—*Dr. Pierce S. Ellis, pastor, First Baptist Church, Waynesboro, Virginia.*

Also reviewed by *Rev. H. R. Spraker, pastor, First Baptist Church, Shepherd, Texas.*

The Prophet of Little Cane Creek

By Harold E. Dye, (22h), 1949, 50c

The story of mountain mission work as portrayed in the life and works of Rev. A. S. Petrey, missionary in the Kentucky mountains. Designed for reading and for study in classes.—*Wilburn Taylor, Baptist Sunday School Board, Nashville, Tennessee.*

Set a Watchman

By F. Christopher Maddox, (6r), 1948, 85c

An excellent survey of the strategic mission fields of the earth. Author does not confine his survey to any one Christian group, but he gives a composite picture of the entire field. He states the problems of the fields of missionary activity, and then reveals how these problems are to be solved. A most enlightening revelation to the missionary-minded student.—*Rev. O. Jack Murphy, pastor, First Baptist Church, Etowah, Tennessee.*

Also reviewed by *Rev. J. R. Breland, pastor, North End Baptist Church, Beaumont, Texas.*

The Seven Stars

By Toru Matsumoto, (23f), 1949, $2.50

AUTHOR: Japanese born ordained minister of the Reformed Church in America.

Story of seven Japanese boys who pledged while in college to stick together. They called themselves "The Seven Stars." Story gives some idea of the life and customs of the Japanese. Also a very interesting account of the late war, especially the dropping of the atomic bombs.—*Mrs. Claude E. Sprague, W.M.U., Chattanooga, Tennessee.*

Also reviewed by *Josephine Pile, Baptist Sunday School Board, Nashville, Tennessee.*

The Upanishads, Volume I

By Swami Nikhilananda, (9h) 1949, $3.50

AUTHOR: Translator, leader of the Ramakrishna-Vivekananda Center of New York.

Every student of mission creeds should know something about the religions of the people in whom he is interested. Diverse religious beliefs, Hinduism and Islam, had much to do with the division of India. This volume gives us a clearer understanding of some of the fundamental teachings of Hinduism.—*Dr. E. C. Routh, retired minister, Lockhart, Texas.*

To the few people who delve into Eastern philosophy this book may have some value. I do not believe it would have any sale among Southern Baptists.—*Rev. Charles A. Maddry, pastor, First Baptist Church, Wilmington, North Carolina.*

Also reviewed by *Dr. H. C. Goerner, professor of missions, Southern Baptist Theological Seminary, Louisville, Kentucky.*

We of the Americas

By Carlos Davila, (2z), 1949, $3.50

AUTHOR: Former provisional president of Chile.

A factual presentation of the economic, political, and social similarities and dissimilarities of the Americas. While there is a great and logical need for real Pan-Americanism, efforts in that direction have been very feeble, and the author argues that the Americas should now be so united and economically integrated that, as a mighty unit, they would lead the world. Excellent for informed missionary-minded adults.—*Dr. J. H. Avery, pastor, First Baptist Church, Panama City, Florida.*

World Revolution in the Cause of Peace

By Lionel Curtis, (9m), 1949, $2.50

AUTHOR: An associate professor of All Soul's College, Oxford.

The author envisions, along with some other world leaders, our only hope for peace and security among the nations of the world is to establish the Federal Union of Nations in Europe similiar to the Federation of the United States. He is looking at it from purely a political point of view. I concur with him as far as he goes, but he doesn't go far enough. There can be no peace and security until men individually make peace with God and recognize Christ as Lord of life, and so live.—*Rev. T. K. Rucker, pastor, First Baptist Church, Malvern, Arkansas.*

The author is setting forth the idea of the federation of nations for the purpose of world peace. He develops his idea in a most interesting manner. I consider this a most stimulating book.—*Rev. David L. Calhoun, pastor, First Baptist Church, Eunice, New Mexico.*

OF PRACTICAL VALUE

How to Speak the Written Word

By Nedra Newkirk Lamar, (6r), 1949, $2.50

Out of a background of good training and twenty years as a teacher of speech this author speaks with the authority of knowledge and experience. The whole purpose of the book is to help you read naturally. Should be of special interest to preachers and religious workers, not only because of its section on "How to read the Bible," but also because of the author's extensive use of passages from the Bible in the three helpful sections of "Exercises" for reading aloud.—*Dr. W. J. Fallis, Baptist Sunday School Board, Nashville, Tennessee.*

I believe that this is one of the most practical books on this subject I have read. —*Dr. G. Allen West, Jr., pastor, Woodmont Baptist Church, Nashville, Tennessee.*

Also recommended by *Dr. Ralph M. G. Smith, pastor, First Baptist Church, Kirksville, Missouri.*

The Ministers Manual 1950

Edited by Rev. G. B. F. Hallock and Rev. M. K. W. Heicher, (9h), 1949, $2.50

THE MINISTERS MANUAL has found its way into the minister's study for the past twenty-five years. Designed for the clergy, it serves as a source book with sermon suggestions, illustrations, texts and themes for special days. This volume (The Silver Anniversary Edition) is basically the same as the preceeding ones with the exception of five "best sermons" and ten "best illustrations" selected from the past twenty-five volumes. Also there is additional information for observances of the Lord's Supper. This manual is an excellent tool.—*Rev. Harold Cole, pastor, Clemson College Baptist Church, Clemson, South Carolina.*

Also reviewed by *Rev. J. A. Bowers, pastor, First Baptist Church, Greenwood, South Carolina; Rev. Byron Bryant, pastor, Harlandale Baptist Church, San Antonio, Texas.*

Older People and the Church

By Paul B. Maves and J. Lennart Cedarleaf, (1a), 1949, $2.50

From this comprehensive study of the spiritual needs of older people, pastors will receive much help as they seek to minister to this most important group in the churches. The book is well written. The authors have used nontechnical language. Book is a must for every minister's study.—*Dr. Herman Ihley, pastor, First Baptist Church, Elberton, Georgia.*

Also recommended by *William P. Phillips, Baptist Sunday School Board, Nashville, Tennessee; Dr. Merrill D. Moore, Executive Committee, Southern Baptist Convention, Nashville, Tennessee.*

The Toastmaster's Handbook

By Herbert V. Prochnow, (20p), 1949, $3.95

AUTHOR: Vice-president of the First National Bank of Chicago; lecturer; toastmaster; author.

This volume should be most helpful to Brotherhood leaders and to the host of Baptist men who hold places of responsibility in the civic organizations of their community or city.—*George W. Schroeder, Baptist Brotherhood, Memphis, Tennessee.*

Contains illustrations, suggestions as to how to introduce speakers, how to respond to introductions, and humorous stories for all occasions. Valuable for anyone's library. —*Dr. J. A. Cook, pastor, First Baptist Church, Andalusia, Alabama.*

SECTS AND DENOMINATIONS

The First Assembly of the World Council of Churches: The Official Report

By W. A. Visser 'T Hooft, (9h), 1949, $3.50

AUTHOR: General secretary of the World Council of Churches.

This official report, like its predecessor volumes in the series, "Man's Disorder and God's Design," will be valuable to the pastor, who feels the need for accurate acquaintance with the world council movement.—Dr. *Merrill D. Moore, Executive Committee, Southern Baptist Convention, Nashville, Tennessee.*

Also reviewed by *Porter Routh, Baptist Sunday School Board, Nashville, Tennessee.*

Modern Tower of Babel

By Carl McIntire, (70c), 1949, paper $1.00, cloth $1.50

AUTHOR: Pastor of the Bible Presbyterian Church, Collingswood, New Jersey.

The author gives the theme of this book in these words: "We shall now unfold the story of the conflicts and issues involved between the World Council of Churches and the International Council of Christian Churches." He does this without any hesitation and does not withhold any punches. I am glad I have had the privilege of reading this book.—*Rev. R. Knolan Benfield, pastor, First Baptist Church, Hickory, North Carolina.*

Anyone who is interested in the ecumenical movement and the inside workings of the Amsterdam meeting should read this book. It is worth the price as a reference volume, giving names, beliefs and involvements of the World Council of Churches and the International Council of Christian Churches.—*Dr. A. Hope Owen, pastor, First Baptist Church, Plainview, Texas.*

Secrets of Romanism

By Joseph Zacchello, (15-L), 1949, $2.00

AUTHOR: Former Catholic priest; editor of *The Convert.*

This book should not only afford the reader a clear idea of the difference between the Roman Church's major teachings and those of the Bible, but also prove useful in dealing with Roman Catholics who are inquiring after the true Bible way.—*Dr. J. M. Dawson, Executive Director, Baptist Public Relations, Washington, D. C.*

A regenerated ex-priest, the author, states the leading Roman Catholic doctrines, and reveals how false they are. We must not fail to heed the warnings of this book.—*Dr. John F. Vines, retired minister, Nashville, Tennessee.*

This valuable book should be carefully studied by every Christian worker, for the false teachings of Romanism cannot be answered unless the truth is known.—*Rev. Roy L. Johnson, pastor, First Baptist Church. Canyon, Texas.*

The Small Sects in America

By Elmer T. Clark, (1a), 1949, $3.00

AUTHOR: Editor, *World Outlook.*

A much needed presentation of many of the unknown or unfamiliar small religious sects in our country. This book should be in every pastor's library.—*Rev. F. M. Segler, pastor, Emmanuel Baptist Church, Alexandria, Louisiana.*

An encyclopaedia on 200 obscure religious groups, useful and in understanding the history, psychology, and doctrines of small sects.—*Rev. E. J. Morgan, pastor, First Southern Baptist Church, El Monte, California.*

His remarks concerning Baptists, and especially Southern Baptists, reveal a lack of understanding and sympathy with them. However, for the sects, their historical, theological and psychological background, this book is unparalleled.—*Rev. H. G. Hammett, pastor, Temple Baptist Church, Durham, North Carolina.*

The Story of Methodism

By H. E. Luccock, Paul Hutchinson, R. W. Goodloe, (1a), 1949, $4.00

Well written story of the beginning and spread of Methodism from the Wesleys and Whitefields down to the present day. Reads like biography instead of history because of the many pen portraits of the Methodist leaders who led in the organizational attainments which are also described. Numerous line drawings illustrate the text.—*Dr. Gaye McGlothlen, pastor, Immanuel Baptist Church, Nashville, Tennessee.*

Other reviewers: *Rev. Loy E. Baird, pastor, Barksdale Baptist Church, Bossier City, Louisiana; Dr. Allen W. Graves, pastor, First Baptist Church, Charlottesville, Virginia.*

These Also Believe

By Charles Samuel Braden, (9m), 1949, $6.00

AUTHOR: Professor of the history and literature of religion at Northwestern University, Evanston, Illinois.

A factual study of the beliefs, organization and influence of thirteen minority religious groups in America. Examples are Mormonism, Jehovah's Witnesses, and

Christian Science. The author is well-equipped for this task and is to be commended for his straightforward presentation without evidence of prejudice for or against the religions under discussion. Highly valuable for all pastors and church libraries or anyone interested in history or doctrines.—*Rev. James L. Sullivan, pastor, Belmont Heights Baptist Church, Nashville, Tennessee.*

Also reviewed by *Dr. Ralph M. G. Smith, pastor, First Baptist Church, Kirksville, Missouri.*

THE PASTOR AND THE YOUTH OF HIS CHURCH

A Brief History of the Baptist Student Union

Compiled by John A. Held, (26b), 1949, 25c

A compilation of four accounts by four who have helped make the history: Dr. John A. Held, Dr. Joseph P. Boone, Mrs. R. L. Brown, and Dr. Frank H. Leavell. It is both informative and interesting.—*Dr. P. H. Anderson, Jr., Bessie Tift College, Forsyth, Georgia.*

Christian Ways for College Days

By Harry Gordon Goodykoontz, (5k), 1949, $1.00

The author has very successfully given most helpful hints to the student who is about to enter college.—*Rev. W. T. Douglas, pastor, Deerbrook Baptist Church, Brooksville, Mississippi.*

The outstanding objection this writer found in the book is a seeing tendency to foster the trend of ecumenism or unionization.—*Rev. E. R. Eller, pastor, First Baptist Church, Pickens, South Carolina.*

Author strives to make this book a practical religious guide for the youth of all denominations. Although he encourages demoninational loyalty, he gives greater stress to ecumenism.—*Mary Virginia Lee, Baptist Sunday School Board, Nashville, Tennessee.*

Junior Nature Sermons

By Jacob J. Sessler, (6r), 1948, $1.50

AUTHOR: Pastor of Third Reformed Church, Holland, Michigan.

This collection of sermons, with themes drawn from nature, fails to magnify the Bible directly and sanctions infant baptism. A readable book with more value for worker with children of junior age.—*Rev. Burton A. Miley, pastor, First Baptist Church, Marianna, Arkansas.*

Author centers his Junior Nature Sermons around birds, fish, camels, rabbits, etc. How could a child keep from being interested in such stories? Will be most helpful to those who teach children.—*Rev. A. Leroy Parker, pastor, First Baptist Church, Honea Path, South Carolina.*

Stories I Love to Tell

By Gladys Mary Talbot, (29m), 1949, $1.25

A collection of stories compiled to answer the question, "Where may I find soul-gripping stories to use in our young people's and children's programs?" More than one-third are fictional stories of Bible events. While adding fictional settings to Bible events makes enjoyable reading, one runs the danger of leaving the impression that such added material is a part of the truth.—*Rev. John M. Tubbs, Baptist State Board, Richmond, Virginia.*

Good stories that one can tell are hard to find. A few such are found in this book. —*Dr. Carl G. Campbell, pastor, Ruhama Baptist Church, Birmingham, Alabama.*

Also reviewed by *Rev. Lloyd A. Sparkman, pastor, Southside Baptist Church, Pine Bluff, Arkansas.*

Talks to Youth

Edited by Gordon C. Speer, (1a), 1949, $1.50

AUTHOR: Pastor of First Congregational Church, Ypsilanti, Michigan.

A series of eighteen brief messages to young people by different authors: educators, Catholic priest, Jewish rabbi, and Protestant ministers. Only a few of the authors seem to know the Lord as a personal Saviour or to consider one's relation to Christ is important to one's life. Seems such a waste of material and effort to bring a message to youth and to leave out the most important one, Jesus Christ.—*Rev. B. L. Flowers, pastor, First Baptist Church, Trezevant, Tennessee.*

I wish there were more material about the Bible and the church, but I like the book and recommend it as excellent material for young people.—*C. Aubrey Hearn, Baptist Sunday School Board, Nashville, Tennessee.*

I wish that this book could be read by every young person in our land before they finish high school.—*Rev. Edwin Crawford,*

associate pastor, First Baptist Church, Paris, Texas.

This Business of Living

By Percy R. Hayward, (18a), 1949, $2.00

AUTHOR: Former director of young people's work for the International Council of Religious Education; well-known writer and speaker.

A compilation of questions and answers on problems which confront young people now. A helpful book.—*Rev. D. M. Branch, pastor, First Baptist Church, Kannapolis, North Carolina.*

Book deals with problems such as personal conduct, lifetime job, marriage, etc. There are four classes of people who ought to read it: every young person, every preacher who must counsel his young people, every social worker who deals with the lives of youth, and every parent. In the last division of the book you will find a few things you will not agree with. Don't let these cause you to miss the great help which the rest of the book has for you.—*Dr. C. H. Bolton, Southern Baptist Foundation, Nashville, Tennessee.*

Also reviewed by *Rev. Andrew M. Coltharp, pastor, Ocean View Baptist Church, Norfolk, Virginia.*

What About Smoking?

By C. Aubrey Hearn, (41s), 1949, 50c

AUTHOR: Associate editor of Training Union Department, Baptist Sunday School Board, Nashville.

A preliminary edition of an effort to give a brief common-sense discussion of the smoking question. No attempt is made to brand the tobacco usage as an unpardonable sin, but facts, figures, and quotations are used to discuss it from the standpoint of relation to health, efficiency, cost, etc. A chapter of hints or aids in quitting is included. Little if any new information is given.—*Rev. A. B. Van Arsdale, pastor, College Avenue Baptist Church, Fort Worth, Texas.*

Other reviewers: *Rev. A. C. Abney, pastor, First Baptist Church, Trenton, Florida.*

Worship Services for Purposeful Living

By Alice Anderson Bays, (1a), 1949, $2.50

An excellent handbook for youth leaders and program committee chairmen in that most of the services can be used as they appear. Each is a unit within itself and all necessary materials are given completely.—*Rev. Lamar Jackson, pastor, Ensley Baptist Church, Birmingham, Alabama.*

Book as a whole is good, though page 15, line 7 has a very erroneous doctrine, and many of the prayers do not close with the name of Christ.—*Sibley C. Burnett, Baptist Sunday School Board, Nashville, Tennessee.*

To this reviewer's mind the inclusion in "Worship Services" of fictional accounts of biblical personalities or incidents in a weakness. Much of the value of this book is in its wide range of topics, and in its appendix.—*Rev. J. Felix Arnold, pastor, Enfield Baptist Church, Enfield, North Carolina.*

Young Christians at Work

By T. Otto Nall and Bert H. Davis, (48a), 1949, $1.75

Especially valuable to youth and all who work with youth, primarily from a Christian standpoint, of course.—*Rev. John P. Batkins, pastor, South Roanoke Baptist Church, Roanoke, Virginia.*

The book should be helpful in choosing vocations and in helping young people to do their jobs so that they may serve both God and man more effectively.—*Margaret Bruce, W. M. U. Young People's Secretary, Birmingham, Alabama.*

My only objection is the "ecumenical" flavor of the book, and several indirect digs at denominationalism—but these flaws should not blind us to the many good points of the book.—*C. Aubrey Hearn, Baptist Sunday School Board, Nashville, Tennessee.*

Youth Speaks

Compiled by Charles Wellborn, (26b), 1949, $1.50

Ten evangelistic messages by ten capable, earnest young men. These sermons which have been delivered in youth revivals do not claim to be profound, nor novel, but they have in them the charm and heart-throb of modern youth and are in the language youth can understand.—*Rev. R. H. Tharp, pastor, First Southern Baptist Church, Tucson, Arizona.*

Other reviewers: *Sibley C. Burnett, Baptist Sunday School Board, Nashville, Tennessee; Dr. J. R. Johnson, pastor, First Baptist Church, Jefferson City, Tennessee.*

PSCHOLOGY AND SOCIOLOGY

The Family of Tomorrow

By Carle C. Zimmerman, (9h), 1949, $3.50

AUTHOR: Professor at Harvard University.

This is primarily a causal analysis of the ruptures of the family systems throughout history and the results therefrom. The author suggests that a new family system must come to the forefront, adjusted to this atomic age, a democratic reaffirmation of faith, in the family system for all persons, without regard to rank, creed, color, or residence, and based largely on re-creating and impressing family values upon the modern family in its relation to our civilization. A good book for the sociologist, or anyone dealing with the marriage minded public in a capacity of needing to know some of the backgrounds of today's social make-up to better advise, as to choices to be made.—*Rev. Frank B. Kellogg, pastor, Una Baptist Church, Nashville, Tennessee.*

Other reviewers: *Dr. L. D. Ball, pastor, First Baptist Church, Greenville, Texas; Mrs. T. V. Herndon, president, W.M.U., Elizabeth, Louisiana.*

The Pastor as a Personal Counselor

By Carl J. Schindler, (42m), 1942, $1.25

Recognizing that the personality of the pastor counts greatly in his ability to help persons, the author also calls attention to the many differences in people, particularly with reference to the problems they have to face. This book will prove helpful to young pastors seeking wisdom in dealing with personality problems concerning themselves and others, and to men and women who deal with sick people.—*Rev. E. N. Gardner, pastor, First Baptist Church, Henderson, North Carolina.*

Psychology and Religion for Everyday Living

By Charles T. Holman, (9m), 1949, $2.50

AUTHOR: Minister of the Union Church of Guatemala in Guatemala City.

How can an ordinary person meet the difficulties and tensions of life with courage and peace of mind and serenity of soul? The distinguished author presents direct help to those who need guidance and encouragement. It seems to the reviewer to be a valuable prescription to be given to many who are in danger of losing hope and courage in this confused world.—*Dr. K. M. Yates, pastor, Second Baptist Church, Houston, Texas.*

Other reviewers: *Rev. Joseph E. Abstance, pastor, First Baptist Church, Cartersville, Georgia; Rev. J. O. Gash, District Missionary, Jefferson City, Missouri.*

The Religion of a Sound Mind

By Dr. R. Lofton Hudson, (26b), 1949, $1.50

AUTHOR: Pastor of the First Baptist Church, Shawnee, Oklahoma.

A discerning volume from the pen and heart of one who has acquainted himself with the manifold problems of human nature. Dr. Hudson gives pungent advice to the pastor and his congregation concerning the contribution Christian faith can make to sound mental health. The author's thesis that nervous tension resulting from the basic human emotions can find relief in the Christian religion is developed in the sermons on anger, hate, pride, and jealousy, and other related subjects.—*Rev. J. Earl Stallings, pastor, Ridgedale Baptist Church, Chattanooga, Tennessee.*

Other reviewers: *Dr. W. A. Gardiner, Baptist State Board, Louisville, Kentucky; Rev. W. C. Kirk, pastor, Edgefield Baptist Church, Nashville, Tennessee.*

SERMONS

Best Sermons

Edited by G. Paul Butler, (9h), 1949, $3.00

Preachers have come to look forward every year to the next edition of Best Sermons. You have here the cross section of the preaching being done in the United States. Four Baptist preachers had their sermons selected.—*Rev. Cort R. Flint, pastor, First Baptist Church, Olney, Texas.*

Also reviewed by *Rev. O. D. Moore, pastor, Stallings Memorial Baptist Church, Salisbury, North Carolina.*

God Transcendent and Other Selected Sermons

By J. Gresham Machen, (1e), 1949, $2.50

AUTHOR: Until his death in 1937 he was an outstanding preacher and speaker of the Presbyterian Church in America.

A collection of twenty sermons by the brilliant spokesman for orthodox Christianity who met an untimely death in 1937. Dr. Machen's style is simple, direct and pungent. A book that will bear thoughtful reading again and again.—Rev. Wayne Dehoney, *pastor, Immanuel Baptist Church, Paducah, Kentucky.*

While one may not agree entirely with the author's theology, one must state that the sermons are well written, compact, and fervent in spirit. It is felt, however, that lively and apt illustrations would add more

life to the sermons.—*Rev. John W. Lambert, pastor, Mt. Olive Baptist Church, Mt. Olive, North Carolina.*

A sound book of sermons: readable, but not exhilarating. They are messages that are true, but they do not strike fire with this reviewer.—*Rev. C. A. Molpus, pastor, Belzoni Baptist Church, Belzoni, Mississippi.*

Great Gospel Sermons, Vols. I and II

Compiled by publisher, (6r), 1949, set $3.95, each $2.25

All Christians who love the gospel will find their lives refreshed and strengthened by these wonderful messages.—*Rev. Joseph P. Boone. pastor, First Baptist Church, Tuscaloosa, Alabama.*

While you might not choose this list of preachers as representing the most outstanding, to read what the author says about each one included is to be convinced that each deserves high rating. This reviewer would commend these two volumes for reading by any pastor who wishes to refresh his soul from time to time for spiritual evangelistic preaching.—*Dr. Karl H. Moore, pastor, First Baptist Church, Ardmore, Oklahoma.*

Also reviewed by *Dr. Gaye L. McGlothlen, pastor, Immanuel Baptist Church, Nashville, Tennessee.*

Night Tragedies of Scripture

By R. J. Smithson, (6r), 1948 ed., 75c

One of the freshest, most descriptive interpretations of scriptural events I have ever read.—*Rev. Vaughn M. Johnson, pastor, Fifth Avenue Baptist Church, St. Petersburg, Florida.*

I think every Baptist will agree that in the main, it is doctrinally sound.—*Rev. E. R. Wall, pastor, First Baptist Church, Elkville, Illinois.*

A delightful expository book of sermons. Very rewarding in its wonderful evangelistic passages.—*Rev. Griffin Henderson, pastor, First Baptist Church, Murfreesboro, Tennessee.*

Personal Adventures with Jesus

By B. H. Duncan, (26b), 1949, $1.50

AUTHOR: Former pastor of First Baptist Church, Hot Springs, Arkansas: now editor of *The Arkansas Baptist.*

A book of sermons based on the personal experiences of Jesus, with clear, logical and spiritual truths deducted. They are brief, well outlined, well illustrated, and readable. —*Rev Robert L. Orr, pastor, First Baptist Church, Brownsville, Tennessee.*

Other reviewers: *Eual F. Lawson, Superintendent of Evangelism, Baptist Convention, New Mexico; Rev. Carl Halvarson, Golden Gate Seminary, Berkeley, California.*

Teach Me Thy Paths

By pastors of the Evangelical Lutheran Church, (19a), 1949, $2.75

A book of twenty-seven sermons or meditations based on Scripture passages to be read in the regular services. To be used from the ninth through the seventeenth Sundays after Trinity. These are Lutheran preachers and we would expect to find their point of view in theology different and so we do, but we also find many good interpretations of Scripture that reveal spiritual insight into truth.—*Rev. Jesse M. Rogers, pastor, First Baptist Church, Decatur, Alabama.*

Other reviews by *Dr. Eldon W. Koch, pastor, Berwyn Baptist Church, Branchville, Maryland; Rev. Urban R. Pattillo, pastor, Manning Baptist Church, Manning, South Carolina.*

Treasury of Gospel Gems, I Timothy-Revelation, Vol. VI

Edited by Theodore W. Engstrom, (1z), 1949, set $6.95, each $2.50

The third volume in a proposed six-volume set planned to cover the entire Bible. Contains sermons outlines, illustrations, quotable religious poetry, and seed thoughts. As might be expected in such a compilation, much of it is old, and too, the editor has naturally included that which appealed to him. Will have little appeal to the conscientious student who digs into the Word of God for his own messages.—*Dr. H. C. Bennett, pastor, First Baptist Church, Kilgore, Texas.*

The subject matter of this volume is sound and can be used to the delight of thousands who enjoy the application of the gospel.—*Rev. Tom E. Walters, pastor, Parkton Baptist Church, Parkton, North Carolina.*

The field is already full of better books. I cannot strongly recommend this book.—*Rev. W. C. Kirk, pastor, Edgefield Baptist Church, Nashville, Tennessee.*

A CHOSEN VESSEL

[*Continued from page 76*]

I eat fried eggs and toasted cheese,
And always just the things I please;
Fried chicken, and the dressing too.
Preservers made of the berries blue—
But always that for which I cry
Is plenty of sweet cherry pie.
I want squash and turnip greens,
Good sausage meat and Boston beans,
The biscuits hot with butter spread,
And custard cream and jellies red—
But give me oft, until I die,
That blessed, juicy cherry pie.
For turkey, duck, and ham I pine,
And often on baked fish I dine;
I eat all kinds of sugared cake
And other dainties that cooks bake—
But there's one thing I don't deny:
I'd rather have red cherry pie.

Doctor Lee has written nineteen or more books. They register as easy sellers. The titles will be given on request. His penned messages have blessed multiplied thousands through denominational literature and national magazines.

This is not intended as a complete review of the book but is simply a note from an early reader who has reveled in its pages. He voices the wishes of many other readers that this biography might reach the reading hours of every American family.

You will be made glad that Doctor Lee had yielded to the publisher to share his life experiences with today's youth and with all of us. You will be grateful to the biographer for this presentation of one of our greatest Christian statesmen, faithful servant of the Lord, a chosen vessel indeed.

Robert G. Lee, A Chosen Vessel by E. Schuyler English is a Zondervan publication for sale at all Baptist Book Stores.

MINISTERING TO HOME AND FAMILY LIFE

[*Continued from page 75*]

in a program designed to lead our young people to know, accept and practice the highest ideals of courtship, marriage and family relationships.

These are some of the things that might be included in a year-round church program to make the ministry to home and family life more effective. No attempt has been made to formulate such a program. No week-by-week schedule has been suggested. The purpose of this paper has been to present some of the things that have been done and to suggest ways of doing more. It is hoped that these suggestions have stimulated thought and will lead to action that will culminate in the building of a greater ministry to home and family life in our churches.

The Most Beautiful and Impressive Ordinance of the Church



Baptism should be conducted in a manner worthy of its meaning. Through the use of suitable garments for candidates, these sacred services in your church can be clothed in beauty, dignity, and reverence.



WOMEN'S ROBE

A complete baptismal garment that frees the mind of the candidate for the sacred meaning of immersion. Dressed in this robe, with the accompanying shorts and socks, the candidate may step down into the water with the sense of being fully, neatly, and becomingly clothed. Thick enough to avoid transparency when wet, it is made of durable, sanforized cotton twill. Truly it is the ideal candidates' robe—the answer to a long-time need. (*) *$7.25*

Shorts

Adjustable to waist by means of draw strings. (*) *$1.40*

MEN'S WHITE SUITS

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White Trousers	(Ages 8-12)	(Waist Size From 28-31)	(Waist Size From 32-34)	(Waist Size From 36-42)	(Waist Size From 44-48)
Black Coats	(Ages 8-12)	(Sizes 34-36)	(Sizes 38-40)	(Sizes 42-44)	(Sizes 46-48)
Black Trousers	(Ages 8-12)	(Waist Size From 28-31)	(Waist Size From 32-34)	(Waist Size From 36-42)	(Waist Size From 44-48)
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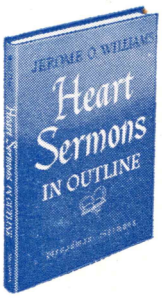

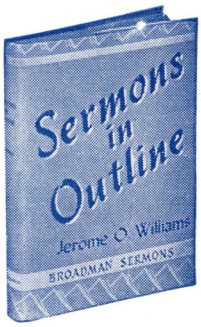

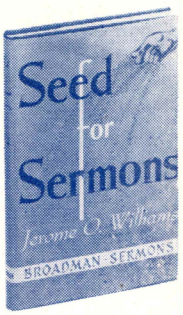

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