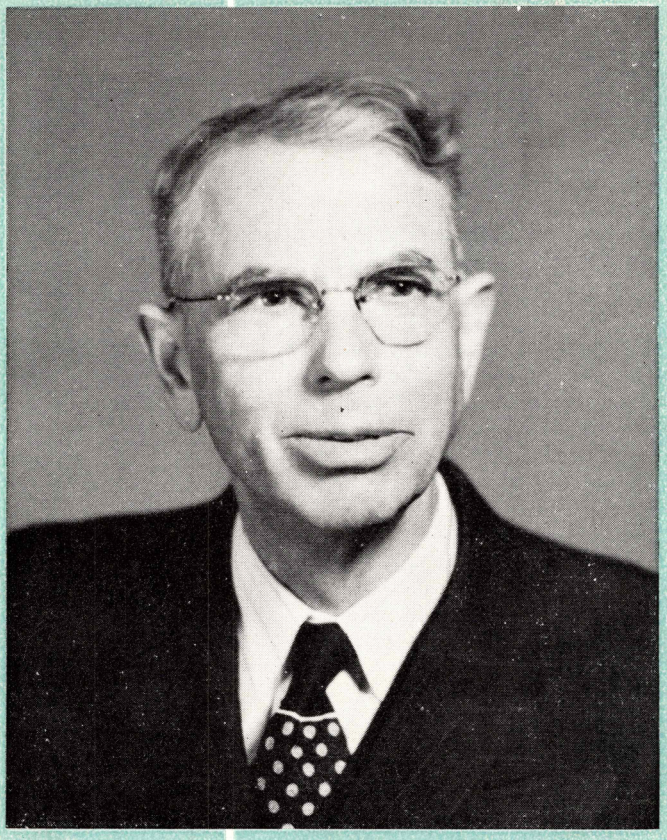
Joe B. Currin, Pastor Rural Church, Roxoboro, N. C.



THE Quarterly REVIEW

JANUARY FEBRUARY MARCH 1952

A SURVEY OF SOUTHERN BAPTIST PROGRESS

The Answer to Your Request

Minister's Personal Record

by Bernard Brunsting — *$2.00*

A handy-size, reasonably priced book in which to keep a permanent and continuous record of your ministerial career.

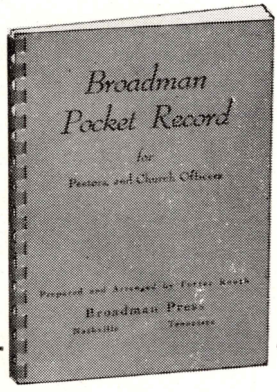
This book is the result of long-time planning, careful thought, and extensive collaboration. It contains everything desired in a minister's personal record. Bound in dark blue, semiflexible grained fabric and stamped in gold, this record book is adequate for the recording of data for a five-year period in the average church. (66b)

Includes the Essentials!

Personal Data
Record of Churches Served
Baptisms
Members Received by Profession (and Restoration)
Members Received by Letter
Marriages
Funerals
Sermons
Addresses Delivered
Publications
Year by Year Record

Broadman Pocket Record for Pastors and Church Officers

by Porter Routh — *75 cents*



An inexpensive book—pocket size—for use by pastors, educational directors, and other church officers. There is space for data about attendance, offerings, additions, sermons, and addresses—a page for each month of the year. Additional pages for visitation, appointments, revivals, weddings and funerals, business meetings, make this an extremely usable book. Plastic binding permits it to lie flat when open. (26b)

QR-I-52(2)

lease send the following in the quantities indicated:

____Minister's Personal Record (66b) $2.00

____Broadman Pocket Record for Pastors and Church Officers (26b) 75 cents

enclose $_____. Please charge my account ☐.
(State sales tax, if any, extra)

Jame _____

ddress _____

ost Office _____

tate _____

Send all orders to your

BAPTIST BOOK STORE

Alabama—Birmingham 3; **Arizona**—Phoenix; **Arkansas**—Little Rock; **California**—Fresno; **Florida**—Jacksonville 2, Miami 36 (Miami Area); **Georgia**—Atlanta 3; **Illinois**—Carbondale; **Kentucky**—Louisville 2, Owensboro (Daviess-McLean Assn.); **Louisiana**—Alexandria, Shreveport 83 (Shreveport Area), New Orleans 13 (N. O. Assn.); **Maryland**—Baltimore 1; **Mississippi**—Jackson 5; **Missouri**—1023 Grand, Kansas City 6, St. Louis 8 (St. Louis Assn.); **New Mexico**—Albuquerque; **North Carolina**—Raleigh (Eastern N. C.), Charlotte (Western N. C.); **Oklahoma**—Oklahoma City 2, Tulsa 3 (Tulsa-Rogers Assn.); **Oregon**—(Oregon-Washington) Portland; **South Carolina**—Columbia 29; **Tennessee**—Nashville 3, Memphis 3 (Shelby Assn.), Knoxville 08 (Eastern & N. E. Dist.), Chattanooga 2 (Bradley & Hamilton Assn.); **Texas**—Dallas 1, Austin 21 (Dist. 15), Houston 2 (Dist. 3 & 4), Lubbock (Lubbock Assn.), San Antonio 5 (Dist. 5 & 6), Seminary Hill (serves Seminary); **Virginia**—Richmond 19.

The Quarterly REVIEW

SUCCESSOR TO THE "PASTOR'S PERISCOPE"

FIRST QUARTER

1952

Volume 12 Number 1

Editor

J. P. EDMUNDS

Associate Editors

PORTER ROUTH
ALBERT McCLELLAN
GEORGE CARD
NORMAN COX

The QUARTERLY REVIEW is published quarterly by The Sunday School Board of the Southern Baptist Convention, 161 Eighth Avenue, North, Nashville 3, Tennessee: T. L. Holcomb, Executive Secretary-Treasurer; Clifton J. Allen, Editorial Secretary; William J. Fallis, Book Editor; Howard P. Colson, Editorial Associate; Herman F. Burns, Art Director; B. B. McKinney, Music Editor; Homer L. Grice, Editor Vacation Bible School Literature; J. E. Lambdin, Editor Training Union Literature; Jerome O. Williams, Education and Promotion Secretary; Harold E. Ingraham, Business Manager; Noble Van Ness, Production Manager.

Annual individual subscription $1.50; quarterly, 30 cents.

The QUARTERLY REVIEW, copyright 1952 by The Sunday School Board of the Southern Baptist Convention, is fully protected by this copyright and nothing that appears in it may be reprinted, either wholly or in part, without special permission from the copyright owner.

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

the survey

Something new has been added: You will note the name of a new editor on the *Quarterly Review.* Mr. J. P. Edmunds has been elected as the secretary of the Department of Survey, Statistics, and Information for the Baptist Sunday School Board, and will also serve as the editor of this publication. He knows the needs of Southern Baptist pastors and church leaders, and you can be assured of a publication worthy of your growing interest.

We believe the lead article in this issue by Dr. Henry G. Bennett is of real significance. Dr. Bennett is a devout Christian layman, and has served Oklahoma Baptists and Southern Baptists in many ways. As president of Oklahoma A. and M., he was called to the Department of State to lead this important work.

This issue of the *Quarterly Review* seeks to serve Southern Baptist pastors again in providing in one publication the plans for all of the agencies and organizations for 1952. You will want to file this issue to use in checking your own church calendar.

One of the most significant statistical studies made will be found starting on Page 69. This shows the per cent of total gifts going to missions from the various states. It indicates that in many churches, only a small per cent of the total gifts go for causes outside the local activities.

Let me add this personal word. I have enjoyed editing the *Quarterly Review.* We have tried not to be sensational, but to present material we felt would be vital and positive. We have appreciated the letters and suggestions from readers. We wish Mr. Edmunds the greatest of success as he continues this service with you.

Sincerely,

Porter Routh, Executive Secretary-Treasurer,

Southern Baptist Convention Executive Committee

The Cover

Joe B. Currin has been serving as pastor of rural churches near Roxboro, North Carolina, for more than thirty years. He has served one church for more than twenty-five years.

Next Quarter

Baptists have been cautious in delegating responsibility. A study of the constitutions of the various state conventions reveals that more attention is given to the responsibilities and limitations of the executive boards than any other one item. The same is true of the constitution of the Southern Baptist Convention. A study of these items in the various state constitutions will be started in the next issue.

A review of the actions taken by the various state conventions will also be presented in the second quarter issue of the Quarterly Review.

The Southern Baptist Convention will be held in Miami in May. Porter Routh will tell something of the issues to be faced at Miami. Pastor C. Roy Angell will tell something of the history of Miami and the Baptist growth there.

A study of the non-resident church member problem, by state and by location of church, will be presented as a statistical study.

Table of Contents

Working Together

A Great Basic Hope 3

Practical Pointers for Progressive Pastors

Sermons in Outline 9

Review of Eastern Simultaneous Crusades 12

Illustrations from Broadman 22

God Sent His Leader 26

A Church-Centered Mission Program 29

Personalities

An Estimate of E. Y. Mullins 34

A Long Pastorate 38

Review and Preview

The Sunday School Calendar for 1952 41

The Training Union Program for 1952 48

Woman's Missionary Union in 1952 50

S.B.C. Calendar of Activities for 1952 52

Agencies and Institutions

S.B.C. Agencies Look Toward 1952 53

Statistical Information

Southern Baptist Churches and Community Problems 66

Percentage of Church Budget Going to Missions by Classification of Churches 70

Pastor's Periscope

The Churchbook 75

Book Reviews 76



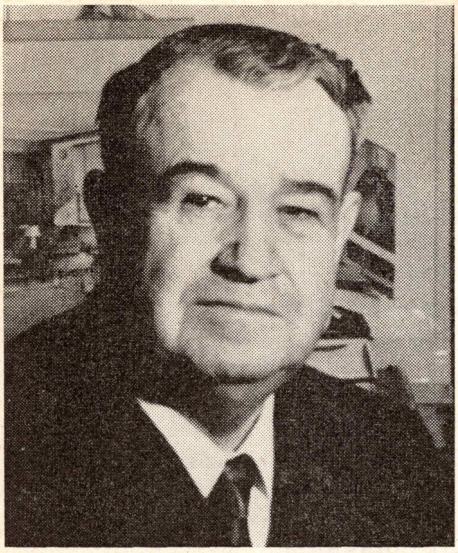
A Great Basic Hope

by HENRY G. BENNETT, Administrator
Technical Cooperation Administration
Department of State

An opportunity confronts America unequalled in the annals of history. It is an opportunity to lead the world by precept and by example to a higher and more satisfying realization of Christian democracy than man has yet achieved. We stand not at the breakdown of civilization, but at the threshold of a human co-operation that can bring more nearly than ever before the realization of the kingdom of heaven on earth. From the rubble-strewn devastation of Europe, from the frustration, famine and war carnage in Asia, the people look toward America with hope and fear as the only possible source of material and spiritual security on earth. This is our challenge; this is our responsibility. We can meet both if we will, through the love of Christ and the ingenuity of free men. Will Christian democracy respond to the challenge? Will it meet the responsibility? It is the burden of my message that we can, and through the saving and sustaining power of Jesus Christ whose divine nature and revelation we profess, we shall do so.

The era just closed can be labeled variously as the era of nationalism, of colonial exploitation, of political imperialism economically based. Its chief characteristic was the strong power which had seized outlying territory occupied by weaker peoples, and organized it into dependent colonies. The basis of empire was primarily economic. An industrial state drew raw materials from its colonies and exported to them its surplus of manufactured goods. Thus, imperialism was the first product of the industrial revolution. The imperial system furnished the basis for an expanding economy which in turn supported superior military armaments and a political framework friendly to the development of initiative in production and exchange. I would be the last to condemn the age of imperialism. In the main, its outcomes were beneficent although there is much that is negative and questionable in its history. The age of political industrial empire was an age of vast material advancement. No man, surely, would care to go back to the era of social disorganization, personal insecurity and mysticism that preceded it.

Unfortunately, as science and invention fed the expanding creativity of industrialism, additional nations followed the example of the first industrial empire, Great Britain, and competition for markets in which to dispose of the ever-increasing flood of products brought the nations into sharp economic and political rivalry with each other. Most of these nations were based on relatively small states whose populations, sustained by the growing abundance created by capitalism, increased by rapid pace, growing more



Dr. H. G. Bonnett is director of the Technical Cooperation Program. He is also a member of the Executive Committee of the S. B. C.

and more dependent and insecure both economically and politically. To protect itself, each nation raised more and more impassable trade barriers intended to entrench itself against foreign competition. The dawn of the twentieth century revealed a world of divided populations, each dependent upon its own system, each striving for complete self-sufficiency, each filled by the gnawing fear of economic collapse.

World Wars I and II were the aftermath of the obsolescence of a system of social organization which daily defeated itself, partly because of the inevitable spread of technology which created and supported it, and partly by the virtual exhaustion of exploitable colonies. This is, of course, over-simplification deliberately done in order to depict with clarity the situation the world is in. True, some prophets such as Earl Grey, Lord Cecil and Woodrow Wilson saw the picture truly and pointed the road away from revolution and world war. They were repudiated for the time, but in my judgment, truth is on their side and will eventually triumph. The nations—all but one, possibly two—stand today, their magnificent industrialism wrecked, their erstwhile colonies—the so-called backward peoples—suspicious and in some measure even hostile. We must, upon the rubble and the wreckage of the old imperialism erect a new world system—a world system inclusive of all, a world imperialism of morality and justice based upon economic efficiency and security. Two giant nations stand ready to lead the way—the one the way of dictatorship and statism; the other the way of democracy and individualism.

Let us not be faint-hearted. The American dream was and remains essentially right. No other dream that has challenged the hopes and energies of people has brought into actual existence so much for all. Where else do men of every walk of life look upon each other with so much mutual respect? Express in equal degree the urge of free men to speak their minds and to exert their influence as individuals upon the intricate complex of domestic and world affairs? Go to their homes and to their family circles with the feeling of security and hope for the new tomorrow? I have looked upon the wreckage of Germany, upon occupation-bled France, upon the dictator-betrayed misery of Italy, and I did not see through these the dynamic principles pulsing in the daily struggle of the people for existence. I have visited the sweeping prairies of Brazil and the Argentine, the leaping mountain-born streams portentous with unharnessed power of South America and Africa,—it is not there yet. I have walked amid the teeming multitudes of India. They have not achieved it. Yet the fact of greatest hope is that in all of these places and in many more the eyes of the vast majority

still turn toward us in hope of leadership and aid.

This hope is not based solely upon the material and scientific stature of our country, although such factors count and have their part to play in the role we must assume or perish. The hope of these men, especially in the East and at the South, is based upon the patient and devoted services of generations of American missionaries, who have brought to these people the only saving religion and a revelation of American character not shown by Hollywood's newsreels or by commercial agents. The latter have played their part and in the main a good part. But our missionaries have brought to these hopeless people the real heart of the plain people over here. They have taught by precept and by example the triumphant message of Christian democracy.

Wherever one travels,—in Africa, in Latin America, in the Near East, in the Far East, wherever you will—you can see the effects of the victorious service of these patient, consecrated people. In Nigeria, upon the plateau that is Ethiopia, and elsewhere around the globe, the people, prepared by one hundred years of missionary effort, are ready right now for social and material advance. In Rio de Janeiro I visited a mission headed by a dedicated woman who for thirty years has given herself without stint until she now operates a school where eight hundred young people glimpse daily the promise of the American way of life. I have seen like missions in many countries and as I visited with these dedicated persons and observed their work, I have been impressed by the effects of their long years among these people. Albert Sweitser is a good example. A giant among modern men, he forsook security, prestige and familiar ways among friends to go to Africa, there to perform a ministry among those who could not help themselves, and all because he felt with overwhelming force guilt for the white man's betrayal of his trust. Yes, the way is prepared—not to the extent that it should be, yet sufficient for a beginning.

What shall this beginning be? It is to bring to the underdeveloped people of the earth the economic basis for a higher, more secure, more nearly adequate level of living. In doing this, it should be kept in mind that quickening and expanding of our missionary effort is concomitant necessity. But we must do far more than that. We must give these people the power to increase their physical security and well-being. This power must be generated by two very simple forces—ideas and practical example. The two move along together in mutually supporting interaction. Yet, however simple the basis of action may be, action itself is more complicated, for it must presuppose familiarity with the customs and folkways of the people in order to avoid emotional clashes and adjust proposals to predispositions, and it must be in terms of improving present practice rather than revolutionizing it. Only a Russian-type dictatorship using collectivized farming can hope to change agriculture from the wooden plow to the tractor-drawn gang plows overnight. But experience during the past few years shows that in caste-ridden, taboo-hobbled India, for example, we can show the farmer how to increase his crop yield with but little change except for a little better plow, the application of fertilizer and scientific seed selection. Just imagine what the improved level of India would be if crop production were increased ten per cent, twenty per cent, yes, even doubled. And as the material basis of existence is improved, a surplus becomes possible for health, education, religious worship—all of which

interact again upon the productivity of the people and build the ascending spiral of culture. We in our far country think too little upon the precious heritage that democracy has brought us. We need to come in closer contact with these underprivileged areas of the earth—not only to help them in Christian charity, but to have our understanding of, and faith in, our own way of life made clear. The chief differences among the peoples of the earth are not in the resources of their physical environment, but in the ideas which dominate and, in too many cases, enslave them. Yet we cannot save them merely by words. We can save them and ourselves only by going among them and showing them the way in terms of their own world of ideas and experience.

We must clarify the vista of our own progress. It began a scant three hundred years ago. The first half of that period was one of cultural rebirth rather than scientific and technological progress. We were busy laying the ideological and practical bases of democracy and establishing its political framework. Then came the westward surge, the quest for free land and the material conquest of a continent. Eighty-five percent of the hands of America then were required on the farms to produce enough to live and furnish a slight surplus to support the other fifteen percent who engaged in commerce, the professions and in Government. This is still the condition in which the vast majority of the world's populations live, because the age of science and technology has not reached the mass of the people except in the way of imports from industrial nations.

But now in America, science and technology have penetrated to the grass roots in a most literal sense, so that today the early social economy is reversed—we need only slightly more than fifteen percent of the population on the farm to produce enough for all to live. Equally important, however, is the fact that to an extent not equalled elsewhere—even in Communist Russia—the benefits of mass production and distribution have been equally distributed among the people. Thus, as the machine and scientific agriculture have freed men for other pursuits in life, a thousand new services have sprung up to administer to the needs of men and to enrich their lives.

But in these unfortunate countries where agriculture has not progressed, the vast majority of men are tied directly to the soil by want and human misery, poverty, ignorance and superstition, sickness and insecurity still wield the lash of human degradation and subjugation. Yet men everywhere are beginning to perceive dimly with vague understanding that their grievous lot is unnecessary, that poverty and want and sickness and insecurity are not their God-ordained lot. That they can double, even triple in many cases, their life-span, produce sufficient surplus to provide for education, medical aid, and material improvement for themselves and their families. It is at this point that the insidious propaganda of the Communist becomes crucially effective and therefore dangerous. The underdeveloped peoples of the earth are ready to receive the gospel of hope, the promise of a fairer life; and they do not ask too much, as has been recently said—only a little more to eat, a little more clothing upon their backs, a little more adequate shelter for themselves and their families; in the individual case, so pitifully little; in the aggregate, for at least a billion people, so staggeringly much.

Many of us are therefore defeated by the magnitude of the task. And, so, defeated in advance, there is no motivation to make a start. As I was flying down

from Washington, my seatmate, a man associated with a great oil company who had flown over most of the Middle East and Africa on missions for his firm, said to me as we talked, "I know all this and subscribe to it as a theory. But where your theory breaks down is with the people. It will be impossible to penetrate their apathy, combat their non-progressiveness and cultural inertia." I told him that I wished that I could take him to spend a day on our project in India where one devoted man in a relatively short period of time has, without offending a single Indian folk-way or taboo, led the farmers of a swiftly enlarging area to increase yields two-fold, three-fold, even four-fold. The secret is in going to the farmer on his farm, winning his personal and individual willingness to try, taking him by easy steps from his present outlook and practices towards the outlook and practices of his American brother, whose two hands supplemented by mechanical machinery and scientific land care, seed selection and the like produce a hundred times more than his each year.

You will note that I have said nothing about giving them money or machinery. Perhaps a little is necessary in some instances. In the vast majority of situations, however, nothing more is needed than the usual capital servicing common in this country but almost unheard of in these we are discussing. There are no insufferable diffculties in the way of such financing. True, the countries themselves cannot advance the capital, but the World Bank and the Export-Import Bank can and in a growing number of cases are doing so. Economic aid in the way of outright spending for gifts cannot go on forever. Even if we could afford it economically, it still is useful only as an emergency measure. It creates dependency instead of independence. What we need to do is start these underdeveloped peoples on the way to economic independence, and we can do so by bringing to them not only the techniques of agriculture and industry, but of commerce and banking as well.

The point that is essential for us to see clearly is that there is no reason why all mankind cannot have an endlessly improving lot. The very basis of the capitalistic society is belief in an ever-expanding economy. We have not begun to touch the outer frontiers of possibilities in production. Science gives us rayon when the slow process of the silkworm cannot keep up with the increasing demands. As we exhaust the richer veins of iron ore, and other materials, science gives us cheaper methods of processing low-grade ore, plastics to substitute for materials in a vast number of instances, and improved, more economical design that cuts down on the amount of metal required. It is time on the part of all of us for a reaffirmation of faith. Humanity has not yet even begun to live. On the ascending spiral of increasing production, more widespread education, health service and medicine and the thousand other life-enriching services which spring from the economic surplus, the world in a matter of but twenty-five years can be improved beyond our present capacity to imagine.

But that is not enough. Mere material advancement, while fundamental, is not enough. The example of Japan and Germany shows us only too plainly what happens at last to civilizations that leave God out. Oh, I know, they had churches and religions in both countries, but their real faith and hope was material. They elevated science, the servant, to the master's dais. No, if our new imperialism is to succeed, it must transcend the inadequate basis of science, technology, banking and exchange. It must be a moral imperialism. It is not by might nor by power alone that we must aspire to lead the world, nor yet—God save the

mark—by appeal merely to empty stomachs, aching bodies and fear-racked hearts. It is perhaps an act of charity to keep starving diseased people alive; but if that is our objective only our leadership must inevitably fail. Only as we can sincerely reach out the hand of fellowship to help our stricken brothers climb to our own high level can we hope to prosper in our relations with them. The key to understanding the American way of life is not material achievement alone, but the generations of application of the Christian ethic. It is the latter that has unlocked the hands and minds of fettered man and given him the urge and the faith to strive. The material advancement has simply been a necessary concomitant of Christian democracy and let no cynical defeatist tell you otherwise. I would repeat it: the differences between the people of the earth are the differences of ideas in action and not of any material richness of raw resources. This we believe. This we must believe, for it is the foundation of Christian action and of democratic faith.

The peoples of the world stand today at the beginning of a titanic struggle for men's hearts and minds. On the one hand is the Godless, state-centered dictatorship of Russia, which puts its faith in materialism and conceals its totalitarian, elite group government behind the ideology of a Communism they no longer practice in any essential way. The men who lead there honestly and earnestly believe that capitalism has failed humanity and is obsolescent. They are religiously committed to the dictatorship of the proletariat as the way to material salvation, and for the starving, fevered, fearful masses of most of the world, that is enough for now. If Communism can do just that little for mankind, it can win their hearts and minds at least for a while.

Opposed to Communist Russia stands capitalist America, with its fine traditions of freedom, of opportunity, of material progress, of cultural enrichment, of religious commitment and religious freedom. You see no women in our fields breaking the soil with a two-inch hoe. You see a self-reliant man riding a gang plow or driving a tractor. You see practically all of the children in school, and colleges and universities open to all who wish to try there for the more technical or learned walks of life. You see every person worshiping freely and without fear in the church of his own free choice. To those whose faith in America has failed, to those who have embraced cynicism because they believe we have fallen too far short of our Christian profession, I would recommend a careful and soul-searching study of this contrast. Science and the scientific method did not bring these evidences of Christian tolerance, concern and brotherhood to pass. There had first to come the basis of freedom, which is the Christian ethic.

At this crucial point in history, therefore, let us throw off our defeatism, our doubt, our confusion. Surely in the fact of America there is more foundation for hope and faith than in all the careful dialectic of materialism. The fact of America cannot be denied, nor can the central place of Christ in it be questioned. Let us, therefore, extend in confidence and power the hand of brotherhood to these our brothers and lead them upward toward the light of truth, of progress, of security, of well-founded hope.

Send the
Quarterly Review
to your deacons

Sermons in Outline

Jerome O. Williams

THE PSALMIST PLEADS FOR PRAISE TO GOD

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!—Psalm 107: 8, 15, 21, 31.

I. Praise God for His Goodness

1. His goodness is everlasting.
2. His goodness is universal.
3. His goodness is abundant.

II. Praise God for His Works

1. As the Creator of the universe, the heavens and the earth and all life.
2. As the Sustainer of all things and all life.
3. As the Redeemer from all sin.

III. Praise God All Children of Men

1. All praise is due the eternal God.
2. All men are blessed by the living Lord.
3. Blessings come to all who praise God.

"*Let every thing that hath breath praise the Lord*" (*Psalm* 150:6).

WITH JESUS AFTER THE MULTITUDES

Matthew 9:35-38

These four verses present four phases of the life of Jesus in his reactions to the multitudes.

I. Jesus Saw the Multitudes

"When he saw the multitudes" (v. 36)

He saw their need for:

1. Strength—"They fainted."
2. Unity—"Were scattered."
3. Leadership—"No shepherd."

II. Jesus Suffered with the Multitudes

"He was moved with compassion on them" (v. 36) for he had

1. Knowledge of their condition.
2. Love for each one in need.
3. Sympathy to feel as they felt.

III. Jesus Served the Multitudes

"Jesus went about all the cities and villages" (v. 35)

1. Teaching—service to and through the mental nature.
2. Preaching—service to and through the spiritual life.
3. Healing—service to and through the physical life.

IV. Jesus Spoke to His Disciples

"Then saith he unto his disciples" (v. 37)

1. The ready harvest—"The harvest truly is plenteous."
2. The need of labourers—"But the labourers are few."
3. The way to recruits—"Pray ye the Lord of the harvest."

A SINNER PRAYS TO GOD

Lord, be merciful unto me; heal my soul; for I have sinned against thee.—Psalm 41:4.

This is a prayer of a sinner unto the Lord God. Note the following things about it:

I. The Sinner Repented of Sin to God

"I have sinned against thee."

1. He was conscious of sin. Sin was in his soul. He knew it.
2. He was convicted of sin. He felt the remorse of sin, knew its ruin and destiny.
3. He confessed his sin to God. He was willing to confess his sin and get rid of it.

II. The Sinner Recognized the Power of God

1. He admitted God's power over sin and Satan.
2. He knew God's power over human life in every realm.
3. He realized God's power to save a soul from sin and heal it of the malady.

III. The Sinner Requested the Mercy of God

"Be merciful unto me: heal my soul."

1. This was a personal prayer: "Unto me."
2. It was a pointed prayer—directly to the Lord.
3. It was a pleading prayer—only for the mercy of God.

The sinner's prayer was answered, for as a saved person he could say, "Blessed be the Lord God of Israel from everlasting; and to everlasting" (Psalm 41:13).

ACQUAINTANCE WITH GOD

Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.—Job 22:21.

I. The Meaning of Acquaintance with God

1. It is to know him—his person, purpose, and plan.
2. It is to love him with the heart, soul, mind, and strength.
3. It is to enjoy friendship and fellowship with him.

II. The Means of Attaining Acquaintance

1. Study the record of his revelation of himself in the Bible.
2. Allow the Holy Spirit and the Lord Jesus Christ to introduce you to God.
3. Pray to the Father through the aid of the Holy Spirit.

III. The Time to Get Acquainted with God

1. "Now" is God's time.
2. "Now" is a good time.
3. "Now" is the only certain time.

IV. The Results of Acquaintance with God

1. "Peace" within, with others, and with God.
2. "Good" shall come into your life.
3. Strength will enable you to serve well.

THE HEART OF THE GOSPEL

Christ died for us.—Romans 5:8

I. The Saviour Is Mentioned—"Christ"

1. The Son of man
2. The Son of God
3. The Supreme character

II. The Sacrifice Is Made—"Died"

1. It was purposeful
2. It was voluntary
3. It was ignominious

III. The Sinners Are Manifest—"For us"

1. They were cruel
2. They were corrupt
3. They were condemned

THE ACT OF JUSTIFICATION

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Romans 5:1.

Note four things which are in this text:

1. Pardon Is the Meaning of Justification

Justification is an act of God, in and by which he declares the sinner free from condemnation. Regeneration takes place when the sinner turns from his sin and trusts in Jesus Christ and his atoning work for salvation. Then God gives the sinner a new standing as he declares that sins are remitted and the sinner is freed from condemnation. Regeneration changes the sinner's nature and God declares the new standing in justification.

2. Faith Is the Medium of Justification

"Being justified by faith." When the sinner turns to Christ by faith, for it is imputed to him for righteousness since it takes hold of the righteous one. Faith is the hand that reaches out for righteousness. It is the instrument that brings the right relationship with God. It is the leader that unlocks the door to the new standing along the way to right. It is the key that unlocks the door to the new standing with God.

3. Christ Is the Cause of Justification

"Through our Lord Jesus Christ." Jesus Christ is the hand of God that takes away the sin of the world (John 1:29). He is the righteous One and the only one who can connect the soul of the sinner with the salvation of God. From Christ, the soul can receive the righteousness of God. It can then be in the right with God, Christ, the Holy Spirit, and all men, for it has the righteousness of Christ available.

4. Peace Is the Consequence of Justification

"We have peace with God." When the soul is declared justified by the living God, the peace of God, peace from God, and peace with God is the possession. And this is the basis for peace in the inner life and peace with other people, and the only condition on which peace can come on earth.

Blessed are all who have been justified by the living God.

FAITHFULNESS IS DEMANDED

Be thou faithful unto death, and I will give thee a crown of life.—Revelation 2:10.

These are the words of the living Christ to his church. They show:

I. Christ Regards Faithfulness

"Be thou faithful."

1. He assigns each saved person a task.
2. He offers power to perform the task.
3. He expects believers to perform the task.

II. Christ Requires Faithfulness

"Be thou faithful unto death."

Believers must be faithful in:

1. Service—the God-given work.
2. Suffering—when necessary for Christ.
3. Sacrifice—even to the point of death if necessary.

III. Christ Rewards Faithfulness

"I will give thee a crown of life."

1. It will be a gracious reward—"a crown."
2. It will be a permanent reward—"of life."
3. It will be a personal reward—"thee."

"Be thou faithful unto death."

A Review of the Eastern Simultaneous Crusade — Alabama

V. L. WYATT, Secretary of Evangelism

As we look back on the Simultaneous Evangelistic Crusade which was held March 25-April 8, 1951, we are now better able to evaluate its value and the problems encountered in promoting it.

Some Benefits of the Crusade

Many of the rural churches had their first experience in having a revival meeting at a time other than the usual summer time revival. They learned that a church can have a real revival at any time they will prepare and pay the price for it. One minister of long years experience, above 70 years of age, was rejoicing in the results of his meeting. He said that he had had his first experience in such a revival. His people came through the rain, sat around the stove and dried their clothes while he preached the Gospel to them. He had quite a number for baptism, though the church has barely 100 members. Many churches had similar experiences over the state.

The brethren learned a new lesson in cooperation. The fellowship meetings were most helpful. Where these meetings were carried out according to plans, they did much to increase the good fellowship among the brethren.

Many of the pastors learned that they could have a real revival while using their own "home" talents. The pastors found great joy in doing their own preaching and with great results.

Many pastors and churches learned that it more than pays to make thorough preparation for a revival meeting. This has been clearly demonstrated. Again, many of the brethren learned that as a rule the time allotted for a revival is usually too short. Most revival meetings should go on longer than they do. The results would usually be much larger if the meeting continued from ten to fifteen days rather than five to six days as they usually are held in the rural communities.

The visible results of the crusade were quite gratifying. Nearly 9,000 were received into the fellowship of the churches by baptism and some 4,000 by letter. There was great spiritual awakening in many sections of the state. Many rededicated themselves to the work of the Lord, many for full time service, and a number surrendered themselves to the work of the ministry. Increased interest in church attendance and efficiency of the work has been reported, and also continuous efforts in soul winning.

Some Problems Encountered

Certainly the first problem we met as we prapered for the crusade was "not the right time." Custom is hard to change any time. Many of the churches simply could not be persuaded to undertake a revival meeting at that time of the year. However, we were able to enlist about 81 per cent of our churches in the crusade. In the northern part of the state, the weather at that time of the year is usually bad or at least uncertain. In the southern part of the state, the farmers are always busy. The weather proved to be a real handicap, as we encountered some of the worst floods and bad weather in years

at this season of the year. A number of meetings were completely flooded out.

Another problem we met at the very beginning of the preparation of the crusade was, "we don't have a preacher." This was a real problem. Alabama has 1720 part time churches and 1664 churches out in the open country. Nearly 300 of our some 1500 pastors have four or more churches. How to prepare and have a revival meeting in four or five churches in the space of two weeks is a real task. Some just held revivals in one or two of their churches.

A third difficulty we encountered was the tendency to just make a little effort—"run a few days just to show the spirit of cooperation." It takes time to have a revival and reap the results desired. Some wanted to just have a "week end revival."

As stated above, regardless of difficulties, we believe the crusade was well worth all the efforts put into it. We believe that the results of the crusade have shown without any doubt that there is a tremendous advantage in the *simultaneous* evangelistic efforts.

Georgia

H. C. WHITENER, State Secretary

More than 2000 churches in 90 associations cooperated in the Simultaneous Evangelistic Crusade in Georgai, reaching for baptism 13,285, by letter 6,444, and 140 by restoration making a grand total received in the two weeks of the revival of 21,101 people uniting with our Baptist Churches.

This is only part of the story in Georgia because there was fine cooperation on the part of our people everywhere. Every city church in the State was in the crusade, every County site church in the State, but one; and a large number of the rural churches cooperated in a very fine way. We feel that as a result of the efforts in preparation and follow-up after the revival, that at least 20,000 people joined our churches by baptism.

The crusade built up a great spirit of fellowship among our pastors, associational officers and churches. Never have so many churches been enlisted in one program in Georgia at the same time. Our leaders are sold on the idea of simultaneous effort on the part of our churches, especially on the associational basis.

As a rule, splendid preparation was made on the part of the Sunday schools in taking of the religious census and in the cottage prayer meetings. The visitation program went over in a fine way and even our largest churches in the State have been challenged, many of them, to a continued program of visitation based on the list made from the religious census.

Our associations will again this year be challenged to keep the organization intact and look forward to a simultaneous effort in each association during 1952. Many associations have already voted to have this type of effort next year. We believe that through the efforts put forth that more genuine interest in winning the lost to Christ has been generated than in any other year in our history. The Department of Evangelism shall continue to emphasize the value of perennial evangelism along with special crusades.

There are a few things that we hope to overcome in another crusade of this type. A great number of the rural churches undertook only one week's

meeting. Some of them did not make the necessary preparation and, of course, results were not as good as they could have been. Then, too, we had tremendous rains in North Georgia where many of our rural churches were engaged in revivals and some nights the services were completely rained out. I am sure that many more additions would have been reported had the weather been better at this particular time.

As we think of the complete program we believe our pastors and our people generally were highly pleased with the Crusade last Spring and with the results. The various departments of our church life are working hard to conserve these results. Cooperation of all Departments has been wonderful. Our Baptist work seems to be in the best shape that it has ever been in Georgia. We believe the spirit of Evangelism is surging through our churches as a result of this effort and is having something to do with the increased cooperation in every field of endeavor.

Illinois

S. OTHO WILLIAMS, Secretary of Evangelism and Missions

There is no question but that the Simultaneous Evangelistic Crusade East of the Mississippi River March 25-April 8 was the greatest effort ever attempted by any group of evangelicals, and surely it was Southern Baptists' greatest effort in mass evangelism. Now that it has become history, what has come from it to commend it?

1. Beyond question a memory remains of sweet fellowship as Baptists worked toward a single goal—winning the lost to Christ. This fellowship brought about a unity which resulted in power in prayer, power in witnessing, and power in preaching.

Prayer meetings were conducted that lasted all night, chains of prayer lasting all the day, and faithful, persistent, personal witnessing and visitation leave a memory that shall never be erased.

2. Beyond question, faith in God's power, and faith in the Word was reaffirmed and strengthened. The message of evangelists in the churches, in the schools, hospitals, jails, and on the streets made such a spiritual impact on the community life that fruit shall be evidenced when Jesus comes. Men and women whom the church had given up as hopeless cases were reached during the preaching for a verdict crusade. Many were won to the Lord prior to the time set for the revival because of the enthusiasm generated in the preparation. This preparation consisted of a great evangelistic conference, associational clinics relating to the census, a census in the churches, study courses in soul winning sponsored by the Sunday school and Training Union, cottage prayer meetings and great evangelistic rallies in which many souls were saved. It was a period of great demonstration of God's power. Faith in that power was reaffirmed.

3. Beyond question, Illinois Baptists never saw as many people saved in any two weeks period of their forty-five year history. Five hundred and ten churches participated in the campaign with others holding revivals prior to and immediately following the date of April 8, closing Sunday of the revival. We have every

reason to believe that the number of churches reporting no baptisms will be drastically reduced and churches that for years have conducted no revivals will report large increases in all phases of church life.

For such a campaign to have such glorious results could never have come about by accident. True there were problems to be encountered, but these were minor as the people, pastors, and all the departments of state work had a mind to work at the task. There were some pastors who were "agin" such a movement for they could not visualize the Holy Spirit leading in such a universal movement. Others endeavored to capitalize on the opportunity offered to conduct an outside meeting. Some churches were indifferent as to preparation and merely went along to be in the movement. Many, however, prepared and the results were such that caused great rejoicing.

Perhaps the greatest problem Illinois faced was the problem of securing evangelists. It is my opinion that such great movements ought to be undertaken at certain times but I believe state-wide crusades at varying non-conflicting times will result in more churches being able to participate. Since 67 per cent of the churches in Illinois are rural and many with small membership, there was a difficulty encountered in securing evangelists. So great were the results in Illinois and high the enthusiasm that dates have been set for a similar campaign in 1952. The west half of the state will conduct a campaign April 27-May 11. I believe any church can have a great revival if preparation is made for it. Since associations in Illinois have been conducting simultaneous meetings and greater emphasis has been placed on evangelism, baptisms have increased substantially in the past two years.

Kentucky

by R. B. HOOKS

The Simultaneous Evangelistic Crusade has several distinct advantages, and has made a definite contribution to our program of evangelism in the Southern Baptist Convention. It is a method of evangelism, and should be looked upon as such. The simultaneous method magnifies evangelism and not the evangelist. It magnifies the *churches* of the Lord Jesus, and does not set the First church over against the smaller church or the country church over against the city church. The churches are banded together in a cooperative effort to reach the lost for Christ.

The Simultaneous Revival is the best approach to our *Non-resident* church membership problem. The fact that 2601 people moved their church letter during the simultaneous crusade in Kentucky is evidence enough to prove this point. In order to get a non-resident church member to move his church letter you have to have at least two revivals simultaneously, one in his home church and the other in the church where his home is at the present, the simultaneous crusade provided such a condition.

The simultaneous effort is a method and has some difficulties. The scarcity of experienced evangelistic preachers is one. The weather condition must be faced or

an epidemic might break out. This was experienced in Kentucky in several of the associations, and several of the meetings had to close. The Simultaneous Evangelistic Crusade calls for the highest type of cooperation on the part of the pastors and the people, and this kind of cooperation causes all of us to examine the real motive behind our service to Christ. If we are selfish at all it will show up in a simultaneous crusade.

We need a Southwide Simultaneous Crusade every ten years at least to demonstrate our growth in the real spirit of cooperation.

Maryland

by CLIFTON C. THOMAS

In the minds of many people there is one event or date that overshadows practically all other experiences of life. Yes, that is exactly what I am thinking of—The Simultaneous Evangelistic Crusade.

For Maryland Baptists, the Simultaneous Evangelistic Crusade, March 25 to April 8, will be recorded as one event that towers in the field of evangelism. The Baptists of this state have never before witnessed such a general spiritual awakening in all of the churches at a given time. There is not a Baptist church in this state that has not felt a tremendous deepening of spiritual interest. During the two weeks of the Crusade, more than 1,500 were added to our churches. From January 1 to April 8 more people were received into the churches on profession of faith for baptism than during all of 1950. Many indifferent church members were enlisted and are again happy in places of responsibility. A large number of others have found God's will for their lives.

There are results that cannot be put down in black and white that are even more singular and far reaching than those which have been tabulated. Maryland Baptist stock has risen to undreamed of heights in this state which has never enjoyed a strong Baptist sentiment. Many of our churches have risen to first place in influence and activity in their respective communities.

As a denomination we have learned that it can happen even in Maryland. Our people have caught a vision of the possibilities of a united effort with its marvelous advantages.

Already our associations have voted to enter into a Simultaneous Evangelistic Crusade during 1952.

Testimonies from all sections of the state, representing various types of congregations, are unanimous in voicing the fact that the preparation period is of vital importance. The majority of our churches carried out in detail the activities as suggested for the preparation period. Certainly, there were a few who questioned the importance of following in detail the plan of preparation. Rarely now do we find one who entertains a question as to the importance of the thorough and detailed schedule of preparation. Almost in every instance the blessings of the Crusade were in direct proportion to the preparation made. Also, many are saying that the revival had its beginning during the preparation period long before March 25.

The State-wide Evangelistic Conference held January 8-10, 1951, will ever be remembered as the springboard for the Crusade. The pastors, the chairmen, and the organizers of the associations are unanimous in making the State-wide Evangelistic Conference an annual event in Maryland.

We are deeply grateful to God for a real program of evangelism that is church-centered, Bible-centered, Christ-centered. We now have a program of evangelism that is designed to use every organization in the church in enlisting every member of the church for the all-important business of winning the lost around us.

The Southern Baptist program of evangelism is simple and it works in rural and city associations and churches. Our people are setting up the same plan of organization for the 1952 Crusade in Maryland.

North Carolina

by J. C. CANIPE, Secretary of Evangelism

Out of twenty-nine hundred Baptist churches in North Carolina we had some twenty-five hundred to participate in the Simultaneous Crusade. One of the problems, therefore, was to get all our churches and pastors to cooperate. Another problem was to get all to start together and close together. Many of our churches ran for only one week. There is no telling what could have happened if all the churches and pastors had followed the full steps in preparation and gone the full two weeks together during the Crusade.

Another problem is to get reports from the churches on the results of the Crusade. The pastors who have sent in reports from the Crusade are aglow with enthusiasm. Some of them set forth a high and holy hour "when heaven came down our souls to greet, and glory crowned the mercy seat." Others report the largest number of conversions and additions in the history of the church. Still others have reported that married couples have gone to their lawyers requesting that divorce proceedings be dropped, stating "We have been to these Baptist revivals and have made things right with God."

A great story could be written on the by-products of this great Crusade of Evangelism, but I am setting down here some of the impressions gained by reflection on the Crusade:

1. The largest number of churches participated in this united effort in the history of the Baptist State Convention.

2. The greatest results in the effort were attained in cases where all the steps were taken in preparation for the crusade.

3. The by-products of the Crusade, such as ministerial fellowship, participation of thousands of inactive church members, a taste of the joy of soul-winning on the part of laymen and others, the lights burning each evening in thousands of Baptist churches all over the state, newspaper reports, radio announcements and messages, and many other such things brought to light the revival spirit in thousands of our churches.

4. These are some of the direct results

of the Crusade: The conversion to Christ and addition to our churches of thousands of new-born souls; enlistment and alignment of multitudes of unaffiliated Baptists; rededication of hearts and lives of many thousands of church members to Christ and his church; increase in Sunday school and Training Union enrolment; organization of many new Brotherhood chapters; the setting up of a council of evangelism for perennial evangelism in our churches to bring about the advancement of God's kingdom on this earth.

5. A few special features follow: "Never have I seen such a spirit of evangelism in this section of the Southern Convention," reported Dr. R. C. Campbell in a meeting in Gastonia.

During the Crusade in a small town, a revival broke out in the high school. One male student told another that he was lost. The other said that he was lost also. They began praying in a school room. Others joined them. The principal, learning about it, took the student body into the auditorium and invited the preachers to come to talk to them. More than 30 boys and girls were converted. All of them joined various churches.

One pastor reported that at the 11 o'clock service on April 8 the entire congregation melted down under the power of the Holy Spirit and every unsaved person in the audience was saved.

6. Hundreds of our pastors and churches feel that we ought to continue and intensify and enlarge our work in evangelism.

7. It is our plan and purpose to cooperate with and carry out to the very best of our ability the program of Southern Baptists under the leadership of Dr. C. E. Matthews and the Home Mission Board.

SUGGESTIONS FOR PERMANENT PROGRAM

1. Thanks to you for your untiring efforts in the GREAT CRUSADE just closed.
2. Collect and report to me the results from the Crusade, if not already done.
3. See that your Association elects annually your Chairman and Organizer.
4. Have the names of the two above officers included in the Annual Association Minutes—also have these same names ready to be presented to the Annual State Convention for election and enrolment in our State Annual.
5. Try to get a Council of Evangelism in every church in your association.
6. Set some evangelistic objectives for your association—such as:
   (1) A Simultaneous Revival in your association each year.
   (2) In addition, an individual church revival in every church.
   (3) A perennial program of personal evangelism in each church.
   (4) Keep the *State-wide Conference on Evangelism* before your churches and ask each church to send a delegation—*February 11-13, 1952*. Remember too, we have a *Conference on Evangelism* at *Caswell Assembly*, July 30—August 3; and one at *Fruitland Assembly* August 20-24, 1951.
7. Have at least one training course in Soul Winning in each church each year.
8. Adopt a program of conserving results, to be sponsored by Training Union, teaching the booklet "Your Life and Your Church."

South Carolina

by JAS. A. HOWARD, Superintendent of Evangelism & Missions

I am convinced that the Simultaneous Evangelistic Crusade was a movement prompted by the Holy Spirit of God and the churches "that followed in His train" reaped high spiritual dividends. Perhaps, the visible results were meager in some churches but on the other hand, there were, no doubt, invisible, intangible results that took place in the hearts of the people that only God can count or measure.

Of the 1293 churches in our state 710 reported 8,330 for baptism; by letter 3,246; by statement 344; a total of 11,920.

Some benefits of the Crusade:

1. The Crusade gave reassurance that the Baptist principle of voluntary cooperation and democracy continues to work and that Baptists can be challenged and mobilized into a mighty Army of God for the promotion of the Cause of Christ.

2. The Crusade created a deeper respect on the part of other denominations for Southern Baptists and their program. The concerted evangelistic effort helped to kindle the fires of evangelism in many churches of other beliefs and the leaders are adopting some of our methods.

3. The religious census was a revelation that astonished and challenged pastors and people alike to humility, contrition, prayer and personal witnessing. Out of the census came a keen sense of responsibility that stirred the fires of compassion and a loving concern for unsaved neighbors and loved ones. A woman said to her neighbor, "May I talk to you about giving your heart to the Lord Jesus? You know we have been living next door to each other for twenty years. We have been the best of friends but somehow I had never realized that you were unsaved until my pastor gave me your name from the census list." Then the woman said, "Please forgive me for being such an unworthy, inconsistent Christian," and she began weeping as she put her arms about her neighbor. In a moment they were on their knees sobbing. A prayer and the neighbor was saved and joined the church that night.

With a prayer list from the census, personal work was done during all hours of the night when the pastor, or a Sunday school teacher, or a parent was aroused from sleep, with a burdened heart, got up from their bed and traveled across town or to the other side of the community to tell the story of Jesus and his love to a lost soul.

4. High Attendance Day, where properly observed with a combination service, brought fruitful results in the salvation of the lost and increased the enrolment of the Sunday school. High Attendance Night in the Training Union stimulated renewed interest and purpose. "Sunday School at Night" gave added impetus to the success of the special days.

5. Churches were spiritually awakened and revitalized not only from an evangelistic standpoint and responsibility, but on the matter of tithing, stewardship and worldwide missions. There were churches that increased their monthly contributions to the Cooperative Program and others that raised the pastor's salary.

6. Pastors were enheartened, churches took on new life, church problems were

settled, divorce court proceedings were withdrawn and husbands and wives reconciled, entire families saved and family altars established.

A minister said, "During the twenty-five years in my present pastorate, I have never found it easier to preach, pray and win men to Christ than during our revival. There was evidence of a profound consciousness of the Divine Presence of God among my people."

7. Many pastors, as they preached in their own meeting, experienced the thrill of a life-time. They witnessed the largest ingathering of souls at any one time, during their entire ministry.

8. A pastor writes, "A seriousness of purpose, a genuineness of repentance, and a sincere desire to get right with God characterized the services in our church."

He continued, "Three things in the meeting impressed me: (1) There is power in concerted and cooperative effort. (2) Satisfactory and far-reaching results follow thorough preparation. (3) The church was greatly strengthened and the Cause of Christ set forward in such a program of united effort."

9. The emphasis on prayer was of incalculable value. Another pastor writes, "A twenty-four hour prayer meeting was the key to our Crusade. At three o'clock in the morning a man wandered in from the streets and was converted. Our largest revival crowds attended the Crusade. There were one hundred and twenty-five additions to the church. It is my conviction that the Crusade plan was a contribution of Southern Baptists to New Testament evangelism. It ought to encourage us to do the main things together."

10. The renewed emphasis that churches are placing on conserving the results of evangelism and indoctrination was an outgrowth of the campaign.

Some problems which were encountered:

1. The problem of getting the churches to follow step by step the suggested program of activities in preparation for the revival meetings. Perhaps there were valid reasons in some cases.

2. Limiting the meeting to one week or having it off schedule. This created a problem that weakened the effort.

3. Pastors serving more than one church, in some instances four or five. And yet one pastor eighty years of age stood up in a conference and said, "I have four country churches and the Lord willing, I am going to lead them in making the very best preparation possible and preach a week in each one of them."

In conclusion:

The Southern Baptist Program of Evangelism is definite and practical, it exalts Christ as the only remedy for sin, magnifies the New Testament methods and plans for evangelism, and is church centered.

Tennessee

by L. G. FREY

Reports from fifty-three of our sixty-eight associations are very encouraging. Additions by baptism were 9,769, by letter and otherwise 4,243, with 1781 professions of faith not baptized, and 322 who surrendered for special service. Another eight or nine associations are yet expected to report.

Some Benefits Reaped

Naturally, we believe more people will be baptized this year due to the crusade. The evangelistic fires are burning more brightly. The fellowship among pastors, evangelists, and singers created better understanding. Better acquaintance always helps Baptists. More churches and associations joined hands in this venture than anything ever attempted before. The impact of the statewide publicity has reacted favorably among all the people. We believe the cumulative effect of this advertising will have an extended carry-over.

Some Problems Faced

Only twenty-three of our sixty-eight associations had tried the simultaneous plan before. Consequently the organizational set-up and preparations were not fully understood, or carried out by the churches. Probably the biggest problem was with the census. It was not finished and, therefore, the list of lost and unattached Baptists was woefully incomplete. Many of our pastors hesitated to hold their own meetings, and some of the churches were slow asking the pastor to do the preaching. However, reports show that some of the best results came in churches where pastors did the preaching. Among a few of our pastors, there was a feeling that maybe the simultaneous plan would curtail their opportunities for holding their usual number of revivals during the year. Surely this is a groundless fear. The custom of annual summer revivals is so deeply ingrained among our people in the country and village churches that numbers were surprised that people were saved in the early spring time. Maybe this crusade experience will help these churches to attempt two revivals a year instead of one.

Helpful Hints for a Church Revival

Plan well ahead and avoid many conflicts. Ask the pastor to hold one of these two annual revivals. He can do it, and do it well. Use plenty of publicity for the revival held "out of season," because it is new and the people will not be expecting it. Stress the cottage prayer meetings and use your laymen in spotting and conducting them. Get all the prospects possible. Visitation to be effective must be with specific persons, or individuals. We must have the names and addresses. As a general rule, lost people do not swamp the revival meetings with their presence any more.

The Associational Campaign

Set the date one year, or more, ahead. Many churches set up their programs a year or more in advance. Due to rural custom, this crusade should not conflict with annual summer revivals. Remember, we are striving for two revivals, not one a year. The steering committee seems to be an absolute necessity in making preparations, therefore, elect them one year in advance. It takes time for them to function. Secure the evangelist well in advance where the pastor is not used for the preaching. Maybe more than one year is necessary to secure some evangelists. The last suggestion is to use plenty of publicity. Remember this concerted effort is still comparatively new. We must tell the people, and keep on telling them.

Virginia

by R. L. RANDOLPH, Evangelism Secretary

It is not always easy to tell a story without showing some bias, especially when the teller has had some part in the story told. Perhaps one looking on

could give a fairer picture. However, it is at least my purpose to look at the simultaneous evangelistic crusade as factually as possible.

When the idea was first advanced by Dr. C. E. Matthews, my initial reaction was to dismiss it with one word—Impossible! But the very "bigness" of it caught the imagination and fired my soul. Something of the same thing must have taken place in the minds and hearts of multitudes.

As we look back on the special evangelistic crusade on March 25—April 8, 1951, I am convinced it was made possible by two or three things—

A Well Defined Plan

It was Christ centered and Church centered. Every move made was with this in mind. "Christ Is The Answer" became the watchword—and the "Church" the medium of making him known to men. The organization was simple but meaningful. Each state would undertake to reach the churches within its borders. Each association would have its task before it. Each church, where the real work was done, would utilize its entire organizational life in performing the work at its doors.

With these things in mind, conferences were held in every section of the state. For more than two years we were taking advantage of the district associational meetings to lay this matter on their hearts and minds. Then in statewide evangelistic conferences, it was our high privilege to have some of our greatest men, both in and out of the state, to lead us in making further plans and in kindling the fires of evangelism.

Wholehearted Cooperation

Without this, the story would have been different. Difficulties were many. Not enough pastors to meet the need. We have nearly twice as many churches in Virginia as we have pastors. This posed a very serious problem, and it was not fully met, but in a remarkable way our pastors rallied and sought ways and means of solving the problem. Some pastors with as many as four churches went all out and did a great job of it. Space is too limited to tell the whole story, but never before have we had finer cooperation on the part of our pastors. No, it was not unanimous, but almost so.

Reactions

Results—only eternity will reveal. We have not yet heard from several associations, but we have had reported to date 5458 baptisms, 2358 by letter and statement making a total of 7816 additions, with many giving themselves to full-time Christian work.

I would offer at least one criticism in the matter of publicity during the crusade—on a Southwide basis, we just did not have it. At least it did not reach us. Also, so far as I am concerned, I have not yet seen anything coming out of the Southern Baptist Convention meeting in California about this Program of Evangelism. I was not there. What has happened? Is it sidetracked? Not in VIRGINIA, WE HAVE JUST BEGUN!

Illustrations from Broadman

Teach the Child

I once heard of a little boy, brought up in a rich but wordly home, who knew that in a little while his illness would take him away. He pleaded with his father and mother, saying, "O Daddy, O Mother, bury me by the door so I can be close to you." The little child had no hope, no

Saviour, no heavenly home that he knew of. He faced alone the penalty of being a child of Adam without realizing that God in Christ Jesus had made a way of escape, had provided for us a better home than any we could ever know here. How infinitely better to teach the child the meaning of the little "bright spot" and then point to Him "who died, Heaven's gate to open wide."—W. A. Criswell, *The Gospel According to Moses,* (Broadman Press).

Exercise of Discipline

The purpose of any penalties imposed in the exercise of discipline is strikingly illustrated in a book by James Lee Ellenwood, in his chapter on "Rules and Reasons." "Elinore developed, in our home, what was at the same time the most cruel and useful form of punishment I have ever known. . . It happened shortly after Christmas when the children were younger and had received too many toys. They had retired for the night and I noticed that Elinore was making the rounds of all the downstairs rooms, gathering as she went, every play thing and outer garment that had been left lying around. I did not sense the significance of it until next day. Ann asked for her roller skates, at that time by all odds her dearest possession, and it was then the bombshell burst. Elinore was very calm. "I have asked and asked you children to pick up your things and you have been terribly careless. I just can't, after a hard day's work, pick up after all of you. Hereafter, everything I find in our downstairs rooms, I am picking up and keeping for one week." She walked away.

Ann was heartbroken, Jane raged, I teased for the kids' sakes. But it was useless. The system maintained a month and by that time there was no need for its continuance. It is difficult to stand by a long-term punishment after the anger incident to its initial infliction was abated, but Elinore never relented. The results were amazing: neatness, order, care of one's own property, less work. You may not believe it, but with all their faults our children simply do not leave things lying around. It affected me, though Elinore did not include me in the system. Even now, when I have worked or read downstairs long after every one else is in bed, I start for the second floor only to turn around to gather up a scrap of paper or a stray book. Who am I to be privileged?"—Wilfred and Frances Tyler, *The Little World of Home,* (Broadman Press).

Shouting Experience

One night in the midst of my sermon a young lady began to shout, and kept it up for two or three minutes. This was my first experience with shouting, and I was glad to have Father McLendon ask that he might have charge of the service next morning. He preached from James 3:17: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits." The shouting ceased, and the meeting continued with excellent results.—John R. Sampey, *Memoirs of John R. Sampey,* (Broadman Press).

Queen Victoria and Handel's "Messiah"

The closing festivity of Queen Victoria's coronation was the performance of Handel's "Messiah" . . . When the Hallelujah chorus was being sung, the entire audience, as was the custom, rose to its feet. The court ladies had instructed the young Queen that it would be unbecoming and hardly dignified for her to rise, and that she should, therefore, remain seated, in accordance with royalty's prerogative. But the

Queen did not know what mighty emotion was to flow over her soul. There came a few seconds of silence, like the stillness of death, and then the bass, alto, and tenor, in quick succession, sang out the words, "For He shall reign forever and ever." And the sopranos, catching up the song as if inspired, and lifting it almost to the very heavens, proclaimed with their magnificent voices, "King of kings, and Lord of lords." And then together, bass, alto, tenor, and soprano, in one mighty volume of song, rang out, "Hallelujah! Hallelujah! Hallelujah!"

No wonder people rose as Queen Victoria sat there with her crown fresh upon her head, and said, "He is, indeed, King of kings and Lord of lords." Despite the custom of royalty and regardless of what the nation might think, the young Queen rose, folded her hands on her breast, and reverently bowed her head as if she had lifted her own crown from her head and had laid it down before Him.—Adapted from *Christ and the Fine Arts* p. 489 by Maus. Published by Harper and Bros. —Mary Alice Biby, *Sunday School Programs for Intermediates,* (Broadman Press).

A Teacher's Love

"In a wonderfully thrilling story in the *Reader's Digest* of several years ago entitled 'A Woman to Warm your Heart By,' tribute is paid to Miss Irene Hungerford, a teacher in a school in New England more than fifty years ago. There she found a timid lad whose father was an immigrant and did not believe in an education. But she, discovering the boy's inner desires, encouraged and helped him until he finished high school. Then by her inspiration and other help, he kept on through college and technical training as an engineer. Today he is one of the head men in a great construction company of Great Britain. He had much to do with the building of the mighty passenger ship, *The Queen Mary,* and the giant battleship, *Duke of York.* He has been knighted by England and otherwise greatly honored. All the time he has kept in touch with the teacher who gave him vision and encouragement. When she was interviewed and complimented on her ability as a teacher, her only comment was, "All I had to give them was love."—R. L. Middleton, *The Accents of Life,* (Broadman Press).

Finding a Wife

I know a man in the South who was in love with a young woman years ago. They were engaged to be married. But one day the doctor told him that his eyesight was failing and that gradually he would go blind. He told his sweetheart the doctor's prophecy, and said, "I release you from the engagement, for certainly you will not want to be married to a man who is blind." Well, she did release him, and they went their separate ways. It was a long time, perhaps twenty years, before he did become totally blind. The young woman never married, and neither did he. And when he was blind, one day she asked a friend if she could not arrange for her to meet him again. The friend mentioned it to him, but he said, "Please don't speak of her to me; she has passed entirely out of my life." He is still alive, and has done a great work, but he did not marry because the woman he loved was incapable of a real, unselfish, sacrificial love.—William Cooke Boone, *What God Hath Joined Together,* (Broadman Press).

Let Us Pray

Let us pray for ourselves, our friends, our enemies. "Help me to my knees," said one of our forefathers when told that he had one hour to live. "Help me to my

knees that I may pray for the conversion of the world." And here he knelt, his pulse growing feeble, his eyes growing dim, until the last word was spoken, "Thy Kingdom come!"

Let us so pray to God—and, by the help of the Holy Spirit, the world will grow little and the things of Christ will fill the horizons of life. Let us pray in the Spirit, asking God to use us for his great purposes. Let us pray that God will by his Spirit stimulate us to holy endeavor, kindle our zeal, and enlarge our faith until Jesus comes.—Robert G. Lee, *The Bible and Prayer,* (Broadman Press).

The Material You Send

Henry Van Dyke tells us a story of a rich man who sat down on Christmas Eve to count his possessions. Becoming a bit weary, he put his head down upon the library table and went to sleep. He dreamed he was in heaven walking down the streets with the Recording Angel. They went down one street which was filled with lovely and pretentious homes. Soon the man stopped in front of a beautiful residence and said to the Recording Angel, "Who is so fortunate even in heaven as to be able to have such as this?" The Recording Angel looked in his book and said to the man, "This home belongs to your gardener." The rich man said: "Certainly you folks have made a mistake. This man lived in a very poor cottage on my estate. This cannot be his home." But the angel answered, "We make no mistakes in heaven." They resumed their walk, and soon turned down a very small street. Each home was smaller and less pretentious than the one before it. Soon the man stopped in front of a very small house and laughingly said, "Who is so unfortunate even in heaven as to be forced to live in a small place like this?" The Recording Angel looked in his book and said to the man, "Sir, this is your home." "I know you have made a mistake now," said the man. "Down in the world I lived in the finest houses money could buy. I had a winter home and a summer home, a country home and a town home. This cannot be my home." "It is your home," said the angel—"we make no mistakes in heaven. This home has been built out of the material that you sent up here from the earth."—W. Herschel Ford, *Simple Sermons on the Great Christian Doctrines,* (Broadman Press).

Christianity

Of all the faiths in China, the Christian religion is the only one which offers life and light and liberty and love. It is the only full revelation of the curse of sin, of the holiness and love of God, of the growth of believers in righteousness, and of the final, complete, and eternal redemption from sin for all who accept God's gracious invitation. It is the only message which offers to the whole world the regenerating and transforming power of the one and only living God. Confucius, Lao-tze, Buddha, and Mohammed are dead. Christ, who died on the cross for our sins and who rose from the dead, is alive forevermore. He is our present, all-sufficient Saviour and Lord, not some ancient philosopher. Non-Christian faiths may reveal the impotency of men, but they offer no moral dynamic to implement their faith. As someone has said, other religions are without the dynamic that can implement their teachings with life and power. Only in Christ who strengthens us can we do all things. —E. C. Routh, *Evening and Morning in China,* (Broadman Press).

Patsy and David Prayed (Junior Sermon Illustration.)

Patsy and David were ten and twelve years old, both Christians and members of the Junior union. Their parents were

DARGAN - CARVER LIBRARY
BAPTIST SUNDAY SCHOOL BOARD
127 NINTH AVENUE, N.
NASHVILLE 3, TENNESSEE

not Christians and did not ever go to church.

During the revival meeting, Thursday night was to be family night, and Patsy and David wanted, oh, so much, for their father and mother to go with them. And even more—they wanted their father and mother to trust Jesus the Saviour. They talked with their leader, and they all agreed to pray.

Thursday afternoon their leader came to talk with their father and mother. It was the only time the father was at home, but it was also the time when the mother would be preparing supper.

"Don't worry, Mother," said David, "We'll finish supper. You go ahead and let Miss Annie talk with you and Father."

Miss Annie used her Bible to win this father and mother. But she knew she did not do it alone. While Miss Annie talked, Patsy and David prayed as they went about the task of getting supper ready.

That night the whole family sat together. And during the invitation hymn, this father and mother, along with others, went down to the front to tell the preacher they had trusted Jesus that afternoon. And more than that, they were beginning immediately, they said, to read the Bible and pray every day in their family group!—Hattie Bell Allen, *Jesus Saves,* (Broadman Press).

Token of Love (Intermediate Sermon Illustration.)

Bill Bumpas says that the first time he ever felt impressed to try to win another person to Christ was while he was an Intermediate. There came to his mind an unsaved Intermediate boy friend who happened to be in an evangelistic service one night. Bill walked over to his friend with the full intention of asking him to become a Christian, but by the time he reached his friend, Bill could not say a word. However, he laid his hand lovingly on his friend's shoulder, and the Lord used that token of love to lead the lad to surrender himself to the Saviour. He immediately went forward and publicly confessed his Lord.—Frank E. Burkhalter, *Intermediate Fishers,* (Broadman Press).

God Sent His Leader

by WILLARD K. WEEKS

Through the years we have witnessed many churches as they have sought to call a pastor. These paragraphs are written with a hope that they will, in a measure, be of some assistance to pastorless churches.

We have seen so many churches set up man made standards of requirements as to age, appearance, habits, education, etc. To be sure these various things will enter into the call, but the first and foremost requirement of all is to seek God's man for the place.

A certain church was shocked when its pastor of some thirteen years announced his resignation to take up the pastorate of another church. At first, the church refused to accept this resignation, for they felt their pastor would be with them for life. However, when he explained to them the decision had come through many hours of earnest prayer, and he felt it was God's definite answer and will for his life to go to this new field, the resignation was reluctantly accepted. No one has a right to fight against

the will of God, and we have no right to deal otherwise when a man states definitely he is following God's will.

This church, knew no other way but to go to God in earnest prayer.

First, a pulpit committee was nominated by the church. An executive committee of nine was included in a larger committee of thirty. This larger committee had representatives from every phase of church life, including the young people. A cottage prayer meeting committee was also selected, the purpose being to make preparation for cottage prayer meetings in every section of the city where our members resided. These meetings were held on Tuesdays and Fridays each week. The emphasis in these meetings was placed on prayer for God to send to us the man He would have to lead us.

The pulpit committee met regularly to pray very definitely. There was no discussion as to where or who or what concerning a new pastor. Always the prayer of everyone was "God lead us to the man that Thou hast as the leader of this people."

Each week letters came to the pulpit committee with suggestions or recommendations for a pastor. These were all duly acknowledged and the letters filed. Every member of the committee was given a complete list to date of the names of men that had been recommended. After several weeks of earnest prayer the pulpit committee came together on a special night. It was a Tuesday night when cottage prayer meetings were being held in several homes. The first thirty minutes were spent in prayer. The committee met thirty minutes before the cottage prayer meetings. The question then arose "How shall we go about selecting from the list," which had a total of fifty-one names.

Some one suggested the eliminating of some persons. Under the wise guidance of our chairman, who said we have no right to eliminate a single one, for all are God's men, it was suggested that we read each name, and as we went down the list, ask everyone present to tell all they knew about each one. This, of course, took much time, but, as well as being informative, it gave everyone present the available information about each of the fifty-one suggested names.

Another season of prayer was engaged in especially asking for God's guidance in all that was done.

The question then asked was, "How shall we go about the selection of those we should contact or about whom more information should be secured?" It was suggested that each one present write on a closed ballot the names of the five that impressed him most. The ballots were collected and tabulated. Another season of prayer was called for and wisdom and guidance was asked. How were we to go about the selection of these five or in what order should we contact each? Another ballot was taken, asking each to write the order in which he would prefer these five to be contacted.

All through these weeks of prayer, there was a very definite feeling of the presence of the Holy Spirit among us. After the results of the ballots, we felt even more keenly that we were God-led in our every action.

After the ballots, the next move was to contact the one who was first on the list—we will call this one Dr. A. The committee was asked to think and pray about this matter.

Another meeting of the committee was held. It was then decided that Dr. A be talked with over the phone. One member of the committee was delegated to place a long distance call which was finally put through about midnight. Of course, Dr. A was surprised. After being told of the prayers of the church and the incidents

leading up to the call, Dr. A could not help but consider the matter.

Dr. A, being very jealous of his mid-week prayer service as well as those of Sunday, came between Wednesday and Sunday. This was the first time Dr. A had ever looked over a church in the light of making a change. He did not preach but did meet different groups and talk with them informally.

Dr. A returned home and letters were again exchanged. The prayer groups continued regularly, and the pulpit committee prayed for God's leadership. This committee was anxious to recommend to the church that Dr. A be extended a formal call as pastor. This was felt not advisable until word was received from Dr. A as to his impressions and the leading of God.

After all of this information had been given at a special meeting of the larger committee, a motion was made that our committee continue in the contacts with Dr. A. A closed ballot was taken and the twenty-five members present, voted unanimously.

The deacons then came into the meeting. Everything that had been discussed concerning Dr. A was again related to them. After a number of questions, they were asked to vote on a similar motion as did the pulpit committee. Of the pulpit committee present, 13 were deacons. Twenty-two other deacons were present and a unanimous vote was cast. This was a clear manifestation of the Holy Spirit working in the hearts of this entire group. One of the committee was asked to write Dr. A telling of the action taken by the pulpit committee as well as the deacons.

When we heard from Dr. A stating that he was most favorably impressed by the leading of God to come to this field, the church extended an official call. Announcement was made that such a call would be made at the close of the next Sunday morning service.

This was a thrilling moment in the life of the church. At the close of the morning service, the church was called into conference. The chairman of the pulpit committee made a report recommending that Dr. A be called as our new pastor. The report was accepted unanimously. A vote was then called to extend a call to Dr. A. The motion was made and duly seconded. Questions were asked for, but none were made. A standing vote was taken. As one man every person present stood. During this entire session one could feel the very electrifying presence of the Holy Spirit. The auditorium seating more than a thousand persons was completely filled and silence reigned during the entire time. It was a time never to be forgotten.

A wire extending the unanimous call was immediately sent. Prayer continued in all services as well as the home prayer meetings twice each week. Not only was prayer offered for God's will in the coming of Dr. A, but prayer was offered for the church from which he would come.

After a period of some ten days the answer came. God had led Dr. A to accept this pastorate. Needless to say there was much rejoicing. We did not stop here, for we felt very keenly the heartaches of the church which Dr. A was leaving. We had experienced such a time just a matter of a few months before. Our cottage prayer meetings continued up to the week before Dr. A came to pastor our church.

This experience will never be forgotten by this church. It will always be a bright spot on the pages of this church's history.

Our prayer is that all who read of this experience may follow God closely and seek guidance in all their deliberations. God's will can be made known unto us if we will come unto Him in faith, believing that He will direct us.

A Church-Centered Mission Program

by OWEN FOGLEMAN

"Get something started!" is the advice of a mission-minded pastor to mission-minded churches.

Like the proverbial oak, many great churches from small missions grow, believes E. Butler Abington, pastor of Trinity Baptist Church at Lake Charles, Louisiana. Holding firmly to the conviction that the task of God's people is the preaching of God's Word, this missionary pastor has watched missions in several states grow into strong, full-time Baptist churches.

Dr. Abington celebrated on November 1 the close of his fifth year—as pastor of Trinity—and within a few weeks launched the church's fifth mission program. The other four, three of which are strategically located about this predominantly Catholic city of 42,000 urban population, already have launched out on their own as independent churches, each with its own full-time pastor. The other mission, which also has become an independent church, is located in a small rural community twelve miles away.

A church contemplating establishment of a mission, must, of necessity, be mission conscious and give the program total support. This work should be as much a churchwide program as the Sunday school and should have its roots in the local church. A mission committee, consisting of from five to seven people should be selected to direct the program under the pastor's leadership. But the church must back the committee's work with solid support. This calls for an unselfish expenditure of time, good will, and yes, a little money as well.

Other committees, such as a program committee, visitation committee, and a property committee, should be appointed by the Missions Committee.

Careful consideration of the existing situation will indicate the type of mission program the church should undertake. Much of the mission work a church can do does not involve the setting up of actual missions. Busses may be operated from outlying areas to transport persons to the services of the church itself. Cottage prayer meetings and mission Sunday schools are other productive media of sowing the Word.

At Trinity local mission work has been classified into the following four categories:

1. A temporary situation—a program designed to reach transient people. The need here is to establish missions where transients may be reached. This includes waterfronts or agricultural areas where farm laborers or harvesters congregate in season.

2. A permanent program among people who are not able to support a full-time church—a situation generally found in thinly-populated rural areas and occasionally among some ethnic groups.

3. Mission work in institutions—the need for the gospel is great in corrective schools, old people's homes, hospitals and others. Such work, however, is usually simply extension work and involves little expense.

4. A permanent program in a permanently established community—this is the most desirable type of mission program. A mission in such an area is usually established with the purpose of eventually becoming an independent church. It is

this work which requires the most intensive effort and prayer of the fostering church.

"Begin small," is the best advice, but not an absolute rule. First set up a mission Sunday school, pamper it, sow the seed of the Word and gradually win the good will of the people. Then follow up with preaching services and prayer meetings. Many of these services can be conducted by consercated laymen.

Carefully survey the area at the outset, pastor Abington advises. Find out the actual extent of the need and get an approximate idea of the support that can be expected. Location is of the greatest importance once you decide to build. Indeed it is necessary to get on a good street where the building can be seen.

"Stay off back streets," he advises, "it stifles growth."

No particular rules of procedure can be given, and no standard of measurement of success of the program can be found because each situation will be different. Growth will be generally slow and measurable only by the labor and prayer expended in the effort. Much will depend upon the religious faith or preference of the people whom the mission serves.

Once the building is up and regular preaching services are scheduled, it becomes the duty of the fostering church to direct the mission activities, supervise its growth and to finance its program until such a time when it becomes self-supporting.

The problem of finance is one of the greatest concerns of the mission program, and is often the sharpest problem to churches with small budgets. Since, as the work grows, it can no longer be conducted in private homes—and public buildings are undesirable in uncertain meeting places—it becomes necessary to construct a church building. Someone must bear the expense for the purchase of a lot, construction of a building, and other expenses attendant to the program.

Trinity Baptist Church has tried several methods of financing, only one of which has proved desirable. Of course the fostering church will have to invest some money in the work, but the mission should be made self-supporting as soon as possible.

The first of Trinity's missions, the Hi-Mount Mission, started in 1944, under the leadership of Dr. T. V. Herndon, then pastor of the church, was financed entirely by the mother church, including purchase of the lot and the building. When the mission became the South Boulevard Baptist Church, the entire property was deeded to the new congregation outright, without any cost whatever to the new church.

The prohibitive expense of such a practice proved unsatisfactory for many reasons. The next method tried was a cooperative plan in which the mother church bore most of the expense but the mission congregation was called upon for a definite portion of the cost. About one year after the mission—this time the Prien Lake Chapel—became independent, the entire property was deeded to it. The mission was re-named the Sale Street Baptist Church.

The third and best plan allowed the mission itself to assume responsibility for most of the expense. Trinity initiated the mission program, bought the property and kept a separate set of books while the mission went through the familiar formative stages. The loan for the purchase of the property and construction of the building was secured by Trinity but the mission congregation assumed the debt and paid the notes. Throughout the transaction, Trinity handled the finances, lending the mission group a helping hand to guide them over unforeseen obstacles.





This does not mean that the church assumes the role of promoter without expense to itself. Such an arrangement is virtually impossible. It means simply that the people who will worship in the new church pay most of their own way.

Trinity does not believe this arrangement to be unwarranted or unduly stringent. It engenders a deeper sense of ownership and gratitude by that congregation, and eliminates much of the veneer of resentment similar to that often felt by the spoiled child suddenly thrust into a world of reality.

With this financial formula in hand, Dr. Abington and his missionary-minded congregation have now gone into the eastern section of the city and sown the seed which once again, is expected to grow eventually into a full-grown mission.

The church with a small budget need not be discouraged. God's work will not be upset by financial difficulties. The prayers of earnest Christians have caused greater obstacles to be surmounted.

When the mission becomes independent the deed is turned over to them. One proviso should be inserted in the final transaction in all instances, stating specifically that should the church cease to become a cooperating Baptist church, the property reverts to the mother church.

The church must never balk at a mission program because it fears loss of a portion of its membership when, and if, the mission becomes a full-time church. This is the inevitable result of an effective mission program. But the mother church never suffers the loss. The net result is gain. It is the Lord's work and as such will be blessed over and over again with increase.

It is like the flow of a great stream when part of its water has been diverted to an adjacent channel. In the constant flow of the freshening rains of blessings and the melting snows of indifference, both swell into mighty streams and surge on toward the same great gulf.

Much of the responsibility for the success of a mission program rests upon the pastor's shoulders, Dr. Abington believes. A great pastor will be able to lead a great church program.

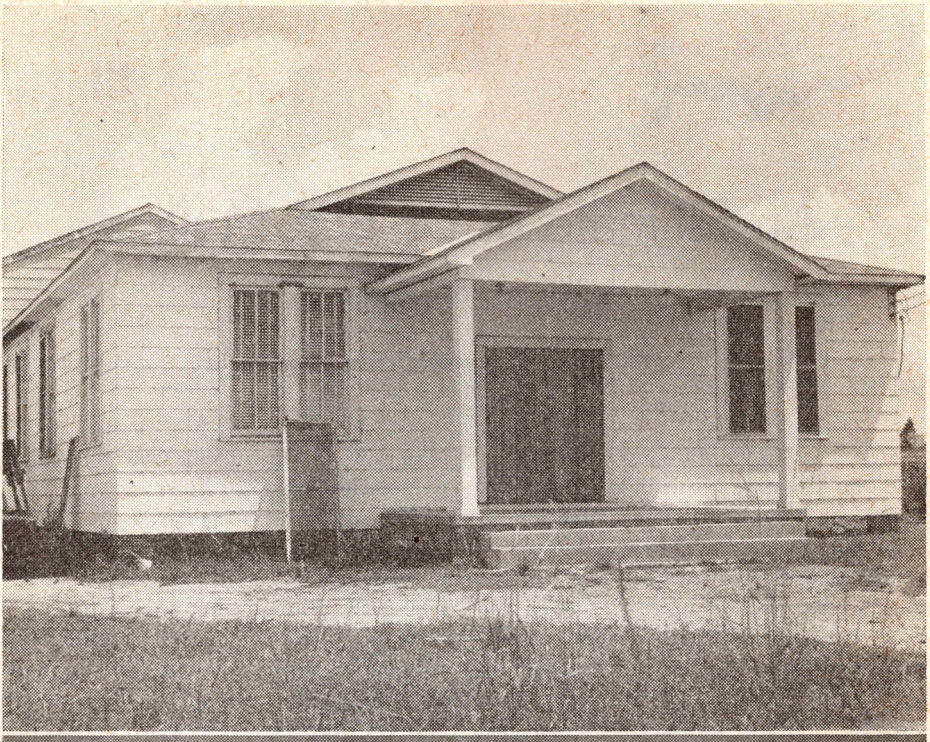
The primary duty of this over-worked servant is the feeding of the Word to as many people as may be reached by the church's program. And throughout his own twenty-seven years in the ministry, Dr. Abington has been faithful to this great commission.

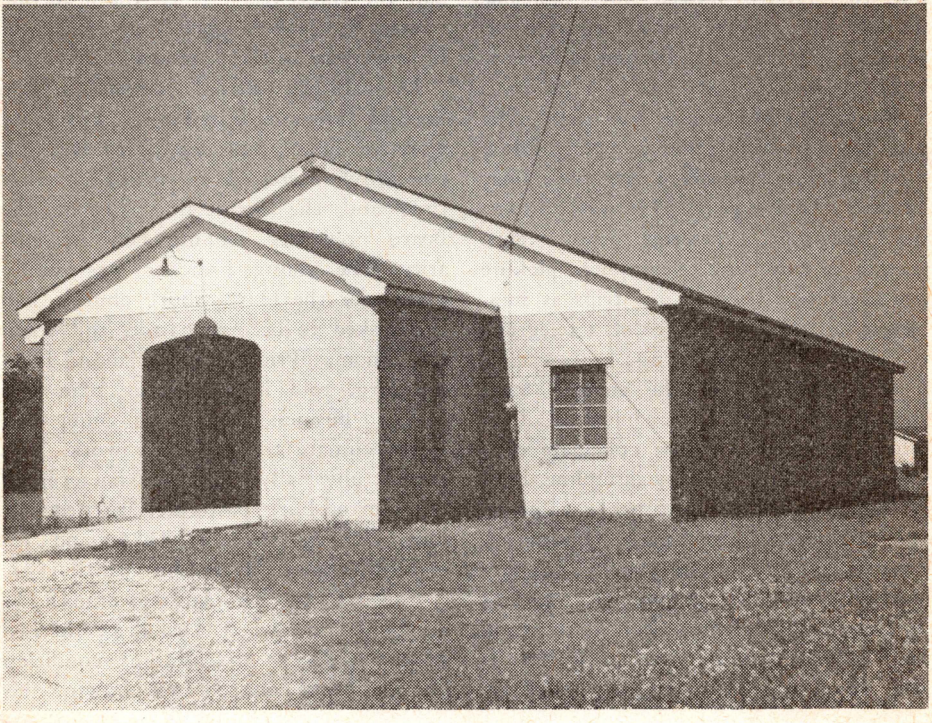
It was while still a student at Union University at Jackson, Tennessee that he began his first mission work in nearby Woodville, where he conducted a mission Sunday school and two revival meetings under a clump of trees.

Later, as pastor at Oakland, Tennessee, he conducted a revival in a school house. Then as the years in service to the Lord slipped by, he, in turn, did mission work at Memphis, Tennessee where he was pastor of the Bartlett Baptist Church; established strong, independent missions at Earle, Arkansas while he was pastor there, and promoted missions at West Memphis, Arkansas during a subsequent pastorate there.

As an evangelist for the Arkansas Baptist State Convention, he conducted more than forty mission revivals in the northwest section of the state and saw full-time churches grow from several of these missions.

In all his years in the ministry he has yet discovered but one way to develop a good mission program, and here he repeated his simple admonition "Get something started!"







III

An Estimate of Dr. E. Y. Mullins

by HENRY W. TIFFANY

(An excerpt from Dr. Tiffany's Founders' Day address delivered at Southern Baptist Theological Seminary, January 11, 1951.)

Dr. E. Y. Mullins was born in Franklin County, Mississippi, January 5, 1860, the fourth child and first son in a family of eleven children and was immediately dedicated to the ministry by his preacher father and mother, though the fact was not revealed to him for 35 years and when he had been preaching for 10 years. When he was eight years old the family moved to Corsicana, Texas. His father was accurate in scholarship, a sturdy disciplinarian, and believed that honest toil is vital to a well-rounded life; hence, when the older girls were ready for college, young Edgar was put to work to help earn the money for the school expenses. He was printer's devil, newsboy, typesetter, printer; then messenger boy and telegrapher, picking up telegraphy between his trips as messenger, and was in charge of a telegraph office when 15 years of age.

When 16 (1876) he entered State Agricultural and Mechanical College where he received a fine collegiate education and strict military discipline, both of which were of inestimable value to the tall and slender youth. Graduating from A. and M. at 19 (1879), he pursued his work in telegraphy for two years in Galveston and then decided to study law. While studying law in Dallas he was converted in a meeting held by Major W. E. Penn and soon felt called to preach (being 20 years old).

The next year (1881) he entered the Seminary and soon was elected manager of the mess hall at "Waverly Hotel," where the students lived. Lest his seminary or administrative work suffer, he planned his seminary work for four years, kept his position as manager of the mess hall for three years, saved the students' money, gave them good food, and paid his own way at the Seminary.

Dr. Mullins offered himself to the Foreign Mission Board for missionary work in Brazil, but the Board was not especially interested in Brazil at that time and the financial status of the Board prevented sending new missionaries. The young preacher was supply pastor for the Harrodsburg church, had been asked to become pastor, and when Dr. Thomas Price, a physician of Harrodsburg, told him, "Young man you have no business thinking of going to a warm climate for your life work. You are not physically fit for it," he accepted the Harrodsburg pastorate, married Isla May Hawley June 2, 1886, and remained pastor at Harrodsburg until 1888.

Called to the San Antonio church, he accepted, but when Dr. Price advised against it due to Mrs. Mullins' condition he wired the church withdrawing his

acceptance. Then came the call to the Lech Street Church of Baltimore. Dr. Price said the move would be safe for Mrs. Mullins and the move was made to the large downtown church which offered the opportunity of further study at John Hopkins University, where Dr. Mullins took courses in inductive logic and in expression—the latter course that he make his delivery the best of which he was capable. In Baltimore, Edgar Wheeler Mullins was born on Sunday morning, October 28, 1888 while Dr. Mullins was preaching. He died in Richmond, Virginia 7 years later. A second son was born May 30, 1891 but died twenty-six days later due to a mistake in a druggist's preparation of a prescription.

Clarity of expression and singleness of aim characterized the sermons in Baltimore which bore rich fruit in that city and developed the ability for clear and convincing statement which became the master passion of his life. He believed truth accurately and convincingly stated always wins, especially when backed by the skilled use of apt illustrations, which are just an instant's illumination making the points of a sermon stand out in quick review. Homey, everyday things were used to give sudden flashes of truth-illuminating light, such as, "you cannot hatch goslings from doorknobs, make a man of war out of a gooseberry bush (Spurgeon), a sound ship out of unsound timber (Strong), a regenerated church out of unregenerated members;" "joining the church does not make one a Christian any more than looking through a telescope makes one an astronomer;" "going through college does not make a scholar any more than going through a garage makes a man an automobile;" "putting on armor does not make a soldier, nor power confer privilege, but privilege power;" "a man might defeat a stage tiger in a stage battle in the most heroic manner, but no one knows if he will fight or run if a real tiger is met in the jungle."

In 1895-1896 Dr. Mullins was Associate Secretary of the Foreign Mission Board. Sensing the need of education that people know more of the fundamentals of foreign work, more of its spiritual initiatory impulses, more of its significance in human history and more of its potentialities in the future destiny of man, he delivered three lectures along these lines to a packed house in Richmond College. Other colleges were visited and these lectures given, but when friction was likely to arise between his field and that of Dr. Willingham, he dropped back into the work of the office, taking on a routine for which he was in no way fitted.

Then came the call and the pastorate at Newton Center, Massachusetts, an intellectual center of New England and a church including in its membership leaders in every realm of life, which challenged him to his best preaching—assured they could receive and digest the best he had to offer. His tactful leadership is shown in the fact that when he discovered few of the children of the congregation were members of the church, and that their parents were anxious about them, yet abhorred ordinary revival methods and rebelled at the idea of their children's coming into the church through excitement, Dr. Mullins gathered the children in the church study on Tuesday afternoon where they were free to ask questions. After a winter of thus getting acquainted with the children, he asked his deacons what they thought of having two weeks of evening services in the church lecture room where he would give simple talks on Christian fundamentals, Baptist beliefs and devotional messages. The deacons agreed but

were not enthusiastic. Parents brought their children, and more than forty were converted.

The Whitsitt controversy led to Dr. Whitsitt's resignation. Dr. Green of William Jewel College declined the call to succeed Dr. Whitsitt; then Dr. Henry W. Battle, Dr. William E. Hatcher, Dr. Carter Helm Jones and Dr. R. J. Willingham were instrumental in the call of Dr. Mullins as President of the Seminary, June 29, 1899. Knowing the bitterness of the Whitsitt controversy, Dr. Mullins decided to move forward in a straight line, looking neither to the right nor to the left for approval or disapproval; to be courteous and considerate to all while relying on God for direction and guidance. In the beginning neither side liked his middle-of-the-road course and many stood aloof to see what he would do. They did not have long to wait before a daily chapel hour for praise and prayer was inaugurated; Chairs of Biblical Theology, Comparative Religion and Missions and Sunday School Pedagogy were established; a lectureship on Evangelism and a theological quarterly were begun. In all of these he had the full co-operation of the faculty, never overriding their judgment, but marshalling the facts, he relied on the belief that a true and right thing if stated aright will always convince.

Ten books came from his pen between 1905 and 1924. *Why is Christianity True,* 1905; *The Axioms of Religion,* 1908; *Baptist Beliefs,* 1912; *Freedom and Authority in Religion,* 1913; *Commentary on Ephesians and Colossians,* 1913; *The Life in Christ; The Christian Religion in Its Doctrinal Expression; Talks on Soul Winning,* 1920; *Spiritualism a Delusion,* 1920; *Christianity at the Cross Roads,* 1924. President of the Southern Baptist Convention, 1921-1924 and of the Baptist World Alliance 1923-1928, Dr. Mullins was in almost continual demand as preacher, lecturer and after-dinner speaker.

When Dr. Mullins became president of the Seminary, Baptists numbered about 4,000,000. When he died they numbered more than 12,000,000, and with the growth of the denomination in numbers, wealth, prestige and culture, he grew with them, yea, outgrew them—for he stood out more conspicuously in leadership at the close of the period than at the beginning. Entering the presidency, he faced the vigilant suspicions of a reactionary faction and the crude doctrinal conceptions prevalent among millions of the denomination. His task was to disarm suspicions and leaven the millions with a more enlightened interpretation of the gospel and hold the confidence of the denomination without sacrificing anything of the substance, value or motives of Christianity. While factions of extremists denounced one another as heretics, broke fellowship with one another, resorted to political manipulations of denominational machinery to gain control of boards, funds, schools and pulpits, he never lost his poise or perspective, never surrendered a principle, never compromised and never lost the confidence of Baptists at home or abroad. "Great among the great, he was also simple among the lowly. He was welcomed equally in educational assemblies, in associations of business men, in the courts of princes and in little country churches. He acquired the discipline and spirit of modern scholarship, but never lost the simplicity of his early faith."

He was a man of strong will, great intellect, deep-seated convictions, unswerving loyalty to duty, determined to do what he thought was right, fearless in declaring his convictions and unwavering in abiding by them. A man of rare ability, rich personality, a great

leader and molder of the thoughts of man, he was at the same time a marvelous executive and administrator. His directness and simplicity of style and his happy faculty of illustrating the sublimest truths with homey objects made him a popular preacher and interesting and enlightening to people of every intellectual grade and variety.

At home in history, philosophy and theology, he also kept abreast of the best in psychology, sociology and ethics. He had a sense of destiny, of divine calling, and believed God was using him to achieve, in time, eternal purposes and conserve eternal values. He sought to know and do God's will for himself; hence those who knew him best saw him as an intelligent, determined and conquering instrument of the redemptive will of Christ who led others by following Christ himself.

He never did careless or slipshod work. In all he did he was systematic, methodical, accurate, painstaking and thorough, which accounts in part for the positions of honor and trust he held, the world-leadership offered him by his denomination and the growth of the Seminary in endowment, physical equipment, student body, and reputation for sound scholorship and safe leadership. Asked the secret of his success, he replied: "If I have gained any success in my work, it has been because of my determination to stand on the right side of every question, regardless of the cost. And when I have asked God for something I have prayed that he would give it to me if it was right and withhold it from me if it was wrong. God has always given me what I asked for or something better." He asked God for direction, and then did his best to stay in line with divine guidance, which was exhibited in integrity of character, loyalty to truth, fidelity to facts and the courage of his convictions. Convinced he was right he was not afraid to stand for his convictions, regardless of the opposition of the odds. May every student catch his spirit, exhibit his loyalty to truth, his fidelity of the fundamentals of the faith and exhibit in life the significance of the inscription upon his monument:

"My sword I give to him who shall succeed me;
My courage and skill to him that can get it;
My marks and scars I carry with me
To be a witness for him that I have fought his battles
Who will now be my rewarder."

Why I Stayed

by JESSE GARRETT
Rosen Heights Baptist Church
Fort Worth, Texas

That answer is there was not anything else I could do, after having surrendered my life and all that I am to the will of God. It was God's will that I stayed. I would have died before I would have failed him.

Each former pastor of a church has had his own individual make-up, and, therby, has imparted his individual personality into the thinking of the membership. It will be found that these personalities of the former pastors have found lodgment in the thinking of the individual members. Therefore, there will be found in the membership as many ideas of how the new pastor should lead his church as there have been former pastors of that church.

A worthwhile program cannot be promoted in a short pastorate. This leads to the members of the church losing faith in facing a real challenge.

(Continued on page 40)

A Long Pastorate

by GEORGE RAGLAND

First Baptist Church

Lexington, Kentucky

No man can impress his character upon a community or render his best service in a short time. I was baptized and brought up under a pastor who stayed in the same pastorate for over forty-five years. The people came to believe that they were not properly married nor buried unless he was in charge. He was a part of the life of the people. The impress of his life upon me still abides.

In November, 1922, I came to the pastorate of the First Baptist Church of Lexington, Kentucky. After many years spent in the classroom as professor of Greek in Baylor University, Waco, Texas, and professor of ancient languages in Georgetown College, Kentucky, I was called into the ministry and into the pastorate of the First Baptist Church. This church ordained me as a preacher and Dr. George W. Truett of Dallas, Texas, came to Lexington to preside in the examination and ordination on November 22, 1922. Thus, I have now been pastor of the same church for more than twenty-eight years. It is the only church of which I have ever been pastor.

I have had two dominating Scriptures to guide me—1 Corinthians 4: 6 "Nothing beyond what is written" (Weymouth's translation) and Matthew 18:17 "Tell it unto the church." The first Scripture has been my guide for living and preaching. I believe thoroughly in the Word of God as the inspired and final revelation of God. The second Scripture has been my guide in matters of difference and division. The people of a church overlook the imperfections and faults of a pastor in their devotion to the Word of God and the church can be trusted for action better than any individual or group. It is to be expected that a program of devotion to the Word of God and dependence on the Church of Christ will not always please the humanity and human desires and wisdom of even Christian people. Human nature is prone to rebel against the truth and to resent the direction of the church. This long pastorate has known seasons of trying experience but in them the Lord has honored His Word and blessed His people. The glory of the long pastorate belongs, therefore, entirely to the Lord and His Word and to the fidelity of the church rather than to the ability or efficiency of the preacher.

There have been opportunities to go elsewhere but the Lord has so arranged them that they came when things were not going best and it was impossible to surrender the responsibility of this pastorate.

It was to be expected that a church which had given such devotion to its pastor would likewise be devoted to the truth he preached and to the denomination he served. It has been gratifying to the church to see that its pastor has been called for service to the denomination both in Kentucky and in the Southern Baptist Convention. This service has taken him away from his local work but has given him pleasure to the church to carry on at home while he worked abroad. This long pastorate has thus given a witness to the Lord and to His Word both locally and elsewhere.

Why I Stayed

by JOE B. CURRIN
Roxboro, North Carolina

One year after I left the Southern Baptist Seminary my work in the eastern part of Person County, North Carolina, where I am still serving, began. I was back with the people with whom I belonged. Neither circumstances nor a special impression from God had directed me elsewhere. Since that time I have served two churches for more than twenty-five years, one of them for thirty-two years. The latter I resigned only recently. Then I accepted another call. Now I am better situated for the work than ever before.

In the days of my early ministry nearly all of the rural churches in this section of the country had services on one Sunday in each month and the Saturday before. Now I am pastor of two that have preaching services four Sundays in the month and mid-week services every week. We are planning to renew the Training Union in one and begin it in another in January. This is an indication of the improvement in the activities of churches such as I serve. Churches are often slow, but they need not be static.

I am glad I have stayed. Why?

Frequent changes disrupt the work. It is true that at times pastors of special talents and experience are needed for a while, and only for a while. But I have not been that type of pastor. Neither are many others. Therefore, we say it is not best for churches to change pastors too often.

One pastor may emphasize a given phase of the work only to resign within a short while leaving the church under the necessity of having another for a short while who will stress another phase to the neglect of the one just begun. When there are frequent changes of pastors they cannot know the qualifications of the members. Constant changes may cause a pastor to put his efforts elsewhere and negelect his study, since he can use the same sermons he has preached in former pulpits, and that without much revision and improvement.

From the standpoint of the pastor and his family there may be great advantages. His children do not find it necessary to move from one school to another in the midst of the school year. They enjoy long acquaintances and friendships. Does not this cause one to feel that he is more a part of the community? Also, they do not run the risk of losing credit by moving from school to school.

In a long pastorate the pastor may own his home if the church does not have a parsonage. That adds to the fullness of life. He can build according to his desires, needs and abilities. If he owns it he is relieved from the necessity of depending on the will and judgment of others who do not understand the needs of his family.

When we stay, we constitute a part of the community. We are citizens, neighbors, friends, and perhaps relatives, as well as pastor, and members of the preacher's family. Let us not forget that Jesus was a man among men.

When we have stayed for a number of years, there are more and stronger ties of friendship. There are friends who have known and loved us practically all their lives. We appreciate and love them. Some are almost like our own. When they want to be married they come to us. When their loved ones pass away they want our service at the funeral. Some of them, for one reason or another, have no pastor at the time. It is good to be planted in the hearts of people, and to have them in our hearts. It is a blessing to us to be able to be with them in the hour of need if we can be of any comfort.

Why then have I stayed? I have not been an outstanding pastor. Neither do I

think I have been a failure. The apparent results of my labors have at times been discouraging, and at other times heartening. That is just what I think any of us should expect.

I have had no desire to occupy city pulpits. Let others who aspire to such have them if they are capable and worthy. But as for me, "Let me live in the house by the side of the road and be a friend to man."

WHY I STAYED

(Continued from page 37)

The pastor who stays must win over groups who have been accustomed to running the church. This is the devil's most effective tool and most often causes the pastor to have to face a most difficult battle. It takes a courage that will not falter and a faith that will stand.

For the first six years, there were times when it seemed I could not bear up any longer. From time to time there would come calls from other churches. Finally, when it seemed I had come to the end of my endurance, I began to pray to God to open up another field for me. Mrs. Garrett and I prayed most all of one day. Just after our evening meal, we were sitting quietly, not a word being spoken, but there could be no question about what we were thinking—all as still as death.

In our stillness, in our aloneness, in our silent meditation with our hearts all but breaking, the phone rang.

"Hello! Long disance is calling Rev. Jesse Garrett."

"All right, this is Jesse Garrett!"

Then, there came the voice of a friend, "Jesse, this is your friend, so and so. Such and such a church here in Mississippi has asked that I phone you and see if you will accept a call. They will pay you _____ per year, (which was $1,200 a year more that I was receiving), will pay all of your utilities, and allow you $600 a year expense money." (I was paying my own utilities and getting no expense money.) Oh, my! I began to lift up my chin. Joy filled my heart. Mrs. Garrett was weeping for joy.

My friend asked: "Jesse, can I tell them you are coming?"

Ministerially, I said: "Tell them I will pray earnestly about coming, and will wire them in the morning; but I think I am going to accept."

Mrs. Garrett and I fell into each other's arms, weeping for joy, thanking God for having answered our prayers, and having opened up another field.

Again our conversation stopped. We were sitting in the same chairs in which we had sat. I dropped off into sleep. As if in a dream, I had a vision. In that vision I saw a beautiful two-hundred and fifty-thousand dollar auditorium. In that auditorium I saw my Master standing in the pupit. He was standing with outstretched arms. He was looking at me. I awoke. I reached over and picked up the memo pad. Mrs. Garrett asked, "What are you going to do?" "I'm going to wire that church I cannot come."

From the moment I sent that telegram, I began to have power I had never had in all of my life. It seemed as if the hearts of our people burst into song and that the Spirit of God hovered about us all. Our church started off at God's command, "Forward, march! Build! Win souls! Have faith! Stay!"

Our church is still marching on and has grown from a church of less than three hundred members to its present membership of over three thousand five hundred. Its property value has increased from around sixteen hundred to a little over a half-million dollars. Two months ago, Mrs. Garrett and I moved into a new parsonage these dear people have recently built for us.

The Sunday School Calendar for 1952

JANUARY, 1952

Emphasis: Bible Study

Uniform Lesson Titles

6. Finding the Christ (John 1:35-49)
13. The Call of the Fisherman (Luke 5:1-11)
20. Matthew Becomes a Follower (Matt. 9:9; Luke 5:27-39)
27. Nicodemus, a Hesitant Follower (John 3:1-10;7:45-52)

SUNDAY MORNING PROGRAM THEMES

6. True Believer
13. Honest Worker
20. Fair Businessman
27. Saving Faith

IN THE DENOMINATION

1. Cooperative Program
2. Student Life-Commitment Day, January 13
3. Church school of missions
4. Theological Seminaries
5. Bible Study Week, January 7-11

IN THE ASSOCIATIONS

1. Promote Bible Study Week, January 7-11
2. Locate places for new Sunday schools
3. Select delegation for Ridgecrest and ask for reservations
4. Hold Sunday school workers' meeting: *Theme*—"Visitation for Enlargement"

IN THE CHURCHES

1. Observe Bible Study Week, January 7-11
2. Recheck enrolment and attendance quotas for classes
3. Use weekly officers and teachers' meeting to promote attendance and better teaching
4. Plan for the effective use of *The Sunday School Builder*
5. Plan to visit all members in February

FEBRUARY, 1952

Emphasis: Visitation for Enlargement and Evangelism

Uniform Lesson Titles

3. A Pharisee and a Repentant Woman (Luke 7:36-50)
10. The Decisions of Two Rich Men (Luke 18:18-23; 19:1-10)
17. The Family at Bethany (Luke 10: 38-42; John 11:1-5, 24-27)
24. Peter, James, and John (Mark 9:2; 10:35-40; Acts 4:13, 18-20)

SUNDAY MORNING PROGRAM THEMES

3. Genuine Repentance
10. Worthy Fellowship
17. Christian Home
24. Sincere Friend

IN THE DENOMINATION

1. Baptist World Alliance Sunday, February 3
2. Student Evangelistic Week, February 3-10

IN THE ASSOCIATIONS

1. Locate places for branch Sunday schools and enlist churches to foster them
2. Assist churches to make appropriate enlargement in organizations
3. Select places for Negro and mission Bible schools
4. Plan Vacation Bible school clinic
5. Hold Sunday school workers' meeting: *Theme*—"New Sunday Schools Needed in the Association"

IN THE CHURCHES

1. Prepare to start at least one branch Sunday school in March
2. Conduct training school, including doctrine and evangelism
3. Start new classes to provide for unenrolled church members
4. Visit all members to build and maintain attendance
5. Arrange details for branch Sunday school

MARCH, 1952

Emphasis: New Sunday Schools and the Teaching of Missions

Uniform Lesson Titles

2. "Our Beloved Barnabas" (Acts 36-37; 9:26-27; 11:19-26; 13:1-3)
9. Paul, a Prisoner for Christ (Phil. 3:4*b*-17)
16. Timothy, a Dependable Follower (Acts 16:1-3; Phil. 2:19-24; 2 Tim. 2:1-5)
23. Lydia, Who Opened Heart and Home (Acts 16:6-15, 40)
30. Luke, Helper in Christian Mission (Luke 1:1-4; Acts 1:1-2; 16:6-10; Col. 4:14)

SUNDAY MORNING PROGRAM THEMES

2. Faithful Promoter
9. Willing Sufferer
16. Reliable Witness
23. Hospitable Associate
30. Efficient Helper

IN THE DENOMINATION

1. Home missions
2. Home and Foreign Missions Day, March 30
3. Training Union Study Course Month

IN THE ASSOCIATIONS

1. Promote Home and Foreign Missions Day in the churches
2. Start branch Sunday schools and plan for Negro and mission Vacation Bible schools
3. Hold clinic for Vacation Bible school workers
4. Continue emphasis on visitation
5. Hold Sunday school workers' meeting: *Theme*—"A Training Program for the Association"

IN THE CHURCHES

1. Observe Home and Foreign Missions Day, March 30
2. Complete plans for Vacation Bible school
3. Preview lessons for next quarter
4. Start a new Sunday school

APRIL, 1952

Emphasis: The Improvement of Teaching

Uniform Lesson Titles

6. A Fellowship of Many Followers (John 15:5-9; Phil. 2:14-16; Rom. 16:1-7)
13. Thomas and the Risen Lord (John 11:14-16; 14:1-6; 20:24-29)
20. Jesus and the Law (Matt. 5:17-20; Mark 10:17-22)
27. Supreme Loyalty to God (Ex. 20: 1-6; Luke 14:25-27; 16:13-15)

SUNDAY MORNING PROGRAM THEMES

6. Approved Workman
13. Believing Disciple
20. Nature and Law
27. Loyalty and Treason

IN THE DENOMINATION

1. Doctrinal emphasis
2. Relief and Annuity Board
3. Training Union Youth Week, April 6-13
4. Christian literature and church libraries

IN THE ASSOCIATIONS

1. Make plans for promoting Christian Home Week, May 4-11
2. Study Standard ratings in the churches
3. Help churches make Christian Home Week effective by starting classes for married young people.
4. Hold Sunday school workers' meeting: *Theme*—"Reach Every Member of Every Family"

IN THE CHURCHES

1. Promote the church library
2. Study use of Cradle Roll and Extension departments
3. Prepare for Christian Home Week, May 4-11
4. Start two or more classes for married young people
5. Check quotas for enrolment and attendance
6. Teach books on teaching

MAY, 1952

Emphasis: Making the Family Christian

Uniform Lesson Titles

4. Warning Against Profane Living (Ex. 20:7; Matt. 5:33-37; 23:16-22)
11. The Right Use of the Lord's Day (Ex. 20:8-11; Mark 2:27-28; Luke 4:16*ab;* 13:10-17)
18. Conserving the Family Heritage (Ex. 20:12; Mark 7:9-13; John 19:25-27)
25. God's Estimate of Human Life (Ex. 20:13; Matt. 5:21-26; 18:5-6; Luke 9:51-56)

SUNDAY MORNING PROGRAM THEMES

4. Thoughts and Words
11. Recreation and Growth
18. Home and Happiness
25. Value and Price

IN THE DENOMINATION

1. Christian Home Week, May 4-11; Family Day, May 11
2. Hospital ministry
3. Southern Baptist Convention, May 14-18

IN THE ASSOCIATIONS

1. Help churches observe Christian Home Week and Family Day
2. Continue to work for enrolling complete families in Sunday school
3. Plan to follow each mission Vacation Bible school with a branch Sunday school
4. Hold Sunday school workers' meeting: *Theme*—"Plan Now for Vacation Bible School—Church and Mission"

IN THE CHURCHES

1. Observe Christian Home Week, May 4-11, with climax on Family Day, May 11
2. Conduct visitation program in every home
3. Conduct Vacation Bible school
4. Restudy plans for using *The Sunday School Builder* and *Home Life*
5. Check enlargement goals and renew efforts to increase enrolment

JUNE, 1952

Emphasis: Vacation Bible School

Uniform Lesson Titles

1. Christ's Standard of Moral Purity (Ex. 20:14; Matt. 5:27-32; Mark 10:2-9)
8. Persons and Property (Ex. 20:15; Luke 16:1-12)
15. The Obligation to Be Truthful (Ex. 20:16; John 18:15-27)
22. The Sin of Greed (Ex. 20:17; Luke 12:13-21, 29-34)
29. Christ's New Commandment (Mark 12:28-34; John 13:34-35; 15:10-14)

SUNDAY MORNING PROGRAM THEMES

1. Precept and Example
8. Dignity and Personality
15. Character and Reputation
22. Liberality and Life
29. Obedience and Victory

IN THE DENOMINATION

1. Vacation Bible schools
2. Ridgecrest First Sunday School Week, June 20-26; Second Sunday School Week, June 26—
3. Christian Education July 2
4. Relief and Annuity Board

IN THE ASSOCIATIONS

1. Promote Christian Education
2. Promote revivals at mission points and in branch schools
3. Conduct *Preview Study* in the churches
4. Make plans to help rural churches in July
5. Hold Sunday school workers' meeting: *Theme*—"A Good Sunday School in Every Rural Church Through a Training Program"

IN THE CHURCHES

1. Conduct mission Vacation Bible schools
2. Preview next quarter's Sunday school lessons
3. Appoint committee to nominate officers for next year
4. Promote Christian Education
5. Lead officers and teachers to get the best help from *The Sunday School Builder*

JULY, 1952

Emphasis: Summer Training Opportunities

Uniform Lesson Titles

6. In the Time of the Judges (Judg. 2:8-17; 21:25)
13. Deborah, a Woman of Courage (Judg. 4:4-10, 13-16)
20. Gideon, a Man of Faith and Humility (Judg. 6:11-16, 25-31)
27. God Prepares a Leader (1 Sam 1: 20, 24-28; 3:1, 16 to 4:1*a*)

SUNDAY MORNING PROGRAM THEMES

6. Need and Grace
13. Conviction and Courage
20. Purpose and Progress
27. Preparation and Power

IN THE DENOMINATION

1. Summer revival efforts
2. Ridgecrest Leadership Week July 3-9
3. Volunteer service by students

IN THE ASSOCIATIONS

1. Help churches prepare for Promotion Day, including the grading and promotion of Adults
2. Promote training and Vacation schools in rural churches
3. Plan Sunday school report to the annual meeting of the association, including recommendations of officers to be elected

4. Teach in churches books on Sunday school administration
5. Hold Sunday school workers' meeting: *Theme*—"Use the Standards to Produce Better Work"

IN THE CHURCHES

1. Conduct mission Vacation Bible schools
2. Co-operate in Summer Revival meeting
3. Prepare annual report to the association
4. Elect Sunday school superintendent
5. Check Standard ratings and apply for recognition; plan for grading and promotion of Adults

AUGUST, 1952

Emphasis: Promote the Use of the Standards

Uniform Lesson Titles

3. Samuel, Judge and Prophet (1 Sam. 7:5-17)
10. The Beginning of the Kingdom (1 Sam. 9:1-2; 10:24-27; 13:5-7, 19-22)
17. The Tragedy of Saul (1 Sam. 15: 17-22; 18:6-9; 31:3-4)
24. David Becomes King (1 Sam. 18:1-5, 14-16; 22:1-2; 2 Sam. 5:1-5)
31. The Reign of David (2 Sam. 5:6-10; 8:13-18)

SUNDAY MORNING PROGRAM THEMES

3. Justice and Judgment
10. Opportunity and Responsibility
17. Sin and Shadow
24. Appearance and Reality
31. Direction and Distance

IN THE DENOMINATION

1. Summer evangelistic effort
2. Off-to-college Day in home churches

IN THE ASSOCIATIONS

1. Teach in the churches books on Sunday school administration
2. Encourage and help new Sunday schools
3. Arrange for associational officers to attend state planning meetings
4. Complete plans for enlargement in connection with Promotion Day
5. Hold Sunday school workers' meeting: *Theme*—"Completing Plans for Bigger Work Next Year"

IN THE CHURCHES

1. Have Sunday school training school —books on Sunday school administration
2. Elect department superintendents
3. Complete plans for Promotion Day
4. Win lost members in the Sunday school
5. Enrol all church members

SEPTEMBER, 1952

Emphasis: Preparing for Larger Work Next Year

Uniform Lesson Titles

7. A Humble and Greathearted Leader (2 Sam. 16:5-13; 18:32-33; 24:24)
14. David's Religious Contribution (2 Sam. 7:18-19, 25-29; 23:1-4)
21. Solomon Begins His Reign (1 Kings 1:38-40; 3:5-9; 8:27-30)
28. The Glory of Solomon's Empire (1 Kings 4:20-26; 11:4-8)

SUNDAY MORNING PROGRAM THEMES

7. Adversity and Growth
14. Service and Security
21. Wisdom and Knowledge
28. Possessions and Prosperity

IN THE DENOMINATION

1. Southern Baptist and State Foundations

2. Intermediate Emphasis Week, September 8-14
3. Student Join-the-Church Day (Sunday following college opening)
4. State Sunday school planning meetings

IN THE ASSOCIATIONS

1. Help churches prepare for Promotion Day
2. Attend state planning meeting
3. Plan teams to visit all churches in October
4. Complete plans for associational work for all of next year
5. Hold Sunday school workers' meeting: *Theme*—"Our Sunday School Program for Next Year"

IN THE CHURCHES

1. Elect department officers and teachers
2. Observe Intermediate Emphasis Week, September 8-14
3. Plan for Training and Preparation Week in October, studying books on administration
4. Observe Promotion Day, September 28
5. Visit all members before Promotion Day

OCTOBER, 1952

Emphasis: The Sunday School Program for Next Year

Uniform Lesson Titles

5. Jesus Dedicates His Life (Matt. 3: 16 to 4:11, 17)
12. Jesus Describes the Christian Life (Matt. 5:1-2)
19. Jesus Demands Sincerity (Matt. 6: 1-8, 16-18, 22-24)
26. Jesus' Test of Faith (Matt. 7:12, 15-27)

SUNDAY MORNING PROGRAM THEMES

5. Commitment
12. Understanding
19. Singlemindedness
26. Discipleship

IN THE DENOMINATION

1. Sunday school training month
2. Stewardship and every-member canvass
3. State papers and missionary magazines
4. State Mission Day in the Sunday school, October 26

IN THE ASSOCIATIONS

1. Promote Training and Preparation Week with church planning meetings as a part
2. Set enlargement goals for the year
3. Arrange for class officers' clinic in the churches, the organization of classes, and the installation of officers
4. Plan for training banquets in the churches
5. Hold Sunday school workers' meeting: *Theme*—"Our Goals for 1953 and How to Reach Them"

IN THE CHURCHES

1. Have Training and Preparation Week including church planning meetings
2. Visit all church members not enrolled in Sunday school
3. Plan effective use of the weekly officers and teachers' meeting
4. Organize all classes, install officers, and conduct class officers' clinic
5. Promote the use of *The Sunday School Builder* and the state Baptist paper

NOVEMBER, 1952

Emphasis: Use the Sunday School to Promote Stewardship

Uniform Lesson Titles

2. Jesus' Power and Human Need (Matt. 8:5-17)
9. The Compassion of Jesus (Matt. 9: 1-9, 35-38)

16. Jesus Commissions the Twelve (Matt. 10:1, 5-7, 24-27, 34-39)
23. Jesus' Thanksgiving—and Ours (Matt. 11:2-6, 25-30)
30. Jesus' Law of Doing Good (Matt. 12:1-14)

SUNDAY MORNING PROGRAM THEMES

2. Dedication
9. Sympathy
16. Mission
23. Gratitude
30. Achievement

IN THE DENOMINATION

1. Christian Stewardship Week, October 26-November 2
2. Enlistment Day and Every-Member Canvass Day, November 2
3. Orphanage Day and offering (as promoted in the states)

IN THE ASSOCIATIONS

1. Help churches have training banquets
2. Lead churches to make every-member canvass
3. Promote the use of the Sunday school as a church financing agency and plan Bible Study Week in January
4. Complete plans for associational training banquet in December
5. Hold Sunday school workers' meeting: *Theme*—"Using the Sunday School to Promote Stewardship"

IN THE CHURCHES

1. Have church training banquet
2. Secure pledges to underwrite the church budget
3. Observe Orphanage Day
4. Visit absentees weekly, prospects at least once
5. Work for the enrolment of all church members

DECEMBER, 1952

Emphasis: Training for Bible Study and Enlargement

Uniform Lesson Titles

7. Jesus, the Great Teacher (Matt. 13: 24-35, 53-54)
14. Jesus Dispels Fear (Matt. 14:22-33)
21. Emmanuel—God with Us (Matt. 1: 18-25)
28. Wise Men Seek Jesus (Matt. 2:1-12)

SUNDAY MORNING PROGRAM THEMES

7. "Learn of Me"
14. "Fear Not"
21. "Called Wonderful"
28. "Ye Shall Seek Me"

IN THE DENOMINATION

1. Foreign missions
2. Student Night at Christmas, December 28

IN THE ASSOCIATIONS

1. Complete plans for Bible Study Week in all churches in January
2. Work for attendance from all churches at the training banquet
3. Lead churches to continue *Preview Study* for next quarter
4. Restudy goals adopted in October and compare with achievements to date
5. Have Sunday school workers' meeting in the form of a training banquet: *Theme*—"Training Workers in Every Church"

IN THE CHURCHES

1. Missionary instruction in all departments and classes
2. Take workers to association-wide training banquet
3. Plan for Bible Study Week in January
4. Preview lessons for next quarter
5. Set goals for all classes and departments for each month next year and continue working to enrol all church members

SUGGESTED SUNDAY SCHOOL PROGRAM

by J. N. BARNETTE, Secretary
Sunday School Department

THEME: "Take Your Family to Sunday School"

500,000 net enrolment gain

200,000 additional complete families in Sunday school

2,000 additional churches with a full-time program of work

An Expanding Bible-Teaching Program, including:

An enriched Sunday morning session of one hour and fifteen minutes each Sunday

A Vacation Bible school for two weeks

January Bible Study Week

Using Bible books in the Sunday School

Training Course for additional Bible study opportunities

Working for daily Family Bible study

All Sunday school efforts centered in winning people to Christ

WORK THEME: "Provide in Every Church for Every Member of Every Family"

This is the third year of a three year program. We pray that this year may be fruitful through your Sunday school in spiritual blessings to many additional people.

The Training Union Program for 1952

by J. E. LAMBDIN

In keeping with the central emphasis of the Southern Baptist Convention for 1952 on the doctrine of the church, the Training Union theme and promotional program for the year will be centered also in this great doctrine. The calendar and the goals are presented herewith.

I. THE CALENDAR

THEME: Christ Speaks to His Churches

SCRIPTURE: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

AIM: To Help Us to See in the Living Words of Christ What He Wants His Churches to Do and to Consecrate Our Lives Completely to That Task

SONG: "The Church's One Foundation"

Monthly Themes:

JANUARY

THEME: "I Am the First and the Last"

SCRIPTURE: "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last" (Rev. 1:17).

AIM: To Strengthen Our Faith in the Living Christ

SONG: "Jesus Shall Reign"

FEBRUARY

THEME: "Go . . . and Make Disciples"

SCRIPTURE: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19 ASV).

AIM: To Help Us to Bear a Vital Witness to Lost People

SONG: "We've a Story to Tell"

MARCH

THEME: "If Ye Love Me, Keep My Commandments"

SCRIPTURE: "If ye love me, keep my commandments" (John 14:15)

AIM: To Help Us to Obey Christ in All Things

SONG: "I Gave My Life for Thee"

APRIL

THEME: "Because I Live, Ye Shall Live Also"

SCRIPTURE: "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also" (John 14:19).

AIM: To Help Us to Live Daily the Kind of Lives Which Are Worth Living Forever

SONG: "On Jordan's Stormy Banks"

MAY

THEME: "Abide in My Love"

SCRIPTURE: "As the Father hath loved me, so have I loved you: continue ye in my love" (John 15:9)

AIM: To Deepen Our Love for Christ and for One Another

SONG: "Nothing Between"

JUNE

THEME: "Learn from Me"

SCRIPTURE: "Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls" (Matt. 11:29 RSV).

AIM: To Help Us to Learn How to Live in the School of Jesus

SONG: "Holy Spirit, Faithful Guide"

JULY

THEME: "You Have One Master, the Christ"

SCRIPTURE: "Neither be called masters, for you have one master, the Christ" (Matt. 23:10 RSV)

AIM: To Help Us to Be Loyal to Christ Above All

SONG: "All Hail the Power"

AUGUST

THEME: "Take Heed, Watch and Pray"

SCRIPTURE: "Take heed, watch and pray; for you do not know when the time will come" (Mark 13: 33 RSV).

AIM: To Help Us to Live Daily in the Expectation of Christ's Return

SONG: "Will Jesus Find Us Watching?"

SEPTEMBER

THEME: "Be Thou Faithful Unto Death"

SCRIPTURE: "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

AIM: To Help Us to Be Faithful Followers of Christ Under All Circumstances

SONG: "Ready"

OCTOBER

THEME: "Freely Ye Have Received, Freely Give"

SCRIPTURE: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

AIM: To Help Us to Consecrate Our All to Christ

SONG: "I Gave My Life for Thee"

NOVEMBER

THEME: "Have Faith in God"

SCRIPTURE: "And Jesus answering saith unto them, Have faith in God" (Mark 11:22).

AIM: To Increase Our Faith in the Living God

SONG: "Have Faith in God"

DECEMBER

THEME: "I Am with You Always"

SCRIPTURE: "Teaching them to observe all things whatsoever I command you: and lo, I am with you always, even unto the end of the world" (Matt. 28:20 ASV).

AIM: To Help Us to Travel Life's Way in the Strength of the Lord

II. GOALS

1. 2,500 Additional Churches with Training Union Work
2. 250,000 Increase in Training Union Enrolment
3. A Functioning Associational Organization in Every Association
4. 550,000 Study Course Awards
   (1) All associations reporting at least one study course
   (2) 15,000 churches reporting at least one study course
5. 12,500 Churches in the Crusade to Enlist All of Their Members in Daily Bible Reading and Prayer, Following the Training Union Daily Bible Readers' Course
6. 12,500 Training Unions Committed to Putting on a Crusade to Increase Prayer Meeting Attendance in Their Churches
7. Goal for Attendance Simultaneous Associational Meetings on December 8, 1952, of 200,000
8. 10,000 Churches Observing Youth Week

Woman's Missionary Union in 1952

Many authors and speakers are pounding typewriters or fists telling what the world needs. "Stockpile more atom bombs," "Stop communism," "Strengthen our military"—how the letters and words fly!

Steadily during 1952 Woman's Missionary Union will point to the One who would actually satisfy all the needs of humanity: "Behold the Lamb of God, which taketh away the sin of the world."

These astounding words of John the Baptist in John 1:29 are to be the W.M.U. watchword for the year.

Women and young people will repeat them often, reassuring their own souls in the midst of the clamor of weak faith and bestirring their consciences to more active witnessing to the redemptive power of the Saviour. There is an enormous responsibility of organization and enlistment, which we hope to accept fruitfully during 1952. There are churches without W.M.U. organizations, which are needed to conserve the woman power of the church and develop it for Christ instead of letting it flow into secular streams, no matter how worth while. Baptist women are needed to serve within their denomination to the utmost of their ability, and Woman's Missionary Union will offer them opportunity to spend their leadership talents in missions. There must be new organizations and there must be enlistment of women who have not yet looked enough upon their lovable Lord to sense his missionary purpose for every Christian. In both these phases of expansion, Woman's Missionary Union proposes to advance during 1952.

The theme around which the monthly missionary topics center is "The Seeking Peoples of the World":

> "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

Month by month in prayerful consideration, the 16,451 Woman's Missionary Societies and 40,423 young people's organizations will see the people who are scattered about as sheep having no shepherd, then they will pray and give through the Cooperative Program that they may behold the Lamb of God.

As missions is the lodestar of Woman's Missionary Union, we will study missions using the books provided by our Home and Foreign Mission Boards, and others on stewardship, prayer and missions, the Bible and missions, and history of mis-

sions and mission activities among our young people. With a new mission study director at work, we anticipate more, and more thorough, mission study in the coming year.

But study alone will not suffice. Women and young people must join in every soul-winning effort of our churches and denomination. There will be sustained programs of visitation after study of methods of soul-winning, no doubt taught by the pastor. To quote "Behold the Lamb of God" and not to endeavor to lift him up in earnest witnessing, would be to betray the watchword so prayerfully chosen and wholeheartedly adopted. This is unthinkable as we anticipate our service in the coming year.

Believing that intoxication is one of the great causes of crime, of broken homes, of sin, we join the efforts of our S.B.C. Social Service Commission in alcohol education, determining to implement the statement in behalf of total abstinence in our moral standards. Young people must be brought to see the evil of the cocktail, the spiked punch, that "innocent" first glass.

Focus Weeks will turn the attention of the churches to the different missionary education age groups, one each quarter.

YWA Focus Week, February 10-16
GA Focus Week, May 11-17
Sunbeam Focus Week, August 10-16
RA Focus Week, November 4-10

Camps will call to higher levels of Christian living and intimate companionship with those who serve as missionaries at home and overseas.

Woman's Missionary Union in 1952 will continue to do her best for the Cooperative Program. Our Standards of Excellence require three-fourths of the membership of each organization to give regularly through the Cooperative Program. So W.M.U. makes every effort to personalize this glorious channel of giving. Tithing will be taught every month even to the Sunbeams. This principle of the tithe being presented attractively and earnestly to the different age levels should bring an increase in the number of honest tithers that will someday lift our denomination from its lowly place per capita giving.

Beyond the tithes there is emphasis on offerings to be brought for state, home and foreign missions in nondivisible gifts in the fall, at Christmas, and in the spring. The mission boards count on these large sums in planning their budgets, but it is the hope and the recommendation of Woman's Missionary Union that these offerings be as voted by our Southern Baptist Convention "over and above," beyond budget items of a given church. The offerings of the Old Testament and the New were given freely as the Lord prompted; these offerings of today are given generously not to be diminished by prescribed budgets.

Gifts grow out of the praying of women and young people who have looked on the Lord's beautiful face in daily moments of individual prayer for missionaries named on the prayer calendar and in the corporate moments of monthly meetings, which rise to fervent periods of petition in the day by day observance of the Weeks of Prayer.

Following the yearning glance of the seeking Saviour we will see the hosts of people nearby and far distant who are lost and straying. This realization of multitudes not saved who could be led to the Lord by missionaries, adequately equipped, has always and will always move women to give generously; we dare to hope some will give sacrificially, dedicating their children as well as their money and themselves. Then as Southern Baptists advance in world missions during 1952, Woman's Missionary Union will assist in crying the healing words, "Behold the Lamb of God, which taketh away the sin of the world."

S. B. C. Calendar of Activities for 1952

January

Cooperative Program Emphasis
Special Bible Study Week
Church Schools of Missions Emphasis
The Theological Seminaries
W.M.U. Training School
Student Life-Commitment Day, January 13

February

Baptist World Alliance Sunday, February 3
Student Evangelistic Week, February 3-10
Y.W.A. Focus Week, February 10-16

March

Home Missions
W.M.U. Week of Prayer for Home Missions and Annie Armstrong Offering, March 3-7*
Training Union Study Courses (avoiding Week of Prayer)
Home and Foreign Missions Day in the Sunday School and Offering, March 30*

April

Doctrinal Emphasis
Christian Literature and Church Libraries
Youth Week in the Churches, sponsored by the Training Union, April 6-13

May

Hospital Ministry
Christian Home Week, May 4-11
G. A. Focus Week, May 11-17
W.M.U. Annual Meeting, May 11-13
Southern Baptist Convention, May 14-18

June

Relief and Annuity Board (and Offering for the Relief of Aged Ministers*)
Christian Education
Vacation Bible Schools
Ridgecrest, Glorieta (N. Mex.), State Assemblies, and Camps
Christian Education Day, June 22

July

Ridgecrest, Glorieta (N. Mex.), State Assemblies, and Camps
Volunteer Summer Service by Students
Summer Revivals

August

Ridgecrest, Glorieta (N. Mex.), State Assemblies, and Camps
Summer Revivals
Sunbeam Focus Week, August 10-16
Off-to-College Day in the Home Churches

September

Foundations: Southern Baptist and State Church Music
State Sunday School Planning Meetings
Training Union Planning Meetings (or in October or November)
W.M.U. Season of Prayer for State Missions and Offering (as promoted by the state W.M.U.)
Student Join-the-Church Day (Sunday following College opening)

October

Sunday School Training Courses
State Papers and Missionary Magazines
Stewardship, Tithing, Cooperative Program, and Every-Member Canvass
Church Sunday School Planning Meetings
Layman's Day, October 12
State Mission Day in the Sunday School and Offering, October 26 (as promoted by the states)

November

Christian Stewardship Week, October 26 to November 2
Enlistment Day and Every-Member Canvass, November 2 (or nearest convenient Sunday)
R. A. Focus Week, November 9-15
Orphanage Day and Offering (as promoted by the states)

December

Foreign Missions
Every-Member Canvass (completed)
W.M.U. Week Prayer for Foreign Missions and Lottie Moon Christmas Offering*, December 1-5

[*Continued on page 65*]



V

S.B.C. Agencies Look Toward 1952

THE FOREIGN MISSION BOARD LOOKS TOWARD 1952

by FRANK K. MEANS

The broad outlines of a program which is worldwide in scope must be projected several years into the future. Although this preliminary planning is highly tentative, it is far more effective than no planning at all.

As the Foreign Mission Board looks toward 1952, it also looks toward the people in our Southern Baptist churches. Their gifts will determine just how much of the Board's planning is "wishful thinking."

The Foreign Mission Board's 1952 program has the following objectives:

1. *Enlargement of Present Work.* Not less than one hundred new missionaries must be appointed in 1952. A minimum of $4,000 per year is required for each missionary appointed to take care of his personal support and the support of his work. Hence, the enlargement of our present work involves both an increase in personnel and in financial support.

The larger part of the new appointees will be used to strengthen small staffs. Osaka, Japan, for example, has a population of more than 2,000,000. Southern Baptists are represented there by only one couple. Kobe, the neighboring city, is more than half as large, and only one missionary couple is there. This situation can be duplicated in many parts of the world.

A missionary staff of one hundred in Japan demands a program comprehensive enough to justify such a concentration of missionary personnel. Steps are being taken to locate new missionaries in prefectural capitals throughout the length and breadth of the land.

Other areas in which Southern Baptist work has barely begun include the Philippine Islands, Thailand (Siam), Formosa, Korea, Guatemala, Honduras, Ecuador, Peru, Southern Rhodesia the Gold Coast, and the Hashemite Kingdom of Jordan. There is little point in entering new areas unless we are determined to build for permanence in the future.

2. *Establishment of New Work.* Christ's Commission embraces every creature in all the world. Southern Baptists do not believe in comity agreements whereby a geographic area is divided into sections with an evangelical denomination responsible for each section. They do this by conviction believing that they have a distinctive message which cannot be delivered for them by any other denomination. They are not willing to delegate responsibility for the evangelization of the world to someone else.

Despite this fact, we run the risk of working out a comity agreement all our own. Under its terms, we would preach the gospel to a limited number of the world's people without being compassionately concerned about the plight of the vast majority.

3. *Reassignment of China Missionaries.* Southern Baptist missionaries will not be allowed to go back to China, at least for the present. Members of the China staff have been reassigned to other areas

of urgent need. Their knowledge of the Chinese language has been put to use wherever possible in other countries. In some instances, however, reassignment will mean the laborious study of some new language.

In the meantime, our Baptist church members in China may be depended upon to bear witness to the gospel under conditions of privation and persecution.

The Foreign Mission Board looks toward 1952 with faith in God and confidence in Southern Baptists. The unmet needs of the world are so urgent that they will require our most devoted service.

THE HOME MISSION BOARD LOOKING TOWARD 1952

by COURTS REDFORD

The program of evangelism will be emphasized next year on the state level of promotion. Every resource of our Board will be used in assisting the states to organize and promote their simultaneous soul-winning efforts. It is our hope and expectation that some permanent, well-understood and co-ordinated plan of evangelistic promotion will emerge from the present interest in soul-winning.

The success of the evangelistic crusade, the recent movements of population, the new fields added to the Convention, and the ever-growing conviction on the part of our constituency that we must take the gospel to the people where they live, have greatly accelerated the movement to constitute new churches and establish additional mission stations.

The emphasis being given to the church by the Southwide Promotion Committee and the attention given to our distinctive doctrines by all agencies further accentuate the conviction that we should provide "A Baptist Church within Reach of Every Person." It is not surprising, therefore, that we are securing from all sources a hearty response in our present efforts to start new churches where needed on our home fields. The goal of 5,000 new churches and 10,000 new missions within the five-year period is not an idle dream. Southern Baptists can do it!

This increase in numbers and in new churches provides two of the best possibilities for increased support for our whole denominational program. The 3,942 churches constituted from 1940 to 1950 have 513,501 members and gave $1,627,089.00 to missions in 1950. Think of the potential increase of this income in the years to come as these new churches grow, and think of what 5,000 additional churches could contribute!

Even more significant is the soul-winning record of these new churches. They reported 60,297 baptisms—an average of one baptism for every eight members. In the light of our Convention average of one baptism for every eighteen members, this is a remarkable record.

This program of evangelism and church extension is like a giant snowball which grows in size and importance as it moves along. Our task is to keep it moving.

Even though it is a little early to give attention to the emphases for 1953 and 1954, I desire simply to call your attention to some of our objectives.

First, we shall seek to enlist a large number of non-resident church members. We hope to accomplish this through the following program:

An emphasis on church doctrine in 1952-53.

An emphasis on the church covenant during the same period.

An educational and promotional program to get pastors to write non-resident members and urge them to move their church letters to a church were they live.

A thorough census of all territory to discover "unattached Baptists."

A harvesting of these efforts in the

simultaneous evangelistic crusades of 1953.

Second, we shall encourage every church to reach and serve minority groups in its own fields. This is a part of our crusade for "more effective witnessing" and will put the primary responsibility of local missions upon the churches in each community. Such a development of the evangelistic and missionary spirit on the part of our members at home will find expression in a more enthusiastic and liberal support of our whole Cooperative Program to the ends of the earth.

Finally, we have great sections in which the churches are too few or too weak to meet the mission needs of these areas. In some cases population movements or large segments of foreign or underprivileged population present mission tasks that are too big for the local forces. In such places the Home Mission Board and the respective state mission boards must provide an aggressive mission program. We are giving attention to the development of such fields.

THE SUNDAY SCHOOL BOARD LOOKS TOWARD 1952

As the Sunday School Board faces its sixty-first year, definite plans are being made to better serve Southern Baptists, and to advance in a program of Bible study and training.

It is hoped that the building on Ninth Avenue will be completed and occupied during 1952, giving needed space to expanded services. The printing plant should also be completed early in 1952.

One program which is under study at the present time is to find how the Sunday School Board might better serve the youth of Southern Baptist churches. Every avenue is being explored in this needed area.

Progress should be made on the Glorieta Assembly during 1952. A number of new structures will be started, looking toward the early opening of this second Southwide assembly. Additional room is also being planned for Ridgecrest.

The Sunday School Board is co-operating with the Southern Baptist Convention in its emphasis upon doctrinal study. The Bible study week in January will be continued through the Sunday school, and the Training Union seeks to help all Baptists develop unshakable doctrinal convictions.

THE RELIEF AND ANNUITY BOARD LOOKS TOWARD 1952

by WALTER R. ALEXANDER

Maximum service possible is our goal for 1952, as, indeed, it has been the guiding principle of this Board throughout its history. As a servant agency of our denomination, the Relief and Annuity Board has existed to render the utmost possible for all the other servants of the denomination. It is to that end its retirement plans were inaugurated and are now being administered. It is to that end it faces 1952, asking for continued denominational support, only that it may the more strongly undergird and support our entire denominational life.

Through the years, the monies Southern Baptists have poured into the treasury of the Home Mission Board have returned many times over. Mission churches established by that agency years ago now support liberally your Cooperative Program. To say the least, it was a good financial investment. Just so, the Relief and Annuity Board is not costing Southern Baptists a penny. The monies they are investing annually in this agency are coming back in many ways, like bread cast upon the waters.

The year 1952 must see an intensified program of promotion and enlistment. It must see a larger return from the churches of the Southern Baptist Convention in the special offering approved for the relief ministry of this Board, an offering well worthy and more nearly adequate. It must see some provision made for the supplementing of the grants going to our totally and permanently disabled preachers, some two hundred thirty of them at this writing. It must witness further strengthening of our reserves from the capital funds of the Cooperative Program. These are present imperatives.

SOUTHERN SEMINARY LOOKS TOWARD 1952

by G. S. DOBBINS

The session ahead promises to bring fresh challenges and gratifying progress to Southern Seminary.

Last session witnessed our peak enrolment of men—1,008. To the number of men were added women students of Woman's Missionary Union Training School and students' wives taking special courses, bringing the total to well over 1200. As of this date, applications from qualified students would indicate an increase of something like 100 in enrolment over last session for 1951-52.

To meet the challenge of this great student body, Southern is taking every measure within the limits of financial possibility. Notable additions to faculty and staff have already been made and others are being sought. Southern's system of "Fellows" brings to the assistance of the main faculty some thirty graduate students of top quality, these carefully selected and tested young men reinforcing the regular faculty in many important ways. Large classes will be divided into sections more than ever before, thus providing more teachable units and closer teacher-student relationships.

Southern Seminary's more than ninety per cent college-level student body makes it in every way an accredited graduate school. First year students are challenged immediately with the opportunity and the necessity of work of graduate quality. This demands library resources which will be greatly increased during the approaching session and which will be more than doubled by the time the new library wing, plans for which have been approved for construction, is ready for use. With increased trained library staff and ever-enlarging number of volumes, Southern's library will rank among the best of any theological school in America.

The new session will find Fuller Hall, our great new apartment building, fully occupied. This building will house ninety-six families with two or more children under twelve years of age. Students already occupying these apartments find their relief and gratitude inexpressible. Yet fewer than one-third of the families needing these apartments will be provided for. A duplicate of this building should be erected at the earliest possible moment. In the meantime, a housing expeditor works fulltime to locate suitable living quarters for student families who must remain off campus.

The new apartment building has made possible much more adequate provision for the care of our Seminary children. Baby-sitting and day-care service will be made available so as to enable wives of students to take courses, and nursery and kindergarten advantages will be given to preschool children as rapidly as plans can be perfected. Services of a trained supervisor of child-care have been secured. Family and child life will thus be greatly enriched.

Plans are taking shape for expansion of Southern Seminary's program of training of ministers of music, directors of education, Baptist Student Union secretaries, specialized workers with children and young people, and chaplains. Demand for supply of these specialized workers in the churches and in the denomination has become almost overwhelming. We shall move in this direction as rapidly as our budget will permit.

The plan of "student internship," according to which B.D. graduates who need a term of experience under a seasoned pastor in a well organized church are made available to pastors who need their help, is becoming increasingly successful. There is prospect that the ministerial internship may become almost as much standard practice as the medical internship.

The Seminary Summer Conference bids fair to become one of the great events in the calendar of Southern Baptist ministers and other Christian workers. Begun July 23-August 3, 1951, this conference brings together outstanding teachers and speakers for two weeks of intellectual and spiritual refreshment of highest quality. Expenses are kept remarkably low.

The tide of missionary enthusiasm and evangelistic fervor never ran higher than during last session, and we confidently anticipate that this tide will continue to rise with increasing volume during the year ahead, with its challenge to give Christ to the world and to bring the world to Christ.

THE NEW ORLEANS BAPTIST SEMINARY LOOKS TOWARD 1952

by ROLAND Q. LEAVELL, President

Like five limbs on a growing oak tree, there are five areas of growth in prospect for the New Orleans Seminary. "Watch it Grow" can be our watchword for the year just ahead.

First, the faculty is growing. Given a good faculty, then there is no way to prevent having a good seminary. Three new members have been added to the faculty for the session 1951-1952, Dr. John Newport in the Department of New Testament, Mr. Wilbur Swartz in the School of Religious Education, and Miss Frances Brown in the School of Sacred Music.

Second, the student body is growing. The enrolment was 394 in 1948-1949, 543 in 1949-1950, and 667 in 1950-1951. Prospects for a good increase in student enrolment in 1951-1952 are very good. Our enrolment is always kept at a lower figure than would be necessary otherwise because of lack of sufficient student apartments and dormitory space. The increase during the past five years has been made up almost entirely of college graduates. However, we will always make a large place for students who have no college credits.

Third, the curriculum is growing. Each new professor added to the faculty makes it possible to offer new courses. The Department of Theology, the Bible courses, the archaeology studies, offerings in missions, church history, social ethics, evangelism, religious education and sacred music all are being greatly enlarged during these days of expansion.

Fourth, buildings are growing. The proposed building program for twelve new buildings on the new Gentilly campus includes an administration building, a classroom building, a music building, a library, a cafeteria, five apartment buildings, and two dormitories. The apartment buildings and the library have been constructed and paid for. The administration building, the girls' dormitory, and the classroom building are under con-

struction. When the money comes in, we will begin the music building, cafeteria and men's dormitory.

Fifth, expenses are growing. We are grateful for the capital funds from the Cooperative Program which make our building program possible. Our money for current operations is dollar for dollar exactly what it was before this vast expansion program began. Salaries, materials, upkeep and all operating costs have grown terrifically. The Seminary yet has no endowment to support these operating costs. We have kept out of debt in spite of this. We hope we can get increased endowment or increased income for current operations and forever stay out of debt.

Beside all these areas of growth, we thank God that the Seminary is still true to God's word, evangelistic to the core, missionary in spirit, loyal to Baptist principles, harmonious in fraternal unity and devoted to the task of advancing the kingdom of our Lord and Saviour Jesus Christ.

THE SOUTHWESTERN BAPTIST SEMINARY LOOKS TOWARD 1952

E. D. HEAD, President

Southwestern Seminary looks toward 1952 with confidence, secure in the conviction that God will continue to bless and Southern Baptists will continue to support as long as we continue to fulfil our mission in sending out men and women equipped by divine call and specialized training to meet the spiritual needs of the age.

During 1951 several new departments of work were added; the Fleming Library was strengthened by the addition of about 10,000 volumes, largely valuable reference sets, resulting from a buying trip our librarian made to England; the music library was expanded; the Reynolds Memorial Organ was installed in Truett Auditorium. At the present time we are able to meet the needs of our student body, to at least some degree of adequacy, in the classrooms, in the library, and in chapel. But we must make more adequate provision for their needs physically.

To begin with, we must provide housing near the campus. Seventy-two percent of our students last session lived off the campus and many were forced to turn to towns away from Fort Worth to make their homes. In fact, eighty-five towns, including some in Oklahoma, Louisiana, and Arkansas, were included in the "local" addresses of our students. Those not living in Seminary dwellings are forced to pay high rents. The two dormitories we have must be repaired and remodeled.

We have only one large room for recreation, equipped for ping pong and shuffleboard. We should have a gymnasium. It is imperative that students not neglect their bodies as they develop their minds.

At present our students must be taken to hospitals in Fort Worth when they become ill. We have only one room with two beds for sick students. We need an infirmary.

We must provide for the children of our students. Last year 108 children were cared for in our nursery (one room in the basement of the Woman's Building). They should have a spacious, well-lighted, well-ventilated building near the campus.

We must have additional endowment. The demands made on our current budget by the large student body (1896 during the 1950-51 session) and the rise in prices are causing us to draw more and more on our reserves—never very large, at best.

On and on we could go. Our opportunities for service are multiple—our needs correspondingly great. None of them may be realized during 1952. Even so, we face the new year serenely, happy in the assurance that God will bless and Southern Baptists will support as long as we do our part.

Along with our intensive program of training for our students, we plan during 1952 to continue our program of service to many outside the Seminary. Early in the year will be a Choir Leaders Conference and the annual Mission Volunteer Fellowship for mission volunteers in high schools and colleges. Each spring we have a Graded Choir Festival, reaching children's choirs in the churches of this area. The Western Rural Life Leadership Conference for rural preachers in Texas, Missouri, Arkansas, Louisiana, Oklahoma, and Mississippi will continue to meet here during May. We anticipate another Visual Aids Workshop the same month. Next fall will be the thirty-second annual Southwestern Baptist Religious Education Association.

SOUTHEASTERN SEMINARY LOOKS TOWARD 1952

SYDNOR L. STEALY, President

Just as a healthy, year-old child in a good home views life unafraid and with happiness, so it is with the year-old Southeastern Seminary in the great household of the Southern Baptist Convention. We look to 1952 with cheerful hearts, strong convictions, good plans and high hopes. In these respects a year-old Seminary is more advanced than a year-old child.

The experience of our first twelve months has verified the wisdom of the plans of our Board. A strong beginning faculty was the first objective, and the work of our teachers this year has demonstrated that a strong faculty was obtained. The high ideals of our founders have appealed to strong teachers, and there is every reason to believe that the same appeal will enable us to secure several equally able teachers to add to our staff this coming September when we shall add second, and perhaps third, year work to our schedule. By September 1953 at the latest, we will offer a full curriculum for the Bachelor of Divinity degree.

Most pleasing of all the good things that have come to us is the large number of students who manifest an interest in attending Southeastern. Until the time that Wake Forest College moves to its new campus in Winston-Salem, North Carolina, we will have to restrict enrolment to something less than three hundred. The fact that most seminary students are married makes housing arrangements much more difficult. It is possible that we shall not be able to find living quarters for more than two hundred. For our first year, when we offered only first year work, we had to remember that enrolment would likely double the second year and treble the third, so we tried to hold to seventy-five as maximum. This necessity is working wonderfully to our advantage, however. The classes are not overcrowded and both teachers and students can do better work. In the meantime, also, the faculty is able to lay strong foundations for future development in instructional efficiency and in library service.

Friends of the Seminary have already begun to help financially in the matter of an aid fund for students and in that of building a great library. Other friends are rendering aid in the matter of directing students to us, and countless friends are praying for us.

Southeastern—the youngest of our Southern Baptist Seminaries—is on the way! We are determined to achieve our

ideals of a great faculty, an outstanding modern theological library, high scholastic standards and a warm spirit of consecration. 1952 promises long strides in such achievements.

THE GOLDEN GATE SEMINARY LOOKS TOWARD 1952

E. HERMOND WESTMORELAND,
Chairman, Board of Trustees

Messengers to the San Francisco Convention not only saw the Golden Gate Bridge, architectural and engineering masterpiece, but they also saw the Golden Gate Seminary in Berkeley, one of our two new theological institutions. They came from every part of our Convention territory, they saw a thriving institution already serving its divine purpose in the Golden West, and "they were conquered" —to slightly alter a well-known Latin slogan.

We believe that it was nothing less than divine providence that directed Southern Baptists to select San Francisco as the Convention City for 1951. Meeting in the heart of a great mission field, messengers to the Convention returned to their homes with gratitude in their hearts that Southern Baptists already had in operation a full-fledged seminary to serve the crying need for trained workers in this challenging mission area. The enrolment for the year 1950-51 had reached 222, a phenomenal figure when compared with the enrolment of 31 in 1946 when the new seminary was just getting underway. Sixty-seven of these students were serving regular pastorates, and thirty-four others were serving in missions soon to become churches.

The enrolment in 1952 will be still larger, as indicated by the many applications now being received from prospective students. These will come from many states throughout the Convention territory and from several foreign countries.

The problem of caring for all the students who desire to enrol is an acute one. Since no provision is made for housing and dormitory facilities, students must search for such accommodations in crowded down-town Berkeley. Since all receipts from the "Capital Needs" program for 1951 had to be designated for debt retirement, such debts being in existence prior to the time when the Convention assumed the responsibility of operating the institution, it will of necessity be September, 1952 before funds become available for the expansion of the present physical facilities. However discouraging this fact may be, nevertheless, the seminary is determined to live within its income and at the same time to open its doors of instruction to every worthy student now seeking entrance.

The president, faculty, staff, and trustees believe that the future of the seminary is secure. It has won its way into the hearts of the people, and such support as is necessary for its future growth and expansion will be provided in time. We believe the hand of God planted it at the "World's Cross-roads," and we believe the will of God will guarantee its perpetuity.

In 1952 the seminary will "strengthen its stakes," awaiting the day when it will be possible to "lengthen its cords" and "increase the bounds of its habitation." Plans are already underway for the development of a stronger faculty, the standardization of the curriculum, and the establishment of policies and procedures that will guide the institution through this period of "growing pains."

The prayerful interest and continuous support of all our people will be needed if we are to build the kind of institution that will match the opportunity of the hour and bring glory to the name of our God.

THE AMERICAN SEMINARY LOOKS TOWARD 1952

L. S. SEDBERRY, Secretary
Seminary Commission

The American Seminary operates in the field of largest demand, the "under college-graduate field." In this field it is able to help the under high school student, as well as the high school graduate. When a man is called to preach, he will most likely preach whether prepared or not. All the help we can give him will make him a better preacher and pastor.

This undergraduate field is large because Negro Baptists have many undeveloped churches. They do not have a strong program which inspires their young men to enter the ministry. Many hear the call late in life, when it is too late to make full preparation.

In order to help all who come, the Seminary has provided courses for the under-high school student, seeking to raise him to high school level. Beginning with September, 1951, the Seminary will add two years of college work to be followed by two years of theological studies. The completion of this four year course will merit the Bachelor of Theology degree, in accord with standards set forth by the American Association of Theological schools. The B.D. degree is still obtainable for college graduates, but since the seminaries at Louisville, New Orleans, and Fort Worth are now open to college graduates, the American Seminary will for the present specialize in the undergraduate field.

The importance of this undergraduate level is further emphasized by the fact that only a few Negro college graduates are entering the ministry. It was estimated in a recent survey that there are now only 150 ministerial students in college and that only one hundred of these are expected to graduate. This small number of college graduates for the ministry accounts for the small enrolment in Seminaries for Negroes, which deal with the college graduate level. Some seminaries are now considering entering the undergraduate field, since it is plain that here there is the largest demand, and from this group come the majority of pastors.

The American Seminary is handicapped by lack of housing for married students. Apartments are not available in this section of the city. Over half of the students are married. Many students are separated from their families. Proper housing would meet this problem, and not only produce in the students a state of satisfaction, but it would enable many preachers' wives to take courses in the Training School. Thus a double purpose would be accomplished.

Housing for married students has been recommended by the Southern Baptist seminary presidents as the outstanding need at the American Seminary at this time. The capital needs survey committee also agreed to this position. Some funds are in hand for the erection of apartments, though far less than is needed.

Many students cannot attend the Seminary without financial assistance. Twenty-two positions are possible for students who wish to work their way through school, if the funds can be obtained to finance these "Work Scholarships." It is hoped that $10,000.00 can be obtained, through special gifts for 1951-52, which will enable many young preachers to obtain their education, who could not do so otherwise.

THE WOMAN'S MISSIONARY UNION TRAINING SCHOOL LOOKS TOWARD 1952

by EMILY K. LANSDELL

In this year 1952 the W.M.U. Training School, for the first time in more than twenty years, is not honored by the presence of Dr. Carrie U. Littlejohn as head of the school. Dr. Littlejohn has given herself completely to the guidance of the institution. The beautiful Georgian building with its excellent accommodations and furnishings attests her vision and her constant regard to every detail as she supervised the construction. And Dr. Littlejohn has shaped, adjusted, and guarded the pattern and the spirit of the school. These will be constant reminders of this leader who has given herself to the school with tireless energy and selfless devotion. Her influence and prayers will continue with the school this year and in the years to come.

The Training School's librarian, Miss Georgie Fancher, is offering for the first time this year a course in the management and administration of the church library. It is hoped that this will help meet the urgent demand for workers equipped with some skill in this field.

This year, Miss Kathryn Bigham has joined the faculty as instructor in social work and director of practical missions. Miss Bigham holds the B.A. degree from Winthrop College and the M.S. degree from Boston University School of Social Work, and she has taken some graduate study at the W.M.U. Training School and at Yale University. Miss Bigham served for a time as social worker with the Rhode Island Children's Friend Society. Recently she returned from China where she served on the faculty of the University of Shanghai. The school is fortunate to have Miss Bigham in this important post, and to continue to have as associate directors of field work Miss Edith Vaughn who gives all her time to the Good Will Center, which is owned and operated by the school, and Miss Elaine Neeley who supervises part of the field work, particularly that connected with missionary education and the organizations of Woman's Missionary Union.

The techniques and skills of program building and performance are again offered in courses by Miss Claudia Edwards and Miss Miriam Robinson. Among these are classes in choral speaking, religious drama, story telling, hymnology and hymn playing, and tools of worship.

The relation between the Training School and its neighboring institution, the Southern Baptist Theological Seminary, is marked by fine cooperation and fellowship. All of the classes in the Seminary are open to students enrolled in the Training School and the women receive instruction in such basic courses as theology, Bible, and church history in the same classes with the men. While the young women have access to life and studies at the Seminary, they also receive the benefits of a school for women designed to meet special needs which complement in some areas the work of the Seminary.

In 1952 when Southern Baptists have five seminaries and these schools are opening their doors to women students, Woman's Missionary Union is again studying the needs so that the school may offer some unique and worthwhile contribution which will continue to challenge the devoted support of southwide Woman's Missionary Union and nobly, selflessly, and graciously serve the denomination as a whole and the cause of world Christian missions.

The Training School is grateful for its heritage which makes it ready to serve in this year 1952 and ready to adjust and chart a new course. In confidence and in faith Woman's Missionary Union Training School looks toward 1952.

HISTORICAL COMMISSION STARTS NEW YEAR

NORMAN COX, Secretary

The Historical Commission of the Southern Baptist Convention eagerly looks forward to 1952 as the first year in which it will function in seeking to provide for the history interests of Southern Baptists. Hitherto we have promoted and prepared. We must continue to promote the interests of Southern Baptists in history, the lost dimension in Baptist life. We must press on to meet the unmet need we have been called to serve. We are happy that, at last, by the grace of God and Southern Baptists we are in a position to serve our people.

We anticipate many happy experiences. These will be the fruit both of giving and receiving. We shall give our best. We know that many Southern Baptists are going to help us increase our ability to serve Christ and our people.

Being young, we feel free to ask for what we need. Scattered over our territory there are churches that have old communion services, that were made either of pewter or silver plate or sterling, which the churches will want to give us or, at least, to deposit with us. There are hundreds of items of vital Baptist historic association that people would be profited to see, that either churches or individuals will want to contribute to our Museum. Many will be sent us in 1952.

We want books written by Baptists, histories and biographies of all kinds, pictures and manuscripts. To the above items we would add letters written by Baptists about matters that concerned Baptists in the days when they were written.

In 1952 we want hundreds of churches to elect a historian and ask us to send them suggestions that will enable them to prepare a good history of their church. We would like to have a thousand Baptist churches join the Southern Baptist Historical Society by taking out a life membership.

We want hundreds of people who are interested in the history of Baptists to communicate with us, and we will give them an opportunity to participate personally in helping us to supply our churches the ministry that Baptist history has to offer.

Do you have questions about Baptists? We hope in 1952 to answer hundreds of questions from pastors and Baptist church members regarding our Baptist history and life.

Of all people, Baptists are most dependent upon their history. Alas, we have tried too much to live without it. There are spiritual vitamins in our history that will improve our health. Our Historical Commission aspires to process our historical sources so that these vitamins may be made available for strengthening the life of our pastors and churches.

Finally, brethren, we hope you will come to see us. The welcome mat is always in front of the door. If you are ever through Nashville, be sure to bless us with a visit.

THE EDUCATION COMMISSION LOOKS TOWARD 1952

R. ORIN CORNETT, Executive Secretary

The Education Commission is responsible to the Southern Baptist Convention

for safeguarding and promoting the interests of its educational institutions. Now that the Commission has been provided with an office and a full-time staff, a greatly expanded and intensified program of services to these institutions is being set up.

Among these services are the maintenance of a central source of information about Southern Baptist academies, colleges, universities and seminaries; the carrying out of extended surveys and studies; the operation of an educational registry as an effective source of qualified faculty personnel; the energetic promotion of southwide interest in Christian education; the scheduling and planning of conferences on Christian education in general and on the specific problems of our own institutions in particular; the promotion of co-operative study and effort among the various educational leaders of Southern Baptists; and the continued publication of materials designed to aid our colleges and intensify interest in them.

The efforts of the Education Commission in behalf of our educational institutions are made increasingly effective by the closely-related activities of the Southern Association of Baptist Colleges and Schools. This organization facilitates the immediate and complete co-operation of all the institutions with every worthy objective of the Commission.

The Placement Service of the Education Commission is in the process of registering a great backlog of qualified Baptist college teachers characterized both by the highest academic qualifications and the needed elements of consistent Christian motivation and practice as well. At the present rate of growth of the list of registrants, this office will be able to supply the needs of our educational institutions in virtually all fields by the early spring of 1952.

During 1952 the Education Commission will be increasingly effective in assisting the efforts of those institutions not yet fully accredited to secure regional accreditation. Direct assistance is already being given in this connection and will be stepped up progressively as opportunities present themselves. Six senior colleges and sixteen junior colleges lack regional accreditation at the present time.

By the beginning of 1952 the office of the Education Commission will have a complete file of catalogues, annuals and other literature descriptive of the various institutions. These files will be utilized both in promotion and in carrying out surveys.

During 1952 it is expected that a new era in co-operative effort among our colleges will get under way. Co-operation in the limited offering of courses in specialized and expensive fields is to be studied, as are the possibilities of many other centralized and co-operative activities. A number of these will be considered during the 1951 annual meetings of the Education Commission and the Southern Association of Baptist Colleges and Schools on August 22 and 23, at Ridgecrest, North Carolina. It is hoped that some of these can be adopted and put into practice during 1952.

The observation of a Convention-wide Christian Education Day on June 22 is expected to be one of the highlights of 1952. Plans are now being made for promotional literature, suggested programs and other features. It is hoped that all the churches of the Southern Baptist Convention will unite on this day in recognizing the importance of Christian education and the urgent necessity of increasing our efforts in its behalf.

THE SOUTHERN BAPTIST FOUNDATION LOOKS TOWARD 1952

C. H. BOLTON, Executive Secretary

Every day ought to be welcomed as the bearer of new and greater opportunities. As we take a retrospect at the close of one year we also face toward the new year with deep gratitude for the opportunities it shall bring. For us "the good old days" are not those past and gone but those ahead of us.

This is true as we consider the work and growth of the Southern Baptist Foundation. The opportunities it offers to men and women who are interested in the work of the Lord to conserve their wealth and have it to support perpetually the work carried on by the various agencies of the Southern Baptist Convention are many and varied.

As we look toward 1952 there are three phases of our work that will have special emphases. The first of these is that "1952 is Will Year." For no good reason at all too many people delay making their wills and thereby cause considerable confusion and often heavy expense in settling their estates after their decease. Not only that, but a will properly drawn will insure one's wealth's going where he or she wants it to go. We urge every person who will leave any estate of value at death to make a will declaring the disposition of same. Don't let 1952 close and you have no will. Better draw it up now—delay is dangerous.

The second thing is to lay on the hearts of Southern Baptists the opportunity offered by the Ministerial Aid Trust. A person can join this trust by a contribution as little as one dollar. There is no limit as to how large a gift may be. All gifts to this trust will be carefully invested and only the income used to help worthy ministerial students get an education. In that way every gift will work right along year after year as long as Southern Baptists operate.

The third thing we wish to stress in 1952 is the annuity phase of the Foundation. In few words this is an opportunity to receive a splendid rate of return on any gift made on annuity basis without having the problem of handling investments or running the risk of loss which the private investor might face. The Gift Annuity phase of the Foundation is especially attractive to women who have estates left to them for management.

The rate of return is determined by the age of the annuitant. For example, on a single life basis the rate will be 5 per cent for a person 64 years of age; 5 and one half per cent at 70 years of age, and 7 per cent at 80 years. The rate is set at the age when the gift is made and remains at that rate. Rates for a two-life annuity will be furnished on request.

Inquiries about any phase of gifts made to trusts for support of work sponsored by Southern Baptists are solicited by the Southern Baptist Foundation, 127 Ninth Avenue, North, Nashville 3, Tennessee.

S. B. C. CALENDAR OF ACTIVITIES FOR 1951

[*Continued from page 52*]

Southwide Simultaneous Associational Training Union Meetings, December 8
Student Night at Christmas, December 28
*These offerings have been approved by the Southern Baptist Convention.

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

Southern Baptist Churches and Community Problems

by HENLEE H. BARNETTE

During the summer of 1950, the writer made a study of 343 Southern Baptist churches in 25 cities from Baltimore to Houston. Fifteen of these cities were metropolitan centers with a population of 100,000 and up. Ten of them were medium sized cities with a population of 25,000 to 100,000.

The results of this study may help us to appreciate the major social problems confronting our churches in urban centers of the South.

I. The Churches

1. Location. One of the revealing things in this study was the fact that over one-half of the churches reporting were ministering to the middle classes. Thirty-five per cent of the churches were located in an industrial and workingmen's area. Only 8 per cent were located at the heart of our cities, while only 1.1 per cent were located in deteriorated zones.

2. Membership. The total number of members in the 343 churches under consideration was 330,179. Of this number, 30 per cent were non-resident. Other surveys show that this figure is true of the average Baptist church in the South.

3. Attendance. Seventy per cent of the total number of active members of the 343 churches attend the morning services, while only 24 per cent of the active members attend the evening services. Average attendance at both morning and evening services is 57 per cent of the total church membership. For the nation as a whole, *Time* magazine, July 25, 1950, reports that only 30 per cent of the enrolled members attend church with any regularity. This is disturbing in the light of the fact that slightly more than half the estimated population of the United States are enrolled as members of churches.

As for the Sunday school enrolment of the 343 churches studied, there were 246,662 enrolled with an average attendance of 121,936, 49.4 per cent of the total enrolment. Baptist Training Unions reported an enrolment of 56,691 with an average attendance of 30,705, or 54 per cent.

If we can accept the above figures as fairly representative of all of our urban churches in the South, we must draw the following conclusions: (1) our churches are moving in the direction of a ministry to the middle class; (2) almost one-third of the members are inactive; (3) average attendance upon services is considerably higher than the average of the nation as a whole; (4) we are enlisting actively each Sunday only about half of the enrolment of our Sunday schools and Training Unions.

II. Community Problems

Each of the 343 churches studied was asked what it was doing relative to the following community problems: (1)

broken homes and marital difficulties; (2) juvenile delinquency; (3) recreation for youth; (4) alcoholic beverages; (5) gambling; (6) race relations; (7) labor relations; (8) poor and inadequate housing; (9) problems of local, state and national government; and (10) other community problems.

In order to get something of the social setting of these churches a survey was also made of social problems of the various cities through competent sociologists, chambers of commerce, and local individuals.

1. Domestic Problems

One of the pressing problems of the South is that of broken homes and marital difficulties. Divorce rates are higher among urbanites than among ruralites. Our national divorce rate is one divorce for every three marriages, and rises to a one-to-two ratio in our 30 largest cities. In 1949 half as many marriages in Kansas City, Nashville, and Dallas went on the rocks as their marriages for that year. Yet in 1949 only 7 per cent of all the churches studied provided study courses on preparation for marriage and the family. However, 271 of the churches reported that at least one sermon had been preached which bore directly or indirectly upon courtship, marriage and the family. The average number of people counselled was forty-one thousand. Only 5 per cent of the church members of the 343 churches reported family altars. And four churches reported committees to study family life and to help promote sucessful family living.

2. Youth Problems

Problem children are largely a product of urban centers. Though there are no accurate figures as to the volume of delinquent juveniles in our Southern cities, sample checks show that it is still a major social issue. Kansas City, for example, a metropolitan community, reports 1,368 cases in 1949, not to mention the hundreds of youngsters whose cases were settled out of the court. During this same year 526 children passed through the juvenile court of Nashville, and in Lake Charles, La., with a population of 89,485 in the city and parish reported 88 cases brought into court and 274 settled out of court.

Though a lack of recreational activities is only one contributing factor to delinquent children, it is recognized that wholesome recreation goes a long way to curb the problem. At this point Southern Baptist churches are making progress. Two per cent of the churches under study had playgrounds as a part of their church equipment; 3 per cent furnished indoor recreation for their youth; 4 per cent sponsored summer camps for their children; 3 per cent had scouting, and 60 per cent sponsored athletics as baseball, softball, bowling, swimming, basketball and so on. Ninety per cent had Vacation Bible schools.

Hence, it cannot be said that our urban Baptist churches are not becoming aware of the problems of youth. Not only are the churches becoming aware of the need of wholesome recreation for youth, but they are doing something about it.

3. The Alcoholic Beverage Problem

Southern Baptists have consistently fought the liquor traffic. Of the 343 churches studied, 55 gave study courses in 1949 dealing with the liquor problem. A total number of 562 sermons were preached denouncing the use of alcoholic beverage. Eighty-one of the churches participated in local options and 127 of the churches wrote 1,951 letters to state and national representatives to support legislation to regulate, to control, and to eliminate the liquor traffic in their cities. Two preachers claimed that they preached

104 times each against alcoholic beverages in 1949.

4. Race Relations

Over half of the Negroes in this country are in the South and about 25 per cent of these are in our cities. Let it be said to the praise of our Baptist churches and to the glory of Christ that we are becoming more Christian in our attitudes toward the Negro. Among the 343 Baptist churches under consideration, 191 sermons were preached in 1949 to improve race relations, 33 study courses were provided dealing with race problems, 40 of their pulpits have been occupied at one time or another by Negroes, 14 churches exchanged choirs with Negro churches, and 99 of the churches observed Brotherhood Week.

The most aggressive agency of the local churches seeking to bring about better racial understanding is the W.M.S. In 1949 more than 110 W.M.S. organizations from the 343 churches studied reported minority group leaders addressing their organization.

5. Other Social Problems

As for other community problems such as labor relations, poor and inadequate housing, problems of local, state, and national government, our churches are doing practically nothing in the way of social action. Again and again the survey shows that Southern Baptist churches remain aloof from economic and political problems. There is a general apathy on the part of church members toward local city government and the economic issues of the city. Indeed a vast number of Christians do not even bother to register and to participate in local elections. It is of religious concern that the city have a sound and adequately financed city government. A city which prides itself in being a strong "church town" and at the same time has a high rate of crime, delinquency, crooked politicians, and inferior civic officials, confronts the churches with the challenge to do more than pound pulpits and to wax eloquent in glittering generalities.

III. Social Consciousness and Social Action

The following statements voluntarily offered by preachers in connection with the survey, reflect the social consciousness of some of our Southern Baptist preachers.

One pastor wrote, "Baptists will do well to stay by the Bible. Much of this questionnaire is based on a social gospel." However, this same minister wrote ten letters to his congressmen urging them to eliminate the liquor traffic.

Another pastor wrote, "Our church teaches and preaches a message of personal regeneration—which carries with it strong and vital social ramifications. If a church should be active in all these social activities it would have little time to do—or try to do—the one thing that must be done before any of the social ideals have any chance of being realized —the regeneration of individuals. The hearts of people must be different—we must get the slum out of hearts before we can get the people out of slums."

Many ministers who returned survey sheets expressed positive attitudes with respect to the nine problems studied. The following are a few examples of what Southern Baptist churches are doing in a positive way about community problems:

1. *With respect to marriage and the family*—One pastor of a Baptist church in Missouri has a premarital counseling program in which all prospective brides and grooms must attend. He also teaches classes and preaches sermons on marriage and the family. In addition to this he serves as a director of the Family Service Bureau.

2. *Youth recreation*—The pastor of a Baptist church in a growing mill town in North Carolina has led his people to establish a $25,000 recreational center. This includes two and one-half acres adjacent to the church house and contains a parking lot, a softball field, a tennis court, children's swings, playground equipment, a barbecue pit, tables, a fellowship hall for indoor recreation, scout activities, and socials. This church is made up almost exclusively of mill workers and has only 450 members!

3. *Alcoholic beverages*—In connection with the problems of strong drink one pastor writes articles about alcohol which are published in the local newspaper. He also holds youth clinics on alcohol and leads his people to participate in local options and to petition members of legislature to eliminate the liquor traffic in their state. Another pastor got his church members to resolve that they would not patronize any place of business handling or selling intoxicating beverages. This action caused all the stores in the community to discontinue selling strong drinks.

4. *Race relations*—A Baptist church in Washington has six Jewish members and three Orientals. Another church in Nashville had Negro ministerial students to sing and the young people of the church entertained them. These are wonderful ways to create racial understanding and good will.

5. *Improvement of labor problems*—Only one pastor, according to the survey, serves as an industrial or labor union chaplain. About five pastors and members participated in industrial institutes for the improvement of relations between management and labor.

6. *Other problems*—The pastor of the First Baptist Church in Augusta, Georgia, serves on the City Housing Committee and on the Committee for Civic Righteousness. And in South Carolina a pastor helped to organize the Citizen's Committee to work for civic righteousness. Recently they were able to throw out the old city government infested with graft and to establish a city manager form of government.

These are just a few of the concrete things which our Southern Baptist city pastors are doing to meet the urban crisis.

The preacher of God's Word is the key man in the redemption of our cities. In the words of the poet we cry:

Trumpeter, sound for the splendor of God!
Sound the music whose name is law,
Whose service is perfect freedom still,
The order august that rules the stars!
Bid anarchs of night withdraw.
Too long the destroyers have worked their will.
Sound for the last, the last of the wars!
Sound for the heights that our fathers trod,
When truth was truth and love was love,
With a hell beneath, but a heaven above.
Trumpeter, rally us, rally us, rally us,
On to the City of God.

PERCENTAGE OF CHURCH BUDGET GOING TO MISSIONS BY CLASSIFICATION OF CHURCHES
SOUTHERN BAPTIST CONVENTION, 1950

SUMMARY

Percentage of Budget to Missions	*Open Country*		*Village*		*Town*		*City*		*Total*	
	No.	*%*	*No.*	*%*	*No.*	*%*	*No.*	*%*	*No.*	*%*
None	2,029	13.7	292	6.0	119	3.4	224	4.8	2,664	9.6
0%-4%	2,883	19.5	808	16.7	349	9.9	602	13.0	4,642	16.7
5%-9%	3,362	22.8	1,103	22.8	748	21.2	887	19.1	6,100	22.0
10%-19%	4,098	27.7	1,751	36.2	1,420	40.3	1,687	36.4	8,956	32.2
20%-29%	1,514	10.2	595	12.3	611	17.3	790	17.0	3,510	12.6
30%-39%	588	4.0	204	4.2	219	6.2	317	6.8	1,328	4.8
40%-49%	228	1.6	69	1.4	44	1.2	107	2.3	448	1.6
50% or more	76	0.5	20	0.4	16	0.5	28	0.6	140	0.5
Total Churches	14,778		4,842		3,526		4,642		27,788	

Revised June 1, 1951

PERCENTAGE MISSION GIFTS OF TOTAL BUDGET
SOUTHERN BAPTIST CONVENTION

SUMMARY BY STATES

	Total Churches S. B. C.	Churches Reporting No Mission Gifts		Churches Giving Less Than 1% Thru 4%		5%-9%		10%-19%		20%-29%		30%-39%		40%-49%		50%-100%	
		Chs.	%	Chs.	%	Chs.	%	Chs.	%	Chs.	%	Chs.	%	Chs.	%	Chs.	%
S. B. C.	27,788	2664	9.6	4642	16.7	6100	22.0	8956	32.2	3510	12.6	1328	4.8	448	1.6	140	0.5
Alabama	2,581	309	12.0	560	21.7	639	24.8	736	28.5	229	8.9	70	2.7	32	1.2	6	0.2
Arizona	73	4	5.5	2	2.7	13	17.8	36	49.3	14	19.2	2	2.7	1	1.4	1	1.4
Arkansas	1,041	81	7.8	161	15.5	243	23.3	379	36.4	121	11.6	40	3.8	9	0.9	7	0.7
California	261	13	5.0	66	25.3	88	33.7	83	31.8	9	3.4	1	0.4			1	0.4
Dist. of Col.	36	1	2.8	1	2.8	7	19.4	14	38.9	7	19.4	4	11.1	2	5.6		
Florida	930	41	4.4	228	24.5	224	24.1	319	34.3	84	9.0	26	2.8	7	0.8	1	0.1
Georgia	2,608	310	11.9	429	16.4	546	20.9	756	29.0	340	13.0	143	5.5	59	2.3	25	1.0
Illinois	602	28	4.7	67	11.1	133	22.1	236	39.2	100	16.6	25	4.1	9	1.5	4	0.7
Kansas	55	3	5.5	8	14.5	14	25.4	27	49.1	3	5.5						
Kentucky	2,243	344	15.3	328	14.6	430	19.2	661	29.5	297	13.2	119	5.3	46	2.1	18	0.8
Louisiana	1,038	78	7.5	195	18.8	296	28.5	352	33.9	90	8.7	24	2.3	3	0.3		
Maryland	110	2	1.8	5	4.6	21	19.1	56	50.9	23	20.9	2	1.8	1	0.9		
Mississippi	1,646	161	9.8	343	20.8	451	27.4	470	28.5	153	9.3	52	3.2	13	0.8	3	0.2
Missouri	1,682	114	6.8	184	10.9	374	22.2	650	38.7	246	14.6	84	5.0	24	1.4	6	0.4
New Mexico	184	17	9.2	13	7.1	34	18.5	81	44.0	26	14.1	7	3.8	4	2.2	2	1.1
North Carolina	2,950	163	5.5	491	16.7	602	20.4	873	29.6	470	15.9	243	8.2	89	3.0	19	0.7
Oklahoma	1,112	107	9.6	108	9.7	214	19.3	475	42.7	164	14.7	30	2.7	13	1.2	1	0.1
Oregon	30	1	3.3	5	16.7	10	33.3	11	36.7	3	10.0						
South Carolina	1,290	52	4.0	183	14.2	279	21.6	434	33.7	220	17.0	96	7.5	19	1.5	7	0.5
Tennessee	2,555	474	18.6	633	24.8	515	20.2	611	23.9	208	8.1	77	3.0	28	1.1	9	0.3
Texas	3,519	315	9.0	520	14.8	771	21.9	1295	36.8	436	12.4	136	3.9	33	0.9	13	0.3
Virginia	1,242	46	3.7	112	9.0	196	15.8	401	32.3	267	21.5	147	11.7	56	4.5	17	1.5

PERCENTAGE MISSION GIFTS OF TOTAL BUDGET
OPEN COUNTRY CHURCHES

SOUTHERN BAPTIST CONVENTION, 1950

	Total Open Country Churches	*Churches Reporting No Mission Gifts*		*Churches Giving Less Than 1% Thru 4%*		*5%-9%*		*10%-19%*		*20%-29%*		*30%-39%*		*40%-49%*		*50%-100%*	
		Chs.	*%*	*Chs.*	*%*	*Chs.*	*%*	*Chs.*	*%*	*Chs.*	*%*	*Chs.*	*%*	*Chs.*	*%*	*Chs.*	*%*
S. B. C.	14,778	2029	13.7	2883	19.5	3362	22.8	4098	27.7	1514	10.2	588	4.0	288	1.6	76	0.5
Alabama	1,664	268	16.1	393	23.6	421	25.3	416	25.0	116	7.0	28	1.7	17	1.0	5	0.3
Arizona	4	1	25.0					2	50.0					1	25.0		
Arkansas	515	64	12.5	98	19.0	129	25.0	158	30.7	49	9.5	9	1.7	2	0.4	6	1.2
California	14	1	7.1	6	42.9	4	28.6	3	21.4								
Dist. of Col.																	
Florida	344	26	7.6	110	31.9	85	24.7	96	27.9	22	6.4	3	0.9	2	0.6		
Georgia	1,585	260	16.4	265	16.7	341	21.6	416	26.2	183	11.5	78	4.9	30	1.9	12	0.8
Illinois	261	22	8.4	36	13.8	48	18.4	94	36.0	48	18.4	9	3.4	2	0.8	2	0.8
Kansas	6					4	66.7	2	33.3								
Kentucky	1,335	280	21.0	204	15.3	255	19.1	348	26.1	161	12.0	53	4.0	23	1.7	11	0.8
Louisiana	583	70	12.0	137	23.4	184	31.4	160	27.4	27	4.6	6	1.0	1	0.2		
Maryland	17	1	5.9			6	35.3	5	29.4	5	29.4						
Mississippi	1,057	137	13.0	257	24.3	300	28.4	275	26.0	62	5.9	16	1.4	9	0.9	1	0.1
Missouri	801	99	12.4	103	12.9	181	22.6	270	33.7	94	11.7	38	4.7	11	1.4	5	0.6
New Mexico	50	10	20.0	5	10.0	7	14.0	18	36.0	5	10.0	3	6.0			2	4.0
North Carolina*	1,858	133	7.2	329	17.7	402	21.6	532	28.6	268	14.4	141	7.6	42	2.3	11	0.6
Oklahoma*	408	82	20.1	43	10.5	85	20.8	121	29.7	54	13.2	13	3.2	10	2.5		
Oregon																	
South Carolina	774	41	5.3	135	17.4	172	22.2	259	33.5	109	14.1	43	5.6	12	1.5	3	0.4
Tennessee	1,663	403	24.2	446	26.8	329	19.8	330	19.8	97	5.8	36	2.2	16	1.0	6	0.4
Texas	1,153	96	8.4	257	22.3	293	25.4	368	31.9	90	7.8	27	2.3	18	1.6	4	0.3
Virginia	684	35	5.1	59	8.6	116	17.0	225	32.9	124	18.1	85	12.4	32	4.7	8	1.2

*Includes Indian Churches.

PERCENTAGE MISSION GIFTS OF TOTAL BUDGET
TOWN CHURCHES

SOUTHERN BAPTIST CONVENTION, 1950

	Total Town Churches	Churches Reporting No Mission Gifts		Churches Giving Less Than 1% Thru 4%		5%-9%		10%-19%		20%-29%		30%-39%		40%-49%		50%-100%	
		Chs.	%	Chs.	%	Chs.	%	Chs.	%	Chs.	%	Chs.	%	Chs.	%	Chs.	%
S. B. C.	3,526	119	3.4	349	9.9	748	21.2	1420	40.3	611	17.3	219	6.2	44	1.2	16	0.5
Alabama	250	7	2.8	35	14.0	61	24.4	102	40.8	29	11.6	12	4.8	4	1.6		
Arizona	14	1	7.1	1	7.1	3	21.5	6	42.9	2	14.3					1	7.1
Arkansas	156	2	1.3	9	5.8	38	24.4	79	50.6	22	14.1	6	3.8				
California	50	2	4.0	13	26.0	20	40.0	13	26.0	2	4.0						
Dist. of Col.																	
Florida	155	2	1.3	25	16.1	46	29.7	56	36.1	21	13.5	4	2.6	1	0.7		
Georgia	304	13	4.3	34	11.2	62	20.4	112	36.8	55	18.1	22	7.2	2	0.7	4	1.3
Illinois	103	1	1.0	9	8.7	30	29.1	42	40.8	16	15.5	4	3.9			1	1.0
Kansas	16	1	6.2	3	18.8	3	18.8	8	50.0	1	6.2						
Kentucky	250	13	5.2	32	12.8	52	20.8	82	32.8	41	16.4	23	9.2	4	1.6	3	1.2
Louisiana	128	3	2.3	8	6.3	28	21.9	68	53.1	20	15.6	1	0.8				
Maryland	34	1	2.9	2	5.9	8	23.5	19	55.9	4	11.8						
Mississippi	169	2	1.2	14	8.3	34	20.1	65	38.5	44	26.0	9	5.3	1	0.6		1.8
Missouri	254	3	1.2	16	6.3	50	19.7	120	47.2	41	16.1	19	7.5	5	2.0		
New Mexico	42	2	4.8	1	2.4	13	30.9	18	42.8	5	11.9	2	4.8	1	2.4		
North Carolina	303	2	0.6	32	10.6	40	13.2	109	36.0	67	22.1	40	13.2	12	4.0	1	0.3
Oklahoma	199	2	1.0	10	5.0	38	19.1	114	57.3	30	15.1	4	2.0	1	0.5		
Oregon	2					2	100.0										
South Carolina	168			12	7.2	34	20.2	54	32.1	46	27.4	17	10.1	4	2.4	1	0.6
Tennessee	204	1	0.5	46	22.5	56	27.4	66	32.4	24	11.8	10	4.9	1	0.5		
Texas	576	61	10.6	30	5.2	109	18.9	235	40.8	97	16.8	35	6.1	6	1.1	3	0.5
Virginia	149			17	11.4	21	14.1	52	34.9	44	29.5	11	7.4	2	1.4	2	1.3

PERCENTAGE MISSION GIFTS OF TOTAL BUDGET
CITY CHURCHES

SOUTHERN BAPTIST CONVENTION, 1950

	Total City Churches	Churches Reporting No Mission Gifts		Churches Giving Less Than 1% Thru 4%		5%-9%		10%-19%		20%-29%		30%-39%		40%-49%		50%-100%	
		Chs.	%	Chs.	%	Chs.	%	Chs.	%	Chs.	%	Chs.	%	Chs.	%	Chs.	%
S. B. C.	4,642	224	4.8	602	13.0	887	19.1	1687	36.4	790	17.0	317	6.8	107	2.3	28	0.6
Alabama	283	8	2.8	53	18.7	63	22.2	90	31.8	44	15.6	16	5.7	8	2.8	1	0.4
Arizona	45			1	2.2	8	17.8	26	57.8	9	20.0	1	2.2				
Arkansas	149	1	0.7	15	10.0	30	20.1	52	34.9	29	19.5	18	12.1	4	2.7		
California	192	10	5.2	46	24.0	63	32.8	65	33.9	6	3.1	1	0.5			1	0.5
Dist. of Col.	36	1	2.8	1	2.8	7	19.4	14	38.9	7	19.4	4	11.1	2	5.6		
Florida	259	3	1.2	43	16.6	49	18.9	111	42.8	33	12.7	16	6.2	3	1.2	1	0.4
Georgia	357	7	2.0	76	21.3	78	21.8	103	28.8	52	14.6	23	6.5	15	4.2	3	0.8
Illinois	118			12	10.2	22	18.6	59	50.0	17	14.4	6	5.1	2	1.7		
Kansas	27	1	3.7	3	11.1	6	22.2	15	55.6	2	7.4						
Kentucky	239	11	4.6	19	7.9	39	16.3	82	34.3	52	21.8	22	9.2	11	4.6	3	1.3
Louisiana	159	2	1.3	19	11.9	34	21.4	62	39.0	28	17.6	12	7.5	2	1.3		
Maryland	48			2	4.2	5	10.4	26	54.1	13	27.1	1	2.1	1	2.1		
Mississippi	133	6	4.5	18	13.5	29	21.8	37	27.8	22	16.5	17	12.8	3	2.3	1	0.8
Missouri	215			9	4.2	28	13.0	93	43.3	64	29.8	18	8.3	3	1.4		
New Mexico	55	3	5.5	3	5.5	6	10.9	30	54.5	11	20.0	1	1.8	1	1.8		
North Carolina	348	10	2.9	46	13.2	68	19.5	99	28.5	67	19.3	33	9.5	20	5.7	5	1.4
Oklahoma	239	5	2.1	17	7.1	41	17.2	119	49.8	46	19.3	8	3.3	2	0.8	1	0.4
Oregon	28	1	3.6	5	17.8	8	28.6	11	39.3	3	10.7						
South Carolina	170	5	2.9	14	8.3	34	20.0	52	30.5	36	21.2	23	13.5	3	1.8	3	1.8
Tennessee	320	16	5.0	65	20.3	48	15.0	113	35.3	51	16.0	17	5.3	9	2.8	1	0.3
Texas	1,031	131	12.7	128	12.4	194	18.8	367	35.6	145	14.1	54	5.2	8	0.8	4	0.4
Virginia	191	3	1.6	7	3.7	27	14.1	61	31.9	53	27.8	26	13.6	10	5.2	4	2.1

THE CHURCHBOOK

Gaines S. Dobbins, $3.00

Reviewed by George W. Card

Writing out of wide and rich experience from years of practical instruction as professor of religious education and church administration, the author has indeed provided a remarkable "treasury of materials and methods."

His discussion centers around fourteen sections, such as:

A Church Knowing Its Community and Itself, A Church and Its Pastor, Its Officers and Staff, Conserving Its Membership, Teaching the Bible, Training in Service, Reaching the Unreached, Serving the People, Enriching Its Worship, Promoting and Practicing Christian Stewardship, Managing Its Affairs, Providing Adequate Buildings and Facilities, and *Extending Its Reach.*

This volume is not only a treasury but a guide and a manual, for it introduces a church covenant, Articles of Faith, Constitution and By-laws. It offers techniques for survey of church and community, discusses ordination, call, and installation services. It outlines the duties of deacons, clerk, treasurer, usher, and various church associates.

There are suggestions for improving the Sunday school and Training Union work, methods of evangelism, enlistment, discipline. The church ministers to its members during all phases of human experience, stewardship, social leisure, marriage, bereavement.

The Bibliography lists 157 books under twenty classifications:

Administration, Building and Equipment, Children and Young People, The Church, The Community, The Constituency, Enlistment and Service, Evangelism, Lay Officers and Leaders, Marriage and the Family, Missions, Organized Service, Pastor and Staff, Pastoral Care and Counseling, Promotion and Publicity, Special Services and Occasions, Stewardship and Finance, The Survey, Teaching and Training, and Worship.

The author has introduced a goodly number of checked lists which should prove helpful as church leaders undertake to examine the effectiveness of their various organizations. There are valuable samples of recommended material, such as Church Covenant, Constitution and By-Laws, statement of beliefs, special services including ordination installation and dedication. There are recommended plans for perennial evangelism and training of new members.

Baptist pastors of whatever caliber will want to use this book. Perhaps more than one copy should be placed in the church library for the benefit of church officers. It should prove a real blessing not only to the younger churches, as they build for future usefulness, but it should be welcomed by the larger and more definitely organized churches which from time to time may need to improve their organization and set up more ambitious objectives.

POPULAR RELIGIOUS BOOKS LISTED

Each book listed here is reviewed through the service of the Sales and Advertising Department by one to three pastors in different states, all of whom are asked to give unbiased reviews. A representative statement from the dissenting review is quoted.

BIBLE

The Answer Book

By Louis W. Arnold, (16f), 75 cents

This little book raises more than one hundred questions and answers them mostly in the language of the Scriptures. Some of the answers could be debated, but not many of them. Somewhat fanciful also are the answers given to such questions as "Does the Bible speak of television?" and "Does the Bible speak of the atomic bomb?" However, there is much useful information in the answers given.—*Dr. C. M. Coalson, pastor, Hendricks Avenue Baptist Church, Jacksonville, Florida.*

There seems to be nothing that is objectionable to Baptist doctrines, but some might not entirely agree with a few of his theories. I think the book is good because it contains questions that every person asks at one time or another.—*Earl L. Shoemake, educational director, First Baptist Church, Jacksonville, Florida.*

The Book of Leviticus, An Exposition

By Charles R. Erdman, (6r), $2.00

AUTHOR: Professor emeritus of Practical Theology at Princeton Theological Seminary.

A most readable explanation of the little-used book of Leviticus which the author describes as a "Directory for Divine Worship." The reader will not agree with some suggestions of the author concerning his conception of the kingdom of God and events of the end of the world, but it would be difficult to find a more easily understood explanation of the book with its many ceremonies, feasts, and sacrifices. This is a book any Bible reader can well afford to own for it is in language that does not require a technical knowledge to understand.—*Dr. Roy L. Johnson, pastor, First Baptist Church, Canyon, Texas.*

The minister who reads this book will want to begin preaching from Leviticus and the layman will be constrained to read and study it. I unhesitatingly recommend it to both clergy and laymen.—*Rev. J. A. Cave, pastor, Mountain Creek Baptist Church, Greenville, South Carolina.*

Describes Leviticus as being a directory for divine worship, a code of laws, a treasury of prophetic symbols. Looking at the book as a directory of worship, he interprets it under these heads: The Provision for Worship; The Requisite for Worship; The Times for Worship. —*Rev. James Basden, pastor, First Baptist Church, Belton, Texas*

The Claim of Jesus Christ

By Dom Gregory Dix, O.S.B., (13w), $1.25

This is not light, but very rewarding even to the point of devotional reading. The book could be used to great advantage as pre-Easter preparation either privately or as the basis of group discussion and study.—*Rev W. W. Finlator, pastor, First Baptist Church, Elizabeth City, North Carolina.*

The writer takes the typical position of the Church of England on the matter of the Lord's Supper and baptism. This is an excellent book for the advanced student; but it is over the head of the average reader.—*Rev. J. H. Street, pastor, Second Avenue Baptist Church, Laurel, Mississippi.*

The writer of this book, an Anglican "monk" of the Church of England, examines the claims made for our Lord by the first Christians. He offers much stimulating material, but, as would be expected, his ecclesiastical ideas force themselves into prominence and cannot be ignored. It is this element which makes the book unacceptable to Baptists.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

An Exposition of the Sermon on The Mount

By Arthur W. Pink, (66b), $3.75

AUTHOR: Has held various pastorates in the United States and now lives in Scotland.

Well written in a simple English that will be appreciated by the laity as well as by the ministers. This book deserves a place with the best books on biblical exposition.—*Dr. Auguie Henry, executive secretary, Baptist Foundation, Oklahoma City, Oklahoma.*

This volume should be read and studied by every Christian.—*Dr. J. H. Avery, pastor, First Baptist Church, Panama City, Florida.*

The author holds that this sermon is the Lord's Manifesto of his kingdom. In the book as a whole, many true and inspiring things are said.

Mr. Pink is supposed to be sound on salvation by grace and related doctrines, but the present book appears to contradict this. On the other hand, the book is calculated to make the reader search his very soul. This book is for mentally mature and stabilized people only.—*Dr. O. W. Taylor, editor emeritus, "The Baptist and Reflector," Nashville, Tennessee.*

God Remembers: A Study of the Book of Zechariah

By Charles L. Feinberg, (10v), $3.00

AUTHOR: Professor of Old Testament, Los Angeles Bible Theological Seminary, Los Angeles, California.

The author's interpretation is premillennial and dispensational. He supports his statements with many cross references in Hebrew, Greek, English, and the conclusions of great Bible scholars. He holds to the orthodox, traditional view-point. The Exegetical Outline of the book is a masterpiece.—*Dr. William P. Davis, pastor, Flora Baptist Church, Flora, Mississippi.*

The author's statement in his preface that his "interpretation of Holy Writ is premilliennial and dispensational" will strengthen its appeal to one class of readers, but lessen it to those who do not hold to dispensational interpretations. We found the book helpful "in spots."—*Rev. Frank W. Wood, pastor, Woodlawn Baptist Church, Birmingham, Alabama.*

The Gospel

By Thomas G. Dietz, (1e), $3.00

A unified life of Christ, using The American Standard Edition of the Gospels, divided into six parts and 39 chapters. It meets the need for a chronological narrative of our Lord's life. All students of the Bible will welcome this work although some experts in biblical chronology may differ with its arrangement.—*Rev. J. E. Dillard, Jr., pastor, Colquitt Baptist Church, Colquitt, Georgia.*

Dr. Dietz has compiled a consecutive narrative of the Gospels including every recorded incident and striving for correct chronological order. His method is attractive because it avoids repetition and furnishes a readable version of the gospel story both of inspirational and practical value. It is a "harmony" with a difference.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

This could be classified as another Harmony of the Gospels. Pastors and teachers will find it helpful.—*Rev. Jack R. DeVore, pastor, First Baptist Church, Johnston City, Illinois.*

Ladder of Light: The Meaning of the Beatitudes

By Harold B. Walker, (6r), $2.25

AUTHOR: Pastor of the First Presbyterian Church of Evanston, Illinois.

This is another book on the Beatitudes. It is decidedly different and better than most. The author does not believe that the Beatitudes constitute an interim ethic, but rather that they are of contemporary and eternal application and value. Not only the personal, but also the social implications and applications are presented, stressed, and enforced with striking allusions and illustrations. A very helpful volume.—*Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

Both preacher and layman will welcome this illuminating and inspiring treatment of the Beatitudes. Dr. Walker asks, "In our world of atom bombs and flaming rockets, dare we still believe in the power of love and goodness?" He answers by insisting that the Beatitudes are "the eight-fold ladder, the foundation stones for the 'brave new world'." He reiterates his thesis that in them we will find a "ladder to moral and spiritual greatness replete with promise for ourselves and for our world."—*Dr. Herman Ibley, pastor, First Baptist Church, Elberton, Georgia.*

This book on the Beatitudes in my opinion will take its place among the best ones in that it applies the teaching of the Beatitudes to modern day life. It should be most helpful for preachers, Bible teachers, and other Christian workers.—*Dr. J. O. Williams, Baptist Sunday School Board, Nashville, Tennessee.*

The Life and Morals of Jesus of Nazareth

By Thomas Jefferson, (43b), $2.75

This book records extractions from the texts of the Gospels concerning the life and morals of Jesus of Nazareth. The work was done by Thomas Jefferson evidently for his personal satisfaction and instruction. These are important selections but in reading them, I find myself desiring the portions of Scripture left out. I am not greatly impressed with the permanent value of the book in present day life.—*Dr. J. O. Williams, Baptist Sunday School Board, Nashville, Tennessee.*

To Thomas Jefferston, a Christian was a moralist who applied in his thinking and conduct the moral and ethical teachings of Jesus. This book contains what Jefferson believed were the moral teachings of Jesus as he found them recorded in the Four Gospels. Because Jefferson rejected

the theological dogma of the dual nature of Jesus, that he was both God and man, he omitted from his narrative all accounts of miraculous or supernatural events recorded by the evangelists. This book is the essence of Unitarianism. Dr. Priestly, an eminent English Unitarian, through his writings moulded the thinking of Jefferson, for Jefferson declared, "I have read Priestly's books over and over again, and I rest on them as the basis of my own faith."—*Dr. A. M. Vollmer, executive secretary, Baptist Foundation, Louisville, Kentucky.*

This is an arrangement of the Scriptures from the Gospels by the great statesman while he was President.—*Dr. Franklin M. Segler, pastor, Emmanuel Baptist Church, Alexandria, Louisiana.*

The Man of Sorrows

By Albert T. W. Steinhaeuser, (19a), $2.50

AUTHOR: Former Lutheran minister.

There is little in the book to commend it to non-liturgical people such as Baptists.—*Rev. B. B. Powers, pastor, First Baptist Church, Waynesboro, Tennessee.*

A book of devotions for those who observe the season of Lent, built around the events in the life of Jesus during the week of his Passion. The meditations are well written and are filled with inspiration for those who seek devotional material. Aside from this feature, it has no practical value for those who do not observe the practices of Lent.—*Rev. Lloyd T. Householder, pastor, Broadway Baptist Church, Maryville, Tennessee.*

There are forty meditations in the book one each day for forty days preceding Easter. It is one of the finest devotional books that I have read in a long time.—*Rev. W. Edwin Crawford, pastor's associate, South Main Baptist Church, Houston, Texas.*

The Ministry of Jesus: A Devotional Study

By Charles Francis Whiston, (10p), $2.00

AUTHOR: A former missionary to China and now a lecturer and writer in the United States.

This is one of the best devotional interpretations of the Gospel of Mark that we have read. We heartily welcome the appearance of "The Ministry of Jesus," and we encourage the reading of its contents by everyone.—*Rev. O. Jack Murphy, pastor, First Baptist Church, Etowah, Tennessee.*

Dr. Whiston has taken the Gospel of Mark as a basis and written a book for devotional reading that is simple yet thought-provoking. He keeps free from controversial subjects, but at the same time keeps close to the truth. The only suggestion of an objectionable nature is his suggestion that there is a mystical merit to be derived from eating the Lord's Supper. As a whole, I heartily commend the book.—*Dr. Preston L. Ramsey, pastor, First Baptist Church, Somerset, Kentucky.*

The Seed of Abraham

By Albertus Pieters, (1e), $2.50

Dr. Pieters, in many respects, has written a very remarkable book. He is a little too liberal in his interpretation of the family unit becoming a part of the seed of Abraham when the father (or mother) becomes a Christian. On the basis of this assumption, he justifies infant baptism and considers anyone blind who cannot see it his way. Even though the book has much of value in it, my recommendation must be with reservations.—*Rev. Joseph E. Abstance, pastor, First Baptist Church, Cartersville, Georgia.*

A biblical study of the processes and development of God's covenant with Abraham. It is an ingenious construction, studiously pursued, one worthy of further study.—*Rev. W. M. Lee, pastor, Leland Baptist Church, Leland, Mississippi.*

Survey of Syntax in the Hebrew Old Testament

By J. W. Watts, (26b), $3.75

AUTHOR: New Orleans Baptist Theological Seminary.

I believe that scholars everywhere will recognize that Dr. Watts has made a distinct and valuable contribution to the mastery of the Hebrew verb. There has been much confusion just here. The perfect and imperfect forms of the verb with *waw* seem never to have been understood. I have applied his principles to many of the copious references which he cites and find that they work to my entire satisfaction.—*Dr. J. C. Miles, American Baptist Theological Seminary, Nashville, Tennessee.*

The author's objective in this book is to "find the distinctive meaning in Hebrew verb forms and syntactical constructions." He expresses the conviction that many have failed to make clear these distinctives in their treatment of the Hebrew text. The student will find many helps in this book in his study of the Hebrew text.—*Dr. Julian Atwood, evangelist, Texarkana, Texas.*

This work is strictly for the competent student in Hebrew. As such, it merits careful consideration. Six years speaking Hebrew in Palestine and twenty years as a teacher of the language would certainly qualify Professor Watts to render a disinctive contribution.—*Dr. Grady D. Feagan, pastor, Lee Street Baptist Church, Valdosta, Georgia.*

Tried by Fire

By F. B. Meyer, (66b), $2.50

AUTHOR: Former pastor of Christ Church, London.

Devotional expositions of 1 Peter that were preached as sermons and are excellent examples of the application of biblical truth to every day living. The one criticism of the book is the small print.—*Dr. Henry W. Tiffany, pastor, Park Place Baptist Church, Norfolk, Virginia.*

This series of expositions of 1 Peter were delivered first by Dr. Meyer from his pulpit in London, then published in "The Christian," and later presented in book form. Now, by the aid of the art of photolithoprinting they are reprinted as the first of the volumes of biblical expositions to be issued in the Meyer Reprint Series. Bible students and preachers will welcome this reprint of the work of a master preacher.—*Dr. H. Grady Ketchum, pastor, First Baptist Church, Jackson, Alabama.*

The author makes no attempt to provide critical or technical consideration of the text. Value is in devotional quality and might be valuable to Sunday school teachers interested in teaching values in this Epistle.—*Dr. W. E. Denham, Jr., pastor, First Baptist Church, Macon, Georgia.*

The Way Into The Holiest

By F. B. Meyer, (66b), $2.50

This reprint is not a verse by verse commentary, but a clear concise exposition of many passages of Hebrews. He relates the Scripture to heart longings. Needless to say, it is well done for anything done by F. B. Meyer is well done. It deserves a wide reading.—*Rev. H. Ernest Hitt, pastor, First Baptist Church, Pawnee, Oklahoma.*

In the author's preface, the purpose of this study of the Epistle to the Hebrews is to correct the strong tendencies "to minimize the substitutionary aspect of the death of Christ" and "to exaggerate the importance of mere outward rite." There is a continuity in the expositions of the earlier chapters which is lacking in the final chapters. The description of the superiority of Jesus to the angels and the high-priest is a choice section of the book. Its greatest value is in its inspirational quality.—*Dr. O. LaFayette Walker, Stetson University, DeLand, Florida.*

Worthy Is the Lamb: An Interpretation of Revelation

By Ray Summers, (26b), $2.75

Dr. Ray Summers' book is one of the most adequate and enlightening interpretations of the Apocalypse that has come off the press. His methods of interpretation are sound and his approach to the highly symbolic writings of John on the Isle of Patmos is refreshing and instructive. It is recommended most highly and heartily.—*Dr. John M. McGinnis, pastor, First Baptist Church, Cedartown, Georgia.*

Every preacher should have this book. Dr. Summers is thoroughly sound in his theology and is scholarly in his approach. The Bible student who is interested in the interpretation of the Apocalypse will not want to overlook this volume. —*Rev. R. L. Deheen, pastor, First Baptist Church, Conway, South Carolina.*

I believe the book will be received as a whole very favorably. Of course, some who read it will be very antagonistic because they have been prejudiced by preconceived notions. The author is more than fair in recognizing that the book will not be accepted by all as being consistent with their views. He presents the other positions. —*Rev. J. Walter Martin, Jr., pastor, Temple Baptist Church, Newport News, Virginia.*

BIOGRAPHY

Finney Lives On

By V. Raymond Edman, (6r), $2.50

AUTHOR: President of Wheaton College, Wheaton, Illinois.

This book is an evaluation of the work of Charles G. Finney, a flaming evangelist of the early part of the nineteenth century. It is given in three parts: The Man, The Methods, and The Message. The first part, of course, is biographical and in the third part, condensations of several of Finney's sermons are given. The book stirs one's heart in the direction of scriptural evangelism. —*Dr. W. E. Denham, Baptist Bible Institute, Lakeland, Florida.*

The author gives a very good, short story of the life of Finney, especially his prayer life and the methods that he used in his revivals.—*Rev. Buford M. Coplen, pastor, Washington Avenue Baptist Church, Roswell, New Mexico.*

The book is interesting and helpful though some of the positions taken by Mr. Finney cannot, in this reviewer's judgment, be substantiated by the Scriptures. As a resume of Mr. Finney's evangelistic ministry and methods and as an emphasis upon evangelism, the reading of the book by the discriminating Christian worker will prove to be valuable and inspirational.—*Dr. O. W. Taylor, editor emeritus, "The Baptist and Reflector," Nashville, Tennessee.*

Francois de Fenelon: Study of a Personality

By Katharine Day Little, (9h), $3.50

In this new biography of Francois de Fenelon, Katharine Day Little has presented a simple but penetrating account of the life of the great seventeenth century mystic. Francois de Fenelon was a many-sided man, deeply spiritual and yet at the same time, quite at home in the worldly and luxurious court of Louis XIV. This book is not only important for understanding the workings of the experiences of the mystic; it is equally significant for an understanding of that period in the history of Europe when mysticism's revolt against the exterior authority of the church was at its height. Moreover, it reveals how deeply spiritual men of the past have had insights into the workings of human nature as profund as those of modern psychology.—*Dr. Leonard A. Duce, assistant dean, Baylor University, Waco, Texas.*

This book is excellently written. In the Catholic sense, Francois de Fenelon was the saint he is represented to be, but that is only in comparison with churchmen, the like of which were largely responsible for Lutheranism and its aftermath.—*Rev. Charles F. Leek, pastor, First Baptist Church, Thomasville, North Carolina.*

In the religious awakening of this age, Fenelon's mystical approach and his pursuit of the Infinite are of great interest and helpfulness. This book will prove interesting and helpful to the thoughtful student and reader.—*Rev. Leslie W. Edwards, pastor, Kilbourne Park Baptist Church, Columbia, South Carolina.*

Glimpses of Paul

By George M. Stombeck, (72a), Cl. $1.25; pa. 50 cents

This little book of 88 pages is just what the title indicates: glimpses of the great apostle at high points of his life. They do not impress with much scholarship, but they are inspirational and contain many a thought for devotional uses and sermons. Noted was only one doctrinal misconception and that was where he states belief in falling from grace. It is well worth reading and worth having, though not outstanding.—*Rev. John Strutton, pastor, First Baptist Church, Idabel, Oklahoma.*

"Glimpses of Paul" are largely with the eyes of the imagination, but always true to the Word. The book provides word pictures suitable for teachers and preachers. Excellent for Sunday school teachers when the Sunday school lessons are from Acts or any of Paul's letters. Good for home devotional reading.—*J. N. Barnette, Baptist Sunday School Board, Nashville, Tennessee.*

This book adds little or nothing to the many worthy volumes on Paul, so I see little value in advertising it.—*Rev. E. J. Morgan, pastor, First Southern Baptist Church, El Monte, California.*

How Christ Came to Church: A Spiritual Auto-biography

By Adoniram Gordon, (2j), $1.50

AUTHOR: Founder of the Boston Industrial Home and Gordon College of Theology and Missions.

Here is a most unusual book, "A Spiritual Autobiography" of Dr. A. J. Gordon. In a dream one night, he saw Jesus of Nazareth come into his church and remain for the worship service. Later he searched his own heart, life, church, and ministry in the light of that Presence. Realizing that Jesus was present in every service of his church, he changed his own life and church program so that it would be what Jesus wanted. Pastors would do well to read this book and meditate upon its message.—*Dr. E. N. Wilkinson, pastor, Immanuel Baptist Church, Lexington, Kentucky.*

Every preacher, and particularly every young preacher, will profit from reading this book and facing the challenge and the real issues of a Spirit-filled and Bible-centered ministry.—*Dr. A. Hope Owen, pastor, First Baptist Church, Plainview, Texas.*

The Life Story of Dr. Lee S. Huizenga: An Adventure In Faith

By L. J. Lamberts, (1e), $2.50

A striking biography of a medical missionary who was statesman, scientist, historian, biographer, and world traveler. Dr. Huizenga was a missionary under the Board of the Christian Reformed Church and did most of his work in China. His life is a great and thrilling story of

an adventure in faith and of implicit following of the will of God. It will arouse and rekindle the fires of missions in any life.—*Rev. R. L. Orr, pastor, First Baptist Church, Dyersburg, Tennessee.*

A not too well written biography of a well loved physician of Shanghai.—*Martha Franks, S. B. C. missionary to China, Laurens, South Carolina.*

My Brother: Stuart Hamblen

By Oberia Hamblen, (78c), $1.50

The story of Stuart Hamblen, cowboy singer, radio star, and popular performer, who was won to Christ in the Billy Graham revival in Los Angeles in 1949, and, after giving up his race-horses, his gambling and drinking, has become a great witness for the Lord Jesus Christ. The book tells the story of incidents in Stuart Hamblen's early life in a Methodist parsonage in Texas, of his rise to fame, of the prayers of his parents, wife, and sister, and how they were answered through Billy Graham. The last several chapters are made up of Mr. Hamblen's personal testimony of how the Lord saved him in the Graham meeting.—*Dr. Joe T. Odle, pastor; First Baptist Church, Gulfport, Mississippi.*

Thrilling in its portrayal of the cow-puncher, ladies' man, successful horse-racer, big game-hunter, the book written with understanding, compassion and humor holds your interest from the first page to the last. It is a great testimonial to the power of God in the life of this front-page man of the world and reveals something of the influence Billy Graham is having upon men and women throughout the country. Young and old alike will be gripped by the narrative of Stuart Hamblen, which can be eagerly endorsed.—*Rev. E. N. Gardner, pastor, First Baptist Church, Henderson, North Carolina.*

Music In the Life of Albert Schweitzer

By Charles R. Joy, (9h), $4.00

An excellent account of what music means to Albert Schweitzer and also what he means to music. The real story is told by Schweitzer himself in excerpts from his writings. These are sufficient to give the reader an excellent view of this aspect of this many-sided man. A reading will give one not only an appreciation of Schweitzer, but also of the music of Bach and the virtuosity of the pipe organ.—*Dr. Inman Johnson, Southern Baptist Seminary, Louisville, Kentucky.*

This book is most valuable and inspiring for musicians. All those interested in understanding the very remarkable man it describes will also find delightful insights scattered through its pages.—*Dr. J. Wash Watts, New Orleans Baptist Theological Seminary, New Orleans, Louisiana.*

One reads the book with an increasing wonder at the erudition, skill, and capacity for work of this most marvelous man. The reading of this book will give one larger appreciation of certain music masters, especially of John Sebastian Bach. —*Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

Voice of the Heart

By John Newton, (29m), $3.50

AUTHOR: Eighteenth century minister and author of such hymns as "Amazing Grace" and "Safely Through Another Week."

These eighteenth century letters of John Newton, one of the great evangelicals, make available the choicest of devotional literature. Within these letters are advice on spiritual matters, encouragement for our Christian pilgrimage, exhortations against world temptations, and practical suggestions for our spiritual growth. While these letters were first written to various individuals without any idea of their being collected, there is this great theme which runs throughout the whole work: Our salvation is all of grace, not of works at all.—*Rev. C. B. Hamlet, III, pastor, First Baptist Church, Winona, Mississippi.*

This collection of Newton's letters reflects the soul of the author of "Amazing Grace." They are spiritual, humble, tenderly expressive, though some of them are a bit tedious and formal.—*Rev. R. H. Tharp, pastor, Houston, Texas.*

William Temple's Teaching

Edited by A. E. Baker, (8w), $3.00

A splendid anthology arranged under forty-seven topics of interest; *e.g.*, miracle, revelation, eternal life, the Incarnation, liberty, sex, education, and war and peace. The range of topics is tremendous. The archbishop is keen, fascinating, instructive, and provocative while dealing with each of these topics. In such a work as this, there are always those ideas expressed with which one may disagree; *e.g.*, some statements in his treatment of the church and the sacraments. However, such a book as this supplies an almost inexhaustible source of inspiration, thought-provoking statements, and genuine insights. I heartily rec-

ommend it as reading for any minister or one interested in the nature of the Christian faith and its implications in our world.—*Dr. Pope A. Duncan, Stetson University, DeLand, Florida.*

This work is of great interest and value to the student who desires a summary statement of a genuine scholar on a comprehensive number of subjects. It is more than a summary of one man's position; it almost equals an anthology of present day thought. The book will be usable to preacher and student alike and ought to be on the shelf of both.—*Dr. R. C. Briggs, Union University, Jackson, Tennessee.*

CHRISTIAN CITIZENSHIP

Christian Faith and My Job

By Alexander Miller, (18a), Cl. $1.00; pa. 59 cents

While this book does not attempt to offer help in vocational choice, it does lay the groundwork for a Christian philosophy of work. Emphasizing the Reformation views, the author sees all workers as "called"—"every man is set his work by God and must do it 'as unto God.'" He recognizes the conflicts that average workers with Christian consciences must face in their work. He urges acceptance of work as necessary but underscores importance of making the best out of the work and its results.—*Dr. W. J. Fallis, Baptist Sunday School Board, Nashville, Tennessee.*

The author is impressing the inter-relatedness of Christianity and the vocational life. In my opinion, it is good for the layman to read in order that he might realize his Christian obligations in his job and it is good for the minister so that he can adequately interpret the positions of those whom he serves.—*Rev. Joseph L. Emery, pastor, Riverside Baptist Church, Houston, Texas.*

The Christian in Politics

By Jerry Voorhis, (18a), $1.75

AUTHOR: Executive secretary of the Cooperative League of the U.S.A.

One of the most timely books on this subject we have seen. The author served five terms in Congress from a district in California. He presents the subject from the viewpoint of a consecrated Christian. He discusses the relationship of Christianity to democracy and the functions of Christian citizenship.—*Dr. W. Fred Kendall, pastor, First Baptist Church, Jackson, Tennessee.*

Communism, Democracy, and Catholic Power

By Paul Blanshard, (43b), $3.50

AUTHOR: Having had a career as author, journalist and public official, he is now living on his farm in Vermont.

A great book that every American should master about the battle of the Kremlin and the Vatican to control the minds of men.—*Dr. Henry W. Tiffany, pastor, Park Place Baptist Church, Norfolk, Virginia.*

Mr. Blanshard believes that democracy has as much to fear from political Catholicism as it has from Marxism; both systems are intolerant and autocratic and can only exist in a "climate of authoritarian rule over the human minds." Lovers of freedom and of truth may well be glad that his brave voice has not been silenced, but that he returns to the charge in a second volume which sheds a heap of light on communism and Catholicism, and cries aloud to America to beware of both. Every preacher should read this book—every politician, too.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Democracy and the Churches

By James Hastings Nichols, (8w), $4.50

The thesis of the book is that Puritan protestantism champions freedom as set forth by democracy; that Roman Catholicism champions authoritarian autocracy. Every liberty loving American citizen should read this book.—*Rev. E. F. Hallock, pastor, First Baptist Church, Norman, Oklahoma.*

This book was written by a man who is a Christian and a believer in liberal democracy. The book is an interpretation of the contributions, good and bad, of protestantism and Roman Catholicism to the origin and development of the democratic form of government. The book is documented in detail, making it a real authority. The only objective factor, as far as Southern Baptists are concerned, is in the emphasis placed on the Federal Council of Churches. —*Rev. Wallace E. Parham, educational director, Main Street Baptist Church, Hattiesburg, Mississippi.*

No Faith of My Own

By J. V. Langmead Casserley, (16-L), $2.00

AUTHOR: Lecturer in Sociology in the University College of the Southwest.

This interesting book was written by an English clergyman and teacher. It comes from a

background which was entirely without Christian influences. In the words of the author, "no church, no Sunday school, no prayers at my mother's knees, just the pleasant existence of a spoiled child—growing up in a spiritual vacuum." The book is unusually well written; scholarly, thoughtful, interesting. The liberal concepts of church, other religious bodies, etc., are not quite in keeping with our historic position as Baptists. In the main emphasis, it is scriptural, authoritative, challenging, and spiritual. It is a remarkable tribute to the power of the gospel to completely change an individual. I heartily commend it to ministers.—*Dr. R. O. Cawker, pastor, Highland Baptist Church, Shreveport, Louisiana.*

With incisive logic, provocative of some constructive thought for today, the author approaches the fields of ethics and politics in such a way as to clarify a lot of modernistic confusion, and advocates bringing the forces of religion against the political problems of our day. His exposition of the faith follows the lines of the Church of England and the Apostles' Creed. Some of the best thought of all time is condensed into this little volume. I should say it is superb.—*Dr. Robert L. Palmer, pastor, First Baptist Church, Murfreesboro, Tennessee.*

The Wall of Separation Between Church and State

By Conrad H. Moehlman, (43b), $3.00

AUTHOR: Professor emeritus of the History of Christianity at Colgate-Rochester Divinity School.

No one in America has made a stronger, more convincing argument for our constitutional principle of separation of church and state than Conrad H. Moehlman. Equipped by scholarship and the Baptist faith, he writes an indispensable book. Every Baptist should do his best to get the book into the widest possible circulation. It is a fair and just presentation. From the standpoint of history, statement of opposing views, judicial interpretation, and application to current issues, it is superb.—*Dr. J. M. Dawson, executive director, Baptist Joint Committee on Public Affairs, Washington, D. C.*

The book is not easy reading and may not gain such popular reading as did Paul Blanshard's "American Freedom and Catholic Power." It is, however, invaluable to the student of this great historic principle.—*Rev. Harold Cole, state Baptist student secretary, Columbia, South Carolina.*

CHURCH HISTORY

The Age of Faith (Vol. IV of the Story of Civilization from the Fall of Rome to the Renaissance.)

By Will Durant, (13s), $7.50

This is "a history of medieval civilization . . . from Constantine to Dante: A.D. 325—1300." It is history written in the more familiar chronological pattern rather than to support a thesis or interpretation. Encyclopedic in its scope, this volume ignores no important person or event. The narration of events is interspersed with extensive explorations into the cultural life of the people. At a time when history is being made in such rapid, cataclysmic fashion, the reader will find in this volume the raw material out of which to fashion an interpretation of his time and a foundation for the faith that God is the end of all history. The author's genius rescues the relation of so many facts from tediousness. Readability is combined with credibility because the author writes as an authority.—*Dr. Duke K. McCall,, Baptist Sunday School Board, Nashville, Tennessee.*

"The Age of Faith" is part IV of a history of civilization. As in the case of the earlier volumes, this one is designed as an "independent unit." This great series of books on the history of the world presents in clear and interesting style the interpretation of the history of mankind.—*Dr. G. Allen West, pastor, Woodmont Baptist Church, Nashville, Tennessee.*

The Church in History

By B. K. Kuiper, (1e), $4.95

This is a new textbook on church history written by one who has given his long life to study, research, and teaching in this field. He knows subject, pupils, and pedagogy. He presents his subject matter so as to awaken and hold attention. He tells stories, has outlines and tables, and pictures aplenty, and there is an index, but he has no bibliography. The author is fair, conservative, and constructive. He is not a Baptist, but says many things about the Baptists that they need to know, some good and some not so good.—*Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

The Church Through the Ages

By Mildred C. Luckhardt, (18a), $3.00

Rightly described in the sub-title, "A Primer of Church History." Eighteen short chapters be-

ginning with "How Some Religions Began," a chapter on Jewish religion, and a very brief and inadequate chapter on "How Jesus Worked for the Kingdom of God," on through the Christian centuries, and an outline of the factors working to "Bring in the Day of Brotherhood." As a rule, the facts are accurate, the men and the moments are well selected and treated with appreciation and are very useful for students and general use. The treatment of Jesus is very disappointing, being very brief and scrappy, uses teaching with little emphasis on his Person, side-steps the resurrection and has the humanistic thought. In dealing with American Christianity, there is lack of proportion. A very useful book, but has some defects.—*Dr. W. O. Carver, Southern Baptist Seminary, Louisville, Kentucky.*

The author has written with intermediates in mind and tells the story of the beginning and growth of Christianity in an interesting manner. The author's interpretation of "the church" and her insistence that the Roman Catholic Church was the champion of truth during the Middle Ages will certainly be at variance with our Baptist position. I would think that this book would need explanation and proper interpretation for immature minds. The writer's style is excellent and there is much which the discriminating reader will find here that is worthwhile.—*Dr. Harold J. Purdy, pastor, Belmont Heights Baptist Church, Nashville, Tennessee.*

Communism and the Churches: A Documentation

By J. B. Barrow and H. M. Waddams, (24m), $1.25

This book is documentary evidence of communistic attitude and action toward religion in general. It treats of the regulations of any communistic state against religious worship and the propagation of religious beliefs. This book is valuable for the pastor because of the documentation it offers. It has little other value apart from its evidence offered which would be useful as resource material.—*Rev. George E. Stewart, pastor, Harlandale Baptist Church, San Antonio, Texas.*

A History of the Cure of Souls

By John T. McNeill, (9h), $5.00

AUTHOR: Auburn Professor of Church History at Union Theological Seminary.

This book will keenly interest and soundly instruct all who have a worthy interest in Christian history, in psychiatry, in pastoral counseling or in comparative religion. Professor McNeill is, of course, a recognized historian, but in this book, he shows also a surprising familiarity with the modern science of psychiatry and a sensible criticism and evaluation of it. In his introductory treatment, the cures attempted by many religions and many philosophies are briefly sketched. Various periods of Christianity are given chapter length treatments and a chapter each is given to philosophies and to Eastern religions. Several Western groups including Eastern Orthodox, Lutherans, Baptists, Roman Catholics, and Anglicans are noticed separately. In his conclusion, Professor McNeill judiciously estimates the contributions that psychiatry and religious guidance can make to each other. Discriminating readers will want this work.—*Dr. S. L. Stealey, president, Southeastern Theological Seminary, Wake Forest, North Carolina.*

This book is the condensed result of half a life time of a great scholar given to research and study of one subject: the cure of souls, of the common ideas and codes of conduct taught and practiced by the leading religious bodies through the ages. Such things as sacraments, confessions, penances, objects, indulgences, pilgrimages, practices of a therapeutic character, and disciplines are given and documented. The author lists some thirty pages of books and articles consulted. A copious index adds greatly to the value of the book. All interested in the practical side of religion, Christian or non-Christian, should have access to this book.—*Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

This book is a setting out of the history of the care of souls by the various churches and religious leaders of the past. While I feel sure it will meet some objection on the part of some Baptist readers, it is a book well worth the purchase as a reference book for the minister's library. One of the very strong points of the book, it seems to me, is its chapter by chapter bibliography which lends itself well to study on any subject, should the reader desire further material on these subjects.—*Rev. Jeff Rutherford, pastor, First Baptist Church, Espanola, New Mexico.*

DEVOTIONS AND CONSOLATION

Blessings of Suffering

By William Goulooze, (66b), $2.00

Unique in its presentation, this book deals with the personal experience and faith of one who found himself the victim of cancer. In 12 chapters, the author reveals the blessings which were his and which may become anyone's if they approach the problem of suffering through faith. —*Rev. Leslie W. Edwards, pastor, Kilbourne Park*

Baptist Church, Columbia, South Carolina.

The author has been an extreme sufferer from cancer over a long period of time. This is an autobiographical statement of his experiences, lessons, and blessings through the many trials of this suffering. It should be a blessing to all who suffer and to those who minister to the suffering.—*Dr. W. K. McGee, North Carolina Baptist Hospital, Winston-Salem, North Carolina.*

The Bright side of Death

By Austin Crouch, (26b), 35 cents with envelope

AUTHOR: Baptist pastor and former executive secretary of the Southern Baptist Convention.

A simple, but meaningful presentation of the Christian hope of continued existence in a blissful state after death, and the reunion in another realm with those who sleep in Jesus, there to dwell together eternally in the Father's House. This little booklet would be a source of comfort and assurance to any bereaved of Christian loved ones.—*Rev. Douglas M. Branch, pastor, First Baptist Church, Kannapolis, North Carolina.*

This small booklet meets a desperate need. Pastors will find many circumstances in which it will be the message they need to leave in a home. Friends who find no words to express their sympathy will find in it the word of comfort they want to share.—*Dr. Duke K. McCall, Baptist Sunday School Board, Nashville, Tennessee.*

This little book is invaluable to give to people who have lost loved ones by death. Dr. Crouch has done a splendid job of presenting the Christian doctrines related to death and the future life.—*Rev. Charles H. Black, pastor, Brookfield Baptist Church, Tulsa, Oklahoma.*

The Dazzling Darkness

By Guy A. G. Bowden, (16-L), $2.00

Subtitled "An Essay on the Experience of Prayer," this little book by an English preacher points out why prayer should never be dull, gives some tests of good prayer, and shows how the Spirit can guide in the development of the prayer life. Although practically helpful, the book is so wordy as to discourage many readers. Probably those who need it most could hardly be led to read it.—*Dr. William J. Fallis, Baptist Sunday School Board, Nashville, Tennessee.*

Perhaps the most valuable chapter is the one on the relationship between love and duty. By the time he gets to this third chapter, the reader knows that the book is not light reading, but neither is it difficult. It is a mature book for the serious Christian who wants to develop a worthy prayer life. Occasionally there is a "High Church" shadow across the page. But, these references are not numerous enough to be objectionable to the Christian who wants the help which the author intends to give in prayer. —*Rev. J. Dan Williams, pastor, Little Flock Baptist Church, Shepherdsville, Kentucky.*

A truly excellent and helpful book. It is not just another book on prayer, but an experience with our own questions about prayer carefully investigated and answered. The unusual title "The Dazzling Darkness" comes from a paralleling of the rays science has found in the darkness that are beneficial, and the same invisible blessings found in the darkness of prayer.—*Rev. T. S. Boehm, pastor, First Baptist Church, Lakeland, Florida.*

The Golden Text for Today

By Harry Rimmer, (10v), $3.00

AUTHOR: President of the Research Science Bureau.

This is the first of two volumes which gives devotional readings for the entire year. The first volume provides meditative readings for the first half of the year—January through June. This devotional book is different in that each reading is comprehensive and uncondensed. Instead of a mere outline or suggestive story, the daily devotions could be described as sermonettes. —*Dr. Harold G. Basden, pastor, Calvary Baptist Church, Jackson, Mississippi.*

Inspiration for Today

By Amos Lundquist, (20a), $2.50

A collection of excellent prose quotations and poems. The author has scanned a vast amount of devotional literature and selected the best. It may be used as reference for excellent quotations or read straight through for one's own personal inspiration.—*Dr. C. M. Coalson, pastor, Hendricks Avenue Baptist Church, Jacksonville, Florida.*

The book is indexed by authors, subjects, and titles. I can commend it as a very helpful book to have on hand.—*Rev. A. S. Hale, pastor, First Baptist Church, High Point, North Carolina.*

A Method of Prayer

By Johannes Kelpius and edited by E. Gordon Alderfer, (9h), $1.50

AUTHOR: Early seventeenth century writer.

Mr. Alderfer in the Historical Society Archives of Pennsylvania has discovered and edited a valuable book on prayer. This little book not

only gives insight into the character of the early settlers of our country, but reveals the source of their power with God and man.—*Rev. B. Frank Collins, pastor, First Baptist Church, Goodlettsville, Tennessee.*

The mystic Kelpius believed that it is a long climb to spiritual maturity and rebirth is only the beginning. In his method of prayer, his desire is to open up the way to a more perfect understanding of the importance of prayer in this spiritual developing. It is a very helpful little volume.—*Rev. T. K. Rucker, pastor, First Baptist Church, Forrest City, Arkansas.*

The book invokes no enthusiasm on my part. I failed to "get it." There may be something there, but the well is deeper than I have rope to draw with! Few of the preachers I know would want it as a gift.—*Rev. C. A. Molpus, pastor, Belzoni Baptist Church, Belzoni, Mississippi.*

New Guideposts

Edited by Norman Vincent Peale, (20p), $2.50

This volume of personal faith experiences of several famous people is good for inspirational and devotional reading.—*Rev. Cecil Lea, educational director, Immanuel Baptist Church, Nashville, Tennessee.*

Stories from "Guideposts," described as an "inspirational monthly publication," are assembled in this neat volume. One of the sadly impressive things about these pages is the few occasions on which the name of the Lord Jesus occurs. It is noticeable that Roman Catholics take full advantage of the opportunity to promote their beliefs. Prayers for the dead and to the saints and the virgin Mary are openly advocated. Such a mixture of ideas is likely to spread confusion rather than stimulate faith.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Prayer Book—For the Family Circle and For Personal Devotions

By Karl H. A. Rest, (23c), $1.50

The "Prayer Book" is a fine little devotional book and will prove most helpful to those who use it as a means of deepening their own prayer and devotional life rather than depending on it to express themselves to God.—*Rev. Robert B. Oldham, Jr., Southern Baptist Seminary, Louisville, Kentucky.*

For those who enjoy reading a devotional prayer penned by the greatest saints of all ages, this book will be helpful. These are prayers for every occasion—personal and public.—*Dr. John M. Carter, president, Campbellsville College, Campbellsville, Kentucky.*

The author of this book has gathered and presented some beautiful thoughts and expressions; however, we do not believe the Holy Spirit nor the Bible would lead anyone to a cold, dead formalism of reciting certain prayers at certain periods of the day and at certain seasons.—*Rev. L. D. Hall, pastor, First Baptist Church, Greenville, Texas.*

Stepping Stones of the Spirit

By Patricia Bever, (18a), $1.75

The author of this book of poetry has grouped verses of devotion under the following headings: The Faith of My Youth, The Beauty of God's Earth, The Glory of God, The Son of God, One God For All People, Serenity Through Faith, and Illumination. For those who need strength of faith and a guide to personal devotion, this book can be very helpful.—*Rev. Wilburn M. Turner, pastor, First Baptist Church, Pecos, Texas.*

Here is poetry in spirit rather than mere form; there is insight, truth, devotion, and beauty. There are a few ideas I would challenge, but as a whole it is as enjoyable and helpful a collection of religious poetry as I have seen in a long time.—*Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

These nearly one hundred devotional poems inspire through deep insight and keen awareness. As the fruit of one poet's personal devotion, they challenge others to catch their deepest worship experiences with pen and paper.—*Dr. W. J. Fallis, Baptist Sunday School Board, Nashville, Tennessee.*

The Word Lives On

Edited by Frances Brentano, (11d), $3.95

AUTHOR: Editor and author of many years.

A collection of well chosen, exhilarating human interest stories taken from many authors and designed to show the moving influence of God's Spirit among men. It is a rare treasure house of illustrative material.—*A. V. Washburn, Baptist Sunday School Board, Nashville, Tennessee.*

THE ECUMENICAL CHURCH

The Church and Contemporary Change

By G. Bromley Oxnam, (9m), $2.50

AUTHOR: Secretary of the Council of Bishops of the Methodist Church and one of the presidents of the World Council of Churches.

This short book is significant for two reasons: First, it provokes inquiry into the nature of the change to which the Christian minister must apply the eternal gospel. The premise of the book is that the contemporary world is one of change and not of continuity. It only asks whether the change will be a change of consent or change of coercion. Second, the significance of the book rests in the expert compilation of quotations on such subjects as religious liberty and a social service state from such sources as the World Council of Churches and various Roman Catholic publications. The Christian strategy for today is defined in terms of "reunion of the churches."—*Dr. Duke K. McCall, Baptist Sunday School Board, Nashville, Tennessee.*

The author gives a scholarly and painstaking study of this changing world. He gives a splendid diagnosis of the present world order that deserves a place in the reading of every farsighted Christian. The minister must not be without it. In this change, the plea is made for religious liberty and brings a serious indictment against the Roman Catholic Church for its hostility to the larger gospel. They require what they are unwilling to give: toleration. The remedy offered is that of organic union of all Protestant churches into what he calls "Christ's Holy Church." The book is good in its diagnosis, but the cure offered is the invitation of the "spider to the fly."—*Rev. Tom E. Walters, pastor, Parkton Baptist Church, Parkton, North Carolina.*

Europe and America

By Daniel Jenkins, (8w), $1.50

AUTHOR: Minister of Oxted Congregational Church, Surrey, England.

The British author is a twelve-month expert on the polity and theology of American churches. The resulting effort to compare the churches of America with the churches of Europe will impress the American reader as being based on superficial observations. At the same moment, American churches will be interested to see how they look through the eyes of a stranger. The efforts of a British churchman to analyze and criticize, as well as commend, American churches provide insight for the American into the mind of a British churchman. It is like looking through the wrong end of a telescope; the view is not good, but it is interesting.—*Dr. Duke K. McCall, Baptist Sunday School Board, Nashville, Tennessee.*

A brief but thoughtful discussion by a British churchman dealing with the possible contributions that the Protestant churches of the two great nations, England and the United States, can make to the ecumenical movement. Among other things, the author suggests that the United States through the Christian churches and people of the land should assume the responsibilities of world spiritual leadership as well as leadership in other fields.—*Rev. J. P. Batkins, pastor, Mount Hermon Baptist Church, Moseley, Virginia.*

FOR THE PASTOR

Called-In-Honor

By Charles B. Tupper, (14b), $2.00

AUTHOR: Minister of First Christian Church, Springfield, Illinois.

This small volume, easily read, purports to indoctrinate the minister on a proper code of ethics in his relationship to God, other people, and himself. The cautions of the author are very practical.—*Rev. Wyman E. Wood, pastor, Brown Memorial Baptist Church, Hickory, North Carolina.*

A fine little book on ministerial ethics. Written by a minister of the Disciples of Christ, it is based on a code published by that denomination in 1945 entitled, "My Ministerial Code of Ethics." The eight chapters appear under the titles of: "His Call and My Answer, Life Is This Way, Imperatives for the Minister of Christ, the Minister and the Church, Preachers Help Each Other, When the Community Calls, Your Heritage and Mine, and Ethics Without Frontiers. The appendix carries the code in full. While I should enjoy reading this book, I do not believe that I would pay $2.00 for it. It does reveal a very high code of ethics applicable to all ministers.—*Dr. James P. Wesberry, pastor, Morningside Baptist Church, Atlanta, Georgia.*

Go Tell the People

By Theodore Parker Ferris, (9s), $2.00

AUTHOR: Rector of Trinity Church, Boston.

Well worth reading especially by young men starting their preaching ministry for Christ.—*Rev. Bernard Guy, pastor, First Baptist Church, La Marque, Texas.*

The purpose, content and form of the sermon, as well as the personal problems of the preacher as they relate to the theme, are dealt with in a very helpful way.—*Rev. A. G. Rednour, state missionary, Calumet City, Illinois.*

A little book on preaching by the rector of Trinity Church in Boston that is simple, practical, and easy to read with helpful comments for any minister. However, since the theology of the author is so different, there are just a few things I cannot agree with.—*Rev. T. Lynn*

Stewart, pastor, First Baptist Church, Burkburnett, Texas.

MARRIAGE AND THE HOME

The Home Christian

By Carl Kardatzke, (45w), 75 cents

The chief virtue of the volume is its Christian outlook and philosophy toward the nature and problems of the home. It is a book of deep and practical Christian principles for home life and relationships, a book of surpassing excellence in its field.—*Rev. Bruce W. Lowe, pastor, First Baptist Church, Jennings, Louisiana.*

Here is a wholesome, helpful discussion of the challenge of Christian home-building. Beginning with getting the right start in marriage, the author gives a readable, pointed treatment of democracy, children, finances, religion, recreation, sorrow, and worship in the home. It is a good book with a fine message given in simple style.—*Dr. Joe W. Burton, Baptist Sunday School Board, Nashville, Tennessee.*

Television and Our Children

By Robert Lewis Shayon, (16-L), $1.50

This is a useful discussion of a timely subject. The author analyzes the present weakness of television programs and points the positive way parents can act for their improvement. This is a good book on an important subject.—*Dr. Joe W. Burton, Baptist Sunday School Board, Nashville, Tennessee.*

Tomorrow You Marry

By Joe W. Burton, (26b), Gift ed. $1.25; textbook ed., Cl. 75 cents; pa. 50 cents

AUTHOR: Editor "Home Life," Baptist Sunday School Board, Nashville, Tennessee.

This is a book that comes to grips with some of the big problems involved in marriage and gives a satisfying answer to them. Dr. Burton presents marriage not simply as a civil contract, which is the most prevalent conception today, but as a permanent relationship between two persons committed to one another in true love and loyalty.—*Rev. R. L. Orr, pastor, First Baptist Church, Dyersburg, Tennessee.*

In the book, the author seeks to establish a basis for marriage and an answer to the problems that arise out of that relationship. It is a practical and down to earth book that can be read with profit by anyone but especially pastors, counselors of youth, and young people themselves. —*Rev Charles L. Myers, pastor, Garden Villas Baptist Church, Houston, Texas.*

This little book is a must for the young people's section of church libraries. It will make an excellent gift to couples thinking of matrimony.—*Rev. W. C. Kirk, pastor, Oakdale Baptist Church, Mobile, Alabama.*

MISSIONS

Europe, Whither Bound?

Compiled by Nan F. Weeks, (26b), Pa. 85 cents

This book of only 144 pages summarizes the historical backgrounds and analyzes present conditions of political uncertainty, economic bankruptcy, social class distinctions and religions, confusion, opposition, and even persecution. Although Baptists represent only about one per cent of the population of Europe, they exert an influence out of proportion to their numbers. These interpreters are hopeful about the future. The greatest religious need is trained native leadership which means that we must maintain schools. Publishing houses also are greatly needed. The radio is already being used effectively to preach the gospel from a number of cities of Europe. This book deserves a careful study by all who desire the latest authentic information about the present conditions and future outlook of Europe.—*Dr. Lawrence W. Cleland, pastor, First Baptist Church, Cape Girardeau, Missouri.*

This is a very timely and helpful book. The authors are George W. Sadler, J. D. Franks, W. Dewey Moore, J. D. Hughey, and John Allen Moore. Will Europe rise again from the devastation of the last war to become the leader of Christian civilization? The book is a sort of inside Europe story from the Baptist viewpoint. Everyone should read it.—*Dr. R. L. Holmes, pastor, First Baptist Church, Lafayette, Louisiana.*

Forward Through the Ages

By Basil Mathews, (23f), Cl. $2.75; pa. $1.50

An excellent history of the missionary movement of Christianity from its beginning to the Korean War written with accuracy yet with such simplicity that laymen can read it with complete enjoyment.—*Dr. W. Fred Kendall, pastor, First Baptist Church, Jackson, Tennessee.*

Should fill the need for a popularly written survey of the expansion of Christianity through the centuries. Questions of theology, polity, and the great controversies with the developments of denominations are by-passed in this volume. The one emphasis is upon the missionary activity. As a volume for popular use and general reading,

it will be quite valuable.—*Dr. Phillip J. McLean, pastor, First Baptist Church, Lumberton, North Carolina.*

Although much detail is given of early centuries of Christian expansion, more than half the volume is given to progress since 1800. Stories of great missionaries are told in their relation to the whole Christian movement. Gains and losses of the several periods are summarized. Besides being just interesting reading, this is an excellent source book of missions and Christian expansion for young people and laymen. Of course, it has some ecumenical overtones. Maps, drawings, and a time chart make it more interesting and helpful.—*Dr. William J. Falls, Baptist Sunday School Board, Nashville, Tennessee.*

Missionary Melodies

By Louanah Riggs Holcomb, (26b), $2.00

AUTHOR: Graduate of University of Arkansas and teacher of music now living in Florida where her husband is secretary of music for the Baptist Brotherhood.

This book will meet a very great need both in the musical and missionary educational departments of all our churches. It is a book that has been needed for a long time.—*Dr. W. Fred Kendall, pastor, First Baptist Church, Jackson, Tennessee.*

Excellent songs for children. Should be in every home with children. Easy way to broaden their vision and acquaint then with the purposes of Christians.—*Dr. Inman Johnson, Southern Baptist Seminary, Louisville, Kentucky.*

"Missionary Melodies" is a beautifully illustrated collection of missionary songs for little children. It will be a joy to children. Mrs. Holcomb has rendered a valuable service in presenting this lovely book.—*Rev. Malcolm B. Knight, pastor, Southside Baptist Church, Jacksonville, Florida.*

Twenty Missionary Stories from Latin America

By Basil Miller, (1z), $1.50

AUTHOR: One of America's outstanding Christian journalists now living in California.

Twenty selected missionary stories of facts and challenge that unfold the need of our Latin American neighbors; the courage of Christian youth; the power of the Christian message on life in the lowest state of civilization; and the blessings of God on consecrated missionary endeavor. Profitable illustrations to vitalize the general missionary messages.—*Dr. O. M. Seigler, Cascade Baptist Church, Atlanta, Georgia.*

Here are twenty stories of victory in spite of Satanic opposition. The author is an experienced story writer. The book is easy reading and will be a good spiritual lift to any "at ease in Zion."—*Dr. O. D. Fleming, retired minister, Knoxville, Tennessee.*

What Would You Do?

By Daniel J. Fleming, (23f), $2.25

AUTHOR: For more than thirty years, professor of missions in Union Theological Seminary, New York City.

Case histories of ethical problems which face missionaries in all parts of the world. In 17 chapters a wide variety of issues are presented ranging from marriage customs, Sunday observance, funeral practices, health, employment of workers, to the need for a world context for Christian behavior. Students of missions will find it a very valuable source book.—*Dr. Phillip J. McLean, pastor, First Baptist Church, Lumberton, North Carolina.*

What would you do when Christian ethics conflict with the standards of non-Christian cultures? This is a question which sooner or later confronts every foreign missionary. The proper solution, somewhat to the reader's dismay, is not usually given. But then the problems under discussion do not lend themselves to quick or easy solutions.—*Dr. Frank K. Means, secretary, education and promotion, Baptist Foreign Mission Board, Richmond, Virginia.*

The author gives a very interesting narrative that deals with actual problems of conduct which are constantly coming up on some mission fields where there is a non-Christian culture. I wanted to know what was done about these problems, but true to the title, the author poses the problems and leaves the reader to ponder on a solution. He does advocate long range solutions rather than some answer that might popularize the missionary for the time being. He says "An ecumenical church transcending racial and national barriers is needed to give Christian perspective." He does not convince me that this will meet the situation. However, to read this book is to appreciate the tasks of a missionary. It is interesting and thought-provoking reading.—*Rev. H. Ernest Hitt, pastor, First Baptist Church, Pawnee, Oklahoma.*

World Faith in Action: The Unified Missionary Enterprise of Protestant Christianity

Edited by Charles T. Leber, (21b), $3.00

This volume is an effort to take the spiritual temperature of the world according to its geographical divisions. Different thermometers are

used in each area so the resultant reading is not uniform. The entire volume proceeds upon the assumption of values common to the ecumenical movement. Despite serious limitations, it is the best survey of the problems of protestantism and the impact of protestantism throughout the world.—*Dr. Duke K. McCall, Baptist Sunday School Board, Nashville, Tennessee.*

The term "missions" is not used frequently, but the book is a survey of the present mission task from the standpoint of the World Council of Churches and the International Missionary Council. Timely and authoritative. Objectionable to Southern Baptists only because of the emphasis upon organized interdenominational cooperation.—*Dr. H. C. Goerner, Southern Baptist Theological Seminary, Louisville, Kentucky.*

The World's Religions

Edited by J. N. D. Anderson, (6r), $2.25

This is by far the most satisfactory book on comparative religion I have seen recently. While scholarly and critical, it is written from a wholesome Christian viewpoint, which is evangelical without apology. Each of seven religions is treated by a different authority, but the general attitude is the same throughout. Animism, Judaism, Islam, Hinduism, Buddhism, Shinto, and Confucianism are included. In the epilogue, the superiority of Christianity is maintained and students of comparative religion are urged to "turn afresh to the New Testament."—*Dr. H. C. Goerner, Southern Baptist Seminary, Louisville, Kentucky.*

A readable, accurate interpretation of the non-Christian religious systems of the world which represent the various cultures. Useless detail is eliminated and pertinent facts are given. —*Dr. R. C. Briggs, Union University, Jackson, Tennessee.*

PSYCHOLOGY

Conditions of Happiness

By Gordon Rattray Taylor, (26h), $3.50

AUTHOR: Reporter, humor writer, film critic, feature writer, editorial writer, etc.

The author shapes the book around three main points: (1) He proposes to catalog man's needs and discover the relative importance and urgency of each; (2) apply knowledge obtained to seeing why society is unhappy, and (3) to sketch the nature of an ideal society and derive practical principles to guide in the "organizing contemporary dilemma." The author misses a very important element of true happiness, however, when he fails to give proper consideration to the Christian way of life and picks out the weaknesses of the Christian Church to emphasize as a reason for unhappiness. I recommend the book as study for the student of psychology or psychiatry, but certainly maintain reservations as to my approval of conclusions reached by the author.—*C. A. Holcomb, secretary of music, Baptist Brotherhood, Jacksonville, Florida.*

This is a penetrating study of the universal problem of unhappiness. With all our physical achievement and high standard of living, we have not achieved happiness as attested by an average fifty suicides in America and fifteen in Great Britain, and the general unhappiness and discontent. It is now evident that the thing to which we looked for security and satisfaction has brought us fear and misery. A revolution in our technological environment has caused trouble. Only a revolution in values can bring relief. Certain ideologies such as fascism and communism are not adequate to our happiness. They fail because of misplaced values. They worship power and neglect the teaching of love and altruism and it is only in loving and being loved and not in mastery that we find true happiness. The problem is personal and also social and must be attacked at the point where society and personality meet. The author, therefore, analyzes it from both the psychological and sociological angles. He presents the needs of the individual for true happiness and the necessary conditions of society. He is comforting in his conclusion that happiness is possible because of man's ability to love. The realization, however, is not so much a promise as a challenge.—*Dr. C. T. Ammerman, pastor, First Baptist Church, Troy, Alabama.*

Religion and the New Psychology

By Alson J. Smith, (11d), $2.50

AUTHOR: Pastor of Roxbury Methodist Church, Stamford, Connecticut.

This work is the presentation of a new would-be science, called by its exponents "parapsychology." Smith endeavors to show the connection between telepathy, clairvoyance, extra-sensory perception, and religion. Knowing that all religion has to do with the supernatural and supernormal, he seeks to show that this new science is on the way to proving the reality of religion. Such a work will prove highly controversial. A reader will likely brand it all "bunk," or see in it the beginnings of a new day for religion. Nevertheless, the author, who is completely sold on parapsychology, presents his subject in a very satisfactory manner, and it is well worth the attention of any student of religion.—*Dr. George J. Griffin, Wake Forest College, Wake Forest, North Carolina.*

While there is something in me that resents the idea that a real experience of God needs any other proof of its validity, there is no doubt a place for this book in the study of a sincere inquirer into the Christian faith, or of a teacher desirous of guiding others into the truth.—*Dr. D. V. Cason, pastor, First Baptist Church, Hapeville, Georgia.*

This is a difficult book to review. Unless one is a student in this field, much of it will be thrown out the window as foolishness. However, it is far from such.—*Dr. J. A. Cook, pastor emeritus, First Baptist Church, Andalusia, Alabama.*

Self-Understanding: Through Psychology and Religion

By Seward Hiltner, (9s), $2.75

AUTHOR: Associate Professor of Pastoral Theology in the Federated Theological Faculty of the University of Chicago, the Chicago Theological Seminary, the Disciples Divinity House, and the Meadville Theological School.

The writer asserts that self-understanding is a necessity of our times and that it can be gained through science and religion. He is fairly successful in showing how such knowledge can be gained as he deals with such personal problems as emotions, tension, conscience, freedom, sex, old age, and death.—*Dr. Joe W. Burton, Baptist Sunday School Board, Nashville, Tennessee.*

One outstanding feature of this book, and one which is not usually found in books of this nature, is the wide use which is made of the Scriptures. Dr. Hiltner recognizes and encourages the use of religion in life as a therapeutic value to both the physical and spiritual areas of life. His approach, however, is not the usual condescension of such authors, but rather he seems to look upon Christianity as being the vibrant, living thing that it is and ought to be. I found the book very helpful and recommend it without reservation or hesitation.—*Rev. Roy S. Dinkins, pastor, First Baptist Church, Nevada, Missouri.*

The Struggle of the Soul

By Lewis Joseph Sherrill, (9m), $2.50

AUTHOR: Faculty of Union Theological Seminary, New York City.

Baptists may want to take exception to certain definitions of the church. But these references are not numerous or serious enough to detract from the value of the book. Dr. Sherrill, a Presbyterian professor, is recognized as an authority on the religious and psychological development of the child. Its greatest fault lies in the great scope and short treatment of subjects and the omission of an index. It is not possible to do justice to the spiritual crises usually experienced in a lifetime and confine the work to 151 pages. But, judged on the basis of what the book does contain, it must be given a high rating. It is valuable for those who study life.—*Rev. J. Dan Williams, pastor, Little Flock Baptist Church, Shepherdsville, Kentucky.*

Dr. Sherrill's new book seeks to portray religious development from infancy to old age. The thread that runs through the book is "the dynamic self as it encounters God at the various stages of human life." Parents will do well to take time to study carefully this book.—*J. Marshall Walker, Durham, North Carolina.*

Redundant trivia.—*Dr. Ralph M. G. Smith, pastor, First Baptist Church, Kirksville, Missouri.*

REFERENCE

Cram's Quick Reference Atlas of the World

Editorial staff of George F. Cram Co., (51c), $1.00

A handy, up-to-date world atlas including excellent geographical information. The maps, which are in color, show the locations of a majority of the cities and rivers in every country in the world.—*Raymond M. Rigdon, Baptist Sunday School Board, Nashville, Tennessee.*

Handbook of Denominations

By Frank S. Mead, (1a), $2.75

AUTHOR: Former editor of "Christian Herald" and a Methodist minister. Author of "See These Banners Go," "The March of Eleven Men," etc.

"With malice toward none; with charity for all"; Dr. Mead has written a useful and interesting guide-book for denominational understanding. Alphabetically arranged with similar bodies grouped together, the book offers brief but valuable treatment of 255 denominations. A helpful book for preachers, lay leadership, church libraries—and interesting reading besides.—*Dr. W. J. Fallis, Baptist Sunday School Board, Nashville, Tennessee.*

Handbook of Group Discussion

By Carroll C. Arnold and Russell H. Wagner, (26h), $3.75

AUTHORS: Carroll C. Arnold, assistant professor of speech at Cornell University; Russell H. Wagner, Chairman of the School of Speech and Drama at the University of Virginia.

The author has sought to explain clearly and accurately elementary principles of group dis-

cussion. In addition, he has provided maximum assistance for their practice through illustrations and exercises. He presents a straightforward and non-technical treatment of his subject. Since examining facts and reaching conclusions are so important in business, education, and ordinary private life, a study of this material will prove realistic and intensely practical to every individual.—*Philip B. Harris, Southwestern Theological Seminary, Ft. Worth, Texas.*

So You're Going to Make a Speech

By James Lee Ellenwood, (9s), $2.00

AUTHOR: Former minister in Methodist churches in New York State; elected executive secretary of the New York State Y.M.C.A. in 1931.

This is a popularly written book dealing with many angles of public speaking. The speaking experiences of the author and how he handled some difficult situations make it worthwhile for the layman.—*Dr. Inman Johnson, Southern Baptist Seminary, Louisville, Kentucky.*

A book written in very practical style and the very fact that it is non-technical will make it of much more value to many people.—*Rev. Jesse M. Rogers, pastor, First Baptist Church, Decatur, Alabama.*

I do not see much value in the book for public speakers. It seems to be only a bit of fiction about the author's speaking.—*Dr. Ira D. S. Knight, pastor, Virginia Beach Baptist Church, Virginia Beach, Virginia.*

SERMONS

A Better Hope: And Other Sermons

By Charles Ray Goff, (6r), $2.00

AUTHOR: Minister of Chicago Temple, Chicago, Illinois.

The good features of this book lie in its practical application to problems all Christians face and the freshness with which he tackles them. The objectionable feature is the fact that not enough Scripture is given, though he does use the Scriptures.—*Rev. O. D. Moore, pastor, Stallings Memorial Baptist Church, Salisbury, North Carolina.*

The author comes to grips with the every day problems of life in a conversational manner and leaves a definite feeling of encouragement. The reader will not agree with all the statements. However, striking statements, apt illustrations, and the general tone of the book make it very worthwhile.—*Rev. A. B. Van Arsdale, pastor, College Avenue Baptist Church, Ft. Worth, Texas.*

The author is a very prominent Methodist pastor in Chicago who confidently hearkens back to an experience of grace with the Lord and comments, "I knew something had happened to me, and I wanted to see it happen to others." The careful student will not be in agreement with a few statements which the author makes. Some of his theological views seem hard to understand. However, one has not gone very far astray on basic beliefs who concludes one of his messages by saying, "God is willing to forgive you; the blood of Jesus Christ can cleanse you from all unrighteousness, so that there 'is now no condemnation'."—*Rev. H. G. M. Hatler, pastor, First Baptist Church, Princeton, Kentucky.*

The Bridge of God

By Robert A. Lapsley, Jr., (5k), $1.50

Five sermons delivered by the author at Easter sunrise services at Natural Bridge, Virginia. An inspiring gift item.—*Dr. W. J. Fallis, Baptist Sunday School Board, Nashville, Tennessee.*

Messages in history and sermon to strengthen the devotional life, to inspire noble living, to deepen a consciousness of the continued presence of Christ.—*Rev. Clifton C. Thomas, general secretary, Maryland Baptist Union Association, Baltimore, Maryland.*

The sermons are simple and to the point, rich in illustrations, going home to the heart of the reader.—*Rev. R. Wade Kay, pastor, Northside Baptist Church, Richmond, Virginia.*

Clouds and Rainbows and Other Sermons

By Russell V. DeLong, (45w), $1.25

AUTHOR: Dean of the Nazarene Theological Seminary and professor philosophy and evangelism.

Twenty-four brief radio sermons pungent in language, clear in presentation and with a good scriptural exposition full of sermon suggestions and illustrative material. We recommend it.—*Rev. J. Ivey Edwards, pastor, First Baptist Church, Quincy, Florida.*

The author makes use of many helpful quotations from recognized authorities and uses many helpful illustrations. One could wish the material were better organized and developed.—*Rev. Wilburn S. Smith, pastor, First Baptist Church, Starkville, Mississippi.*

A series of addresses originally presented over the Nazarene "Showers of Blessing" radio program. They could serve as seed thoughts for sermons as they contain many ideas more or less in outline form rather than fully developed.

—*Rev. Robert S. Scales, pastor, First Baptist Church, Seminole, Oklahoma.*

Cowards or Conquerors

By Herschel H. Hobbs, (2j), $2.00

AUTHOR: Pastor First Baptist Church, Oklahoma City, Oklahoma.

This book take: its title from the first chapter. Although there is no single subject around which these chapters are centered, there is a unity in that they are all biblical and filled with evangelistic appeal. These messages will help to light the fires of evangelism anew in the hearts of those who read.—*Dr. Harold J. Purdy, pastor, Belmont Heights Baptist Church, Nashville, Tennessee.*

This is the best book of sermons I have read in a number of years. I heartily recommend this book to the public.—*Dr. W. Leonard Stigler, pastor, Grace Baptist Church, Nashville, Tennessee.*

The Face of Our Lord

By Paul S. Rees, (1e), $1.50

AUTHOR: Bible conference speaker and evangelist. He is now pastor of First Covenant Church in Minneapolis, Minnesota.

A fine series of six devotional sermons which gain their inspiration from expressions concerning the face of Christ. The subjects are suggestive, dealing as they do with the "dreadful, dauntless, dazzling, dutiful, despised, and divine" aspects of his face.—*Dr. Gilbert L. Guffin, president, Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania.*

The author brings out many wonderful thoughts; however, as a whole, the work is weak and contains too many homely illustrations for the serious reader. He seems to labor the language to find adequate expression and the choice of Scripture is not the most applicable.—*Dr. W. I. McClung, pastor, First Baptist Church, Poteau, Oklahoma.*

These sermons are well thought out, Bible-based, and Christ-centered. They set forth no particularly new truths, yet the emphasis upon that which is timeless and eternal is done in a manner reverent and refreshing.—*Dr. Howard C. Bennett, pastor, First Baptist Church, Kilgore, Texas.*

Free Salvation

By Earl Anderson, (23s), $3.50

AUTHOR: Now in his 31st year as pastor of the Munger Place Baptist Church, Dallas Texas.

In some places the author gets rather technical and one might not exactly agree with all the statements. But be assured this one thing: the author is thoroughly fundamental in his beliefs; knows how to tell sinners how to be saved; and says again and again that salvation is ours only on the basis of God's mercy and grace in Jesus Christ, "without the deeds of the law," and "not by works of righteousness which we have done." I relished it ravishly and will read it more.—*Rev. P. C. Williams, pastor, Third Baptist Church, Houston, Texas.*

This book is made up of radio sermons. The subject is approached from many angles, but the answer to the question "What must I do to be saved?" is always the same. In this, lies the great value of the book.—*Rev. James P. Carroll, pastor, First Baptist Church, Bamberg, South Carolina.*

A faithful pastor gathers into this volume thirty-five of his broadcast talks on the theme. of salvation. The talks are characterized by close adherence to the words of Scripture and are presented with commendable zeal. They could not have failed to bless in their delivery. In cold print, however, they lack the personality of the preacher and what was good broadcasting material fails to make an interesting book. The author makes the mistake of offering too large a meal of the same diet. There are a number of spelling errors which offend the educated reader.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Messages of Christian Brotherhood

By W. Dale Oldham, (45w), $1.75

AUTHOR: Pastor of the Park Place Church of God, Anderson, Indiana. Known nationally as a youth worker, convention speaker, and evangelist.

Interesting messages; personal in appeal. Deal with subjects of human interest.—*Dr. Preston L. Ramsey, pastor, First Baptist Church, Somerset, Kentucky.*

"Teach Them to Stand Alone" and "The Land of the Free" are two of the messages worth the price of the book.—*Rev. David L. Calhoun, pastor, Immanuel Baptist Church, El Paso, Texas.*

A series of nineteen radio messages especially suitable for these tumultuous days. One will not agree with everything that the author says, but on the whole, the book will prove a blessing to Christian men and women who read it.—*Dr. Charles L. McKay, pastor, First Baptist Church, Pascagoula, Mississippi.*

Roads to Radiant Living

By Charles L. Allen, (6r), $2.00

AUTHOR: Pastor of Grace Methodist Church Atlanta, Georgia.

A spring tonic for the inner life. Each chapter is crowded with pungent truth written

for everyday needs.—J. N. Barnette, Baptist *Sunday School Board, Nashville, Tennessee.*

The pastor-counselor will find it of inestimable value both for personal reading and to place in the hands of the troubled. Its short chapters are delightfully easy to read, and so packed with meaning that there is hardly a superfluous word. *—Rev. M. M. Fulmer, pastor, First Baptist Church, Uvalde, Texas.*

This book makes splendid devotional reading. Some of the subjects discussed might result in the development of a sermon.—*Dr. Preston L. Ramsey, pastor, First Baptist Church, Somerset, Kentucky.*

The Royalty of the Pulpit

By Edgar DeWitt Jones, (9h), $5.00

This is a painstaking study of the Lyman Beecher Lectures on preaching given at Yale since its beginning in 1872. It is most interesting and informing and offers opportunity for the present day preacher to check his own messages and methods in the light of the best that has been said and done. Dr. Jones has done a work few if any of us could do and has put us all in debt to him. I counsel our preachers to buy, read, mark, and re-read this very valuable work.—*Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

The story of the origin and the content of the Yale lectures with pen portraits of the 70 men who delivered these lectures from 1872 through 1949 plus quotations from their lectures and an interpretation of their contributions to the field of preaching. Beneficial reading for all preachers.—*Dr. Gaye L. McGlothlen pastor, Immanuel Baptist Church, Nashville, Tennessee.*

This book is of particular value to preachers who seek to know the history of preaching and the ingredients that go into a great ministry and message as exemplified in the examples of the pulpit giants pen-pictured in this book.—*Rev. Lory Hildreth, pastor, Handley Baptist Church, Ft. Worth, Texas.*

Sermons for Special Days

By Charles M. Crowe, (1a), $2.00

Each sermon is thought-provoking, challenging, inspiring. Each is Christ-centered. I could wish that all ministers and Christian workers as well as all other Christians might read it.—*Rev. M. C. Gardner, pastor, Central Baptist Church, Americus, Georgia.*

This volume contains eighteen sermons for special days ranging from New Year's Day through Christmas. Practical in their nature and application, they strike deep into the personal faith of the individual and at the same time deal with common social problems such as drink, divorce, race relations, patriotism, etc.—*Dr. Garis T. Long, pastor, Grace Baptist Church, Richmond, Virginia.*

There is a motto text for each sermon but the writer spends no time in exposition and elaboration. He plunges at once into his theme with happy, pertinent illustrations or quotations, and drives home his thesis with facts and figures which carry conviction and resolution.—*Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

THEOLOGY AND PHILOSOPHY

Christ and Culture

By H. Richard Niebuhr, (9h), $3.50

AUTHOR: Member of the faculty of the Yale Divinity School.

The book is an expansion of lectures given by the author at Austin Presbyterian Theological Seminary in January 1949. In it, he undertakes to restate and supplement Ernst Troeltsch's work on "The Social Teachings of the Christian Churches." The author thoroughly examines the problem—the Christian and the world. Then he presents the two extreme positions: Christ against culture, Christ and culture. He follows this with the three mediating positions: Christ above culture, Christ and culture in paradox, Christ the Transformer of culture. This is a definite work aiding in valuable insights into the basic problem of Christian ethics.—*Rev. John C. Busby, pastor, First Baptist Church, Washington, Georgia.*

Other reviewers: *Dr. George J. Griffin, Wake Forest College, Wake Forest, North Carolina; and Dr. Leonard A. Duce, assistant dean, Baylor University, Waco, Texas.*

The Christian Way

By Sydney Cave, (12p), $3.75

This book is a study of New Testament ethics in relation to present day problems. In it, the author deals with the Christian ideal of conduct as it is set forth in the life and words of Jesus and as it is applied to the daily life problems of the earthly Christians. However, the reviewer does not find himself in complete agreement with the author in his beliefs concerning the sacraments and his conception of the church.—*Dr. B. B. Hilburn, pastor, First Baptist Church, Greensburg, Kentucky.*

Sydney Cave does an unusually good job to present the theories on all sides of a given

subject. For instance, in his chapter on the state, he deals fairly with the war issue, stating the arguments for and against the moral permissibility of war. He then goes further and deals with the issue realistically by stating that the immediate issue "is how to prevent war and save men from suffering of body and strain of spirit." The presentation of the ethical problems with carefully balanced courtesy to all opinions makes the book of more value to the usual reader.—*Dr. Charles A. Maddry, pastor, Temple Baptist Church, Durham, North Carolina.*

The Cultural Concept of Christianity

By Arthur Wallace Calhoun, (1e), $2.50

AUTHOR: In his fourteenth year as dean of Sterling College (United Presbyterian Church) Sterling, Kansas.

A rather brief dissertation on Christian social philosophy, pointing out erroneous attitudes and assumptions in modern thinking which have brought mankind to the brink of chaos, and indicating the course of recovery and progress.—*Dr. H. K. Masteller, pastor, First Baptist Church, Asheboro, North Carolina.*

The book is thought-provoking but it fails to recognize adequately individual Christian experience without which there can be no transformation of the social order.—*Dr. Leonard A. Duce, assistant dean, Baylor University, Waco, Texas.*

This book raises some controversial questions. Many Bible students and theologians would be unable to agree with the author that we are more in need of social regeneration than individual regeneration. No objections could be offered, however, to the contention that the kingdom of God is the only workable scheme for human happiness in this distressed world. The book is very readable and should be widely read.—*Dr. Claude T. Ammerman, pastor, First Baptist Church, Troy, Alabama.*

Faith and Duty

By N. H. G. Robinson, (9h), $2.00

A piece of well written and well reasoned theology directed to the question of human depravity and man's accountability for sin. Have the moralists any contribution to make to the problem, or must we reject all their philosophy as irrelevant, following the example of Barth who regards philosophy and revelation as antagonistic and therefore treats the former with indifference? Dr. Robinson subjects the Barthian position to careful analysis and rejects it. Brunner and Niebuhr are also brought under review. After considering other contemporary viewpoints, Dr. Robinson offers his own thoughts in an attempt to reconcile Christian teaching with the moral order. This is a book for the trained reader.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

This book is very technical and assumes a knowledge of both theology and philosophy on the part of the reader. I found it very difficult to follow the author's thought, no doubt because of a lack of the proper background.—*Rev. James P. Carroll, pastor, First Baptist Church, Bamberg, South Carolina.*

Doubtless this book will prove of value to professional theologians, but it probably will not appeal to many busy pastors and still fewer laymen.—*Rev. R. B. Jones, pastor, Central Baptist Church, Chattanooga, Tennessee.*

Faith Is the Victory

By Buell H. Kazee, (1e), $2.50

Here is a book that should be read by every pastor and Christian worker. Mr. Kazee points out the futility of organization unless it is permeated with the Spirit of God. The author strongly reminds us that faith is demonstrated, not by what we do for God, but what we allow God to do through us. Our power must come from him.—*Rev. R. L. Councilman, Burlington, North Carolina.*

Mr. Kazee has written this book to show that it is faith which saves one and not works. He is critical and sarcastic of most all religious educational and church activities because they smack of works and not faith. Would likely appeal to many people, but to many others it holds little to stimulate serious thought.—*Dr. George J. Griffin, Wake Forest College, Wake Forest, North Carolina.*

A Fresh Approach to the New Testament

By H. G. G. Herklots, (1a), $2.00

The approach, not altogether new, is this: "The key to the understanding of the New Testament documents is that they are the propagandist literature of a widespread and successful missionary movement." This is essentially the contention of W. O. Carver in *Why They Wrote the New Testament* (Nashville, 1946) and other earlier writings.—*Dr. H. C. Goerner, Southern Baptist Seminary, Louisville, Kentucky.*

As one reads this book, he is impressed with

the greatness of the movement of Christianity in the New Testament era. This book would be very helpful for pastors and teachers who are interested in a more intensive study of the New Testament. I consider this a very fine publication.—*Dr. Hampton C. Hopkins, Howard College, Birmingham, Alabama.*

Dr. Herklots accepts many of the speculations of source-criticism without any adequate discussion of them. This might be indicated as the chief weakness of the book: that the brief treatment of its important theme does not permit the elaboration of the author's submissions. Students will be interested in many of the points made by Dr. Herklots, but will scarcely be satisfied by the book as a whole. The author's episcopalianism colors some of his language, while his concessions to liberalism will seem to some to be too easily made.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

God Makes the Difference

By Edwin McNeill Poteat, (9h), $3.00

AUTHOR: Pastor of Pullen Memorial Baptist Church, Raleigh, North Carolina.

The theme of the book: In the area within which good will and intelligence can meet, there is no conflict between science and religion. The author develops his theme by discussing nature, faith, history, man, the family, society, government, organized Christianity, the market, love, limitation, death, redemption, immortality, the moral imperative plus God. For those who care for this type book, I think it would be enjoyable reading for the author seems to have presented the material as he saw it.—*Rev. W. J. Johnson, pastor, Southside Baptist Church, Decatur, Alabama.*

In this book, Dr. Poteat attempts to clarify our basic concepts about the meaning of existence. His main thesis is that our thinking about God makes the difference in all our thought about any subject with which our minds are concerned. This book will be found interesting and helpful to the student of the Bible and human nature.—*Rev. Howard B. Benson, pastor, First Baptist Church, Carrollton, Georgia.*

Jesus and the Resurrection

By H. A. Williams, (16-L), 75 cents

AUTHOR: Minister of Church of England.

The bishop of London's Lent book is one of the freshest and most readable on the Resurrection I have ever read. The author shows from the Scriptures and human experience that the resurrection is truly God's life given to Christians, that if they are to be raised with him, they must die with him. He points out that the resurrection power is victorious over temptation, time, and death.—*Dr. John M. Carter, president, Campbellsville College, Campbellsville, Kentucky.*

This small book contains doctrines on sacramentalism and lentism which Baptists repudiate. But, on the deeper meaning of the resurrection of Jesus, he produces some marvelous ideas worthy of serious consideration on the part of all Christians.—*Rev. J. C. Canipe, secretary, evangelism, Baptist State Convention, Hendersonville, North Carolina.*

Lectures on the Last Things

By William Hendriksen, (66b), $1.50

AUTHOR: Professor of Exegetical Theology of the New Testament, Calvin Seminary, Grand Rapids, Michigan.

The author is scripturally sound in his treatment of the passages that lend themselves to wide speculation. He is scholarly in his approach to the controversial subject. It is a helpful book and one by which anyone can profit from reading.—*Dr. Charles Henderson, retired minister, Horn Lake, Mississippi.*

The author handles this subject of considerable controversy with a good deal of tact and common sense. There has been much written on the subject of the second coming, but this, I believe, is one of the better discussions.—*Rev. E. Paul Fisher, pastor, Kensington Avenue Baptist Church, Kansas City, Missouri.*

I find it adds little to the total sum of knowledge on the subject.—*Rev. Wilford M. Lee, pastor, Leland Baptist Church, Leland, Mississippi.*

More Power to the Church

By David M. Dawson, (1z), 50 cents

AUTHOR: The late pastor of the First Baptist Church of San Jose, California.

In this easy to read book, the author presents convincing arguments for a Spirit-filled life in the pulpit and the pew. It is full of sermonic material.—*Rev. E. J. Morgan, pastor, First Southern Baptist Church, El Monte, California.*

Not a thorough or exhaustive study of the doctrine of the Holy Spirit, but instead a simple presentation of the Holy Spirit and his work and then a discussion of what he can do in the various phases of our church life in the pulpit, the pew, the Bible school, the other organizations, and in soul-winning.—*Dr. Joe T. Odle, pastor, First Baptist Church, Gulfport, Mississippi.*

You get everything you want in books of sermons by R. C. Campbell

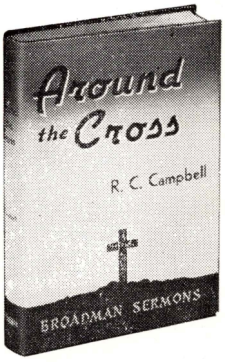


ANSWERED BY THE MASTER

This is Dr. Campbell's latest book of sermons. There are eleven sermons based on questions that were asked of Jesus. They are sound without being heavy in their treatment of biblical material, they have their oratorical passages, and are balanced with clear teaching and forthright appeal. They reveal a continuing confidence that Christ can answer every question put to him by friend or enemy. $1.75

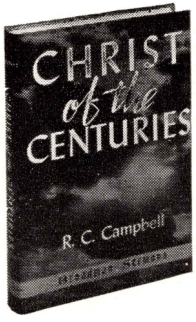
AROUND THE CROSS

Vigorous, uncompromising messages that proclaim and exalt the living Christ and challenge the world to test His power. A vital and stimulating book for teachers, leaders, and Bible students. $1.50



THE CHRIST OF THE CENTURIES

Emphasizing the adequacy of Christ for today's needs, each message in this book will appeal to all who are seeking a clear understanding of New Testament truths. $1.50



KEEPING THE FOUNDATIONS

Timely, meaningful, and vigorous, this volume amplifies the Scriptures' call for regeneration. Here is your opportunity to think through today's problems in the light of the teachings of Jesus Christ—the One Foundation. $1.50

BROADMAN BOOKS OF MERIT

Order from your

BAPTIST BOOK STORE

Alabama—Birmingham 3; **Arizona**—Phoenix; **Arkansas**—Little Rock; **California**—Fresno; **Florida**—Jacksonville 2, Miami 36 (Miami Area); **Georgia**—Atlanta 3; **Illinois**—Carbondale; **Kentucky**—Louisville 2, Owensboro (Daviess-McLean Assn.); **Louisiana**—Alexandria, Shreveport 83 (Shreveport Area), New Orleans 13 (N. O. Assn.); **Maryland**—Baltimore 1; **Mississippi**—Jackson 5; **Missouri**—1023 Grand, Kansas City 6, St. Louis 8 (St. Louis Assn.); **New Mexico**—Albuquerque; **North Carolina**—Raleigh (Eastern N. C.), Charlotte (Western N. C.); **Oklahoma**—Oklahoma City 2, Tulsa 3 (Tulsa-Rogers Assn.); **Oregon**—Oregon-Washington) Portland; **South Carolina**—Columbia 29; **Tennessee**—Nashville 3, Memphis 3 (Shelby Assn.), Knoxville 08 (Eastern & N. E. Dist.), Chattanooga 2 (Bradley & Hamilton Assn.); **Texas**—Dallas 1, Austin 21 (Dist. 15), Houston 2 (Dist. 3 & 4), Lubbock (Lubbock Assn.), San Antonio 5 (Dist. 5 & 6), Seminary Hill (serves Seminary); **Virginia**—Richmond 19.

Please send the following: QR-1-52(3)

_____Answered by the Master, @ $1.75
_____Around the Cross, @ $1.50
_____The Christ of the Centuries, @ $1.50
_____Keeping the Foundations, @ $1.50

I enclose $_____. Please charge my account ___.
(State sales tax, if any, extra)

Name _____

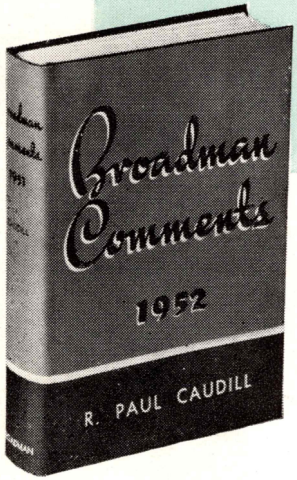
Address _____

Post Office _____

State _____

BROADMAN COMMENTS, 1952

Holds a place of prominence among commentaries



BROADMAN COMMENTS, 1952

R. Paul Caudill $2.00

The commentary on the International Sunday School Lessons that is **not** a compilation of quotations and illustrations—but is a scholarly treatment of difficult themes.

The author, **R. Paul Caudill,** internationally known Baptist preacher and Bible expositor, has a deep spirituality and discernment that make his "comments" convincing.



Each lesson in **Broadman Comments** includes the presentation of the Bible material, notes on the lesson passage, lesson interpretation, lesson outline, and lessons in life. It is a book for purposeful Bible study and for more constructive teaching. Preachers, teachers, and class members will find practical and satisfying help in BROADMAN COMMENTS

Outstanding Features

* Durable binding—moisture- and insect-proof
* 460 pages
* Easy-to-read, clear type
* Convenient page size and format
* Necessary maps
* Full-color Bible pictures by outstanding religious artists
* Three-color jacket

QR-I-52 (4)

Please send _____ copies of **Broadman Comments,** 1952, @ $2.00

I enclose $_____. Please charge my account ☐.
(State sales tax, if any, extra)

Name _____

Address _____

Post Office _____

State _____

Order BROADMAN COMMENTS from your

BAPTIST BOOK STORE

Alabama—Birmingham 3; **Arizona**—Phoenix; **Arkansas**—Little Rock; **California**—Fresno; **Florida**—Jacksonville 2, Miami 36 (Miami Area); **Georgia**—Atlanta 3; **Illinois**—Carbondale; **Kentucky**—Louisville 2, Owensboro (Daviess-McLean Assn.); **Louisiana**—Alexandria, Shreveport 83 (Shreveport Area), New Orleans 13 (N. O. Assn.); **Maryland**—Baltimore 1; **Mississippi**—Jackson 5; **Missouri**—1023 Grand, Kansas City 6, St. Louis 8 (St. Louis Assn.); **New Mexico**—Albuquerque; **North Carolina**—Raleigh (Eastern N. C.), Charlotte (Western N. C.); **Oklahoma**—Oklahoma City 2, Tulsa 3 (Tulsa-Rogers Assn.); **Oregon**—(Oregon-Washington) Portland; **South Carolina**—Columbia 29; **Tennessee**—Nashville 3, Memphis 3 (Shelby Assn.), Knoxville 08 (Eastern & N. E. Dist.), Chattanooga 2 (Bradley & Hamilton Assn.); **Texas**—Dallas 1, Austin 21 (Dist. 15), Houston 2 (Dist. 3 & 4), Lubbock (Lubbock Assn.), San Antonio 5 (Dist. 5 & 6), Seminary Hill (serves Seminary); **Virginia**—Richmond 19.