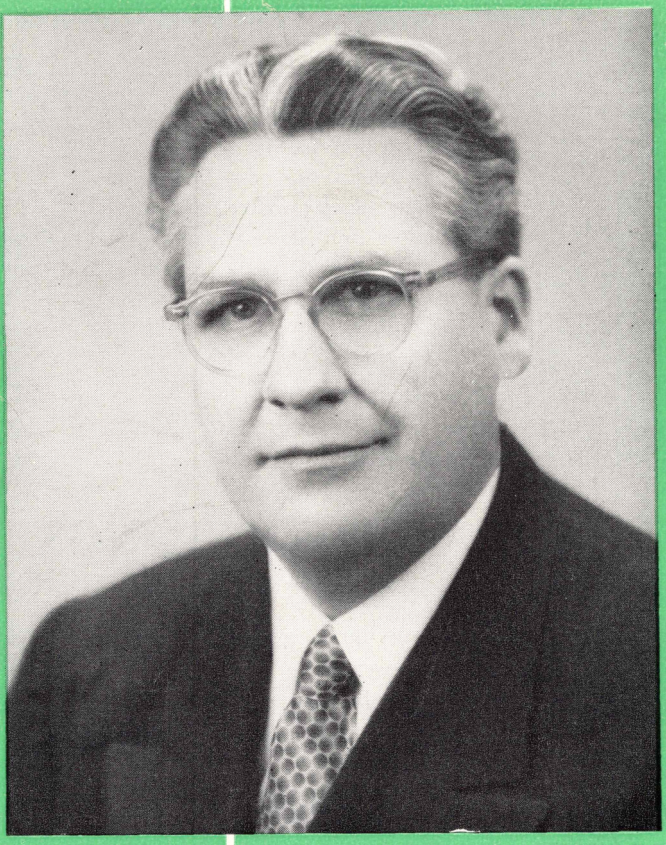
DR. J. D. GREY, President, Southern Baptist Convenfion



THE *Quarterly* REVIEW

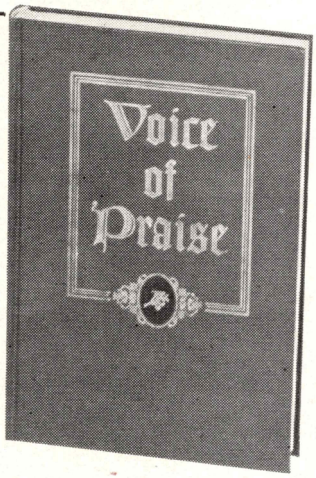
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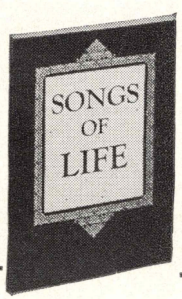
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The Quarterly REVIEW

SUCCESSOR TO THE "PASTOR'S PERISCOPE"

SECOND QUARTER
1952

Volume 12 Number 2

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the survey

While the name of Porter Routh, now the Executive Secretary-Treasurer of the Southern Baptist Convention Executive Committee, is no longer carried as the editor of THE QUARTERLY REVIEW, we are grateful that he has agreed to serve as one of the associate editors. This assures that our readers may still look forward to his regular contributions. Together, and with the help of other capable associates, we shall strive to make each issue practical and helpful. We shall welcome your suggestions and appreciate your prayers.

In this issue Dr. Porter Routh gives a brief preview of the Southern Baptist Convention which meets in Miami, Florida, May 14-18. Dr. C. Roy Angell, Miami pastor, writes about the interesting and fascinating "Magic City." You will enjoy and appreciate Miami more after reading his article.

Perhaps the most historic meeting held in 1951 was the Two Hundredth Anniversary of the Charleston Baptist Association. We carry in this issue the address of Dr. Robert G. Lee delivered at this meeting.

You will find intensely interesting "Finding the Footsteps of God," the inaugural address of Dr. Norman W. Cox, Executive Secretary, Historical Commission, Southern Baptist Convention, and associate editor of THE QUARTERLY REVIEW.

There has been general interest in recent months in the degree of authority invested in the Executive Boards of the State Conventions as authorized by the Constitution and By-Laws of the various states. Beginning on page 53 we are carrying a digest of this study from ten states.

The above are merely samples of numerous articles and helps which we hope you will enjoy. After reading them, sit down and write us, and suggest other features or studies which you would like to see in forthcoming issues.

The Editor

The Cover

J. D. Grey, pastor of the First Baptist Church, New Orleans, Louisiana since 1937, and president of the Southern Baptist Convention, was born at Princeton, Kentucky, December 18, 1906. He is a graduate of Union University and Southwestern Baptist Theological Seminary. He has held pastorates in Tennessee, Texas, and Louisiana, and is the author of several books. In 1927 he married Lillian Gaines Tooke, Paducah, Kentucky. Dr. and Mrs. Grey have twin daughters.

Next Quarter

Southern Baptists have needed for a long time a directory of Educational Directors and Ministers of Music, similar to the ministers list which is carried each year in the Convention Annual. Such a list is now being compiled by the Department of Survey, Statistics, and Information, Baptist Sunday School Board, and will be published in the next issue of THE QUARTERLY REVIEW. The published list will serve a double purpose. It will make the directory immediately available to our Baptist constituency and will give our readers an opportunity to help us complete the list. Pastors and denominational leaders will want this Directory for their personal files.

One of the most vital elements of history is a knowledge of beginnings. This is why the next issue will feature the reproduction of the proceedings of the second session of the Southern Baptist Convention, which met in Richmond, Virginia, June 10-15, 1846. The Convention from the beginning was completely democratic. Questions were freely discussed and the messengers were presented complete pictures of the work of the boards.

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Looking Toward Miami

PORTER ROUTH, Executive Secretary
Southern Baptist Convention Executive Committee

On Wednesday morning, May 15, 1946, the Southern Baptist Convention met for its first session in Miami, Florida. The Convention which will open on May 14, 1952, will be the second session in the Florida city.

A review and preview of the two Conventions highlight the changing times in which we live. Duke K. McCall was serving his first Convention as the Executive Secretary of the Executive Committee. At Miami this year, he will be serving his first tenure as president of the Southern Baptist Theological Seminary.

Pat Neff was the president and Louie D. Newton was elected for the next year. J. D. Grey will preside at the session in Miami, in 1952.

There was a great deal of concern about the mechanics of the Convention in the 1946 session. The constitution was thoroughly revised and overhauled and the rotation system on boards and agencies was established. At the Convention in 1952, the only possible changes in the constitution will have to do with limiting the tenure of the president to two terms, and amending Article V, Section 2, to read as follows: "The first vice-president shall be voted upon and elected after the election of the president has taken place; and the second vice-president shall be voted upon and elected after the election of the first vice-president has taken place." Both of these proposed changes were presented at San Francisco and may be voted upon this year. At the 1946 Convention a campaign for World Relief was launched. Convention messengers dug down in their pockets for $10,897.17 to start the offering.

Messengers were concerned about world peace, and how to help the returning chaplain. Dr. J. W. Storer preached the Convention sermon.

President Newton was authorized to seek a conference with the President regarding the appointment of Mr. Taylor as President Truman's personal representative at the Vatican. Cooperative Program receipts for 1945 were reported as $3,860,708.37; the Southern Baptist Foundation was launched; and the present double budget plan of providing for current and capital needs through the Cooperative Program was started.

Since that first Convention in Miami, Conventions have been held in St. Louis, Memphis, Oklahoma City, Chicago, and San Francisco. The range in site points up the growth and development and expansion of the Convention.

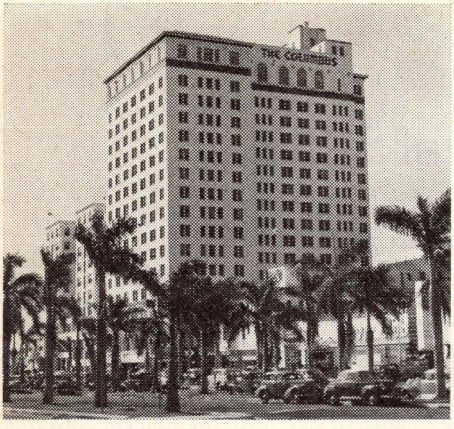
New seminaries have been launched in California and in North Carolina since that date.

The Foreign Mission Board has launched a mighty Advance.

Cooperative Program receipts have climbed to a total of $8,101,421.63 in 1951.

Southern Baptists have had Simultaneous Evangelistic Crusades, which have reached thousands of people for Christ.

The circulation of Southern Baptist



Headquarters Hotel

papers has increased from 633,792 in 1946 to 850,612 in 1951.

During the past two or three years a special commission has been studying Negro Ministerial Education in the United States, and the report of this commission is scheduled to be made at Miami.

In 1947, the Convention approved a committee of seven to discuss matters of comity with a like committee from the Northern Baptist Convention. This committee was later instructed to discuss relations with other religious bodies. It will bring its report to the Convention at Miami. It is perhaps of some significance that 1952 will mark the twenty-fifth anniversary of the Executive Committee, as it is now constituted. It was 1927 that the Committee on Business Efficiency made its report, which was adopted. This report set up the present Executive Committee with an executive secretary, and provided for a plan of business operation which is designed to make for debt-free operation.

Dr. Austin Crouch was the chairman of the Efficiency Committee and was named as the first Executive Secretary. It is hoped that he can attend the Silver Anniversary at Miami.

The theme for the Southern Baptist Convention at Miami, has been announced as "Magnifying the Church," and it is hoped that this theme will permeate all of the discussion.

The messengers to the Southern Baptist Convention are elected by their churches. The messenger from the church with fifty members has just as much of a vote as the messenger from the church with five thousand members. His voice will be heard as gladly at the sessions at Miami as the voice of the pastor from the largest church.

The Cooperative Program, which will be presented and promoted through the Convention at Miami, is made possible through the direct action of more than twenty-eight thousand individual churches. These churches in business session vote to send a certain percentage of their receipts for missions. The representatives of these same churches have the right to say how this money, which is received through the office of the Executive Committee from the various state conventions, will be spent.

Make your plans now to attend the Southern Baptist Convention. Make plans for laymen from your church to attend. There is certainly a need for more laymen to attend the sessions of the Convention and to become interested in the activities of the Convention through its various boards and agencies. The 1952 Convention will be the ninety-fifth session and will represent the one hundred seventh year. Let us join in praying that God will give us the vision to go forward and make this a meaningful session in the life of Southern Baptists.

Welcome to Miami

C. ROY ANGELL
Pastor, Central Baptist Church
Miami, Florida
Chairman Hospitality Committee
Southern Baptist Convention

Florida is honored and delighted that the great Southern Baptist Convention is coming to our beautiful state in May of this year. Preparations are being made to make you feel a warm welcome from the time you cross the Florida line until you return home. Miami, in particular, is going to put out the glad welcome mat with a song of joy. There are so many things that will contribute to your delight while you are here that, in order to present them, I would like to divide them as I do my sermons, into three parts.

Miami, The Magic City

Miami is one of the most interesting and unique places in the Western Hemisphere. It is called "The Magic City," and the name well fits it for the strangest things have happened and do happen here. Miami presents a different and beautiful new world to her guests. Palm, Malleluca, banyan, limbo, Royal Poinciana and frangipanni trees line the streets. The ancient Everglades, unspoiled home of the water birds, alligators and many wild animals, almost touch Miami on the west and sweep southward to become the gigantic new Everglades National Park. The famous Overseas Highway "goes to sea" via forty-three bridges that cross the Florida Keys and soar above the blue-green water teeming with game fish.

It's hard to believe that more than 3,000,000 persons—who spend $260,000,000—vacation annually in a metropolitan city that didn't exist only fifty-five years ago.

But that's the Miami story.

From a two building nondescript fishing settlement on the banks of Biscayne Bay in 1896, Miami has grown into a metropolitan city of one half million year round residents.

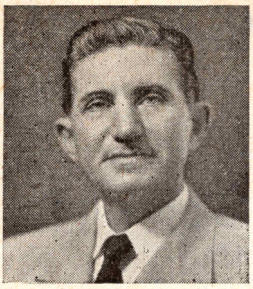
More than 100,000 modern bungalows, painted in soft, tropical pinks, greens and blues have risen on its shores. Property valuation is assessed at $502,804,780.00.

Wildlife and scenic attractions in the Miami area, which once played second fiddle to the more publicized race tracks, sports events and amusement centers, are coming into their own. The new Everglades National Park has focused public and scientific attention on one of the richest and most unique wild-life and scenic attractions in the United States.

One outstanding example of this is Miami's world-famed Parrot Jungle, which fascinated Britain's Winston Churchill during his Miami vacation in the winter of 1946.

The Parrot Jungle consists of a large tropical hammock featuring unusual jungle trees, ferns, air plants, wild orchids, and gulches in which water rises and falls with the tides, in addition to hundreds of brilliantly plumed macaws, parrots, cockatoos, lovebirds, pheasants, flamingos, alligators, and monkeys.

Near by is a monkey jungle in which thousands of monkeys live wild in the



C. Roy Angell

forests. Here the monkeys run free and the visitors are "caged" touring the area by way of screened-in walkways which protect them from the curious little animals.

Matheson Hammock State Park is another readily accessible example of wild jungle area, in which visitors may stroll at will through the undergrowth along hacked-out footpaths. Within the area is a bathing beach and several picturesque lakes, surrounded by spacious picnic grounds. Facilities are available for sailing and surf casting.

On the fringe of the vast Everglades is located an orchid jungle—a tropical wilderness in which thousands of wild and cultivated orchids grow in their natural surroundings. The 'Glades is the only area within the United States where orchids grow wild.

At the North Miami Zoological Gardens, between 2,000 and 3,000 wild animals, birds, and repitles may be observed. The outstanding feature of the Gardens, however, is Capt. R. Proske and his famed tigers.

One of the world's most famous collections of rare and unusual tropical plants, trees, and shrubs is to be found in Miami's Fairchild Tropical Garden, which was developed by the noted horticulturist, Dr. Fairchild, and is kept open to the public, free of charge.

Newly opened Crandon Beach Park on Biscayne Key features 2½ miles of now public beach bordered by the largest coconut grove in the United States. More than 10,000 bearing coconut palm trees are estimated to be in the grove.

Even in the downtown district of Miami, natural attractions are featured in the city's $5,000,000 Bayfront Park, which includes several varieties of palm trees, banyan trees, and a rock garden. Also located here are an open air bandshell for concerts, Miami's municipal auditorium and the new city library building.

Adjacent to the park is the city yacht basin, starting point for numerous sightseeing boats which transport visitors up the Miami River and through the man-made Venetian Islands in Biscayne Bay, where they may view the palatial waterfront homes of the city's wealthy winter residents.

The yacht basin also is headquarters for Miami's deep-sea fishing fleet, and thousands of visitors jam the docks daily to see the varied assortment of fish brought in from the Gulf stream by sports fishing parties.

Atlantic sailfish, blue and white marlin, wahoo, dolphin, amberjack, bonito, tuna, barracuda, snapper and many other fighting game fish may be seen at the docks daily. For those interested in furthering their piscatorial education, Miami offers more than 600 varieties of fish. The salt-water angler can fish from bridges, rowboats, shore or the luxurious $75-a-day charter fishing boats. The latter will take the fisherman into the Gulfstream where he can fish for tuna, sailfish and many other species of deep-sea TNT. The fresh-water angler has a wide choice of lakes, rivers and streams teeming with bass and other varieties of fish.

Greater Miami boasts of having the greatest concentration of housing facilities, per capita, of any city in the world. The Florida Hotel Commission lists 537 hotels with 38,641 rooms; 4,405 furnished

apartments for transients with 133,622 rooms; 2,550 rooming houses with 22,377 rooms and 202 motor courts with 4,679 rooms—a total of nearly 200,000 registered for visitors.

Prices of these rooms range from $1-a-night private rooming house to the $50-a-day luxurious suite in an ocean front hotel during the winter season.

After the visitor arrives in Miami, and is housed, if he's hungry, he has 2,699 restaurants to choose from. The Florida Hotel Commission claims Miami can feed 156,597 persons simultaneously.

Pioneers in Seminole Work

Typical examples of Seminole Indian life may be observed within the city limits of Miami at two Indian villages located on the Miami River—Musa Isle and Tropical Hobbyland. Features of these settlements include alligator wrestling by Seminole braves, along with collections of rare birds, monkeys and curio displays. But while the Seminoles persist in living up to the tradition they must continue in the old way of life, they are accepting the white man's religion. Until very recent times, the Florida Seminole has allowed religion to play little, if any, part in his life, but he has long known about it. Sam Tommy declares the Seminole knew a story of creation that closely tallies with that in the Old Testament long before the white man appeared in North America. As in the Old Testament account, woman was created from a rib of the man, according to the Seminole tradition.

During the past 15 years, the Seminole has increased in population from 580 members to 773, an increase of 25 per cent. Since 1943, a span of but eight years, the membership of the tribe in the First Seminole Indian Baptist Church at Dania has grown from 11 women members to 208 members. It is the only Christian Church organized for them with the exception of the Episcopal Mission at Everglades City.

The Rev. Stanley Smith, a Greek missionary, first came to the church in 1943. It is principally due to his efforts that the church has acquired its present membership. The Seminoles were wary at first of the Reverend Smith. There is a legend of long standing that Seminoles, some of whom were removed to Oklahoma after the Seminoles frustrated Uncle Sam's army by evading surrender, that the Oklahoma Seminoles would some day return to Florida, speaking English, and would take back with them the Florida tribesmen. So when Rev. Smith came, they feared betrayal and it was not until several converts had been made and it was seen they were not spirited away to Oklahoma that he made any real progress.

It was not until January of the year following his arrival that the first male convert was baptized, but in 1946 he converted and baptized 97, said to be the largest number of North American Indians converted at one time in Christian church history. Services at the First Seminole Indian Baptist Church are very similar to the camp meetings held in rural sections of the United States.

About half the members of the Dania Church journey by automobile from their homes in the Big Cypress area of the Everglades, 133 miles distant, on the Saturday preceding the second Sunday in each month to the church for services. They camp out the night before on the church grounds, preparing their evening meal in the open.

Three worship services and Sunday school are held on Sunday. Some of the Indians sit in the new concrete block auditorium for the services. Others occupy a palmetto-thatched building constructed in the Seminole style or stroll

about the grounds. During the morning service, a committee of the Woman's Missionary Society prepares the mid-day meal. After worship, the men cut up the meat and the women put the finishing touches to the meal, such as the preparation of salads and vegetables.

Miami's Spiritual Health

We Baptists have the largest denomination in the city excepting the Catholic. There are forty-four Baptist Churches and three Missions with a resident membership of more than 22,000. There is an enrolment of more than 6,000 in the Training Unions; more than 5,000 in the Woman's Missionary Unions; and nearly 25,000 in the Sunday schools; and an enrolment of around 1,200 in the Brotherhoods.

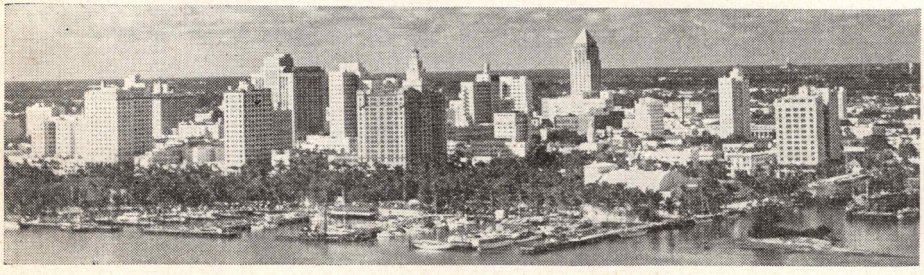
So much publicity has been given to Miami as a summer and winter resort and to its race tracks and gambling centers that people across America think of it as being a very wicked city. I am sure that many will be surprised to know that it is a great church city and that the spiritual life of the city of Miami is both beautiful and healthy. There are many lovely churches of every denomination and at the present time we have the happiest fellowship among our Baptist ministers and churches that we have ever had. We join hands in brotherhood to welcome the Southern Baptist Convention and to tell you that we will do everything in our power to make your stay in our fair city a happy and an interesting one.

You will be glad to know that the city has given us free of charge all three of its auditoriums. When you were here last, the only auditorium we had was too small. Since then two large hangars have been placed together on a Key that juts out into the Bay. They make an auditorium which seats more than 15,000 people. Another beautiful new auditorium has also recently been erected.

Your reservations can be made directly with the hotels listed in your state paper or through the Miami Convention Bureau. As you have noted above, there are enough rooms for everybody and on the Miami side of the Bay most of the hotels have agreed to give us special rates, the highest being for double rooms, $9.00. The highest for singles is $5.00. If you wish to room on the Beach, you can secure rooms at almost any rate range you desire.

Any one of us pastors here in the city will be more than glad to help you work out any problem concerning your stay here. You will mean a great deal to us because our city will receive a tremendous spiritual uplift from your presence.

As I write this article, there are 50,000 Legionnaires present in Miami in their annual convention and immediately following the Southern Baptist Convention, there will be 60,000 Shriners here. I say this to you, to point out our need of focusing the minds of Miamians on the spiritual things of life. We are expecting a great blessing and are looking forward with eager anticipation to the time when you arrive.



The St. Louis Baptist Association

by DAVID W. JONES, Pastor
Overland Baptist Church
Overland, St. Louis County, Missouri

The St. Louis Baptist Association is very strategically located at the very heart of the nation. This is true geographically, industrially and spiritually. It has had an interesting and checkered history. It will be one hundred and thirty-four years old this fall. It was organized November 7, 1817, in the home of a pioneer Baptist preacher by the name of Thomas Musick. This was only twenty years after the first Baptists came to the St. Louis district, and only fourteen years after the Louisiana Purchase which included Missouri. Six churches with one hundred and forty-two members comprised the organization. One of the six churches survives and is still a member, namely, Fee Fee Baptist Church, of Pattonville, Missouri. This church, organized in 1807, is the oldest Baptist church in Missouri from the standpoint of continuous existence, and the Association is the second oldest in Missouri, Bethel Association preceding it by one year.

The St. Louis Baptist Association was organized under the name of "The Missouri Association." Before 1840 it was changed to "The Missouri United Baptist Association" and in 1853 to the name it now bears.

A total of one hundred and seventy churches have held membership in this historic body. Many of these have ceased to exist while others have united with other associations. Of our present fifty-five churches and two missions only seven were members prior to 1860; thirty-four have belonged since 1910 and nine since 1940. The fifty-seven organizations have now about 40,000 members.

The St. Louis Association is very much the product of missionary labor. Pioneer Baptist preachers such as John Clark, Lewis Williams and others made their way through the wilderness, preached to people in scattered farm houses and organized churches therein. Practically all of the churches which now belong to the Association were at first mission churches, supported by some other church or by the mission board. Outside missionary agencies have also had a great part in the development of the St. Louis Baptist Association. The Foreign Mission Board of the Triennial Convention sent John Mason Peck and James E. Welch to St. Louis in 1817 to establish the Western Mission. They preached missions wherever they went and established churches and Sunday Schools. They founded the First Baptist Church of the city of St. Louis, in 1818. It existed for only fifteen years. The support of the Foreign Mission Board was withdrawn from these faithful missionaries in 1820. Welch returned to New Jersey for a while and later came back to Missouri. Peck was ordered to join a missionary by the name of Cox who was located at Ft. Wayne, Indiana, to work with him among the Indians. Peck chose to sever his connection with the Foreign Mission Board and trust in the Lord for support in continuing the work in which he had been engaged. Later the Massachusetts Baptist Missionary Society came to his rescue, appointing him to the Western Mission and contrib-

uting toward his support. Second Baptist Church, until recently a member of the Association, was organized in 1833 by the Rev. Archer B. Smith who was supported largely by the American Baptist Home Mission Society of New York. Throughout the years this society and also the Home Mission Board of the Southern Baptist Convention have assisted in missionary labor in the St. Louis Association in the building of mission churches and in the payment of the salaries of missionaries and pastors. At the present time a small portion of the salary of the Superintendent of the St. Louis Baptist Mission Board is paid by the American Home Mission Society, and also a part of the salary of the missionary maintained by the Fourth Baptist Church, St. Louis. The Sunday School Board of the Southern Baptist Convention contributes toward the salary of the Baptist Student Union Secretary, who labors not only in the St. Louis Association but also throughout the State of Missouri. The State Mission Board of Missouri Baptists has also contributed in ways similar to those mentioned above.

The St. Louis Baptist Woman's Missionary Union has made a notable contribution to the work of the Kingdom in the St. Louis Association. It was organized in the Second Baptist Church in 1872. Until her recent death in 1950 it supported Miss Selma Martha Maxville at Moulmein, Burma, as Superintendent of the Ellen Mitchel Memorial Hospital and has also supported Miss Florence Jones, missionary to China, from St. Louis, Missouri. It has also co-operated in the maintenance of the Christian Friendliness Department for work among foreigners in St. Louis. It has auxiliaries in all but three of the churches of the Association.

The greatest forward step in the development of the St. Louis Baptist Association was the organization of the St. Louis Baptist Mission Board. This Board was incorporated in 1907, although it had been organized some years previous to this date. Mission boards had functioned in the Association as early as 1843 and missionaries had been employed intermittently since that time, but in 1902 a full time Superintendent of Missions was employed, Dr. John F. Herget by name. He served for a couple of years and following him part time Superintendents were employed until 1910 when Dr. S. E. Ewing was employed to give all of his time to the work. He served for thirty years and in 1940 was succeeded by Dr. Paul Weber who continues as the Superintendent. Since 1940 a Church Building and Loan Fund has been established for the purpose of aiding churches in the erection of new houses of worship. The goal of this fund is a half million dollars, the money from which is to be loaned to the churches without interest. Within the last eleven years the Board has also deeded to the churches some fifteen or more pieces of property to which it had held title. Thousands of dollars worth of property was thus turned back to the churches. The Board holds gift mortgages on thirty-five church properties, many of which have reversionary clauses in their titles, which is for the purpose of protecting the properties against loss to the denomination. During the last fifty years the Mission Board has given more than $175,000.00 outright to the churches for building purposes. The Board obtains its funds from the contributions of the churches, certain trust funds, designated gifts, property sales, co-operating agencies, mass meetings, annuities, etc. The work of the Board is departmentized as follows:

1. Administration
2. Pastoral support
3. Mission stations

4. Auxiliaries, such as Sunday School Associations, Negro Baptist Associations, etc.
5. Building and Loan

The budget plan of financing is followed and the various departments apportioned accordingly. There are seven workers on the staff as follows:

Superintendent
Secretary and Assistant to the Superintendent
Director of Jewish work
Director of Student work
Director of work among the foreign born
Director of work among the negroes
Hospital Chaplain

The Board renders a service of incalculable value as co-ordinator of activities, enlisting the co-operation of the churches in Sunday School work, Training Union work, Mission work, Evangelistic Campaigns, Vacation Bible School work, etc. The workers of the Board have organized churches, conducted worship services, assisted in study courses, organized Sunday Schools, Training Unions, Missionary Societies, etc. It also renders a noteworthy service in the editing and publishing of the Associational Minutes.

Seven Simultaneous Evangelistic Campaigns have been led by the Mission Board since 1923. These campaigns have brought 9,167 additions to the churches, 5,119 of which have been by baptism and 4,048 by letter and otherwise. In the 1950 campaign there were 868 additions by baptism and 384 by letter and otherwise.

"The St. Louis Baptist," a monthly newspaper, is published by the Board. "The St. Louis Baptist Association News" was published by the Mission Board beginning in April, 1928, but was discontinued in November, 1929. Four other publications have appeared within the Association although not published by the Mission Board. The latter publications were as follows: "The News" which was a City B.Y.P.U. publication and published for a short time in 1912; "The St. Louis Bray" which appeared in April, 1919 and was continued for a couple of years; also, "The Herald," a City B.Y.P.U. publication of 1922 and 1923. Other Baptist publications have been published in St. Louis, such as "Ford's Christian Repository," "The Central Baptist," and others but they were not Associational publications.

Three schools, under Baptist auspices, have flourished for a time in the Association, namely, "The Ladies Seminary," established at Jennings, Missouri, in 1871 and disbanded in 1900; a military academy (Professor Haight's School for Boys) which also disappeared within a few years, and "Barnes Business College," mentioned in the associational minutes of 1896. The latter named school also lived only a short time. During the past year Shurtleff College, of Alton, Illinois, has conducted an extension course at West Park Baptist Church, St. Louis. Throughout its history the Association has fostered and contributed toward the cause of Christian Education. For ten years, from 1939 until 1949, the Association supported a Week-day Religious Education program. The Mission Board employed a director for this work in 1946. In 1948 one hundred and seven week day classes were taught with an enrolment of 3,337 and an average attendance of 3,910. This work was discontinued in 1949 because of an order of the United States Supreme Court.

Vacation Bible School work began in the Association in 1912. Three schools were held in that year. There were forty-five in 1950 with an enrolment of 7,317 and an average attendance of 5,708.

Sunday Schools have been conducted in the churches since the Association was organized. In many cases the churches resulted from the organization and work of the Sunday Schools. Teacher training was pursued as far back as 1890 when two training institutes were held. In 1910 the value of thoroughly graded schools was stressed. In 1925 the Baptist Sunday School Council of the Association, the fore-runner of the Sunday School Association, was organized to plan the Sunday School work of the Association. In 1930 the St. Louis Baptist Sunday School Association was organized. Associational Sunday School Training Schools have been held since 1930. In 1950 two were held with a majority of the churches participating. There were 29,916 enrolled in the fifty-six Sunday Schools of the Association in 1950, with an average attendance of 15,228. Only a few are Standard schools.

Training Union work began in the St. Louis Association in 1891, when the Baptist Young People's Union of St. Louis was organized in Second Baptist Church. In 1950 fifty-three of the fifty-five churches reported training unions with an enrolment of 7,132 and an average attendance of 4,234. Associational meetings of this organization are held monthly promoting the various phases of the work.

The St. Louis Baptist Association takes pride in its two benevolent institutions, namely, The Missouri Baptist Hospital and the Missouri Baptist Children's Home. For some years there were three Baptist hospitals in the Association. In addition to the one existing at the present time there were the St. Louis Baptist Hospital and the Mayfield Sanitarium. The St. Louis Baptist Hospital was the second Baptist hospital to be founded in the Association. It was established in 1892 and flourished until 1920 when it requested to be erased as a member of the Association. The Mayfield Sanitarium was established by Dr. W. H. Mayfield in 1896 when he severed his connection with the Missouri Baptist Sanitarium which he had also founded. The Mayfield Sanitarium was closed in 1919 after twenty-three years of effective service.

The Missouri Baptist Hospital still functions. It was founded in 1886 by Dr. W. H. Mayfield, as stated previously, and was called "The Missouri Baptist Sanitarium." Its name was changed in 1928 to "The Missouri Baptist Hospital." It was the first Baptist institution of its kind in America and is thought to have been the first Baptist institution of its kind in the world's history. It is a five hundred bed hospital and has prospered, rendering a tremendous service. In 1950 it reported charity work amounting to $67,571.85 and ministered to a total of 13,322 patients. It employs about five hundred and fifty people and there are two hundred doctors on its staff. Its doctors are classified to do only the kind of work for which they are qualified. Forty-two young women were accepted for admission to the August, 1950 class of the School of Nursing. The net property assets, June 30, 1950, were $1,269,130.50.

The charter for the Missouri Baptist Children's Home was secured in 1883 but the formal opening of the Home did not take place until April, 1886. It has functioned at its present location at Pattonville, St. Louis County, since 1905, on property adjoining that of the historic Fee Fee Baptist Church. It has prospered and is a source of great pride to Baptists of Missouri. It has thirty-two acres of ground and a number of buildings for housing the children and for administrative purposes. Future plans include a $500,000.00 expansion program which will add a number of desirable features.

Its endowment fund as of February, 1951 was $266,732.14, and its total assets, $675,139.45. During the present associational year two hundred and seventy-one children have been cared for.

The Men's Brotherhood, the first report of which was given to the Association in 1936, now has its organization in thirty-six of the churches, the total enrolment of which is 1,565.

The Baptist Ministers' Alliance meets twice each month. It is a source of fellowship and inspiration, and most of the ministers attend. It has been in existence for many years.

The ministers also take pride in the United Baptist Ministers' Conference, in which both white and colored Baptist ministers participate. This organization was established in 1939. It has brought the two races closer together and has led to the establishment of similar organizations in other associations.

Until 1919 the St. Louis Baptist Association was aligned with both Northern and Southern Baptist Conventions, but when the General Association met in that year the latter aligned itself with the Southern Baptist Convention and most of the churches of the St. Louis Association did the same in due time. Five of the churches remain doubly aligned.

The St. Louis Baptist Association faces a great challenge. It serves a metropolitan area of 1,168,000 people. Since it is a rapidly growing industrial center people are coming in by the thousands and taking up residence. Many of them are unsaved and should be won to Christ. Many are members of Baptist churches in the localities where they formerly lived and should be won to membership in the churches of the Association. There are more than 320,000 Protestants in St. Louis and St. Louis County who are not affiliated with any church and there are more than 400,000 Catholics and 100,000 Jews. St. Louis Baptists covet the prayers of the Baptists of the land as we face the task of evangelizing this needy field.



Dinner Key Exposition Building
Meeting Place of Southern Baptist Convention

Doors of Healing Around the World

JULIETTE MATHER

Special Program for Home and Foreign Missions Day in the Sunday School

March 30, 1952

Suggestions for Presenting the Program:

If you have enough doctors, nurses, or medical students in your church, use them as speakers. Or ask young women in costume to speak for Paraguay, Colombia, Mexico, and Jordan, with an Intermediate telling about Nigeria and an Adult about our own home missions medical needs.

The mission map of the world (shown on the announcement poster) should be displayed in a prominent place. Paste small pieces of paper representing doors at the various mission points to be discussed, attaching them at one side so that they may be opened or closed by the speakers as they discuss medical missions.

The Sunday school superintendent should read the Scripture passage, lead the prayer, and start the program. The pastor should speak on "Where Doors Are Closing Now," giving opportunity for life dedication if he feels it best to do so and also emphasizing the offering.

THE PROGRAM

Superintendent: This is a special Sunday for thinking about home and foreign missions in all our Southern Baptist Sunday schools. We know that hundreds are singing the same songs, learning about medical missions in the same talks, and praying with us for God's blessing. This unity gives us all strength and courage.

Hymn: "The Great Physician"

Scripture Reading: Luke 4:31-40

Hymn: "From Greenland's Icy Mountains"

Prayer for a meaningful observance of this Home and Foreign Missions Day throughout our Convention.

Superintendent: As we look at our map, we see the places where we have hospitals. Medical missions is "preaching without word." It is a ministry of compassion for those in pain who know no relief or those who are sick without hope. Words may be heard and forgotten, but when a person sees the loving, humble service of a doctor or nurse, he cannot forget that.

Dr. T. W. Ayers of China, who built Southern Baptists' first hospital in a foreign land, used to say, "What we hear goes in one ear and out the other, but what we see with our eyes cannot get out." The missionary doctor and nurse go, not just to heal disease, but to heal as a channel of salvation, to bring people to the loving Physician who died for them.

Today we will hear about some of the work of medical missionaries laboring in Christ's name.

Paraguay: Southern Baptists had not had a hospital in South America until Dr. Franklin T. Fowler went to Paraguay. In Paraguay, a medical degree is no good without a license to practice there. Dr. Fowler had gone to different offices and filled out many papers, to no avail.

After some delay, he tried again to get his license. With much prayer he submitted his application to the rector of the national university. To his joyful surprise, he was granted his license by a special decree from the rector.

Then Dr. Fowler bought a plot of land about three blocks square for his fifty-bed

hospital. At present he has a small clinic, to which about forty patients a day have been coming. When the hospital is finished, many more can have medical care. The building of the hospital and its chapel has already won the respect of the authorities of Paraguay and the people. A doctor said, "So many have talked of what should be done, but you people are doing it."

It will take more than the two doctors and two nurses already appointed to carry on the work of the hospital adequately. It will take equipment, also. Southern Baptists will need to give more money for it and pray that people will be ready to serve through it.

Colombia: A similar story of starting medical work can be told about Colombia. Dr. Roy C. McGlamery took a long and hard examination in Spanish in order to be qualified to practice medicine in Colombia. The clinic which he started has proved again the success of healing in Christ's name. Dr. McGlamery will head the fine new twenty-five-bed hospital opening in Barranquilla.

He, also, will need staff and equipment worthy of our mission purpose. We hope that this hospital can be at least partly self-supporting.

Mexico: Dr. E. Lamar Cole has been in Mexico five years, but he has not yet been able to secure a license to practice medicine. He works with a Mexican doctor in order to carry on his work. The growth of the clinic with its eight beds proves the need and value of medical work in Mexico in giving the message of Christ.

The Mexicans call Dr. Cole "the American doctor who does miracles," but he is greatly limited in his charity work because of lack of funds. When patients cannot pay for their meals or medicine, Dr. Cole sometimes pays it from his own salary.

For instance, tuberculosis is widespread, and a number of patients must have a gram of streptomycin every day for two or three months. A gram costs 80 cents—but these people do not have 80 cents, or $1.60, or $2.40. So Dr. Cole pays the bill himself. Should we not supply more money for such service as this?

There is leprosy in Mexico, also, but we have provided no place to care for lepers for Christ's sake. This near-by country needs our medical help as a demonstration of God's love for men.

Jordan: Southern Baptists have a twenty-seven-bed hospital at Ajloun, across the Jordan River in a Moslem country. Ten years ago the people of the community invited another evangelical denomination to give medical aid. Unfortunately, they were not able to continue the hospital, so they turned it over to us.

Dr. and Mrs. Lorne E. Brown took over the hospital in the spring of 1951. There was no electricity, no X-ray equipment, and no laboratory facilities. Dr. and Mrs. Brown are at present the medical mission staff. Other medical personnel now in language school may be assigned to the hospital staff later.

In spite of these conditions, however nearly six hundred patients have been treated in the hospital, and at least five thousand in clinics held in the villages. We must equip the hospital, put in the necessary electricity, and make it a worthy presentation of the healing power of the Great Physician.

Indoors and Outdoors in Nigeria: Our first and largest hospital in Nigeria has fifty beds and is located in Ogbomosho. But we are developing other similar houses of healing in other Nigerian towns, as well as a Baptist welfare center in one city. These open doors will show Nigeria's people that we are their friends.

There is a home for motherless children

near Ogbomosho which saves the lives of babies who would otherwise die. Africans do not know about bottle babies, and if the mother dies, the infant is doomed. Now, about seven babies a month are brought to this home.

From the hospitals and the center nurses and doctors go out to the villages and hold clinics. Sometimes the local church is the place where they work. At other times they must work outside, in the shade of a building or a tree or even the shade of the car in which they travel.

Tropical heat, lack of sanitation and simple rules of hygiene, rainy season and dry season, all bring out many diseases not known to Americans or found only very rarely. Leprosy is prevalent. The names of our two leper colonies in English would be "Camp of Hope" and "Camp of Grace." Some lepers stay here all their lives; others, who come soon enough, can leave with their certificates marked "cleansed."

Doors Just Ajar in America: Almost every state in our Southern Baptist Convention operates a hospital. There is the Southern Baptist Hospital in New Orleans, and there are other Baptist hospitals supported by associations.

How many of these are open to Negro people? Is your state Baptist hospital open to them? Is the section where Negroes are treated as well equipped as the section for white people? Wouldn't it be wonderful if our Home Mission Board could do something in medical missions for Negroes?

What chances do migrant people have to be taken care of when they are sick? In our Convention territory 750,000 people move from place to place, following the crops to give us our frozen and canned foods. Many live in rickety shelters provided by the landowners. Too often there is no room in which a sick person can be quiet and properly cared for.

From the very beginning of our work among the migrants, the Home Mission Board has planned and hoped to employ a nurse to travel with our missionaries, Mr. and Mrs. Sam T. Mayo. Relieving physical suffering is one of the best ways to get into the hearts and lives of the migrants and make it possible to win them to Christ.

Most of the migrants are not able to pay for medical aid because of low incomes, large families, and the expense of traveling great distances between jobs. Often the children of migrants are born under bridges or under a tree along the highway, without the aid of a doctor. There is no provision for clothing or care of any kind. Many babies die from malnutrition and lack of care. Our missionaries have known mothers to go to the fields to work in less than a week after the birth of a child.

The local health departments give no aid to migrants. They say they have no funds for transient people. They must be residents of the county to receive aid. Mr. and Mrs. Mayo found in an old trailer, eight by eleven feet, a family of seven children, all ill with measles. The local county health nurse could not help the family nor check the spread of the disease, because they were transients.

Where Doors Are Closing Now: Children who through the war years in China had never known warmth and food, shelter and care, did not want to leave the hospital when they were well. A little girl of twelve had had her leg amputated. After she began to recover from the operation, she kept pulling the bandages off. The nurses explained to her that she would never get well if she kept pulling the bandages off. After awhile she admitted, "I pull the bandages off because I do not want to get well. When I am well, I will have to leave. I want to stay here."

[*Continued on page 45*]

Letters to a Young Minister

Mr. John Doe,
Baptist College,
Blank, Texas.
Dear John:

You made our people very happy at Cliff Temple last Wednesday night when you stated your religious experiences and your call to the ministry and we in turn granted you a license to preach. You have gone now to college to prepare yourself for service in the Master's kingdom. You will permit me to write you a few thoughts that have come to my mind about you and your work for the Lord.

To start with, it makes any pastor happy to have a young man surrender to the ministry in his church. Some way or other he takes a fatherly interest in that young man and follows him with his prayers. I want to assure you we all love you very tenderly and that any success which may come to you will bring real joy to the pastor and members of this church where you were brought up.

Having passed through this same period, I would like to say a few words of advice to you. The first is that you may expect discouragements, for they certainly will come to you, if they have not already reached you. It is a long road that you have set out to travel and many times you will be tempted of the Devil—that you were mistaken in your call. In case such comes to you, just keep in mind that others have passed through the same experiences and that your life will have to be lived one day at a time and that "as our days, so shall our strength be."

Another word of advice I would give to you is to make haste slowly. Young ministers in school are sometimes so anxious to get out into work that they leave before they are prepared to do their best work. So go prepared to stay a long time, for that is what it is going to take.

Another bit of advice is, do not be in too big a hurry to get married. You may be in love with a wonderful girl, but if she is in love with you she will be willing to wait until you are prepared to make a decent living. It is asking too much of her to share all the hardships that will be yours before you finish college. Furthermore, the one that an 18 or 19 year old boy will select as a wife will probably not be the one he would select with mature judgment.

Another thing I would say is that while you may have received honors in high school days, they mean absolutely nothing now. In fact you would do well never to mention them. Realize you are just a student sitting at the feet of men who are much wiser than you are; that you are to learn and not to teach.

Again I would say do not be afraid of a new idea. To get such is the reason for going to college. If you knew everything you need to know you would not be in school. But in getting new ideas be careful to cultivate your spiritual life and do not lose your grip on Jesus Christ.

If I were going to school again I would take great care of my body, realizing it is the only one I am going to have the rest of my days. I would keep my mind pure, I would cultivate a social life and I would associate a great deal with those who are not ministerial students, because these are the ones with whom you will associate after you have finished your course in school.

I would strive to make people like me, not by compromise, but by agreeableness. Personality, objectively speaking, is an attitude that we produce in others toward ourselves. So cultivate a pleasing personality. Do not be an up-start, or wise-cracker, but be a Christian gentleman. Study your Bible for devotional purposes every day. Pray without ceasing, work hard and leave the results in the hands of God.

I am sure if you will do these things that before you know it the happiest days of your life will have passed and you will be prepared to do the work God wants you to do in His vineyard.

May God bless you is the prayer of your pastor.

WALLACE BASSETT, Pastor
Cliff Temple Baptist Church
Dallas, Texas

Dear Young Preacher Friend:

You are now taking up your work as a minister of the gospel of our blessed Lord and Savior. This you are doing, I am sure, in accordance with what you conceive to be a Divine call, an urge and up-surge of your own soul, and a growing conviction that woe will be unto you if you preach not the gospel. Otherwise you would not have decided to enter the Christian ministry. And even now, if other convictions than these sway your mind, it would be better both for yourself and for the cause of Christ, if you would reconsider the whole matter before you go further in the work.

Inasmuch, however, as you have declared publicly your call to the ministry, and have, with a measure of Divine approval, taken up seriously the task of giving yourself to this great work both in study and in the exercise of your spiritual gifts, I commend you most heartily and pray that you may continue strong in the faith and always true to the responsibilities which the Lord has laid upon you.

It is always a joy and an inspiration to us who are older in the ministry to see God-called young men in preparation and training for heaven's highest calling, namely, the proclamation of the glorious gospel of our Lord and Savior and the building up and guidance of his churches in their ministry and mission on earth.

It is in view of this great calling that I venture to offer for your consideration a bit of kindly advice and a sincere admonition. My advice is that above everything else you should endeavor to become and remain throughout your life a careful student of God's Word, an honest seeker after scriptural light, and a consistent interpreter of revealed truth. This means that you are to bring to the study of the Bible the full measure of your native talent, an alert and ever-developing mentality, and a will to gain at all costs a broad and sound understanding of the Scriptures. Then you are to have a burning zeal for the proclamation of the Word both to the saved and to the unsaved.

By way of admonition, I urge you to remember that you are called of God, not of men, and that you are to give his message, not your own, unto all mankind in so far as your ability and your opportunities in the grace of God will permit. Also you must bear in mind

that all of the basic doctrines and principles of God's message for the world are clearly set forth in the Word, and do not have to be discovered or developed by you or by any other man. You should avoid, therefore, all novel and patch-work interpretations of the Scriptures, especially the dogmatic dicta of men who claim for themselves special and superior insight into the Word. I remind you that what any other man can understand of God's revealed message you, as a born-again and Spirit-guided student thereof, can also understand. Always get your sermons directly from the Book, therefore, and not from the writings of brethren who speak as though they possess all knowledge, understand all mysteries, or can interpert correctly all prophecy.

As you grow in grace and knowledge, and as you bring to your Lord's work an ever increasing devotion, may you find also an ever-increasing joy and satisfaction in his service, and may your ministry become more and more fruitful for the kingdom of God.

J. W. HODGES, Pastor

My dear Young Friend in the Ministry:

First of all, allow me to congratulate you on the high calling which has come to you and to which you have dedicated your life. After twenty-eight years in the ministry, it is my honest judgment and firm conviction that the ministry of Jesus Christ is the highest calling which can come to a young man, affording greater opportunities for worth-while leadership and unselfish service than any field I know. It demands more of a man than most any other calling, but it likewise gives more to a man in rich rewards.

In all kindness, may I admonish you to keep your calling on the highest possible plane? You will face many serious temptations as you go along. I mention three of them, by way of warning. First, the temptation to become lazy. The pastor does not have to punch a time clock. The use which he makes of his time will for the most part be left to his own integrity. He will be tempted to "get by" in the pulpit without making thorough preparation, to neglect pastoral duties, to make too many trips and spend too much time away from his field. A second temptation which the minister faces is to become professional in his attitude. Ministers, like others, want to succeed, and they will be tempted to use the ministry to make a "career." This may lead one to "pressure" his people and to become demanding and dictatorial in his attitude. The third temptation which I would mention is in regard to money matters. Carelessness at this point has destroyed the effectiveness of many ministers. He must not be a "lover of money," but he must have integrity in the administration of it, and above all be faithful in meeting his financial obligations.

A pastor, on reaching his fortieth birthday, wrote the following prayer and kept it on his desk before him:

Lord, I must continue to study—continue to pray—continue to work—keep young in spirit—keep clean in living—be careful of details—if I would hold my grip and continue to grow. God help me so to do, for Christ's sake. Amen!

Assuring you of my abiding interest and prayer and with every good wish, I am

Sincerely yours,

J. L. CLEGG, Pastor,
First Baptist Church
Dalton, Georgia

My dear Young Brother:

Since you have now been licensed to preach the unsearchable riches of the Gospel, I should like to congratulate you upon your divine call and assure you that you are entering upon one of the richest experiences possible for men. Since I have traveled this road some years ahead of you, I am daring to make two or three suggestions which I hope may be of help to you.

First, please do not allow yourself ever to fall into the poor habit of complaining of the "hardships of the ministry." I shall admit, of course, that any faithful minister of the Lord will experience some trials, and certainly the way will not always be easy. But let me assure you that the rewards will far outweigh the trials and hardships. No line of work in which a man can engage will pay a person as many and as rich rewards and give him as much deep satisfaction as does the work of the ministry faithfully performed.

Let me urge, also, that you early learn to love people, all kinds of people. The poorer their lives and conduct, the more do they need our love. Let Christ ever be your example in this. Love them even when you cannot like them. Learn early to love the people who disagree with you. Not everybody is going to wish you well. Do not be disturbed by that fact. Accept it, first, as a challenge to you to examine carefully your own plans and wishes; and then when you are convinced that you are right, go forward gently and lovingly, praying for and seeking to win the co-operation of those who have not agreed with you.

Above all, study the Word of God. Study it by day and by night; study it continuously. Chief among the elements of your call is the commission to preach the Word. No matter how many other things there may be to do, put the study of God's Word first. You will never learn all there is to know about it. One of the amazing things about the Bible is the fact that the more you study it, the richer and more rewarding it becomes. There are some books the knowledge of which you can exhaust, but never the Bible. Make it the heart and soul of your preaching, and never fear that you will run out of texts. That is, never fear this if you study the Word. Indeed, you will run out of texts unless you study the Bible intensely and continuously; but with such study, the old passages will become new with richer meaning which you had never seen before. Devote a lifetime to the study of God's Word, and it will daily yield fruits the harvest of which will be a joy unspeakable.

Put your life wholly in God's hands and become dominated by His will and ever remember that your greatest liberty is to be found in your most abject slavery to His will and commands. Do this, and I shall have no fear about your success.

Most fraternally yours,

J. G. HUGHES, Pastor
Union Avenue Baptist Church
Memphis, Tennessee

Dear Ned:

You will never know the joy which came to our church recently when you were licensed to preach. That joy was predicated on the fact that your decision to enter the gospel ministry was a complete committal of your life to the will of God.

First and foremost, a minister must be called of God. To enter the ministry for any other reason is tragic. Your whole future will be the unfolding of this initial decision. It is a great privilege

which you will enjoy, as well as a tremendous responsibility. You must keep yourself unspotted from the world. You are now a marked man. It is necessary that your life be marked by honesty, purity, dependability, loyalty, humility, industry, and fidelity. You are to stand for some things and against others—you must stand and stand fast. The devil will not leave you alone—temptations will be numerous and dangerous. You have recourse to divine power.

I hope you will always remember the denomination of which you are a part. Think back over its challenging history, its astounding growth, its place of service in today's staggering world. You will want to support its institutions, agencies, and program. To do that, and be the man of God you should be, will require the finest education possible which means you will be enrolled soon in one of our colleges. After that, seminary training is a must. Yes, it will take time; but it is absolutely necessary. Your usefulness will be greatly curtailed by failure to attain a proper educational background.

Your church, the church in which you found Christ as your Saviour, the church where you were baptized, the church which licensed you, will keep you in the center of its love, interest and prayers. When you speak, "speak a word for Jesus" and your years will be fruitful and joyous. May God richly bless you, use you and keep you is our prayer.

Cordially yours,
R. O. CAWKER, Pastor
Highland Baptist Church
Shreveport, Louisiana

The Deferment of Education Workers

STEWART NEWMAN
Professor of Philosophy of Religion, Southwestern Seminary
An address delivered before the Southwestern Baptist Religious Education Association at Fort Worth, Texas

With your permission, we enlarge slightly upon the topic you have assigned. In addition to the subject, "The Deferment of Education Workers," I would like to make it a discussion of the problems of religious classification and their bearing on the work of Selective Service boards. In looking at the status of vocational religious workers we admit that we are venturing into the area of two rather delicate problems, problems of no little interest to everyone. One of these areas has to do with the more or less legal and patriotic aspects of the life of our people. In any time of national emergency, feelings are deeper than thoughts about matters of this kind. The other area has to do with what status shall be given to the official group within our own church and denomination.

We do not propose to be able to solve any of the problems related to either of these topics in the time allotted this afternoon. We are glad, however, to share with you some of our experiences with government agencies and the Selective Service law and with our young men who are involved in these considerations.

At the outset, it is important that we understand the point of view from which our government approaches the problem of religious classification. In times of emergency the government exercises the rights which it assumes that it has at all times, to employ the resources of our country, its manpower and materials, in the defense of the nation.

Likewise, our government, which is not a secular and separate institution, but the corporate life of our people in the "American way of life," has determined that essential to our kind of life is the moral and spiritual welfare of all of our citizens. Therefore, it has recognized that leadership in the areas of moral and spiritual experience constitute a legitimate part of our national endeavor. That leadership in these areas shall be available to all of our citizens as they may voluntarily engage upon them is a policy consistently pursued during the course of our nation's history.

Embodying this principle in a tangible manner, the federal government has provided chaplains' services in all branches of the military organization. These leaders of religion are recruited from the regular ranks of religious leadership as maintained by the recognized organizations of the land.

In the same manner, and not to be considered apart from this point of view, the government is constructively interested in and has by law taken steps to encourage religious leadership for the rank and file of our civilian population. All of the laws pertaining to Selective Service have been made for the distribution of the available manpower of the country. These laws have been made, taking seriously into account the large group of young men who in character and disposition are qualified to lead in religious exercises. Provision has been made for them to be trained for and to be engaged upon religious service so as to be available to supply the needs of the military personnel and the civilian population.

We must remember that any deferment provisions that are made for preachers, education workers or church musicians have to do with deferment from active duty in the regular military services. There is not provision for exemption from the service of the country in these times of national distress. Being relieved of the duty to put on the military uniform and of the responsibility of engaging in actual warfare is not relief from patriotic devotion to the nation. As our government views it, our young men are to be relieved of military duty only because the government believes that their services in a special area are just as necessary to the national welfare as would be their military service.

One other thing needs to be said as we come to examine the law as it relates to the deferment of our young men. We must remember that our officials are faced with an extremely complex problem in the administration of the Selective Service law. The complexity grows out of the multiplicity of church organization in the United States. If we had an established church, with its leadership regularly qualified, it would be a simple matter for the government to evaluate that leadership and secure its services in military and civilian circles. In this country no such condition exists. We have more than 300 denominations of Christianity alone, with several other religious bodies besides.

Now try to imagine the task of devising a law that will be efficient in distributing religious leadership and at the same time be scrupulously fair to the people who subscribe to as many as 300 different denominations.

The problem is further complicated by the variation in policy and practice among the large number of denominations regarding their leadership. For example, the Friends have no definite church leaders. They do not ordain and do not recognize a ministry, as such. The term "minister of religion" would have little application with reference to them. Jehovah's Witnesses represent the extreme in the opposite direction. Every male member of their communion is considered to be an ordained minister. From these considerations we may reasonably expect that there will be insuperable difficulties and in many cases inequalities in the application of the provisions of the Selective Service law.

Taking all these matters into account, let us look at the regulations themselves. Although many of you may have seen them, I am taking the liberty to read those paragraphs which have to do with religious classification. We shall observe that their interpretation will consist in the definition of terms which they contain.

> "Regular or duly ordained ministers of religion, as defined in this title, and students preparing for the ministry under the direction of recognized churches or religious organizations, who are satisfactorily pursuing full-time courses of instruction in recognized theological or divinity schools, or who are satisfactorily pursuing full-time courses of instruction leading to their entrance into recognized theological or divinity schools in which they have been pre-enrolled, shall be exempt from training and service (but not from registration) under this title."—Public Law 759, Chapter 625, Second Session, S.2655; Section 6(g).

Under the head of "Definitions," the Act specifies:

> "(g) (1) The term 'duly ordained minister of religion' means a person who has been ordained, in accordance with the ceremonial, ritual, or discipline of a church, religious sect, or organization established on the basis of a community of faith and belief, doctrines and practices of religious character, to preach and to teach the doctrines of such church, sect, or organization and to administer the rites and ceremonies thereof in public worship, and who as his regular and customary vocation preaches and teaches the principles of religion and administers the ordinances of public worship as embodied in the creed or principles of such church, sect, or organization.
>
> "(2) The term, 'regular minister of religion,' means one who as his customary vocation preaches and teaches the principles of religion of a church, a religious sect, or organization of which he is a member without having been formally ordained as a minister of religion, and who is recognized by such church, sect, or organization as a regular minister.
>
> "(3) The term, 'regular or duly ordained minister of religion,' does not include a person who irregularly or incidentally preaches and teaches the principles of religion in a church, religious sect, or organization, and does not include any person who may have been duly ordained a minister in accordance with the ceremonial, rite, or discipline of a church, religious sect or organization, but who does not regularly, as a vocation, teach and preach the principles of religion and administer the ordinances of public worship as embodied in the creed or principles of his church, sect, or organization."—Pages 23 and 24.

I am sure you have observed as I have read these paragraphs pertaining to religious classification, that the law is rather specific in its statements regard-

ing anyone who is engaged upon or in full-time preparation for church leadership. By the provisions of the law full-time directors of worship are entitled to IV-D classification.

The thing that we have difficulty with is the point of the interpretation of the law and its administration in particular situations. Our problem is not with the law as enacted by Congress. Our problem is with that intangible, but often rather obstinate area of public opinion. Each local Selective Service board has the statement of the law and is required to administer it to the best of its ability. But when the average local board reads the term, 'minister of religion,' it has only one thought in mind—that refers to preachers. Young men fully committed to these other areas of church leadership are not considered as being within the provisions made for IV-D classification. This is the heart of the problem you have asked me to discuss.

For the individual who is thus legally justified in expecting to receive religious classification there is developed an awkward situation. He is usually rather hesitant to insist upon receiving for himself that which will, under the circumstances, appear to his local board to be a special consideration. Adding to his embarrassment is the fact that in many cases the members of the Selective Service board are deacons, Sunday School teachers, and other members of his Baptist Church. The general public and much of our Baptist public has not come to think of the official status of these workers as in anything like the same category as they think of our preachers.

There is recourse from the irregularity of the interpretations of the local boards, however. Appeal can be made to the regional or state board of appeal within ten days after the local board's decision has been made. If satisfactory classification is not made at that level, appeal can then be made to the President of the United States, which appeal is handled by General Lewis B. Hershey and the national headquarters of Selective Service.

We have tried to ascertain the attitude toward these things entertained by the Director, General Hershey, and the national headquarters. Through the offices of Dr. J. M. Dawson, Southern Baptist public relations officer in Washington, D. C., contact has been made with General Hershey.

It is the opinion of the National Director that each denomination shall determine the status of its own church officers for purposes of Selective Service classification. It is the wish of the national headquarters that all local boards shall be governed by the same principle in making the original classification of young men.

We have progressed to the point in our consideration that we can see that our real problem is not with official regulations at high or low levels. Our real problem is with the public opinion as exercised by the constituency of our own denomination itself. Please let us be very frank and objective as we address ourselves to this remark.

Between the wars considerable work was done on this proposition. For three years the Inter-Seminary Council worked on some form of recognition that could be given that would bring some more definite status to this group in our church life. At a meeting of the Southern Baptist Convention in Saint Louis in 1947, the Convention approved the recommendation of the Inter-Seminary Council, recorded as the "Price Resolution," (page 40, Convention Handbook, 1947).

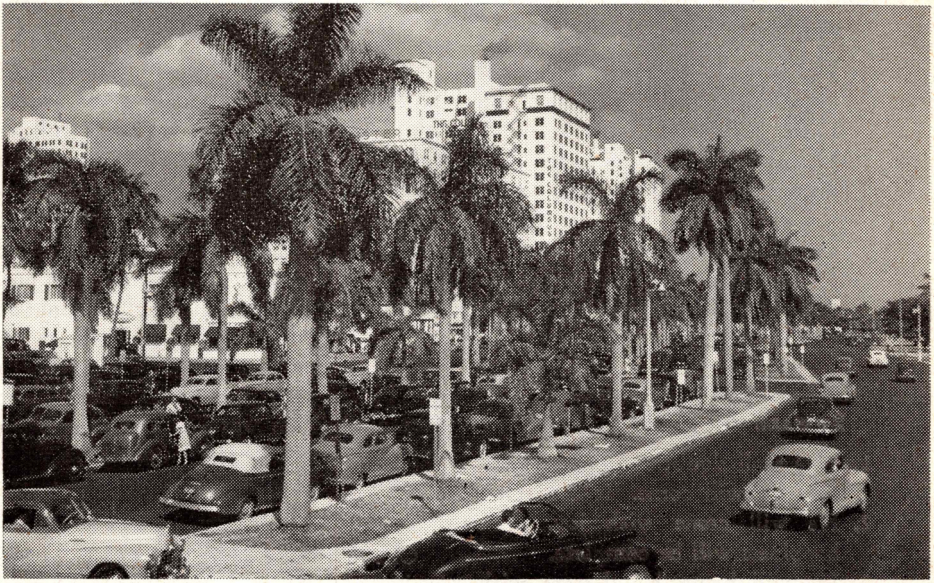
In this action provision was made for two things to be done. Full-time vocational workers in Religious Education and Church Music were to be "certified"

as church workers. It was also arranged that these workers were to be reported to the Southern Baptist Convention along with the preachers from the various state groups so that their names could be published in the list of ministers from each state. A specific nomenclature was provided for their designation.

I was disappointed at what I discovered as I began to represent young men at the court of Selective Service boards. I found that relatively few of our young men had been reported to the secretaries of our Convention, implementing to this extent this provision for their "status" among our folk. Our people do not consider these listings as being very important. But almost every outside interest, making what we might term "legal" reference to our Handbook, take these listings as being the last word in such matters. To such persons as Selective Service officials, therefore, to be omitted from this list is to fail to be recognized as a "Minister of Religion."

In his conference with General Hershey, Dr. Dawson sought to get the National Headquarters to send a memorandum describing the Director's interpretation of such actions as the Resolution adopted by the Southern Baptist Convention in 1947, to the local boards over the nation. This request was not granted. Instead the director stood prepared by these considerations for making proper disposition of the cases which might come to his level on appeal from the state and local authorities. I am sure we are encouraged by the fairness of this point of view.

In all these considerations we do not stand to represent deferment classification. We stand together to represent Christian leadership for the people of these United States. Uncle Sam has wisely provided that that leadership shall serve inside the military organizations and outside the military circles, in the civilian ranks of our population. We each and all owe our best, not only to Christ, but to our country as citizens of a great land.



Biscayne Boulevard
Miami, Florida

Suggestions for Sermons

by JEROME O. WILLIAMS

THE LORD'S LABORER

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psalm 126:6.

I. The Laborer Is Described

1. His life is active—"goeth forth." Expresses decision, direction, and deeds.
2. His work is important—"bearing seed." Indicates purpose, a program, and progress.
3. His responsibility is grave—"precious seed." Denotes value, vitality, and victory.

II. The Laborer Meets Discouragements

1. He weeps over inner difficulties—lack of skill, wisdom, and faith.
2. He is troubled over outward conditions—unprepared soil, pests for the plants, and the thorns and thistles.
3. He is concerned about the soundness of the soil and the right procedure.

III. The Laborer Is Promised a Reward

1. "He shall doubtless come again." Harvest will come. It is certain.
2. He will come with joy. His happiness will be complete.
3. He will bring his sheaves with him. A great reward!

THE DEATH OF A CHRISTIAN

And when he had said this, he fell asleep.—Acts 7:60.

Stephen was a man of faith and power, and he did great wonders and miracles among the people. His work stirred up the people, the elders, and the scribes and they brought Stephen before the council, where he made defense of his faith and so aroused the people that they put him to death illegally. He was the first Christian martyr.

It is most interesting to note some things that happened to Stephen in the moments of his death. Note some of these as recorded in Acts 7:54-60:

1. Stephen Saw the Heavens

"I saw the heavens opened." As Stephen died, he turned his face, heart, and life heavenward. He "was full of the Holy Ghost." The Holy Spirit had complete control of his life in the moments of death as in the time of service. He "looked steadfastly into heaven," and saw two things: "The glory of God, and Jesus standing on the right hand of God." This vision so delighted the dying Christian that he declared it clearly to the people who were about him. The face of Stephen was like the face of an angel and this, together with the voice that declared the vision of glory, infuriated the multitude.

One of the glories of the Christian life is that it enables a person to take his eyes and thoughts from the persecuting peo-

ple and the pain of death and see the glory of God. Only God's spirit can accomplish this in a human life.

2. Stephen Suffered Persecution

Several sharp, crisp, clear statements in this paragraph of Scripture describe just how terrible was the persecution of Stephen. Here are some of them. Read each one slowly and take time to meditate on the meaning:

"They gnashed on him with their teeth."

"They cried out with a loud voice."

They "stopped their ears."

They "ran upon him with one accord."

"They stoned Stephen."

Thus the Word makes an effort to describe the horrors through which this Christian man went to his death. Stephen was perfectly willing to suffer and to die in the effort of making known the truth of Christ and his glorious gospel. The life, service, devotion, loyalty, and faithfulness of such a servant will put to shame many who call themselves Christians in this day. We suffer so little for Christ and for the sake of his cause.

3. Stephen Spoke to the Lord

It is most interesting to note that Stephen died praying. Two prayers of Stephen, at the time of his death, are recorded here and both of them follow the example of Jesus on the cross.

In the hour of death, Stephen committed his own soul to the Lord, saying, "Lord Jesus, receive my spirit." Surely, with open arms, the blessed Savior stood at the right hand of God and received the spirit of the martyr and ushered it into all of the glories of God.

Also, Stephen prayed for his enemies, saying in a loud voice, "Lord, lay not this sin to their charge." Thus he prayed for all who had taken any part in putting him to death. How like Jesus when he said from the cross, "Father, forgive them."

"And when he had said this, he fell asleep." It is glorious to live and to die for Christ and his kingdom.

THE BELIEVER IN GOD

I am thine, save me; for I have sought thy precepts.—Psalm 119:94.

In this text, the believer asserts his position, utters a prayer, and states the longings of his heart.

1. The Believer Belongs to God

"I am thine," is the word of the believer to his Lord. He belongs to God by the act of creation for God is the source of all life. But the believer belongs to God more definitely by the act of redemption. God has purchased him by the blood of Christ on the cross. He is a child of God, an heir of God, and a joint heir with Christ. He belongs to God through an act of consecration and definite dedication. The psalmist declares a truth that applies to all true Christians in this day.

2. The Believer Prays to God

"Save me," are the words of the earnest prayer. It is a prayer to be saved from the guilt, the dominion, the power, and the punishment of sin. It could be a prayer to be saved from selfishness, carelessness, and indifference. He could be praying for deliverance from enemies of the body, the mind, and the soul. He might pray to be saved from troubles, discouragements, and despondency. The believer should pray to be saved to and for the best and most useful service in the kingdom of God.

3. The Believer Plans with God

"I have sought thy precepts," is the positive statement. It is a statement of effort to learn the Word of God, to know the will of the Lord, and to follow in the way of God. He would know the precepts of God by faithful

and prayerful study of the Bible, by constant listening to the interpretations of the Holy Spirit, and by quiet meditation on his eternal truth. The believer would then submit his life and his all to the Lord and seek to let his life be governed by the precepts of God. The plan of life would be on the pattern of God.

Such life of the believer will be gracious and glorious, successful and satisfied, and pleasant and profitable.

A SUPERB STATEMENT

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 1 Timothy 1:15.

This superb statement, faithful saying, that is worthy of being considered and accepted by all people everywhere, is the heart of the gospel of the Lord Jesus Christ. The statement is filled with superlatives. It contains a word about:

1. The Supreme Person

"Christ Jesus." Christ is the supreme Person of all ages. Jesus was both human and divine, and came to earth to carry out the eternal purpose and plan of the Father. He is supreme in accomplishments, attitudes, authority, character, grace, life, light, love, mercy, peace, and sacrifice. He is the Son of God, the Savior of men, and the only hope of the world. His name is above every name to which every knee should bow and every tongue should confess that Jesus Christ is Lord, to the glory of God.

2. The Satanic Place

"Came into the world." Christ was in glory with the Father, but he was willing to leave that glory to come to the sinful people of this earth to do the Father's will. He came to earth in the flesh, took upon himself the form of a servant, humbled himself, and became obedient unto death on the cross that he might save sinful man. He came into a world of anger, blasphemy, covetousness, fornication, iniquity, lying, malice, uncleanness, wrath, wickedness, and all the other work of the devil. Satan even claimed to possess the world and offered to give it to Jesus if he would bow down and worship him. This world needs the Christ.

3. The Sublime Purpose

"To save sinners." Christ came into the world to save sinners from sin, and to give them eternal life. This was his sublime purpose. His purpose is to destroy the works of the devil and build up the kingdom of God. "For this purpose was the Son of God manifested, that he might destroy the works of the devil" (1 John 3:8). Christ came to seek and to save sinners from the power of the devil. This is the reason he came to earth. This is the eternal purpose in his incarnation, his sinless life, his sacrificial death, and his glorious resurrection, ascension, and intercession. This is the sublime purpose stated in this text.

4. The Sufficent Power

"Of whom I am chief." The apostle Paul felt that he had been the chief sinner of all ages. He knew that Christ had released him from the clutches of the devil and saved his soul and life. It is his testimony, therefore, that the Lord Jesus Christ has sufficient power to save any and every sinner. It took the eternal power of God to save Saul from sin and to transform him into the mighty missionary, preacher, organizer, Christian, and writer that he became. The gospel of Christ is the power of God unto salvation to every one who will believe. This power is sufficient.

This faithful saying is worthy of all acceptation.

JESUS, THE GREAT TEACHER

Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.—Matthew 11:29.

The words of this text are in the heart of a great invitation of Jesus. He is presented as the great Teacher—the only teacher who can reveal the character of God to men with authority and assurance.

Note three phases of the text:

1. Jesus Pleads for Disciples

"Learn of me" or better "learn from me." "Take my yoke upon you" is a figurative way of saying "learn of me." Jesus had just stated, "All things are delivered unto me of my father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (v. 27). So, Jesus invites all to become his pupils, his disciples, and to submit themselves to his instructions. If any one shall learn of the Father, he must learn from Jesus. All who learn of the character of God and of the spiritual truth of God must learn from Jesus. He is the great Teacher.

2. Jesus Professes Humility

"I am meek and lowly in heart." Haughty and harsh are words that would describe some teachers of Jesus' day, but he was "meek." Other teachers of that day were proud and repulsive, ambitious and domineering; but Jesus was "lowly" or humble. People might be slow to respond to the other teachers, but Jesus desired that all men might know that they could come to him and learn from him without embarrassment. Jesus was humble in heart. His spirit and his attitude was right toward all men. Surely all men could learn eternal truth from Jesus, the great Teacher.

3. Jesus Promises Rest

"And ye shall find rest unto your souls." All religions claim to be able to give rest to the spirit. Christianity alone can truly fulfill the promise. While other religions may give a repose in self-righteousness, Christianity can give rest as to guilt, redemption from sin, and complete security in God the Father. There is rest of soul in the righteousness that comes from God through Christ.

The Great Teacher does not tell us here how he will give this rest. This could be fully understood only after his atoning death and ascension and the coming of the Holy Spirit into the hearts of men. A fuller explanation of how rest comes is found in Romans 5:1-5 and 8:1-4 and kindred passages.

The heart of Christian piety is found in loving reliance on Jesus, submission to his authority, and obedience to his commandments.

AROUSING CHRISTIAN ZEAL

That thou stir up the gift of God, which is in thee.—2 Timothy 1:6.

It greatly discouraged Timothy to hear of the pending death of Paul, and to think how he would miss him and need him as he assumed leadership in a larger field of service. He had lost some of his enthusiasm for service. He was burdened and perplexed. Paul wrote to arouse his zeal in and for Christian service. He reminded Timothy of some things about the gift of God and appealed to him to stir it up, to fan it into a flame, to have greater zeal. Paul reminded Timothy of:

1. The Source of the Gift

Paul reminded Timothy of the sincere faith of his mother and of his grandmother, and assured him that he felt that the same faith was in him. He also called attention to the confidence which

was expressed in his character and ability in the hour of his ordination. Paul had laid his hands on Timothy not as a means of conveying spiritual gifts for service, but in recognition that such gifts were within him.

"The gift of God." Paul recognized that God is the giver of every good and perfect gift and that he had endowed Timothy. Whatever gift Timothy possessed had come from God. God is the source and the sustainer of all spiritual gifts for all Christians today as well as in the days of Paul.

Genuine zeal should be aroused in the heart of every Christian when he remembers that God has given some gift for special service to every one, and that he expects each one to use that gift to the best advantage for the advancement of his kingdom.

2. The Substance of the Gift

Paul reminded Timothy that "God hath not given us the spirit of fear" (v. 7). In this he is encouraging Timothy to take courage and face every problem without fear. It takes courage to go forward in Christian service in this day.

He reminds Timothy also, that God gives "power." No man can go on in the service of the Lord in his own strength. He must realize that power for Christian service comes from God. The work belongs to the Lord and he will supply all needed power for all who will trust him and ask him for it.

The Lord God also gives his servants "love." The true servant of the Lord will have an abiding love in his heart for God, the Bible, the Church, the Christian, and the lost people of the world.

Also, the Lord gives his servants "self-control." In this Paul made a mighty appeal to Timothy, who seems to have been easily discouraged. Thus, in the gift of God is faith, courage, strength, love, and self-control. These give zeal.

3. The Service of the Gift

Paul reminded Timothy that the Lord saved, and called him into his service. He also calls attention to the fact that the call is not according to our ability, but according to God's purpose.

Timothy is reminded that he should enter earnestly into the testimony of Christ and of Paul who was a prisoner for the sake of Christ.

Every gift of God should be used always for the advancement of the kingdom of God.

Illustrations from Broadman

Fully Consecrated

Dwight L. Moody might have been a tremendous success as a businessman, but his Sunday school teacher, Mr. Kimball, talked with him one day about becoming a Christian. As they sat together in the back of a shoe store in Boston, the Word of God became real to the young man and completely changed his whole life. Said he, "I remember the morning on which I came out of my room after I had first trusted Christ. I think the sun shone a good deal brighter than it ever had before—I thought that it was smiling upon me; and as I walked out on Boston Common and heard the birds singing in the trees, I thought they were all singing to me."

But it was ten years later, as he sat on a park bench in Dublin, with the evangelist Henry Varley, that he came to

a realization of the tremendous challenge of unreserved living for the Master. As they talked together, Mr. Varley said to him, "*The world has yet to see what God will do with and for and through and in and by the man who is fully consecrated to Him.*" Moody said to himself, "He did not say a great man nor a learned man nor a smart man, but simply a man. I will try my utmost to be that man." The words kept ringing in his mind and burning their way into his soul until finally he was led into the deeper, richer, fuller experience for which his soul yearned. And the word of God came to Dwight L. Moody.—R. L. Middleton, *Don't Disappoint God,* (Broadman Press).

Knock, and it shall be opened unto you.

"*Knock, and it shall be opened unto you.*"—This denotes persistence in prayer. Before we enter another man's house, we knock at the door. One knock may not bring him but if we continue knocking and he is in the house, he usually opens the door. The weakest point in our prayer life is the element of persistence. We are prone to give up if we do not receive an immediate answer to our prayers.

There were two devout women, members of Travis Avenue Baptist Church in Fort Worth, Texas, whose husbands were unsaved. These good women prayed daily for the salvation of their companions. Both men were saved, one after twenty-five years of constant and persistent prayer on the part of his wife, the other after eighteen years of fervent praying on the part of his wife. Many times through the years I saw them pray in great agony and in tears. The first man became a deacon. The other became a faithful Sunday school teacher and soul-winner and his daughter became a great Southern Baptist missionary to Brazil.—C. E. Matthews, *Every Christian's Job,* (Broadman Press).

Truth Revealed

I knew a man who was an atheist. A child was born to his home. So deeply did he feel the terrible responsibility that a child was to be committed to his care and his keeping, that he began praying for help from God; he prayed that God would open his eyes that truth might be revealed to him. When the little baby came the father was waiting and ready to receive him, and able to say:

A charge to keep I have
A God to glorify.

—Sallie Rust Moss, *Give Your Child A Chance,* (Broadman Press).

Live Beautifully

At Hampton Court near London there is a celebrated grape vine that for many years was a great disappointment to the gardener. It lookd as healthy as any of the others in the vineyard, but seldom did it bear fruit. Then one year it was laden with great clusters of fine fruit. In an effort to discover the unusual yield, the gardener laid bare its roots and traced their course into the Thames river. Thenceforth it did not cease to yield fruit in richest abundance.

God's people must have strength and grace to nourish them. You have friends whose lives seem full of trouble; yet they are usually happy, and they grow beautifully in the Christian life. There is that sick friend who suffers continually; yet his face shines with light and peace, and he is patient and joyful. He is "like a tree planted by the rivers of water." God sends his streams of love and patience to nourish and bless. If yours is a life being lived in the will of God, you can live beautifully, because God will always nourish you.—R. L. Middleton, *Don't Disappoint God,* (Broadman Press).

A High Price to Pay for Victory

Napoleon, often called the archangel of war, was sitting in his camp one day, sad and dejected. Half his army had been annihilated. Yet he did not know how the fortunes of the day were to end. Suddenly there came running into his camp an orderly who, with excitement and enthusiasm, said, "Cheer up, sir, you have gained the victory." And Napoleon said, "Yes, I have gained the victory, but another such victory would cost me my kingdom."—R. G. Lee, *The Sinner's Saviour,* (Broadman Press).

Are You a Quibbler?

People strain at a gnat and swallow a camel. A lady separated herself from a party of companions in Russia years ago. She directed the driver to take her home. Instead of following her directions, he drove her to a desert spot of the city, murdered her, took her jewels, and threw her body into the canal. As he returned to the city, he was arrested. The murdered lady had with her a basket of pie. When asked why he did not eat it, the murderer replied: "It is Lent. How could I think of that? It may contain meat; and I am, thank God, a good Christian."

Quibblers will find something to quibble about.—R. C. Campbell, *Answered by the Master,* (Broadman Press).

Moral Paralysis

In a hospital was a beautiful young woman. She lay motionless for months. Except for the brightness of her face and the action of her hands, her body was apparently dead. Yet she spoke with great confidence of her restoration to health at some future time, and was enthusiastic in planning to do many good things then. A physician remarked that it was the saddest case he had ever witnessed. It was a paralysis, not of the flesh, but of the mind; it was a moral paralysis. The will itself had lost its power of action. She could plan for the future, but not will anything at the present moment. After a few months the inactivity brought fatal disorder, and she passed away. Many are afflicted with such moral paralysis.—R. C. Campbell, *Answered by the Master,* (Broadman Press).

God Loves You

The old Moody Tabernacle in Chicago had these three simple words written above the gas jets over the pulpit, "God Loves You." One day a sinful man come down the street, paused for just a moment and looked into the church. When he saw that sign, he cursed and said, "God doesn't love a rotten man like I am." He went on down the street, but he could not get away from those three words. He was impressed that he ought to go back to the church. He did go back to the church, and walked down the aisle with his eyes fixed upon those words. It happened that just at that time Mr. Moody was coming into the church through another door. He saw the man, talked to him and prayed with him, and soon the man was rejoicing in his salvation. Oh, if we could get men to realize how much God loves them, we could more easily win them to Christ! —W. Herschel Ford, *Simple Sermons on the Great Christian Doctrines,* (Broadman Press).

Too Late

Once I heard a mountain preacher in Kentucky make an appeal that we be kind and generous to those around us now because tomorrow may be forever too late. He described a farmer who

had a faithful wife. They both worked long and hard, with the result that within a few years they greatly prospered. The husband took all that was made and bought more land and more stock, year after year going through the ceaseless round of acquiring more fields to raise more corn to feed more hogs to make more money to do the same thing again. Each year the faithful wife would ask for a new silk dress, only to be refused by the miserly husband, who spent nothing on her but everything on the stock and the farms. Finally, overworked and heartbroken, the faithful wife died prematurely and was laid to rest in the cemetery on the side of the hill. The tragedy of what he had done came with such crushing force to the soul of the husband that something snapped in his reason, and one day he was found wrapping yards and yards of the finest silks and satins around the headstone and footstone of his poor wife's grave. "But," said the mountain preacher, "it was too late."—W. A. Criswell, *The Gospel According to Moses,* (Broadman Press).

How Short the Time!

Dr. J. Wilbur Chapman was pastor of a great church in Philadelphia. One morning after the service, one of his church officers said to him: "Dr. Chapman, I wish that you could enjoy the health that I do. I never have an ache nor a pain. I never need a doctor, and I never take medicine." Three weeks later Dr. Chapman's phone rang early one morning. He was being called to the home of the church officer. When he arrived at the home, the man's daughter met him at the door. She was sobbing as if her heart would break. She said: "This morning my father waked me and asked me to meet him in the breakfast room in fifteen minutes. I went to the breakfast room and waited for him but he did not come. I went back to his room and found him there. He was sitting in his favorite chair, with the morning paper upon his lap, but his head had fallen upon his bosom, and his soul had gone out to be with God." Never an ache, never a pain, never a doctor—he never took any medicine. Yet in fifteen minutes he had gone out to another world.—W. Herschel Ford, *Simple Sermons on the Great Christian Doctrines,* (Broadman Press).

Crossing the Bar

Alfred Tennyson made a request in the twilight of his days that, whenever his poems were published, his four stanzas of "Crossing the Bar" might close the book. After a long and eventful life, he wrote the immortal lines two or three years before he died. They express for us all hope of seeing Jesus when we cross the cold waters of death.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,
Be such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.
Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;
For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.

—W. A. Criswell, *The Gospel According to Moses,* (Broadman Press).

These Two Hundred Years

WALLACE R. ROGERS, Pastor
Citadel Square Baptist Church, Charleston, South Carolina

Charleston is noted for the items and places of historic interest: Old buildings, old dresses, old furniture, or old names, it matters not. Perhaps because of this inborn interest in antiquity, and the constant search for things which can be added to the "Historically Important" list, the Two Hundredth Anniversary of the Charleston Baptist Association took on especial significance and even glamor in the eyes of the people until more than five thousand of them crowded into County Hall to hear Dr. Louie Newton speak on "Our Common Purpose in These Two Hundred Years". It would be more nearly correct to say that they came not only to hear Dr. Newton, but to hear Dr. Lambdin and Dr. Holcomb, for really they came at Training Union hour and remained until nine-thirty on Sunday evening, October 21.

No man is better qualified to gather up the events and spirit of two centuries and condense them into an hour's address than Louie Newton. With an obvious appreciation for, and joy in the story he had to tell, he kept that packed auditorium hanging upon his every word, and when he had finished we all felt as if we had lived anew the victories and failures and smiles and the tears of the simple folk who had brought the Baptist way of doing things into the low country of South Carolina and had begun a movement which was to reach from North to South and from Atlantic to Pacific. It was fitting that the Moderator who presided at that and succeeding services of the Bicentennial should be the consecrated and very capable young pastor of the historic Old First Baptist Church of Charleston, the Rev. John Hamrick.

Sunday night was a wonderful promise of things to come, for on Monday, October 22 and again in County Hall, the people gathered again. This time they were to hear two who could and did thrill them beyond words. Dr. C. Oscar Johnson of St. Louis was first. There isn't another like him. After hearing him and Dr. Lee that night I went home and said to my wife, "I don't believe I'll try to preach again. My efforts fall so far short of these men that I think I shall not try any more." Of course that was silly, but after all, hearing Robert G. Lee and Oscar Johnson on the same program is calculated to cause the cup to run over. Dr. Johnson himself was impressed and raised the question to the delight of our "funny

bones", "Why did you people waste so much talent on one program by having me and Bob Lee, too."

Of course Dr. Johnson entertained us, and at times just about made us split our sides, and yet, Dr. Oscar Johnson does infinitely more. His subject was, "Our Common Purpose Throughout the World", and he understood the assignment. Out of rich experience and with tenderness of heart, and with daring charges of our neglect he showed us a whole wide world utterly ruined and hopeless without the message which our Lord has entrusted to us. We laughed with him as he began to speak, but our hearts wept with him before he finished, and anew we thrilled to the thought that our task is no little one, and the more glorious thought that our God is sufficient.

Charleston had waited almost a quarter of a century for Dr. Lee to return. And Charleston paid tribute to one who tarried but a short time as pastor here of the Citadel Square Church, but who went out from here to serve as a matchless preacher to the multitudes. Dr. Lee is a "Native Son" of South Carolina. One must live in South Carolina to know that nothing will take the place of being just that.

My! How he preached to us. Certainly you must know the subject he used, "Christ Above All." Could it be that the subject is the answer to his greatness? For he is great. And I do not use that word lightly. Any man who can address a magnificent congregation which has already sat through the stirring and demanding message of Dr. Johnson and take them once again to heights of dedication and worship as he did is great and a great preacher. Simple, his message was on Monday night, and simple again at Citadel Square Church on Tuesday morning, but simple in presentation of profound victorious truth. With the voice which God has given to few men, and with a grasp of subject and people, he exalted the Name which is above every name.

These were meaningful hours. For many years I have attended our Southern Convention meetings. I've known none to surpass the programs which we were able to secure. We are thankful for them.

But Tuesday evening would stand out as an event in any city. It was pageant night. Scores of people from all the churches participated. Dr. Dorothy Richie of the dramatics department of Furman University directed. Mrs. Lula Latimer Owens had done the writing. Beginning with the persecutions which came to the early English Baptists, the epochs moved from year to year, showing the hardships, the victories, the impoverishments and the wealth of our fathers. Description will not do, for printed words will not convey the things we saw and heard. We left with a sense of pride—perhaps that is the wrong word—but we left, "Glad of our heritage".

Charleston and Charleston Association think in terms of centuries. Mere decades don't count. Therefore, color slides were made constantly throughout the Bi-centennial. They were made because thoughtful Charlestonians felt that "If Jesus tarries, our children will want to show them when two hundred more years shall have passed."

Plan Now to Attend

PIONEER WEEK

Glorieta Baptist Assembly

August 7-13, 1952

Christ Above All

by DR. ROBERT G. LEE, Pastor
Bellevue Baptist Church, Memphis, Tennessee
(Message delivered at the Two Hundredth Anniversary of the Charleston Baptist Association)

Robert Louis Stevenson said: "I never tire of great churches; they are my favorite mountain scenery." I can truly say that when Baptist people hand down their blood-bequeathed legacies unreduced in quality and in quantity, and when Baptist people achieve greatly for God and when I remember that our Baptist forefathers wrote history in blood before they wrote it in ink, I never tire of reading and writing and speaking of their achievements and of their doctrines.

Though Baptists sometimes have dedication services that do not dedicate, though they sometimes can have Conventions where Calvary is not dominant, they sometimes muster great numbers with disagreements here and there, though they can raise huge sums of money without knowing how to lay down their lives, still they are a great and glorious people—greatly used of God. But for them and God's use of them, many places that are now gardens of the Lord would be deserts of the Devil—many powers now cataracts of usefulness would be stagnant ponds covered with Satan's scum—many liberties the nation enjoys would never be ours.

While there are Bantam Baptists, just as there are Pewee Presbyterians and Midget Methodists and Capsuley Campbellites and Lilliputian Lutherans—still great in influence and service are our Baptist hosts who heard and heeded the call of God's trumpet that shall never call retreat—believing in the rights of the individual, not close ecclesiastical rights; in personal faith, not proxy faith; in the priesthood of all believers, not the priesthood of a class; in free grace, not sacramental grace; in the direct approach to God, not the indirect; in believer's baptism, not infant baptism; in the voluntary principle, not the coercive principle in religion; in the unity, sufficiency and sole authority of Scripture as the rule both of doctrine and polity; in credible evidence of regeneration and conversion as prerequisite to church membership; in immersion only, an answering to Christ's command of baptism and to the symbolic meaning of the ordinance; in the ORDER OF THE ORDINANCES, BAPTISM AND THE LORD'S SUPPER, as of divine appointment, as well as the ordinances themselves; in the right of each member of the church to a voice in its government and discipline; in each church, while holding fellowship with other churches, solely responsible to Jesus Christ; in the freedom of the individual conscience, and the total independence of church and state.

We believe that in religion we have no priest but Christ.

We believe that in sin there is no sacrifice but Calvary.

We believe that in all things we have no authority but the Bible.

We believe in only one confessional, and that confessional the throne of grace.

I deem it altogether wise that I speak to you on this notable occasion of Christ to whom God hath given a name above every name, and who is Heaven's bread for earth's hunger; Heaven's water for earth's thirst; Heaven's peace for earth's strife; Heaven's clothes for earth's nakedness Heaven's riches for earth's poverty Heaven's glory for earth's shame; Heaven's light for earth's darkness; Heaven's grace for earth's guilt; Heaven's

power for earth's weakness; Heaven's righteousness for earth's wickedness; Heaven's love for earth's hate; Heaven's joy for earth's sorrow; Heaven's hope for earth's despair; Heaven's salvation for earth's damnation; Heaven's gain for earth's loss; Heaven's gladness for earth's grief; Heaven's life for earth's death.

He alone is the answer for all our questions, the solution for all our problems in this day. What sort of Day is this in which we must give Christ the place above all?

This is a day of daring defiance, when by supercilious pose, when by an attitude or intellectual superiority, when by a critical and skeptical attitude toward the supernatural, there has been the substitution of out-worn, man-made philosophies and pseudo-science for the living Word of God's revelation—a parroting of the skepticism of free-thinkers. Unreasonable devotion to sensual satisfactions—insane scramble after gain—unmitigated villainy of multitudes of men—unblushing vulgarity of multitudes of women, with gowns more gone than gown—the Bible summoned to appear at the bar of human reason—spiritual mercury falls low—black snow falls—faith's wings clipped by reason's scissors—administration of laughing gas for painless extraction of sin—Philistines of transcendant cleverness submit the warm wonder of Christianity to cool analysis—evils that would lead our greatest graces to the grave and leave no copy—when fat deformities ask us to substitute for Christianity's vital bread a chunk of cloud bank buttered with the night wind—day of invertebrate theology—day of jelly-fish morality—day of India-rubber convictions—s e e-s a w religion—somersault psychology—ferris w h e e l philosophy. Spiritual latitudes as wide as the Sahara Desert and correspondingly dry—civilization, a conglomerate huddle of unrelatedness, seems to be undergoing the frightful process of self-burial. We are in danger of handing down our blood-bequeathed legacies reduced in quality and in quantity. Our unregenerate humanity is set in the midst of palaces, art, philosophies, scientific wonders, but remains a bedraggled beggar still while many Christians are frost bitten in realms of pleasure, idleness and luxury.

Today, Science, raised to its highest power, has become the perverted apostle of savagery—while some say:

"In the boasted march of wrong
and error,
In the splendor of an age that
glows,
One thing, oh Christ, fills my
heart with terror,
The echo of Thy voice still
feebler grows."

Today, monstrous perverts, infesting curbstones, some Labor Unions, occupying some editorial chairs, working in offices and factories, brazenly turn freedom of speech into a serpent's hiss, make civil government a byword, religion a jest, God a fable, and translate freedom OF worship to mean freedom FROM worship.

Today, philosophy, now croaking in the tones of Schopenhauer, now raving in the insanity of Nietzsche, now roaring in the propaganda of other men, has become the full fledged raven of super-brutality—out-Sataning Satan in falsehood.

No wonder one poet, whether with cynicism or heartache, I know not, wrote:

"I vow, O God,
Not for all thy glory, furled
and unfurled,
Not for all the temples to thy
glory built,
Would I assume the ignominious
guilt,
Of having made such men in
such a world."

In which relation, we ask, is Christ above all?

Christ is above all in

I. His Source.

Christ had eternal delights with his Father before the assumption of our nature, even as he created all things before his union with the seed of Abraham. Thus the Spirit of God so describes the blessed state of Jesus Christ who "had glory with God before the world was and who was loved by the Father before the foundation of the world." Not abased to the condition of a creature, being in the bosom of the Father, he was co-existent, co-eternal, co-equal, and co-essential with the Father. Though afterwards this Christ, who was as old as his heavenly Father and ages older than his earthly mother, became "a man of sorrows and acquainted with grief" (Isa. 53:3), there was no sorrow or sighing in that bosom where he lay. Though he was afterward "despised and rejected of men," he did groan and bleed under the tortures of Golgotha, he never knew pain of body or soul in that bosom.

By the Father, the fountain and ocean and center of all delights and joys, in whose presence in fullness of joy, Jesus was embraced from all eternity and was not wounded, had no bitter cup to drink, was not subject to death until he stood in our place and room.

No husband was ever so one with the wife of his bosom, no wife was ever so one with the husband of her heart, no child was ever so one with its mother, no soul was ever so one with its body as was Christ with God in the glory he had with God before the world was. No crystal stream ever came so crystally clear from crystal fountain, no beams of light ever came so unmixed with the sun, no fragrance ever issued so sweetly from flowers, as the love and delights of the holy Father's heart in embrace with the thrice-holy Son in the infinite rejoicing suitable to the infinite perfection of their divine being.

Christ is above all in

II. His Relation to This Material Universe.

John, the Apostle, wrote: "All things were made by him; and without him was not any thing made that was made" (John 1:3).

Paul, the mighty preacher of God's grace, wrote:

> "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Colossians 1:16-18).

The writer of the epistle to the Hebrews wrote it Christ was the one whom God appointed "heir of all things, by whom also he made the worlds." Creation in concept is the product of his wisdom. Creation in perfection is the product of his power. And today Jesus, the creating Power, is at the center and the circumference as well as all intervening space—upholding all things by the word of his power.

Christ is above all in

III. His Birth.

By the way the creative Christ became God incarnate, God "made flesh," he has pre-eminence. Christ, who, in Eternity, rested on the bosom of the Heavenly Father without a mother; in Time, rested on the bosom of an earthly mother without an earthly father. An *uncreated*, Divine person, who had eternal pre-ex-

istence, took the form of a *created* Being —and became in Time what he was not in Eternity—FLESH. God, who brought a motherless woman from the body of a man, brought a fatherless man from the body of a woman. And Jesus, who was from everlasting, the Ancient of Days, became the infant of days—a baby as old as his heavenly Father and ages older than his earthly mother. Jesus, who "made all things" in creation was "made flesh" in incarnation, and bent the date lines of all nations around his manger cradle. Jesus, who made man, was made in the likeness of man. Jesus, who created angels, was made "a little lower than the angels." Jesus, who was before Abraham, was born 2000 years after Abraham. Jesus, who was David's son, was David's Lord.

Jesus, who carried a nation out of Egypt, was carried as a babe down into Egypt. Jesus, who made all flesh, was "made flesh." That day he was made flesh when a Jewish virgin who had never known a man travelled the travail road into that mysterious land of motherhood and came back holding in her arms the only baby who never had an earthly father.

And his every muscle was a pulley divinely swung, his every nerve was divine handwriting, his every bone was divine sculpture, his every heartbeat was divine pulsation, his every breath was divine whispers. He was the Light—God seen. He was the Word—God heard. He was the Life—God felt.

Christ is above all in

IV. His Revelation of God.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18).

Jesus was "the image of the invisible God." Jesus said: "He that hath seen me hath seen the Father" (John 14:9). This shows that Jesus was infinite, for nothing less than infinity can reveal God: Whoever reveals God must be God. Jesus expressed the entire being of God with entire precision and finality and perfection. In him the silence of God breaks into full voice. And without Christ, the revealer of God, as Saviour and Lord, man is a failure, the world is a carcass, eternity is a vast horror. So Jesus in his character reveals God. To know Jesus is to know God. What Jesus was to prodigal and publican, to mother and child, to harlot and hypocrite, to saint and sinner, to rich and poor, to devils and disciples, that is GOD always, everywhere, to all people.

The character of Jesus is the "all" of God. Being God, he is God eternally and inherently—without cause, without beginning, without mutation, beyond measure and without end. No being, other than God, can claim equality with Jesus Christ. He is God above all, beneath all, around all, in all, through all—the Almighty. He is no mere "emanation," "effulgence," "likeness," "symbol," "reflection" of God, but IS GOD, WAS GOD, and will ever BE GOD "blessed evermore."

Christ reveals the heart of God to humanity. What Chirst was while here on earth, God always is. All other revelation about God is secondary to this. This is the climax of it all and the certainty of it all. And is the sufficient answer to the soul's desire. Matter reveals a presence. History reveals a providence. Philosophy reveals a purpose in the world. But Jesus Christ alone reveals a Father.

Christ is above all in

V. His Supernatural Power.

Consider his miracles. Blind men he made to see. Deaf men he made to hear. Crippled men he made to walk. Leprous men he made whole. Crazy men he made to be sane. Sick men he made to have health. Devil-possessed men he made to be noble. Dead men he made to come to

life. Storms he calmed with a few words. Hungry multitudes he fed with a few loaves and fishes. Himself a miracle greater than all his miracles, he wrought miracles. All the power given to Him in heaven and in earth, he used to bless mankind and to glorify his Father in heaven.

Christ is above all in

VI. His Teaching.

Teacher of teachers, Jesus! "Never man spake like this man!" Read the doctrines of Plato, Socrates, Aristotle! You feel the difference between their words and Christ's is the difference between a speculation and a revelation. His teaching—at times—the overflow of graciousness, the biography of perfume. At other times He spoke when every word was a thunderbolt, every sentence a flare of verbal lightning, every paragraph a rhetorical earthquake, every utterance imperiously authoritative. In boldness of conception, in grandeur of character, sublimity of purpose, originality of mind, philosophic profundity, valiant propagandism, His teachings claim the sovereignty of the world. Today, the air is troubled with doubts—thick with negations that have no missions, no adventures, no beneficent audacities. But neither before nor since Jesus went back to heaven with clouds as His chariot and winds as His steeds, has man arisen to claim the heathen for an inheritance.

Examine his teachings. All his basic principles breathe the democratic spirit. His teachings spurn the established boundaries of His day. They leap across conventional gulfs, across the deep chasms which yawn between race and race, between class and mass, between sex and sex, and between sect and sect. Take any commandment. Who is outside the range of its decree? Take any beautitude and trace the range of its orbit; who is omitted from the circle of its boundary? All races and people are of equal sacredness. Character is more important than talent. Responsibility is meausred according to endowment. Neighborliness is to be defined by the circle of necessity and not by the limitations of race. The success of life is to be measured by its secret fidelities and not by its popular triumphs.

Christ is above all in

VII. His Sacrificial Suffering.

> "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

Jesus was human and divine. But there was more than the human nature in Christ that suffered. Had it been no more than his human nature which suffered, he would have suffered only finite suffering.

One far wiser than I has expressed what I want to say and what I want your hearts to have and to hold in these words: If only the human nature of Jesus suffered, and suffered only a short time, we can not say that his sufferings were infinite. And if his sufferings were not infinite, they could not be a satisfaction for our sins, which sins demand infinite suffering. If the divine nature did not suffer in its union with the human nature, then a suffering Saviour is no revelation of the nature of God. If only the human nature suffered, and that suffering was not participated in by the divine nature, we have an infinite debt of sin cancelled by finite suffering which is absurd. With only a finite price paid, our salvation can not merit endless renown. But by physical and soul suffering Jesus paid it all. If he did not pay all the penalty, and we are required to pay the unpaid part, then Christ is only a co-redeemer with ourselves—and not a full and absolute Redeemer. But—thank God!—there is no weakness or insufficiency in his surety.

[*Continued on page 52*]



Why I Stayed

by RYLAND T. DODGE
The Baptist Temple
Alexandria, Virginia

On Jaunary 14,1924, I accepted a call that came without my seeking, to become pastor of The Baptist Temple, Alexandria, Virginia. I felt the divine hand in mine. Although many opportunities to serve in other fields have come to me through these years, and with much increase in material goods, still I have felt the divine hand in mine.

There were many things to be done at sacrifice prices. I might as well be the one to sacrifice. Our associations were congenial; friends were made; leadership was in demand; and there was no good conscientious reason for leaving.

Our building was absolutely inadequate, and surely we expected much numerical growth. I knew a building must be had, and would only be obtained by constant reminders of our needs. Vision was essential.

Material goods were hard to obtain. The aftermath of World War I brought exceedingly depressed seasons. We continued to hold our faith and talk enlarged program. World War II was on us without a day's notice. Building was, without doubt, a problem; still there was a solution. I felt the divine hand holding me here for a clear purpose of trying to give our people leadership in erecting an adequate house of worship, and determined to do and give my best. As a result, God has directed us to victory. We are enjoying, and have had the pleasure of using for a year and a half, the first unit of a splendid plant, with a value of $207,-000.00. When I came to Alexandria, the property was worth about $10,000.00.

For more than twenty-five years, harmony and peace paved our relations. Not one hour of friction or squabble was evident, for we were willing to permit the divine hand to continue in ours. Of course, we have had diffierences of opinion, but were always able to reach pleasant agreement

I do not believe this work would have grown as it has with short pastorates. I know the people. A process of leading and educating was necessary to prove that bigger and better equipment was what was needed.

My twenty-seven years have been pleasant and profitable, and the Lord and I have carried the program through many trials, up hill and down.

I am beginning to feel that it might be better for these people to have another shepherd, although I do not have to make a change and may stay here for a number of years longer. Sometimes I feel that there is another house to build for some other Baptist group, and I'm not too old to tackle the work; in fact, it would be a pleasure. I'm only sixty years of age. Our work is conservative, but a sure growth. I have married seven hundred and

eighty couples, and have buried four hundred ninety-eight, with eighty-six of these my own members. Our membership was one hundred ninety-three when I came, and is now seven hundred seventy-two. The enlarged building program was my main reason for staying, and that is now started in a good way.

Why I Stayed

by PARIS B. AKIN
Allensville Baptist Church
Winchester, Kentucky

The most important reason for my staying at one church so long is that God placed me there and has seen fit to keep me there these twenty-six years.

I was not a preacher in 1925. I knew I had been called to preach, but for a number of years I had fought off that call. I was a school man, and God had blessed me in that work. In 1922 I became county school superintendent of Clark County schools, and moved to Winchester from Union City in Madison County. I joined Central Church in Winchester, moving my letter from Union City. Soon thereafter, I was elected teacher of the men's Bible class of that church and for about three years I continued in that position.

About 1923, I was appointed and ordained a deacon in Central Church. Gradually I began to visit and supply in churches close to Winchester, and in March of 1925 I began to supply for the Allensville Church. I continued this through March and April and the second Sunday in May. Previously, the church had extended me a call to become its pastor, but I had not consented to accept the call. However, after much prayer and investigation, I announced to them when I went on the fourth Sunday in May that I would accept their call. And I thank God I have been there ever since.

It is great to be a pastor of a great people for so long, but it is beyond me to understand the forbearance and the graciousness with which they have endured one man for so long. I was ordained by Central Church in October, 1932.

The Lord has been good to us out there. We have made progress, and the evidence of it has been showing itself in a big way since 1948. In that year we built six Sunday school rooms, a balcony, and remodeled the interior of our church and painted the outside. Last year we installed two large fans to cool the building, and more recently we have installed two gas floor heaters.

Since we remodeled, both attendance and financial support have increased greatly. To my happy surprise, they increased my salary $10.00 per week in October of this year. Such little things as that shows a fellow that he is appreciated, especially now that provisions cost so much more.

Another reason why I stayed is that when you come to know people, love them, and feel their love for you, attachments are cemented that are hard to break. When adversity comes, and it has been coming to us quite often this last year, the folk like to have one who knows them and the trials through which they are passing. It is a greater comfort to them than to have a stranger come in to try to extend sympathy. During the last year we have buried eleven persons from one family there.

Of course, there have been rough places to surmount. There has been sin and tragedy. Sometimes, the pastor has been misunderstood, and it goes without saying that he has often misunderstood them. Many disappointments have had to be endured. But when I reflect that I have married at least fifty per cent of the members who attend now, that a great number of stalwarts, the loyal ones, who ushered in my tenure are now at home with the Lord, the earthly ties that bind are made stronger.

I became their full-time pastor in 1935. That, I think, was the one great step in their decisions that began the good progress that has been made. But about eight years ago, due to misunderstanding, I resigned one Sunday morning, and walked out of the church. One of the brethren followed me into the yard and asked me not to go away. He went back, and after some discussion they refused to accept my resignation. I know, too, that the Holy Spirit was leading in that. I went back in and reconsidered my hasty action and decided to stay.

I am convinced that one of the weaknesses in our country churches is the short time that many pastors serve them. Just when they become acquainted and could be used of the Lord, they pull up and leave. I have had numbers of people, preachers included, who have asked me why I did not seek a larger field and a more lucrative salary. My answer to them has always been that I consider myself God's servant and that if He had wanted me to move He would have shown it to me. I know God put me there, and so I have stayed and will continue to do so until He moves me.

Why I Stayed

by O. W. McMANUS
Gibson Baptist Church
Gibson, North Carolina

I am convinced that a long-term pastorate has definite advantages for the minister, his family, the community, and the church. Frequent moving tends to interrupt, while remaining on the same field for a number of years gives stability to our efforts. Long-range plans can be formulated, and we can have the satisfaction of steadily working to see these plans completed. Problems are not solved by frequent moving, because so many of the same problems with which we work are similar in every church and in every community. I feel, too, by remaining on the same field that my family feels more that they are a part of the community and church and can do a better work in the social and religious life of the community and church.

I find that the ties of friendship and fellowship grow closer and closer as the years come and go. As individuals and families grow up, I grow with them, and I see their lives molded by joys and sorrows as they occur. As I live among and with them for years, I become more intimately acquanted with their problems and needs. It tends to make my work more of a personal work.

Another great opportunity of service is this, which takes years to do. We can win the confidence and affection of small children. When they become of age, it is easier to lead them to Christ and then lead them into church service and work.

It is also a source of great joy to those who remain for years in the same pastorate to meet men and women from other places and know that they are good citizens and take an active part in the church life, and then remember that when they were young you saw them accept Christ, unite with the church, and grow in church life and service.

Why I Stayed

by J. D. MOOSE
Chadwick Baptist Church
Charlotte, North Carolina

The first and most important reason for my acceptance of the call of the Chadwick Baptist Church to become its pastor was that I had a definite conviction that I was acting in the will of God. From that day in November, 1924, until the present

I have felt the same. Of course, these twenty-six years have brought problems, but we have been able to solve them without bickering or squabbling. The church members stand with me for a regenerated church membership, and I have always found that people who love the Lord can solve their problems in a Christian spirit.

The second reason is that I love my people and they love me. This may at first appear to be selfish, but it is simply the normal result of friendships and associations in the church and community during these years. I know that my people may not like or approve all of my personal traits or all of my sermons, but they know that I love them and sincerely desire the best things for them. During these years I have always been ready to serve them in any possible way, and their love and devotion to me and my family have been proved many times, especially in times of sickness or trouble. These years have brought some of the richest and happiest experiences of my life.

Some ministers are always looking for a better church, but do not see the opportunity for building a better church where they are. Many precious experiences are missed by the minister who changes pastorates every few years. As I look over my congregation, I can see faces of many whose lives I have touched at the milestones of life. Memory brings back the hour when I led them to Christ, buried them in baptism, sought to bring comfort in hours of grief, stood with them at the marriage altar when another Christian home was formed and rejoiced with them when little ones came to bless their lives. Already I have baptized quite a number of this second generation. These are indeed rich and precious memories for a pastor to treasure, and they make warm and close the bond of love and fellowship between him and his people. Only a long pastorate can bring these experiences.

If it is true that actions speak louder than words, I can be assured of the love of my people. During these years they have done many things to make life easier and happier for me and my family. The parsonage has been enlarged, remodeled and modern conveniences added. Many beautiful and useful gifts have been given to me, ranging in size from a Masonic ring to a Chevrolet automobile. On my twenty-fourth anniversary they gave me an attractive leather traveling bag, but I did not take that as a subtle hint since they had my name and present address stamped on it in gold letters. Over the years, they have sent me to both our state and Southern conventions. For all these many kindnesses I am deeply grateful.

Many of our members have been with us through the years, while many others have come and gone. Five new churches have been organized in adjacent communities during these twenty-six years, and members from our church have gone out to become charter members of these. It has been my privilege to baptize at least half of our present membership. Some of these came into the church during my first pastorate here, from October, 1906, to February 1909. The present church building was erected during this time. Now we have launched a new building program. Recently we were able to purchase a large lot adjoining the original church property. This gives us an ideal location, with ample room for any future expansion. Some materials are on the ground, and we hope to begin actual construction of the new church sanctuary and educational building in the next few weeks.

I told my people about the request for this article, and asked for their opinions, since as church members they were also responsible for my staying here so long. Their answers touched me deeply and made me very happy. They, too, feel that it has been the will of God and the deep

affection between us. For many years, the church has paid both their part and my part of the ministers' retirement fund. My age would allow me to retire, but God has blessed me with good health and abundant energy, and I have no thought of retiring at this time. If it can be God's will, I hope to see the new building completed and the work here greatly enlarged and strengthened.

The years have passed swiftly and pleasantly. Just as it takes years to grow a sturdy oak, so it takes years of co-operation, work and achievement, love and forbearance to grow a strong unified church. I can appreciate the feeling of Rev. John Fawcett when he wrote, "Blest be the tie that binds our hearts in Christian love. The fellowship of kindred minds is like to that above."

DOORS OF HEALING AROUND THE WORLD

[*Continued from page 16*]

But a boy of ten had learned the way of life with Christ during his stay in the hospital. When he was ready to leave, he said to all the patients in his ward, "I know that it is the true God who made me well. For two years we prayed to idols and gave them much money to make me well. But they did not hear us. Here the true God made me well. Now I know the true God. I know that he loves me, and I love him."

For children like these and for hopeless young people and homeless adults, Dr. William L. Wallace and Miss Ruth Everley Hayes stayed on in Stout Memorial Hospital in Wuchow, China, after the Communists took over. Dr. Wallace was arrested, charged as a spy because a gun had been planted in his room and found by the Communist searchers. He was imprisoned. He was marched around the city and near-by country with placards of ridicule around his neck.

But no Chinese could be found to speak against him. They knew his life of service too well. They knew he had gone about like the Master, doing good. They could not turn against him as the Communists wished. Dr. Wallace died in prison, from what cause we do not know. But we do know that he died a martyr for the cause of Christ. "Who follows in his train?"

Miss Hayes was notified of Dr. Wallace's death and went to bury the body in the Christian cemetery. She was forbidden to work in the hospital, and when she could serve no more, she asked for an exit permit to leave China. "She hath done what she could."

[*Close doors on map of China.*]

We cannot send money in to China; all our missionaries who received permission to leave have come out of China. The hospitals, as well as our schools, are in Communist hands. But we believe the Chinese Christians will keep the message of the Great Physician alive in China. We must pray for them and pray that the day will soon come when China and other countries will again have a chance to hear the Word of God preached. When that day comes, we must have men and money to go in and possess all the land for Christ.

Meanwhile, the doors are open for the message of Christ and for medical missions in many other places. But we do not have enough money or doctors and nurses to equip and staff these hospitals as we should. We do not have enough missionaries to preach the gospel where lost people ask us, "When will you come and tell us this good news?" We do not have enough teachers or workers in far lands or near fields.

Our gifts of money today will help build our home and foreign missionary enterprise, and some from our church will surely hear God's call to mission service.



V

Finding the Footsteps of God

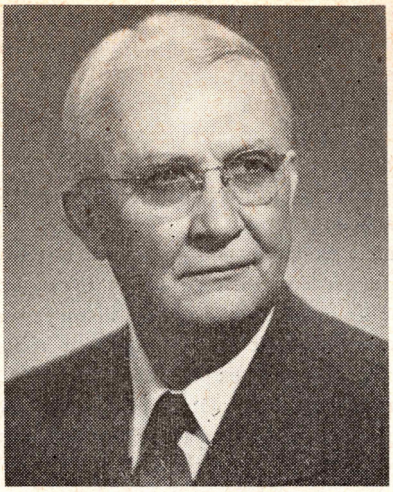
Inaugural Address of NORMAN W. COX
Executive Secretary, Historical Commission, Southern Baptist Convention

Fifty-two years ago on a rainy day when I was a ten-year-old boy, I read Defoe's perpetual juvenile thriller. My hair nearly stood on end with Robinson Crusoe's when he found the footprint of a man on the sandy beach. If you remember the story, he ran to what he called his castle in a panic of fright. He fastened it securely. Practically he went to bed and covered up, head and ears, for three days and nights. His imagination tormented him with the fires of a thousand fears. He had thought himself to be secure. He longed for companionship with people. The coming of friends would have been welcome. It would have been wonderful to escape from his isolation. But this footprint of a man told him that an enemy had been occupying the island with him. He expected trouble and a lot of critical danger.

Finally, he was sufficiently diverted by the realization that his goats needed milking that he cautiously crept out. His investigation led him to believe that whoever had been there had gone. Gradually his agitation subsided. But from that experience he knew that there would be other footprints.

In Genesis 3:8 we read, "And they heard the voice of the Lord God walking in the garden in the cool of the day." God still walks in His world. His footprints can be found in many places. In the 28th chapter of Genesis we have the story of Jacob fleeing from the wrath of his wronged brother, Esau. Completely exhausted at the end of the day, he laid himself down with a stone for a pillow and went to sleep. He dreamed of seeing a ladder set up on the earth, which reached to the heavens, and the angels of God ascending and descending. Above that ladder he saw God and heard God speak to him and give him a great promise. "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not." Genesis 28:16. God has made tracks in history and in our experience. Too many times we knew it not. His footprints can be found if we seek them.

When Moses came to the end of his journey as a leader of God's people, he gathered the leaders together for final instructions. "And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacle. When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.



Dr. Norman W. Cox

"Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law:

"And that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it." Deuteronomy 31:10-13.

Here we have the story of God's plan for the use of history for giving information, inspiration and stability to the faith of His chosen people. The past 3600 years prove their value. The results of its imperfect application are evident in the survival of the Jews as a race and Judaism as a religion. The secret of this survival is found in the fact that for 36 centuries the Jewish people have gone back to drink from the springs that flowed out of the footprints of the Almighty, in the years that stretched from Abraham to Moses, to David, to Isaiah, to Malachi.

These commandments of Moses and experiences of Robinson Crusoe, when one reads clearly their message, become a spotlight shining on the dark backdrop of our tragic night of frustration in the middle of the 20th century.

Too often one's faith is a meaningless verbal creed. For many it has been a deluding mirage in a desert of wishful thinking. Pilgrims have panted their way up the difficult trails of their earthly pilgrimage, and died of thirst. This happened because they failed to seek and find the springs of life flowing boldly out of the footprints of God in history past and history present. They could have refreshed their soul in life's day-by-day experiences. Let me bring this idea into close fellowship with actual experience.

On the third Monday in January, 1935, I attended a Baptist pastor's meeting in Ironton, Ohio. It was attended by about fifty brethren who served Baptist churches in the northwest corner of West Virginia and the northeast corner of Kentucky and that center of the south section of Ohio. I had initiated the call of the meeting. It was a fellowship venture. You will remember that it was just on the far rim of those dreadful depression days. The brethren asked me to preside. When we had had a devotional, I asked the brother seated at my right to tell us the story of the Lord's dealings with him and his people in their work together in the recent weeks or months. His response was the story of failure, frustration, defeat.

After the first came the second, with different circumstances but the same spirit and result. At least two score brethren in the next two hours related the same sad tale. There was not a note of hope. They had not seen a starlit night in so long that apparently they had forgotten that there were stars that always shine. Finally, it got around to me. I said nothing. I was numb and speechless for a moment. They began urging me to tell my story. Then the

Lord helped me. I leaped to my feet and said, "My brethren, God is not dead. We have become so absorbed in the troubles of our people, in our churches and in our own disappointments and frustrations that we have wandered off into this dreadful night of gloom. We have decided that God isn't going to do anything, that He has forgotten us. As a matter of fact, He has been doing wonderful things for us. We have been too filled with our troubles to recognize it. Now I have been directed to make a proposition to you.

"Thirteen weeks from today we must meet in my church. Our women will serve you a good dinner. In these thirteen weeks let me entreat you to do what I have decided to do: Daily I am going to look for the evidences of God's presence and blessing upon the work He has given me to do and in my own life. I believe we are going to see Him do great things in these thirteen weeks."

They gave their immediate commitment to that venture.

It will not surprise you to know that nearly all those preachers with shining faces attended the meeting three months later. They had seen God do great things. They had found His footprints in their homes, in their churches, in their communities. They found Him when they believed Him, sought Him. That was the turn of the tide in that area. A new day came.

This leads me to some observations about history.

It is the lost dimension of modern life. Our time and interest have been so completely absorbed with other things that we have forgotten to go back and read the continuation of the book of Acts and the 11th chapter of Hebrews that God has been writing in the annals of history. Because of it we are very much like a farmer trying to grow his crops on two inches of soil that has underneath only hard limestone or some other kind of rock.

Life without a knowledge of history to give it depth and perspective is like a kite without a tail.

Without it, life is like a picture without a background.

Unless we have the ministry of history, we are gardens without access to water.

Lacking the anchorage of history, we are trees without the strength of roots to resist the pressure of the storms.

Orphaned of the values of history, we are like the navigator of a ship without a knowledge of logarithms.

Because we do not have the refuge which history affords, we are the prey of terrorizing fears.

Without the ministry of history, we are separated from the spiritual vitamins with which God would sustain us in strength; stabilize our emotions; and link us in a vitalized consciousness of partnership with Christ as His fellow-laborers.

One trying to live without the guidance of history has no sense either of direction, mission or destiny.

At the beginning of the 19th century Napoleon scared his world to death for 15 years. The governments, armies and navies of the other nations of Europe were devastated by his wrath. He went too far. Hugo tells us, "He angered the Almighty." Then God took a snowflake, a dish of onions and a gentle summer rain and broke the little Corsican dictator's back.

My great-great-grandfather, Rev. Carey Cox, was a sixteen-year-old boy when the Declaration of Independence was signed. He was a soldier in the Revolutionary War. Following the war he settled at Eatonton, Georgia. He only lived to be 109 years old. Many of his grandsons were soldiers in the Confederate army. One of them was General

John B. Gordon, who was the son of a sister of my great-grandfather. They and my two Confederate soldier grandfathers and their colleagues would have had scant patience with the American people of our generation who had the daylight scared out of them by such small, ranting devils as Mussolini, Hitler and Tojo proved themselves to be. I had the good fortune to inherit enough from them that saved me from the panic that cursed so many of our people. Whenever I had an inclination to be disturbed, I would go back and read again the second Psalm. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us.

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. . . .

"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Psalm 2.

I was not afraid of the final outcome because the second Psalm and history told me what happens inescapably to men who choose to play the role of Napoleon, Mussolini, Hitler or Tojo.

The same thing will happen to Stalin and his associates. God is alive. He has not abdicated His sovereignty. He sometimes uses such characters to chasten His disobedient people. Those who dare to dwell in the shadow of the Almighty are unafraid while others tremble.

All of this should bring us to a conclusion which we would be wise to reach. It is that we should seek and find the footprints of God in the Bible and in the lost revelations of Himself in history. Those who do this secure for themselves guidance, inspiration, strength. They have created within them a living faith that enables them to overcome the terrorizing horrors which the daily nightmares of our day create for those who are ignorant of His presence, purpose and power.

I am not a pietist. Many think my feet are too much on the ground. The years remind me that I have been too much of the earth and earthly. Surely I have nothing of which to boast. Whatever is godly or praiseworthy in me is there because of the graciousness of the grace of God. My faith is too small. However, I do have one spiritual asset that seems to be richer than many of those I know best. That asset is the fruit of having spent fifty years in finding the footprints of God in the Bible, history and experience.

I first found Him in conversion fifty years ago. Then seven years later He called me to preach. There was the adventure for an education. The ravens fed Elijah three years. They fed me nine. When I was a ten-year-old boy I read the two-volume history of the United States by Alexander H. Stevens. From then until now I have zealously studied history. Again and again as I have explored its trails I have found the footprints of God.

Frankly, what one finds in his study of history depends upon his philosophy of it. Until the rise of the rationalistic movement in Germany in the last quarter of the 18th century, Christian writers had the Biblical concept of history. It is that God is the sovereign of the universe. A hundred years later the more influential teachers of history largely

came to be dominated by the idea that God does not count in history. They followed the theory that history is the product of natural forces at work in the life of humanity and nations. They eliminated God as a factor in history. This attitude was not confined to what is called secular historians.

To me, it is tragic that the greatest history of Christianity that has been written in three-quarters of a century was written by a devout Christian scholar who positively stated, however, that his approach to the interpretation of Christian history was the naturalistic one that prevails in modernism's concept of history. I believe the author himself believes that God is the determining cause and the final arbiter in history. Why he chose to write his history under the aegis of the naturalistic philosophy puzzles me dreadfully. One will not find the footprints of God if his philosophy of history is agnostic. We who believe God has His hand on the helm of the universe can find in history values that constantly enrich life.

What are some of these values?

One cannot understand anything until he knows its history. The only way a church can understand itself is to develop a clear history of its life. Concepts are clarified, one's perspective is put in proper focus, and one knows how to relate himself to a spiritual and cultural inheritance if he has the guidance of history.

If one has the right philosophy of history, it will save him from a destroying pessimism.

An adequate knowledge of history will deliver one from the snares of a foolish optimism.

History will enable one to discern in new fads that gain popularity the snares of a debunked illusion that attracted people a long time ago.

History furnishes those who possess it with a finer appreciation of values. We can find in history a true photograph that pictures man to us in a proper estimate of him.

History teaches those who are willing to learn its truth not to sell God short.

History can prove to us with additional evidence what we learn in the Bible about many things.

Dr. A. T. Robertson frequently said to us, "The Baptists are truly the Lord's own people or else they would have perished from the earth." Surely he has brought us through centuries of persecution, decades of tears and years of struggle against the foes who have afflicted us that we might be appointed for these late times for a special mission. Southern Baptists have strangely been led of God for leadership in these dreadful days.

We have been late getting into the utilization of history. We of all denominations are most dependent on our history. We have no corporate church, no body of ecclesiastical law. There are no courts to hear evidence and render decisions respecting our course. Yet as loosely related as we apparently are, God has given us a remarkable unity. Ours is a unity born of voluntary co-operation. Ours is a fellowship of the spirit. We have elected to work together as fellow-laborers with God in Christ Jesus.

In 1852 the Northern Presbyterians organized their Historical Society. Next year they will celebrate their centennial. They have proved themselves to be a vital part of their churches' life. They have magnified their heroes. Their people know their history. In recent years they have provided for their junior high school boys and girls a remarkably well written and beautifully illustrated book that tells the story of church history. They have properly seen to it the spotlight falls on John Calvin, John Knox,

William Tennent, and Sheldon Jackson. They have provided another book for their high school young people and another for their young people of college age. Each of them are so written that it is practically certain that it will be read.

Northern Baptists began their Historical Society in 1853. It is housed at Crozer Seminary. It has been nurtured and developed for nearly a century. The greatest Baptist historical collection in America and perhaps in the world is the Colgate collection in the library of Colgate-Rochester Seminary, Rochester, New York.

The Southern Presbyterians have an extraordinary collection of materials under the administration of their Historical Foundation at Montreat, North Carolina. Perhaps in all the world there is not a more adequate concentration of the basic historical materials of any religious denomination.

Practically all the other denominations of any consequence have long worked at the job of undergirding their life with their history.

Strangely we have been stopped from properly gathering and conserving our materials pertaining to our history. Dr. William E. Hatcher in his *Trail of the Friendly Years* tells us that, sometimes after he had retired from the pastorate of Grace Church in Richmond, which he served for about thirty years as pastor, he was invited back to give an address which would summarize his pastorate. In that address he told how that when he accepted the call of the church, it was with the understanding that shortly after he began his work the church would give itself to building a new structure. One thing after another delayed. Various efforts were made to get the building started. Each failed. Somehow they seemed to be stuck. Then the time came, after he had served there about eighteen years. They got going on the building. Once started it was completed, with exceptional rapidity and success. In thinking of it years later Dr. Hatcher said that those first years were not "the Lord's time." When "the Lord's time" came, the work was done. For various reasons it must have been that it was not "the Lord's time" for Southern Baptists to begin in a large, worthwhile way to utilize the values of their history.

Hitherto, much has been done in the states. God has caused to be lifted the voices of good men among us over many years to cry for something to be done. For a long time their service seemed to go unrewarded. But better than they knew, they were sowing. God has blessed their efforts. To Dr. Carver and the many splendid men and women associated with him in his leadership of the Committee on the Preservation of Baptist History and the Southern Baptist Historical Society we are indebted beyond anything we know. It has been my privilege to inherit the fruit of their ministry. It is a rich inheritance. Years will prove that their labor produced a blessed harvest. It was they who finally awakened Southern Baptists to the need. It was they who persuaded the Convention to create the Southern Baptist Historical Commission. It was they who persuaded the Executive Committee to recommend to the Convention financial underwriting to sustain its work. It was their leadership that persuaded Dr. Holcomb and his associates at the Sunday School Board to allocate to us the fourth floor of the new office building to house our work.

Now that we have begun actually to function, God has met us in every week of the new venture. His spirit has led Dr. Holcomb and his associates not only to make such ample provision to house our work but, in addition, to integrate their library with our collection, so that

from the beginning we will have progressed years beyond our hopes of a year ago. The Sunday School Board still further, through Dr. Holcomb and his department heads, are sharing helpfully in further co-operation that promises still greater things.

Already we have the assurance from the executive heads of our several other boards, our seminaries, our hospital and our commissions that each agency of Southern Baptists will fully co-operate in seeking to speedily set forward this new venture. They recognize that they have in our work an opportunity to share. Their sharing will be profitable to the cause of Southern Baptists and their own particular work.

The greatest century in the history of the world was from 1815 to 1914. It largely belonged to the periods of peace. The wars involved small areas and peoples. Constructive progress abounded. Religion prospered. Then came the catastrophe of World War I.

Since then the troubles of the world have trebled. The currents of destruction have been greater than construction. We are all familiar with the story. In these nearly forty years religion has suffered in the world. Its power in the lives of the people has declined. Certainly the major denominations have not kept pace with the developments that have transpired. In all of this picture there is a striking exception.

Since 1914 Southern Baptists have had their greatest years. They have been years of extraordinary growth. We baptized into our churches last year twice as many members as there were Baptists in all of the United States in 1814. God is preparing us for something great. He is calling us to great dedication, great sacrifice, great suffering, heavy labor, a glorious fellowship with Him as laborers together in Christ.

In such an hour He would have us uncover the wells of our history. He wants us to find His footprints that we may follow the trail over which His purpose calls us.

CHRIST ABOVE ALL

[*Continued from page 40*]

In death, in his promised return to this earth—in all things, Christ is above all. But on this notable 200-year anniversary and celebration, I want to ask you where you are placing this Christ. Do you give him highest place or second place or no place in your life? Right now, as a Baptist, ask yourself some honest and hard questions about yourself. And let me ask you some questions.

Are you putting your family ahead of him?

Are you putting business ahead of him?

Are you putting pleasure ahead of him?

Are you putting personal ambition ahead of him?

Are you putting friends ahead of him?

Are you putting yourself ahead of him?

Are you letting anybody or anything keep you from giving Jesus highest place in your life?

Where do you place Jesus as to the use of time?

Do you give him minutes when you ought to give hours?—and hours when you should give days?—and days when you should give weeks?—and a year or so when you should give a lifetime?

Where do you place Jesus in your loyalties? Do you give him highest place?

If the Baptists of Charleston and this land would put Christ above all people and all things then God would be glorified in us as the sun is glorified in rare and beautiful flowers. May such be until Jesus comes or until the pierced hands that opened to us the gates to grace shall open to us the gates to glory.

Constitutional Provisions on Executive Boards by States in the Southern Baptist Convention

A comparison of authority invested in Executive Boards of the State Conventions in various states

Alabama

Article V—Executive Board

The Convention shall nominate and elect an Executive Board, which shall be The Executive Board of The Alabama Baptist State Convention, on the following basis:

1. (A) The Board shall consist of the President of the Convention, and one member to be chosen from the territory of each co-operating District Association.

(B) One additional member from the territory of each Association which has given the previous convention year $10,000 to the Cooperative Program.

(C) Another additional member from the territory of each Association for each additional $30,000 the Association has given above the first $10,000 to the Co-operative Program.

2. All members, male or female, of the Board shall be members in good standing of Baptist churches which co-operate with this Convention.

3. The members shall be divided, as nearly equally as possible, into three groups; the first group shall be elected for one year, the second group for two years, and the third group for three years, and thereafter all elections shall be for terms of three years.

4. Members after they have served two terms, shall not succeed themselves until as much as one year has elapsed.

Article VI—Duties of Executive Board

1. (1) The Executive Board shall be the executive, administrative and promotional agency of the Convention, and shall act under the instructions of the Convention, acting in its own capacity as a body or through its Administration Committee.

(2) The Executive Board shall be charged with the duty of administering and promoting the work of the Convention; with recommending to the Convention a proposed goal or objective for raising funds, and a proposed percentage of distribution. The Board shall promote all missionary, educational and benevolent causes of the Convention, and receive and disburse all funds according to the percentage fixed by the Convention.

(3) It shall have authority to act, as a body or through its Administration Committee, in all matters committed to it by the Convention, and in emergency matters which may arise between Convention sessions. But it shall not have authority to lease or sell property belonging to the Board or to the Convention; to issue bonds or to mortgage property, or to contract indebtedness for the Convention or its agencies, without the Convention's specific instructions in regular session, or in called sessions after the Convention constituent have been duly notified through the press of the purpose of the called session.

(4) It shall be the specific duty of each member of the Board to promote the Convention's program in his respective association.

(5) A majority of the Board shall, after being duly notified in writing, constitute a quorum.

2. The Convention shall designate from the membership of the Executive Board, annually, as Administration Committee of ten (10) members, including the President of the Convention, who shall be the Chairman of the Committee. This committee shall act under the authority of the Board or the Convention in any matter committed to it by the Convention or by the Board, and act on any emergency administrative matter, and its action shall carry the authority of the Convention. The Committee shall not, however, involve the Board or Convention in financial obligations or project any new plans of work not authorized by the Board or the Convention. Six members shall constitute a quorum after every member has been notified sufficiently in advance. Vacancies arising on this committee between annual sessions of the Convention shall be filled ad interim by the Committee.

3. It shall be the specific duty of the Administration Committee of the Executive Board, annually on or about September 1, to secure from each institution and agency of this Convention its proposed financial budget for the next Convention year, and to prepare a proposed over-all budget for the next year, including both state and southwide causes to be approved by the Convention in its annual session.

Article X—Meetings

The Convention shall hold its annual meetings at such time and place as it desires, but the Administration Committee of the Executive Board, when sufficient emergency arises as to time or place, may change the meeting either as to time or place or both.

Special meetings of the Convention may and shall be called by the President upon written request of the Administration Committee of the Executive Board. In case of call meetings the Convention's membership shall consist of members of the last annual session unless new messengers are elected by constitutional organizations. Those present, after due notice has been given in the press, shall constitute a quorum.

By-Laws

5. The failure of a member of Boards, Committees, and commissions to attend the regular meetings of the same for one year without certifying good reasons to the chairman or the secretary shall make it obligatory on the Convention to select at its next regular meeting other persons in his or her place.

6. All Boards, Institutions, Commissions, and Committees in making their reports shall submit a balance sheet, such as is employed by bookkeepers, showing their general financial condition, their receipts and disbursements including operating expenses. The Trustees of all Institutions and activities shall submit in advance their reports to the Secretary designated by the Executive Board to handle the printing of same, that they may be printed and distributed in the Convention.

7. The Executive Board in its organization and duties shall be as follows: (1) It shall elect annually a President, Vice-President, and a Recording Secretary, who shall serve without salary until their successors are elected.

(2) The Board shall meet at the expense of the Convention only once annually except in such cases as the President and the Secretary-Treasurer may deem wise, but the usual meeting at the Convention's annual session shall not be at the Convention's expense.

(3) A majority of the Board shall, after being notified in writing, constitute a quorum.

(4) The Administration Committee of the Executive Board is to be designated by the Convention from the Membership of the Executive Board. This committee of ten (10) members including the President of the Convention may meet as often as necessary, at the call of the chairman, to transact business committed to it by the Board or by the Convention and act in any emergency administrative matters. The committee shall not, however, involve the Board or the Convention in financial obligations or project any plans of work not authorized by the Board or by the Convention at its annual meeting.

(5) The Executive Board shall have the following work: To employ a Secretary-Treasurer to have general supervision of all departments; to employ the heads of all Departments of work upon recommendation of the Secretary-Treasurer; to promote the work of State Missions; to recommend to the Convention a budget for mission, benevolent and educational causes; and to allocate funds available for State Mission causes; to employ such agents and make such plans as seem necessary to supply the Convention's needs and promote its program.

9. The Executive Board shall not supplement any pastor's salary until his church applying for the same has made an Every-Member Canvass for current expenses, and for the Cooperative Program, nor shall the Board assist any church or any institution if the pastor of the church, or a member of the institution, is a member of the Board.

10. No special appropriations shall be made during the Convention session unless funds for the same shall be provided by the agency making such request. The matter of special appropriations shall be referred to the Executive Board, or to the Administration Committee of the Executive Board.

Arizona

Article V.—Executive Board

Section 1. Membership.

(a) The Convention shall elect an Executive Board to consist of fifteen members, to be divided into three classes: A, B, and C; whose terms of office shall expire in one, two and three years, respectively, one-third of the members to be elected annually after the first year.

(b) Members who have served a full term of three years are not eligible to succeed themselves until one year has elapsed.

(c) No employee of the Board, or institutions supported by the Convention, shall be eligible to become a member of the Board.

(d) Members must attend a majority of the meetings of the Board during the year or forfeit their membership; however, legitimate excuses will be accepted.

(e) The President of the Convention, by virtue of his office, shall be recognized as a member of the Executive Board; and this is in addition to the number of fifteen regularly elected members; and nothing in this Constitution and By-Laws is to be interpreted as disqualifying him.

Section 3. Duties of the Executive Board.

(a) The Executive Board shall have charge and control, except when otherwise ordered by the Convention, of all the work of the Convention in the interim of its sessions. The Board shall have power to fill vacancies in its membership, but only until the next meeting of the Convention. Seven members shall constitute a quorum.

(c) The Board shall elect from its membership a Budget Committee, whose duty shall be to prepare and present to the Board a proposed budget for the ensuing year. This budget shall be pre-

sented to the Convention for ratification.

(d) The Board, upon the recommendation of the Secretary of each department of work, shall employ such workers as may be deemed necessary and wise to carry on the work of that department in relation to the Convention.

(e) The Board shall also fix the salaries of all employees.

(f) The Board, through the Executive Secretary-Treasurer, is authorized to initiate, finance, and foster new mission work in localities when and where it seems wise.

(g) Regular sessions of the Executive Board shall be held: in connection with the annual meeting of the Baptist General Convention of Arizona, and prior to the opening of the annual session of that body; and quarterly—in the months of December, March, June and September.

(h) The Board also has authority to meet in case of emergency in special called session to transact the business of the Convention, provided due notice has been given each member of the Executive Board. The Chairman of the Executive Committee sends out the call for all Board meetings.

(i) The Board shall raise, collect, receive, and disburse, through the Executive Secretary-Treasurer, all contributions, both state and Southwide, according to the expressed will of the donors.

(j) The Board shall authorize the annual auditing of the books of the Convention by a certified public accountant.

(k) The books, records, and files shall at all times be open for the reference and inspection of anyone who is affiliated with and in sympathy with the Baptist General Convention of Arizona.

(l) The sessions of the Executive Board shall be open to the constituency which it serves.

(m) The Executive Board shall periodically meet all the legal requirements in connection with the incorporation of the Convention.

Section 4. Executive Committee of the Executive Board.

(a) The Executive Board shall annually elect from its membership an Executive Committee of five members, whose residence would preferably be in or near the city where the headquarters of this body is located.

(b) The Executive Committee shall properly organize itself with a Chairman and Secretary, and shall keep accurate records of all its deliberations, making prompt reports to the Executive Board.

(c) The duties of the Executive Commitee shall be:

(1) To serve in advisory capacity to the Executive Secretary-Treasurer, or other employees of the body; and

(2) To exercise executive powers in keeping with the policies and instructions of the Executive Board, so as to expedite and safeguard such policies and instructions.

Article VI.—Meetings of the Convention

The Convention shall meet annually at such time and place as it shall choose; and in case of emergency, the President of the Convention, upon the advice and consent of the Executive Board, shall have power to call a special meeting of the Convention or to change the time and place of the regular annual meeting.

Arkansas

Article VI.—Executive Board

Section 1. The Convention shall elect a Board of Trustees as provided for in the Convention's charter. This Board shall be known as "The Executive Board of the Arkansas Baptist State Convention." This Board shall be composed of

fifteen (15) members chosen from the state at large, and one additional member from the bounds of each co-operating Association, and the President of the Convention for the duration of his term. No member of this Board shall hold any remunerative office under the Convention or any of its Institutions. One-third of this Board shall be elected annually to hold office for three years, and twenty (20) members shall constitute a quorum.

Section 2. The Executive Board shall be constituted and empowered by the Convention as its business and legal agent to administer all business committed to it by the Convention, and to employ such paid agents as it may deem necessary in carrying out the missionary, educational, benevolent and financial enterprises of the Convention. The Executive Board shall raise, collect, receive and disburse all the funds of the Baptist Cooperative Program, both State and Southwide. The Office of the Executive Board shall be a clearing house for administering the business affairs of the Convention, and a headquarters for Baptist information. Its books, records and files shall at all times be open for the reference and inspection of any co-operating church who may desire to examine them.

Section 3. The Executive Board shall render to the Convention annually a complete and detailed statement of all its business for the year.

Article VIII.—Operation of Agencies

Section 1. Each Board, Agency, and Institution of this Convention shall submit to the Executive Board at its annual Budget Planning Meeting, which is to be held prior to the annual meeting of the Convention, a detailed statement of its sources of income, and a budget of proposed expenditures for the ensuing year. When received and adopted by the Convention, these budgets shall become the basis for the operations for the ensuing year.

Article IX.—Meetings

Section 1. The Convention shall meet annually, "if God permit," on a date to be fixed by the Convention. The Executive Board is empowered in emergencies to call special sessions of the Convention and to change either the time or place of meeting or both should the occasion demand.

BY-LAWS

3. The Executive Board

The Executive Board, being the legal trustees of the Convention, shall be empowered by the Convention to administer all business committed to it by the Convention.

The Executive Board is empowered to act for the Convention between sessions of the Convention, provided that it shall never exercise any authority contrary to the expressed will of the Convention.

When any unforeseen emergency occurs in any of the affairs of the Convention, or in any of the interests it controls, that in the judgment of the Executive Board requires action before the next session of the Convention, the Executive Board shall have full authority to take such action as may seem necessary, and all interests concerned shall be governed by such action, provided the Executive Board shall make full report of all matters pertaining thereunto to the next session of the Convention for its approval, and provided further, that nothing in this

article shall be construed as giving the Executive Board authority to execute any matter already committed by the Convention to any of its Boards of Trustees or its Institutions unless such Board when so commissioned shall decline to act on the orders of the Convention.

All proposals requiring the expenditure of money by the Convention, or the Executive Board of the Convention, from the annual budget, shall be considered by the Executive Board, before being presented to the Convention.

This Board shall be charged with the responsibility to have the books and financial affairs of each and all of the Boards and Institutions of the Arkansas Baptist State Convention audited annually by an accredited firm of auditors, all audits to be accessible to the Executive Board at its budget planning session, and to be included in the Institution's Report to the Convention.

Members of the Executive Board, having served two full terms of three years each shall not be eligible for re-election until as much as one year has elapsed.

4. Trusteeships

All Trusteeships of this Convention shall be amenable to the Convention on all matters, through its Executive Board. No Trusteeship shall conduct extra movements to raise money outside its regular revenue-producing sources, nor shall a deficit in running expense or debt be incurred without the approval of the Convention in session or of the Executive Board in case of aforementioned emergencies.

Members of Boards of Trustees having served two full terms of three years each shall not be eligible for re-election until as much as one year has elapsed.

Not more than two (2) members of a Board of Trustees shall at the same time be members of the same local church, nor shall more than six (6) members reside in any one Association.

A member of a Board of Trustees of one Institution of the Convention may not at the same time be a member of any other Board of Trustees of another Institution of the Convention.

No member of a Board of Trustees of any Institution of this Convention may at the same time be a member of the Executive Board of the Convention.

5. Committee Members

3. Any member of the Executive Board or any institutional board who has served on such board or boards the number of years provided in the Constitution, shall not be eligible for re-election to such board or boards until one year has elapsed.

5. All associational missionaries or mission pastors receiving all or part compensation from the Convention through Executive Board shall be considered employees of the Convention and shall not be members of any Convention or institutional board. The President of the Convention by virtue of his office shall be a member of the Executive Board for the duration of his term of office.

California

Article VI
BOARD OF DIRECTORS

Section 1. There shall be a Board of Directors appointed by this Convention, through which this Convention shall function in its co-operative work.

Section 2. This Board shall consist of the President and Recording Secretary of the Convention and twenty-one members who shall be chosen by the Convention at the Annual Meeting. The term of office for members of the Board shall

be three years, one-third of whom shall retire annually and shall not be eligible for re-election to the Board for a period of one year.

Section 3. The Board shall, in case of vacancy, elect an Executive Secretary-Treasurer. He shall be the official superintendent of all work of this Board, and shall make full report of the work committed to it.

Section 4. This Board shall appoint all missionaries, fix all salaries of all workers employed and determine the fields of work for each.

Section 5. No persons employed by the Board or agencies of this Convention shall be eligible for election to the Board of Directors.

BY-LAWS

Article I

Section 1. The business and property of the Southern Baptist General Convention of California shall be managed and controlled by the Board of Directors.

The number of Directors shall be twenty-one (21).

The President of the Convention shall be Ex-Officio President of the Board of Directors, and the Secretary of the Convention shall be Ex-Officio Secretary of the Board of Directors.

Section 2. The Board of Directors shall be elected by a majority vote of the Southern Baptist General Convention of California in its Annual Convention as hereinafter provided. The term of office for these members shall be three (3) years. One-third of them shall retire annually and shall not be eligible for re-election to the Board for a period of one year.

Section 3. The date of the Annual Meeting of the Southern Baptist General Convention of California shall be set by the Board of Directors as herein provided for unless the Convention itself in its Annual Meeting designates the time and place. The Board of Directors may for good cause change the place, postpone in advance the date set for the Annual Meeting of the Convention.

Section 4. In case of any vacancy in the Board of Directors, the remaining Directors, by an affirmative vote of the majority thereof, may elect a successor to hold the office for the unexpired portion of the term, and until the election of a successor.

Section 5. Regular Sessions of the Board of Directors shall be held: (1) in connection with Annual Meeting of the Southern Baptist General Convention of California, and prior to the opening session of that body; (2) as soon after the meeting of that body is practicable, the exact date to be fixed by the Board at its pre-convention meeting, or set by the President and the Executive Secretary.

Section 6. Special Meetings of the Board of Directors may be called at any time by the President and the Executive Secretary, or by the President upon request of a majority of the members of the Executive Committee.

Section 7. A majority of the members of the State Board of Directors shall constitute a quorum for the transaction of business.

Article II

Section 1. The Board of Directors shall elect from the Directors an Executive Committee and shall designate for such committee a chairman, who shall continue to be chairman of the committee during the pleasure of the Board of Directors. The Executive Committee shall perform such duties as may be referred to it for action by the General Board of Directors from time to time.

Section 2. All actions of the Executive Committee shall be reported to the Board of Directors at its meeting next succeeding such action, and shall be subject to revision or alteration by the Board of Directors.

Article III

Section 1. The Executive Officers of the Board of Directors shall be: A President of the Board of Directors, elected by the Convention itself; two Vice-Presidents, elected by the Board; a Recording Secretary, elected by the Convention; an Assistant Recording Secretary, elected by the Board; an Executive Secretary-Treasurer, elected by the Convention; and an Historical Secretary, elected by the Board.

Section 2. All officers and agents, other than those elected by the Southern Baptist General Convention of California, shall be subject to removal at any time by the affirmative vote of a majority of the whole Board of Directors. All officers, agents, employees other than officers elected by the Convention shall hold office at the discretion of the Board of Directors.

Section 3. The President of the Board of Directors shall preside at all meetings of the Board and by virtue of his office shall be a member of the Executive Committee. He shall have general supervision of such matters as may be designated by the Board of Directors.

Section 4. The Vice-President, in the absence of the President, shall perform the duties of the President of the Board.

Section 5. The Board of Directors shall have power to appoint a General Council to represent the Board in such legal matters as may require legal action or advice.

Section 6. The Treasurer shall have custody of all the funds and securities of the Southern Baptist General Convention of California and when necessary or proper shall endorse on behalf of the Convention for collection, checks, notes, and other obligations, and shall deposit the same to the credit of the Convention in such bank or banks or depository as the Board of Directors may designate. The Treasurer shall make quarterly reports of all funds or securities coming into his hands to the Board of Directors who shall audit and check the same and give the same their approval in writing.

Section 7. The Recording Secretary shall keep the minutes of all meetings of the Board of Directors in books provided for that purpose. He shall attest with the President all contracts authorized by the Board of Directors or by the Southern Baptist General Convention of California and affix the seal of the Convention thereto; and shall perform all the duties incident to the office of Secretary, subject to the control of the Board of Directors.

Article IV

Section 1. The By-Laws shall be adopted by the Southern Baptist General Convention of California and when once adopted, the Board of Directors shall have authority to amend the By-Laws of the Convention by vote of two-thirds of all the Directors at any regular meeting of the Board, provided that the notice calling the Board together shall specify that amendments to the By-Laws will be voted upon at the meeting, provided that in case of emergency, three-fourths of all the Directors voting therefor, the By-Laws may be amended at any general or special meeting of the Board without notice.

Article V

Section 2. The Board of Directors may provide for auxiliary corporations working in connection with and in harmony

with the Southern Baptist General Convention of California, but such auxiliary, corporation or associations shall be subject to the general control of the Board of Directors of the Convention.

Section 3. No bond, mortgage, or other evidence of debt shall be executed by any auxiliary, corporation, or association involving any of the property of the Southern Baptist General Convention of California.

Section 4. The Board of Directors herein provided for, shall only execute bonds, mortgages, and other evidence of indebtedness, but the same shall be done only in case of emergency which was unforeseen by the Convention at its Annual Session.

Section 5. The Board of Directors through the President and Secretary thereof shall make a general report of all its accounts at the Annual Meeting of the Southern Baptist General Convention of California.

Article VI

Section 1. No existing institution or agency of this Convention shall launch any move or enterprise calling for the expenditure of money apart from usual operating expenses until same has been presented to the Executive Board and proper publicity has been given and the churches fully informed as to the purpose of such move.

DISTRICT OF COLUMBIA

Article V—The Executive Board and Executive Committee

An Executive Board and Executive Committee are hereby created, whose organization and functions shall be set forth in the by-laws.

BY-LAWS

Article II—Duties of Officers

Section 6. A committee of five for the nominating of the above officers shall be appointed by the Executive Board, and shall remain active until a new Committee is elected by the Executive Board. The Committee shall nominate persons to fill vacancies which occur during the ensuing year. This Committee shall also nominate all members of Standing Committees.

Article IV—The Executive Board

Section 1. The Executive Board shall consist of the elective officers of the Convention; all past moderators of the Columbia Association previous to 1937 and all past presidents of the Convention who are members of the churches within the Convention; chairmen of all standing committees; the active president and the active treasurer of, and two members elected by each of the following bodies: The Woman's Baptist Missionary Association, the Columbia Council of Baptist Men, the Training Association, and the Baptist Sunday School Association; the active president and the active treasurer of the Baptist Bible School, the Board of Lady Managers of the Baptist Home for Children and The Baptist Home of the District of Columbia; the Executive Secretary; the secretary of the Executive Committee; the Pastors, Assistant Pastors and Treasurers of the several churches, and not less than two, nor more than ten, additional members from each church, to be named by the church in its report to the Convention, the number to be determined as follows: Two for the first 250 members and one for each additional 250 members or major fraction thereof. The Secretary of the Convention, on the basis of this information, shall prepare a list of the members of the Executive Board.

Section 2. The Executive Board shall have all the powers of the Convention as set forth in the Constitution and By-Laws, ad interim; shall fill all vacancies as they occur; shall transact all business necessary to the carrying forward of the work of the Convention and shall make an annual report of the Convention, detailing its work during the year that is closed and presenting recommendations as to future programs and policies.

Section 3. The Executive Board shall meet for the purpose of electing an Executive Committee at the close of the last evening session of the Annual Convention Meeting, and thereafter on the second Monday in January, April, June and October, and at such other times as the Executive Board or the President may deem necessary, provided that for such special meetings the Secretary shall send notice thereof to each member at least five days in advance of the proposed meeting.

Article V—Executive Committee

Section 1. The Executive Committee shall be composed of the elective officers of the Convention and nine others chosen by the Executive Board from its own membership, of whom three shall be Pastors, and six laymen, three of whom shall be women, no two of the nine thus elected being from the same church, and the Presidents of the Sunday School, Training, Women's and Men's organizations, under the Departments of Missions and Education of the Convention. A nominating committee shall place before the Executive Board a list of nominees for the nine members to be chosen by the Executive Board; other nominations may be made from the floor. The Executive Committee shall have direction of the business of the Convention arising between meetings of the Executive Board and such other matters that may be referred to it by either the Convention or the Executive Board.

Section 2. *Budget.* The Executive Committee shall, three months preceding the annual meeting of the Convention, prepare a tentative budget, indicating to the churches composing the Convention, the amount expected of each as its proportional share, a report from each of the churches being requested to be made within sixty days. With this information in hand, the Executive Committee shall prepare the budget of the Convention for the ensuing year, reporting to the Convention through the Executive Board.

Section 3. No one of the nine members elected to the Executive Committee shall serve for more than three consecutive years.

Section 4. The Executive Committee shall meet at the call of the Chairman; provided, however, that the members shall be notified by mail at least three days in advance of the meeting.

Article VIII

The By-Laws may be altered or amended at any annual meeting of the Convention by a majority vote of the delegates present, provided that such change or changes shall first be approved and recommended by the Executive Board.

FLORIDA

Article 10. The annual meeting of this Convention shall be held at such time and place as the Convention may elect. If, at any time, because of existing conditions, it is discovered to be expedient to change the meeting place and/or time of the Convention, the State Board of Missions of the Florida Baptist State Convention is authorized to make the change.

3. (1) The State Board of Missions of the Florida Baptist State Convention shall be composed of one member elected from within the bounds of each co-operating association and three (3) women at large, from separate associations. One-third of said members shall be elected to serve for a term of one year, one-third for a term of two years and one-third for a term of three years beginning with 1941, with provision that no member can be nominated to succeed himself. In the event a board member moves from the association, dies, or is no longer in co-operating fellowship with the Convention, the State Board of Missions shall elect an interim member from that association for the remainder of that convention year. In the event a Board member fails to attend three successive meetings of the Board, his place on the Board may be declared vacant and a successor elected. The President of this Convention shall be a member of this Board, and shall serve as its Chairman. The Recording-Statistical Secretary of this Convention shall also be a member of the State Board of Missions, serving as Secretary of the State Board of Missions, but shall not have a vote.

(2) The State Board of Missions shall meet once quarterly, except in such cases as the President and Executive Secretary-Treasurer shall deem necessary. The Convention will pay expenses for the official meetings of this Board.

(3) Said Board shall organize itself to carry out the work committed to it by the Convention.

(4) No person shall be eligible to serve on the State Board of Missions and any other Florida Baptist institutional board or agency concurrently except in the case of Trustees of Stetson University and President of the Convention.

(5) The State Board of Missions shall have the following special works:

a. Employ an Executive Secretary-Treasurer who shall have general supervision of all departments of work, and shall take charge of the funds of this Convention and hold same, subject to the order of this body or the Florida Baptist Convention, the incorporated body, during the recess of this Convention, and he shall make an annual report of all receipts and expenditures, which shall be audited and published in the Convention Annual.

b. Employ all secretaries of departments, evangelists and such agents as are found necessary to carry out its work.

c. Have full charge of State Mission work, including Church Building and Loan Fund.

d. Make an annual estimate of the needs of the work supported by this Convention, fix state objectives for all causes, publish same in the Book of Reports and recommend to the Convention.

e. Provide for the current financial support in the operation and maintenance of its work.

f. Provide aid to institutions ministering to areas of the Convention territory and promoting that general work which the Convention is set to do and whose policies conform to the policies of the Convention. In return for such aid, local institutions shall agree not to canvass the State for funds outside of the area in which the Institution is located; that territory to be agreed upon by the State Board of Missions and the local institution.

(6) Twenty members shall constitute a quorum for the State Board of Missions.

4. It shall be the duty of the Recording-Statistical Secretary of this Convention to be present at the place of meeting at least one day in advance of the annual

meeting for the purpose of enrolling the members of this Convention who shall present themselves with the proper evidence of their right to be enrolled, and this enrolment shall be recognized as constituting this Convention. The Secretary is authorized to add the names of accredited messengers who arrive later than the opening day. It shall be the duty of the Secretary within thirty days after the annual meeting to notify all members appointed to committees, boards, trustees, and commissions of their appointment. It shall be the duty of the Secretary to prepare a form-blank for all committees appointed during the sessions of this Convention. It shall be the duty of the Secretary to edit and publish the proceedings in a Convention Annual as soon as possible after adjournment of the Convention.

5. These By-Laws may be altered by a majority vote of the members present at any session of the annual meeting. Notice of any change proposed must be published in the Florida Baptist Witness at least thirty days previous to the annual meeting of the Convention.

GEORGIA

VI. Boards and Commissions

Section 1. An Executive Committee of this Convention shall be chosen by the Convention, and shall consist of the officers of the Convention, ex-officio, including the President of the Georgia Baptist Sunday School Convention, the President of the Georgia Baptist Training Union, the President of the Woman's Missionary Union, the President of the Baptist Brotherhood, and the President of the Baptist Student Union, ex-officio, and one member to be chosen from the territory of each co-operating District Association, and twenty additional members from the State at large.

The members of the Executive Committee shall be elected to hold office one fifth for one year, one fifth for two years, one fifth for three years, one fifth for four years, and one fifth for five years. The vacancies as the terms expire shall be filled for terms of five years. No one connected in any way with any Institution fostered by this Convention shall be eligible for election to membership on this Committee. No member of the Committee shall be eligible for re-election after the expiration of his term of service until he has been in retirement from the Committee for at least one year, whether he served ex officio or for a specified term from the territory of the Associations.

Section 2. The Executive Committee (or Board) shall have charge and control, except when otherwise directed by the Convention, of all work of the Convention, including Missions, Education, and Benevolences, in the interim between sessions of the Convention. No member of the Executive Committee shall have any official connection with any of the institutions whose work it fosters.

(a) When an unforeseen emergency occurs in any of the affairs of the Convention, or in any of the interests it controls, that, in the judgment of the Executive Committee, requires action before the next session of the Convention, the Executive Committee in that case shall have full authority to take such action as it thinks will be best in the interim, and all parties will be bound by its actions, provided (1) that it must report to the next session of the Convention all the facts in each case and what action it took; and provided (2) that whatever action it takes in such cases will be binding only until the next session of the Convention; and provided (3) that nothing in this article shall be construed as giving the Execu-

tive Committee authority over any matters already committed by the Convention to any of its Boards of Trustees, unless such boards decline to act.

(b) Any vacancy occurring in the membership of the Executive Committee, caused by death, resignation, removal from the Association represented, or for any other reason, shall be filled by the Convention at its next regular session.

BY-LAWS

Section 5. The Executive Committee is directed in the beginning of each Convention year to make a definite agreement with the different Boards and interests for which it collects money, as to what amount it shall charge each of these Boards and interests for collecting and forwarding its money.

ILLINOIS

Article VI—Board—Committees—Corporations

Section 1. The Board of Directors of this Association shall be composed of sixty-three (63) members, elected by this Association in its annual session, thus: These directors shall be divided into groups of twenty-one members each and designated as Group A, Group B and Group C. Each group shall be elected for a term of three years from the election following the initial establishment of the Board. In the initial establishment of the Board, Group A shall be elected for one year, Group B for two years, and Group C shall be elected for three years. Thereafter, twenty-one Board members, or one entire group, shall be elected annually at the meeting of the annual session of the Illinois Baptist State Association. If vacancies occur between sessions of the meeting of the Illinois Baptist State Association, same shall be filled by the Board of Directors.

Section 2. The sixty-three (63) directors thus provided for shall be known as the Board of Directors of the Illinois Baptist State Association. The following shall govern their eligibility for membership: (1) No one who receives remuneration directly or indirectly from any institution belonging to this Association or this body shall be eligible for membership on the Board of Directors; (2) The reimbursing of expenses incurred by committees in performance of duties, or board members in attendance upon the board meetings or honorarium of clerkship in compiling and editing of the minutes, shall not be construed as making one ineligible for service on the board; (3) That each District Association shall have at least one, and not more than five, members on the board—this provision shall not apply to members moving from one District Association to another during the Associational year; (4) That no person shall be eligible for membership until he or she shall have had membership for one year in a church or churches affiliated with this Association, immediately preceding his or her election; (5) That no husband and wife shall be eligible for membership on the Board at the same time; (6) Nine of the members of the Board be ordained ministers; (7) No church shall have more than one member on the Board of Directors at the same time; (8) No member having served two terms of three years, or major fractional part thereof, shall be eligible for re-election to the Board of Directors until at least a year has elapsed; (9) In the event that any member of the Board consecutively absents himself from three meetings of the Board of Directors his position shall automatically be declared vacant and the vacancy filled according to the section on Vacancies.

Section 3. The Board of Directors shall have supervision and control, except when otherwise directed by this body, of all the business and work of the Association including Missions, Education, Literature, Sunday School, Baptist Training Union, W.M.U., Brotherhood, Beneficences and Camp Activities, in the interim of session.

Section 4. The Board of Directors shall annually elect by ballot an Executive Secretary, a Treasurer, and such other Secretaries, Evangelists, Missionaries and Teachers as may be deemed necessary; shall fix salaries, expenses, duties, and determine amounts of bonds and those who shall give same.

Section 5. Duties of the Executive Secretary and Treasurer. (1) The duties of the Executive Secretary shall be to promote Missions, Christian Education, Benevolence and such interest as the Board of Directors may authorize. (2) He shall receive all monies coming to the Association not otherwise provided for, and having deposited same to the account of the Treasurer shall receive a receipt for the same. He shall make a full report of the financial condition of the Association as per auditor's report at the Quarterly meetings of the Board of Directors and to the Annual meeting of the Illinois Baptist State Association; (3) He shall hold in safe keeping (such places to be approved by the Board of Directors) all evidence of property and documents belonging to the Illinois Baptist State Association and shall give a certified inventory of all assets, real and personal, belonging to the Illinois Baptist State Association, to the Board of Directors at the first meeting of such Board following the annual meeting of the Illinois Baptist Association; (4) The duties of the Treasurer shall be to receive the evidence of all monies deposited to the account of the Illinois Baptist State Association and to give receipt for same to the Executive Secretary. He shall pay all disbursements by check according to the instruction of the Board of Directors.

Section 6. The Board of Directors shall hold four quarterly meetings each year, dates to be determined by the aforesaid Board of Directors. Special meetings shall be called by the Chairman or at the request of five members. Written notices of the same to be given to all members of the Board one week before such meeting. Twelve members of the Board of Directors shall constitute a quorum.

Section 7. The Board of Directors shall elect its own Chairman and Secretary. The Secretary of the Board shall be the Secretary of the Corporation and shall have charge of the seal of the Association and shall affix the same according to the direction of the Board.

Section 8. The Board of Directors shall annually have the financial records of the Association audited by a reputable firm of Certified Accountants and shall make full report of the work of the Association accompanied by a statement of its proceedings and all receipts and disbursements of the year. They shall submit to the Association not later than the second day, a suggested financial program or budget for the ensuing year, such budget to be based upon the gross receipts of the association according to the Treasurer's report.

Section 9. The Board of Directors shall in their first Quarterly meeting following the Association, elect the following committees, according to this plan, that at least two (2) on committees of seven and three (3) on committees of nine, be from the newly elected Board members; the committees and their membership to be as follows: Missions, with seven members; Education,

with nine members; Literature, with nine members; Sunday School, with seven members; Training Union, with seven members; W.M.U. with seven members, leaving the Chairman of the Board to be ex-officio member of all committees. Each committee shall manage the interests committed to it, subject to such restrictions and directions as the Association or its Board of Directors may impose. Each committee shall have an Executive Committee to be composed of three members which shall have power to act for the Committee in the interim of its sessions. The Chairman, Secretary and one elected member shall constitute such Executive Committee.

Section 10. The Baptist Foundation, Carmi Baptist Orphanage, or any other incorporation authorized by the Illinois Baptist State Association which shall be organized under an act of the General Assembly of the State of Illinois, entitled An Act Concerning Corporations, approved April 18, 1872, as shown by its certificate of incorporation properly dated, executed and recorded, and all the assets and property thereof, shall be owned by the Illinois Baptist State Association, and shall not be disposed of except by the consent of the Board of Directors of the Illinois Baptist State Association.

Section 11. The Education Committee of the Board of Directors of the Illinois Baptist State Association shall constitute the Board of Trustees of the Baptist Foundation; the Benevolence Committee of the Board of Directors of the Illinois Baptist State Association shall constitute the Board of Trustees of the Carmi Baptist Orphanage; and the Literature Committee of the Board of Directors of the Illinois Baptist State Association shall constitute the Board of Trustees of the Illinois Baptist State Association, and the management of these incorporations shall be vested in the Board of Trustees as provided in said charters of the incorporations; provided that the specific number of directors of said incorporations as provided in the charters shall be elected each year in the three groups designated as "Group A" with three members, "Group B" with three members, and "Group C" with three members, which groups shall serve terms of one, two and three years from election in the alphabetical order named. When the term of Group A expires, their successors shall be elected from the NEW members of the Board of Directors, for a term of three years. The Association or its Board of Directors, only, shall have the authority to fill vacancies, and under no condition shall the trustees of any corporation have the right to self-perpetuation.

Section 12. The Board of Directors shall elect an Endowment Committee of nine members who shall be members of the Board of Directors at the time of their election. These shall be elected in groups of three, designated A, B, and C. Group A to be elected for one year, Group B to be elected for two years, and Group C to be elected for three years. Their duty shall be to have charge of the investments of all monies, and property of any sort, given for the endowment of the Illinois Baptist State Association or any of its institutions owned or controlled by any of the Boards or committees of this Association, except such endowment otherwise specified by the Endowment Grantor. This Committee shall administer all funds according to rules adopted by the Board of Directors. It shall also be the responsibiity of this Committee to lead in informing our constituency of its work to the end that those funds might be increased.

Section 13. The Board of Directors shall have an Executive Committee composed of the Chairman and Secretary of the Board and the Chairman of each

committee of the Board as named under Article VI, Section 9. The Executive Committee shall have full authority to act for the Board in the interim of its sessions. Meetings of the Executive Committee shall be called by the chairman at his own discretion, or upon the request of any three members of the Committee. Four members shall constitute a quorum and due notice of the meeting shall be given each member. The Executive Committee shall submit to the Board of Directors a suggested Budget for the Illinois Baptist State Associaion for the ensuing year in ample time for the Board to incorporate a recommended budget in its report to the annual session of the Illinois Baptist State Association.

Section 14. The Board of Directors shall not, under any condition, violate any specific or general instruction of the Association or the provisions of this Constitution and By-Laws.

KANSAS

Article VII—Executive Board

Section 1. Structure.

a. There shall be an Executive Board, with the President of the Convention as chairman, which shall be incorporated under the laws of Kansas under the name of the Executive Board of the Kansas Convention of Southern Baptists, having charge of the Missionary, Educational, and Benevolent work of the Convention.

b. There shall be a committee of four to supervise and thirty (30) members who shall serve three years each, with ten (10) being elected each year by the Convention in annual session to serve in the following order: ten (10) members elected to serve one year, ten (10) members to serve two years, ten (10) members to serve three years. All subsequent elections to the Executive Board will be ten per year to serve for a term of three years. All nominees shall be presented to the Convention by the Committee on Nominations.

c. No salaried employee of the Board, nor any employee of any institution fostered by this Board, shall be a member thereof.

d. If any member shall miss two consecutive meetings without, in the judgment of the Board, a good and acceptable reason, his position on the Board shall automatically become vacant.

Section 2. Organization.

a. The Board shall elect a recording secretary who shall serve without pay. It shall also elect a treasurer who shall have custody of the funds that may come into possession of the Board for the purpose for which they were given, whose accounts shall be properly audited, and who shall give such bond as the Board may require.

b. There shall be a committee of four to supervise and manage the investment of the permanent funds of the Convention, disposing of the real estate, if any, and other investments belonging to the Convention. The Executive Secretary-Treasurer shall be an ex-officio member and permanent chairman of said committee, and the Chairman of the Executive Board shall appoint the three other members who shall be Baptists, but need not be members of the Executive Board. The Executive Secretary-Treasurer shall have the authority to sign and endorse all checks, and bank all monies under the direction of the Executive Board.

Section 3. Powers and Duties. General.

a. The Board shall determine the times and places of its meetings; fill vacancies during the year; adopt all necessary regulations for the conduct of its business, appoint such committees as it may deem wise, and shall report annually in writing to the General Convention.

b. The Board shall have full power and authority to set for the General Convention in the interim of sessions of the Convention in any and all matters that may arise affecting the interests fostered by the General Convention, provided, that this shall not be interpreted as authorizing the Board to reverse any action of the General Convention or do anything contrary to this Constitution or to accepted Baptist faith, polity and practice.

c. It shall present annually to the General Convention a budget including both state and Southwide objects. This budget shall be presented to the district associations and churches for their consideration and support. All contributions made to this budget without further designation shall be faithfully distributed among the objects included in the budget upon the basis of the percentage fixed for each institution and interest and shall be promptly and regularly forwarded to said interests and institutions.

Specific:

a. The Executive Secretary shall be elected by the annual Convention to serve indefinitely, his service to terminate at his voluntary resignation, or at the request of the executive board acting for the Convention during the interim period; such action of the Board, however, to be subject to the approval of repudiation of the next annual convention. The Board shall elect annually such other workers as it may deem necessary for the prosecution of the work; and fix the salaries of all employees.

b. The Board shall devise means for the creation and increase of a fund to be used in assisting Baptist churches in Kansas to erect meeting houses by gift or loan under such condition as may be wise.

c. The Board shall have general oversight over any and all educational and benevolent institutions owned, operated or maintained in whole or in part by the denomination, shall keep itself fully informed as to the conditions and needs of all such institutions; shall approve arrangements for all campaigns for funds; shall conduct a continuous campaign for enlightenment as to the claims and needs of these institutions; and, in general, shall promote in every way possible their interests and the things for which they stand.

BY-LAWS

Article I

Section 4. In case of interruption of the regular meeting of the body or failure through unforeseen events to hold the regular meeting of the Convention at the time and place appointed, the Executive Board shall have the power to determine the time and place of the next annual meeting or to call a meeting of the Convention at such time and place as it may determine.

BY-LAWS OF THE EXECUTIVE BOARD

Article I—Governing Instrument

Article VII of the Constitution of the Kansas Convention of Southern Baptists is hereby made the governing instrument of the Executive Board.

Article II—Meetings

1. Unless otherwise ordered, the Executive Board shall meet at Wichita on the second Tuesday of December, March and June and preceding the meeting of the General Convention at the place where the Convention meets, the June meeting to be considered the annual meeting of the Board.

2. Special meetings may be called by the Executive Committee at any time and place it may choose.

3. A majority of the entire member-

ship of the Board shall constitute a quorum for the transaction of business.

Article III—Co-operation with the Southern Baptist Convention

The Executive Board recognizes the Southern Baptist Convention as the body with which the Board and the General Convention shall be in co-operation.

Article IV—Co-operation and District Associations

The Executive Board recognizes the necessity for co-operation with the zone associations of the state and that the Executive Boards of the Associations are the proper medium through which such co-operation should be carried out.

Article V—Committees

1. The Chairman of the Executive Board shall appoint an Executive Committee of seven which shall have charge of the business of the Board between its quarterly meetings and shall make reports of its work at each meeting of the Board. The Executive Board may from time to time prescribe the duties of and what business shall be transacted by the Executive Committee between the meetings of the Board.

2. The laymen members of the Board shall be the committee for Laymen's and Brotherhood work.

Article VI—Workers

1. For the purpose of carrying out the plans of the General Convention, there shall be elected an Executive Secretary-Treasurer whose duty it shall be to superintend the entire work of the Board in all its departments and have general charge of the Educational, Missionary, and Benevolent interests of the state. The Board shall elect such other departmental secretaries and workers as it may think necessary to the proper prosecution of the work.

2. It shall be the duty of the departmental secretaries and other field workers to work under the direction of and in co-operation with the Executive Secretary-Treasurer and to aid him in keeping the interests and institutions both of the state and the Southern Baptist Convention represented by the Board before the churches and zone associations and in seeking to enlist them in the active support of all the work. For their services, they shall receive such salary as may be agreed upon between them and the Executive Board, and these salaries shall each be published in the Convention annual.

3. The workers chosen by the Board shall be of the highest moral and spiritual standing among our churches. They shall be subject to the approval of the churches. A written protest presented by one-third of the churches will be sufficient to demand a reconsideration by the Board. Such a petition presented by one-half of the churches may demand that the worker be removed or his salary be increased or diminished, and that such action by the churches be voiced at a general meeting of the Convention.

Article VII—Amendments

These By-Laws may be amended by a two-thirds majority of the entire membership of the Board, subject to a like majority approval by the annual Convention in session. The action of the Board may be taken at any regular meeting, provided a written notice has been given at the previous meeting. Any such action may not become valid until the Convention has acted upon it, and that after written notice has been given at the preceding annual meeting.

KENTUCKY

Article VII

The Executive Board of the General Association shall consist of one member from each District Association co-operat-

ing with the General Association with a church enrolment up to and including 5,000; and one additional member for each additional 5,000 enrolment, or major fraction thereof; this membership quota to be based on the figures annually of the preceding year. Thirty members of the entire Board shall constitute a quorum. All members of the Executive Board shall be elected for a term of three years. At each session of the General Association, members shall be elected to fill the vacancies made by the members whose terms expire that year. No member shall be eligible for re-election for one year after his term has expired except a member who has been elected to fill out an unexpired term.

Each District Association shall nominate and recommend to the General Association its own member or members of the Executive Board. For each vacancy two persons shall be named from which one shall be selected. In case any District Association fails to nominate its own member or members then the Nominating Committee of the General Association shall make the nomination or nominations.

Article VIII

The Executive Board shall have charge of the work of the General Association during the intervals between its annual sessions, and appoint all officers and agencies that may be required to prosecute the work, so far as the funds contributed by the churches may enable them to do so, and shall make a report at the annual sessions of the Association, and shall appoint all messengers to the Southern Baptist Convention for all unrepresented funds.

It shall be the duty of the Executive Board to publish in the *Western Recorder*, not later than thirty (30) days prior to the next annual meeting of the General Association, all recommendations it proposes to offer for adoption at the said annual meeting, unless such proposed recommendations shall arise from unforeseen events occurring too late for the performance of this duty.

Article IX

Any person who may be elected to serve as a member of the Board of Trustees or Directors or Managers of any agency or institution or commission in Kentucky fostered and supported by the General Association shall not be eligible to serve at the same time on any other Board of Trustees or Directors or Managers of any agency or institution or commission in Kentucky fostered and supported by the General Association, except the Executive Board of the General Association.

SCHEDULE FOR RIDGECREST CONFERENCES—1952

June 4-11
- Southern Baptist Student Retreat

June 12-18
- Young Woman's Auxiliary Camp

June 19-25; June 26-July 2 (Two Weeks)
- Convention-wide Sunday School Conference
- Special Conference for Associational Clerks —first week

July 3-9
- Convention-wide Sunday School Leadership Conference

July 10-16; July 17-23; July 24-30 (Three Weeks)
- Southern Baptist Training Union Leadership Assembly

July 31-August 6
- Foreign Missions Conference
- Writers' Conference

August 7-13
- Woman's Missionary Union Conference
- Business Woman's Circles

August 14-19
- Home Mission Board Conference
- Baptist Brotherhood Conference
- Young Men's Mission Conference (Spilman Lodge)

August 19-25
- RIDGECREST BIBLE CONFERENCE
- Relief and Annuity Board
- School for Church Librarians
- Audio-Visual Aids Workshop
- Leadership Conference on Christian Recreation
- Social Service Commission
- Meeting of Southern Baptist Historical Society

August 25-31
- Convention-wide Church Music Conference

June 2-July 7 and July 9-August 12
- Camp Ridgecrest for Boys (Two Camps—Five Weeks Each)



VI

Passport to the World

By W. A. Criswell and Duke K. McCall

REVIEWED BY: Geo. W. Card

It had never occurred to me that some day I would travel around the world. While many of my friends had toured the globe, none ever had invited me to share such an educational journey with them. But on the heels of vanishing hope I determined to hitch-hike.

At long last two noble friends made it possible for me to go along. They arranged for my passport and financed the transportation. For my part in this girdling of the globe they required only $1.75.

Any reader may enjoy the pleasures we experienced by reading *Passport to the World,* by Criswell and McCall, Broadman Press, $1.75.

It's an overworked expression, but "every Southern Baptist should read" this account of a three-months' tour of our one world. It took us through sections of South America, Africa, Europe, Turkey, Palestine, India, Indonesia, China, the Philippines, Japan, and other countries.

These Baptist evangelists, associated with Christian world missions, had rare opportunities to converse with government officials, transportation agents, local pastors, devoted missionaries, representatives of various oriental religions and isms, waiters, bellhops, and bootblacks.

Of the interesting difficulties, perhaps the experience of speaking through interpreters who used twenty different languages was at the top of the list. The messages had to be patterned differently from those given at home. Vocabularies were circumscribed. One could never know if the interpreter delivered the exact thought.

Among the thrills was the welcome given by representative Baptists the world around. Fellowshipping with Christians of one's own denomination was definitely encouraging and strengthening. There were thrills in visiting the country where William Carey held forth and in seeing the church in Calcutta where the Judsons and Luther Rice were baptized.

There were not thrills, but chills, when these preachers visited Dachau, Munich, Hiroshima, the burning Gatch of Calcutta, the Hindu snake charmers, slavery in Japan, the glance into Catholicism and Communism in every country.

Communism bids for Africa and is making alarming inroads. Upon seeing the two Americans an Arab camel driver in Tripoli shouted, "Americano no good,—Stalin good."

In Nigeria five isms are found: Nationalism—missionaries and traders agree white dominance here is drawing to a close; Mohammedanism—it is appalling that for every convert to Christianity there are ten to Mohammedanism; Heathenism—pagan practices are as primitive as they were thousands of years ago; Catholicism—millions of dollars are invested by Catholics annually to win the natives; Communism—Communists present a picture of Utopia to poverty-stricken people.

In Turkey it was learned that there are fewer Christians today than twenty-five years ago. Palestine, divided by the United Nations among Jews and Arabs, presents a discouraging situation. Actually there is a little corridor called "No Man's Land." Armed guards are everywhere and bitterness between the two peoples prevails.

In Palestine sacred spots of Biblical history largely are found now in Arab-held territory. The writers visited the Church of the Holy Sepulchre, Garden's Calvary, the Empty Tomb. As they sat in the tomb, one at the head and one at the foot where the two angels had been, they read again the account from the Four Gospels and worshipped in the name of the Living Lord.

They speak of Damascus, Nazareth, Galilee, the Dead Sea. With sustained interest the reader will follow the travelers on through the Holy

[*Continued on page 96*]

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—GENERAL

Alleged Bible Contradictions Explained

By George W. DeHoff, (66b), Regular, $3.25; Deluxe, $3.50

The author does very well in taking instances of contradictions in the scriptures and explaining why they appear. Such a volume will doubtless be of value to those who are troubled by these contradictions. Since the author begins with the thesis that there are no contradictions, he has a difficult task in some instances trying to harmonize the discrepancies. It might be better to admit that the Bible is the record of an expanding revelation which finds its fulness in Christ.—*Dr. Charles A. Maddry, pastor, Temple Baptist Church, Durham, North Carolina.*

Any student of the Bible will be greatly interested in reading this book, and will profit by a careful study of it.—*Rev. C. G. Davis, pastor, College Hill Baptist Church, Texarkana, Arkansas.*

When the author comes to the question of eternal salvation, he quotes John 10:28 with Romans 14:15, and in a three line explanation, merely states that the promise of eternal life is conditional; that if one ceases to be Christian, the promise is not applicable. This, incidentally is about as good as any apostate can explain his apostasy. The book is however a fair collation of Scripture, and despite a few departures from Bible truths, is a good book to have. It is quite likely, though, that one whose money for books is limited would use it better by buying other books than this.—*Rev. John Strutton, pastor, First Baptist Church, Idabel, Oklahoma.*

The Book of Thirty Centuries

By Stanley Rypins, (9m), $7.00

AUTHOR: Professor of English at Brooklyn College of the College of the City of New York.

This remarkable book presents the latest scholarly thought concerning the Bible as a book. It deals with the transmission of the text, textual criticism, higher criticism, and translations of the Scriptures. Problems that appear in these various areas are indicated and are illuminatingly discussed. The book will undoubtedly find its largest sale and use among those who are teachers and those others who are interested in the more technical aspects of biblical scholarship. The price seems exhorbitant for even these uses. —*Dr. Pope A. Duncan, Stetson University, DeLand, Florida.*

This book reviews the evidence available in the field of biblical criticism. It is scholarly, yet it always presents its evidence in terms intended for English readers. Its chief value lies in its comprehensive, up-to-date review of this evidence. On the other hand, this book deals with the Bible as an evolutionary product of human hands. As information for specialists in criticism, it is useful; for others, it is harmful.—*Dr. J. Wash Watts, New Orleans Baptist Theological Seminary, New Orleans, Louisiana.*

Exploring the Bible

By Frank E. Gaebelein, (10v), $2.25

AUTHOR: Contributor to *The Presbyterian* and *The Christian Observer;* chairman of the committee on a Christian Philosophy of Education of the National Association of Evangelicals; headmaster of The Stony Brook School, Stony Brook, Long Island.

The author sets forth "to make clear the structure of Scripture, to explain some guiding principles which illuminate Bible study, and to set forth the essential facts about the Bible." He goes about his task systematically, first discussing how we got our Bible, then the meaning of inspiration, the structure of the Bible, etc. In his treatment of the material he gives seven guiding principles for Bible study and seven laws of interpretation. His chapter, "The Meaning of Inspiration," is a clear and well-stated position of verbal inspiration. The chapter, "God's Plan for the Ages," sets forth a sevenfold dispensational theory which is not too well developed. There are admitted overlappings, and the author seems to be laboring somewhat to hold to his perfect seven. Taken as a whole, the book meets a very definite need. The author in his preface says the book is written for young people, but I find it will be helpful to young

and old alike.—*Rev. Paul G. Kirkland, pastor, First Baptist Church, Clarksville, Tennessee.*

Other reviewers: *Dr. Arthur Fox, evangelist, Morristown, Tennessee; Rev. Tom E. Walters, pastor, Parkton Baptist Church, Parkton, North Carolina.*

Home Life in Bible Times: A Study in Biblical Antiquity

By Arthur W. Klinck, (21c), 50c

AUTHOR: President, Concordia Teachers College, River Forest, Illinois.

Provides in a concise form useful information and interesting background material for profitable Bible study and interpretation. The author's drawings and explanations clarify many biblical terms and customs of the day relating to various occupations, agriculture, home-life, business, commerce, and culture.—*Dr. A. Hope Owen, pastor, First Baptist Church, Plainview, Texas.*

A most helpful little book for those who would know more of the details of home life in Bible times. I recommend it most highly.—*Rev. Joseph E. Abstance, pastor, First Baptist Church, Cartersville, Georgia.*

Rediscovering the Bible

By Bernhard W. Anderson, (18a), $3.50

AUTHOR: Professor of Old Testament Interpretation, Colgate-Rochester Divinity School.

This book deals with the unfolding drama of God's redemptive purpose in history. Each chapter treats of a particular stage in the development and the specific problem presented therein. Written in counsel and close co-operation with students, the discussion is adapted to awaken their interest and meet their needs. It is for those who desire to go beyond the credulous and pre-critical acceptance of the Bible. It is assumed that the Bible can be taken seriously without being taken literally, and the best in critical scholarship is brought to bear on the subject to present a view of the Bible that is acceptable to the modern scientific mind. The author might be said to take a middle-of-the-road position, too conservative for some but entirely too liberal for others.—*Dr. Claude T. Ammerman, pastor, First Baptist Church, Troy, Alabama.*

An attempt to translate the meaning of the Bible into the thought pattern and terminology which is related to present day life and its problems. Generally speaking it is based upon results of present day scholarship which are accepted in the various branches of study related to the Bible. Universal agreement will not be expected, but many fruitful areas of thought are introduced.—*Dr. R. C. Briggs, Union University, Jackson, Tennessee.*

10,000 Biblical Illustrations

By Charles E. Little, (66b), $4.95

A book first published seventy years ago is once again made available to preachers and other Christian workers. It offers 10,000 illustrations from the Bible on 1,800 different topics. For example, under "Courage" there are sixteen direct references with a further forty-two under cross references for "Boldness," "Heroism," "Manhood," "Mighty Men," and "Perseverance." Its value would need to be tested in use.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

This book is very helpful in finding references and illustrations on practically any subject.—*Dr. Charles F. Treadway, pastor, First Baptist Church, Columbia, Mississippi.*

An attempt to arrange Bible verses in topics so that one may find them under certain topical headings. It seems to me one could spend much more time looking for what he wants in this book than he would in the Bible, with a simple concordance.—*Rev. Bruce Maples, Secretary, Rural Church Work, Crane, Missouri.*

A Theological Word Book of the Bible

Edited by Alan Richardson, (9m), $3.50

AUTHOR: Canon of The College, Durham.

This book is a dictionary of words selected from the Bible and defined only in their theological meanings. Thirty-one authors, predominantly British, have written the definitions which naturally reflect their theological views. In the foreword, the editor remarks that the basic similarity of the views of these contributors presents a sound foundation for Christian unity. The book is in reality a tool for students of biblical theology and will have its greatest value for use in seminary libraries and in the hands of pastors who have had courses in that area of theology.—*Dr. Gaye L. McGlothlen, pastor, Immanuel Baptist Church, Nashville, Tennessee.*

BIBLE—NEW TESTAMENT

A Commentary on the Gospel of John

By F. B. Meyer, (1z), $3.50

AUTHOR: A British Baptist minister, lecturer, author. Died in 1929.

The theology of the book is treated in a brilliant style and with a profound grasp of John's deeper passages. Several of these treatments fall into outlines that have distinct homiletical value. The book abounds with sermon seeds.—*Dr. Arthur Fox, evangelist, Morristown, Tennessee.*

This new edition of an old book will be welcomed by many readers and students of the Bible. Not all Southern Baptists will agree completely with everything the author says, but anything written by F. B. Meyer is well worth reading.—*Rev. W. C. Kirk, pastor, Oakdale Baptist Church, Mobile, Alabama.*

The book is very rich in its spiritual challenge, vivid in description, and sound in doctrine.—*Rev. Paul N. Jolly, pastor, First Baptist Church, Aztec, New Mexico.*

The Epistle of Paul, the Apostle to the Galatians

By John A. Allan, (9m), $1.50

This book is the product of sound scholarship, yet critical details of controversy are kept in the background. The excellent introduction gives the essence of the book and its relation to the other books of the Bible. The reader will be stimulated and refreshed though he may find himself disagreeing on some points.—*Dr. Garis T. Long, pastor, Grace Baptist Church, Richmond, Virginia.*

This is one of the most interesting, delightful interpretations of Galatians read in years. It is conservative, scholarly, interpretative, constructive, and understandable. I most heartily commend it to students, teachers, and preachers. —*Dr. R. O. Cawker, pastor, Highland Baptist Church, Shreveport, Louisiana.*

The author discusses the occasion, background, argument and practical applications but leaves out many minor matters that other writers discuss at length. It is a very helpful book for the average Bible reader.—*Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

Galatians: The Charter of Christian Liberty

By Merrill C. Tenny, (1e), $2.50

AUTHOR: Has been connected with Wheaton College since the summer of 1941. Was appointed Director of the Graduate School in 1946.

A profound and yet simple discussion of Paul's Letter to the Church at Galatia. In the introduction he states briefly, yet comprehensively, the importance and history of Galatians. In the book proper, he discusses the Letter under nine different headings. The book is a treasure in biblical exegesis.—*Rev. W. M. Turner, pastor, First Baptist Church, Pecos, Texas.*

One of the most concise and comprehensive analyses of Galatians I have ever seen.—*Rev. Howard B. Benson, pastor, First Baptist Church, Carrollton, Georgia.*

The Gospel According to Matthew, Volume I

By A. C. Gaebelein, (10v), $4.00

AUTHOR: Dean of Prophetic Students and Teachers until his death in 1945; editor of "Our Hope," Bible study magazine.

An exposition at length of the Gospel of Matthew emphasizing the views of its writer, who was an ultra-dispensationalist. Regardless of one's dispensational or millennial views, it is a valuable book.—*Rev. E. F. Hallock, pastor, First Baptist Church, Norman, Oklahoma.*

The Meaning and Message of the Book of Revelation

By Edward A. McDowell, (26b), $2.75

Dr. McDowell has undertaken a double task of presenting an interpretation of Revelation which makes its teaching relevant to our own day and at the same time of taking into account the historic setting of the great apocalyptic book. He has done an accreditable job along orthodox and conservative lines, while acknowledging his own limitations and his awareness that some of his conclusions are still open to debate.—*Dr. P. H. Anderson, Jr., Bessie Tift College, Forsyth, Georgia.*

Without preconceived ideas the author tries to discover why Revelation was written and to present the major teachings of the book that apply to our day. He interprets the book as a great drama on the sovereignty of God. Revela-

tion presents the continuing conflict between good and evil, and yet claims a final victory of God in Christ. Dr. McDowell's interpretation of the book will be helpful to preachers, teachers, and all Christians who are interested in a better understanding of this difficult book.—*Dr. W. Fred Kendall, pastor, First Baptist Church, Jackson, Tennessee.*

Presents in a very interesting way the book of Revelation, as a great drama revealing the conflict between the sovereignty of God revealed through Jesus Christ and the pretended sovereignty of satan. The book is interesting; however, I can not agree on many points. If the book is to be viewed as only an historical book, we will have a hard time trying to understand many other prophecies in the Old Testament that have not as yet been fulfilled. To me the book of Revelation is largely a prophetic book.—*Rev. Harold L. Harsh, pastor, Tabernacle Southern Baptist Church, Decatur, Illinois.*

Tried by Fire

By F. B. Meyer, (1z), $2.50

AUTHOR: A British Baptist minister, lecturer, author. Died in 1929.

Without attempting to be critical, but rather designed to be of practical help to Christians, these expositions are orderly in plan and powerful in spiritual truths.—*Rev Robert L. Orr, pastor, First Baptist Church, Dyersburg, Tennessee.*

Other reviewers: *Rev. Joseph L. Emery, pastor, Riverside Baptist Church, Houston, Texas; Rev. Harold E. Dye, pastor, Central Southern Baptist Church, Bakersfield, California.*

Verba Christi—The Sayings of Jesus Christ

A compilation, (43b), $1.00

Here in chronological order is the life of Jesus, told in Jesus' own words. Under each of the 197 topical headings relating to the incidents in the life of Jesus, are the actual sayings of Christ, detached from the context and easily found by use of a topical and scriptural table of contents. In parallel fashion the words of Jesus are recorded, on one side in the Greek and on the other in the Authorized (King James) Version. Marginal notes record the Gospel references. A good reference book.—*Rev. Othar O. Smith, pastor, First Baptist Church, Conway, Arkansas.*

Other reviewer: *Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

The Way Into the Holiest

By F. B. Meyer, (1z), $2.50

AUTHOR: A British Baptist minister, lecturer, author. Died in 1929.

A wonderfully God-honoring, refreshing, practical exposition of the major truths in thirty-five texts of the Epistle to the Hebrews.—*Rev. T. S. Boehm, pastor, First Baptist Church, Lakeland, Florida.*

Every student of the Bible who secures and studies this book will profit greatly in the spiritual realm and in Bible knowledge.—*Dr. L. D. Ball, pastor, First Baptist Church, Greenville, Texas.*

This book is an exposition of the Epistle to the Hebrews. The author does not deal with the controversial questions but simply deals with the message as it applies to present day living. Only one objection that I found and that is his reference to the universal church.—*Rev. James E. Carroll, pastor, First Southern Baptist Church, Fresno, California.*

BIBLE—OLD TESTAMENT

Chariots of Fire

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

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

Another book of sermons on Bible characters from a master in this field. He presents in this book eighteen of the personalities not so well known, as follows: Elisha's Servant, Damaris, Herod Antipas, Eutychus, Amaziah, Hagar, Nicodemus, Adonibezek, Esau, Absalom, Doeg, Jehoram, Pharaoh, Samson, Rizpah, Ahab, Haman, Abigail. Sermons are well-written, emphasizing the major teaching of each life, and applying this teaching to modern day.—*Dr. J. O. Williams, Baptist Sunday School Board, Nashville, Tennessee.*

The author masterfully presents some very timely, vital, and inspiring truths through biographical preaching. Each text is vividly, significantly, and authentically set forth in its historical setting. Every preacher will appreciate this book because it is practical and applicable to the conditions of the generation.—*Rev. Chas. C. Bowles,*

pastor, Hunter Street Baptist Church, Birmingham, Alabama..

The Christian world is under abiding gratitude to this great preacher for permitting these characters to proclaim their message to the multitude of like station in life. These messages comfort, warn, exhort, encourage, and challenge people of every walk of life.—*Rev. Clifton C. Thomas, state secretary, Baltimore, Maryland.*

Christ in Isaiah

By F. B. Meyer, (1z), $2.50

AUTHOR: British Baptist minister, lecturer, author. Died in 1929.

Here are twenty-eight devotional studies based on the Messianic prophecies found in Isaiah. No Bible student should be without this vivid presentation of Jesus from the book of Isaiah.—*Dr. William P. Davis, pastor, Flora Baptist Church, Flora, Mississippi.*

"The Exodus from Egypt," says Dr. Meyer in his preface, "inaugurated a religious movement which is a most important factor in our modern world." The Exodus from Babylon has never succeeded in arousing equal interest. In a series of 28 devotional studies, Dr. Meyer takes the reader through an exposition of chapters 40 through 55 of Isaiah as they deal with the Exodus from Babylon. *Christ in Isaiah* has excellent preaching material in it.—*Rev. J. B. Flowers, pastor, Copeland Park Baptist Church, Newport News, Virginia.*

Although some of the analogies as presented in this work may be strained and many of the truths well known, yet there remains a need for this type of book.—*Rev. H. E. Bergstrom, Clovis, New Mexico.*

Exposition on the Book of Esther

By J. Vernon McGee, (10v), $1.50

AUTHOR: Pastor of the Church of the Open Door, Los Angeles, California.

The thesis of the author throughout these messages is that there is no such thing as luck and chance. Through a splendid application of the lesson portrayed in the book of Esther, he shows how the providence of God can overrule evil and can even use disobedient people to serve his ends. The messages are very timely for our day.—*Dr. W. Fred Kendall, pastor, First Baptist Church, Jackson, Tennessee.*

A series of eight sermons on the book of Esther. At certain points, we felt that he strained his application, but as a whole this does not detract from the usefulness of the book. —*Dr. H. H. Hobbs, pastor, First Baptist Church, Oklahoma City, Oklahoma.*

As expository material the volume is of little value. The author is preaching, and often preaches "from the text." It must be conceded, however, that the sequence in the messages presents a readable account, and brings before one the entire book of Scripture.—*Dr. E. N. Gardner, pastor, First Baptist Church, Henderson, North Carolina.*

Genesis

By Joseph Parker, (29m), $3.00

AUTHOR: 1830-1902, minister of the City Temple, London; editor of *People's Bible* (28 volumes)

Dr. Joseph Parker was an intellectual, spiritual giant in his day. He produced *The People's Bible,* a series on the books of the Bible. Moody Press has made a reprint of *Genesis.* The content of this book is solid food for thought; the style of writing is lucid, beautiful, and powerful.—*Rev. E. F. Hallock, pastor, First Baptist Church, Norman, Oklahoma.*

No attempt has been made to discuss Genesis verse by verse, but the discussions given on the outstanding thoughts are sound and can be read with profit by most of us.—*Rev. William R. Lawrence, pastor, First Baptist Church, Dalhart, Texas.*

The Lore of the Old Testament

By Joseph Gaer, (13-L), $4.50

AUTHOR: Publisher, author of several books, and served in various capacities with U. S. Government.

This is a carefully selected, arranged, annotated, documented, and indexed lot of Old Testament folklore preserved by the Jews. It is a most interesting and enjoyable book. Care must be had not to confuse the lore with the contents of the Old Testament itself.—*Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

A truly worth-while book. The author is a Jew and is manifestly versed in the history, lore, and literature of his people from ancient times until now. In this work he has selected and retold in readable modern prose those folk tales which are based upon the great events of Old Testament history.—*Dr. S. L. Stealey, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.*

The Old Testament and Modern Study

Edited by Harold H. Rowley, (5-o), $6.00

This is the latest and most authoritative word on recent and current thought together with major trends in Old Testament scholarship. It is the third volume of critical essays by members of the Society for Old Testament Study. It gives a survey of the work of the last thirty years. Especial attention is given to recent discoveries and changes of opinion.—*Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

BIOGRAPHY

The Journal of John Wesley

By John Wesley, (29m), $3.50

The original journal complete in 26 volumes exists but was never published; an abridgement in four volumes was printed; this volume is a selection from the four printed volumes. The present volume covers Wesley's life and stresses its most important features.—*Dr. John L. Hill, Baptist Sunday School Board, Nashville, Tennessee.*

Other reviewers: *Rev. Earl B. Edington, pastor, First Baptist Church, St. Petersburg, Florida; Rev. R. Knolan Benfield, pastor, First Baptist Church, Hickory, North Carolina.*

A Penny From Heaven

By Max Winkler, (12a), $3.00

AUTHOR: Founder of the Music Publishing House of Belwin, Inc.

The story of Max Winkler's life from his boyhood days in Old Europe to success in every form of the American way. This autobiography portrays the deep love of an immigrant for his new home, and depicts the deep love for family. I heartily recommend it.—*C. A. Holcomb, Music-Brotherhood Secretary, Jacksonville, Florida.*

Peter

By F. B. Meyer, (1z), $2.50

AUTHOR: British Baptist minister, lecturer, author. Died 1929.

In school at the feet of Jesus is the thesis underlying the development of this book. Under the guidance of Dr. Meyer, you watch a great character come into being. There are marvelous applications of truths that are gleaned from Jesus' dealing with Peter. This is a 1950 edition of a much older work.—*Rev. W. G. Bond, pastor, First Baptist Church, Boone, North Carolina.*

Other reviewers: *Rev. J. H. Simpson, pastor, Grace Baptist Church, Sumter, South Carolina; Rev. James Basden, pastor, First Baptist Church, Belton, Texas.*

Pioneer Doctor

By L. J. Moorman, (1-o), $3.75

AUTHOR: A world authority on tuberculosis and former dean of the University of Oklahoma, School of Medicine.

An intimate autobiography of a medical doctor who pioneered in Oklahoma from the turn of the present century on. Dr. Moorman relates in detail many incidents of his experiences with nature in the raw and with the people he came to love very dearly. He also states specifically what his realistic philosophy of life is, speaking well of his profession and giving credit to God for his success. A book that both the non-medical and the medical people can enjoy.—*Dr. D. V. Cason, pastor, First Baptist Church, Hapeville, Georgia.*

The Rise and Fall of Herman Goering

By Willi Frischauer, (26h), $3.50

This is one of the most drama-packed books that has come from the post-war press. While the center of attention is focused on the fantastic life of Herman Goering, it gives a complete history of a torn and bleeding Germany. The author does not attempt to justify this rise to power of a justly defeated nation or the

methods that were used. But he does set forth with clarity and convincing logic the economic, military, and political conditions that were created by the Treaty of Versailles and sowed the seed for all that followed. This book should receive wide distribution.—*Dr. H. M. Kinlaw, pastor, First Baptist Church, Edgefield, South Carolina.*

Other reviewer: *Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Sand and Stars

By Ruth Stull, (6r), $2.50

AUTHOR: Formerly a Missionary nurse in Peru, now lecturer in United States and Canada.

This absorbing story of a missionary expedition to the jungles of Peru is different from most missionary books in that it not only gives the religious side of their work, but is also a marvelous commentary on the customs, the paganism, and uncivilized ways of the Campa Indians. The author writes with a dramatic style and a power of vivid description that grips one's interest from beginning to end. It is a book of travel and exploration and one of the finest expositions of jungle life we have seen. It is also a book of great spiritual religion that reaches heights of faith and spiritual insight that are an inspiration to the reader. It will be difficult to find a more fascinating and interesting book of missionary adventure than this one.—*Dr. W. Fred Kendall, pastor, First Baptist Church, Jackson, Tennessee.*

Other reviewer: *Dr. William J. Fallis, Baptist Sunday School Board, Nashville, Tennessee*

Consider Paul

By Holmes Rolston, (5k), $3.00

AUTHOR: Editor-in-Chief of the Board of Education, Presbyterian Church, U. S.

In a most interesting way, the author would have his readers to consider Paul whose one claim to be heard is on the ground of his being an apostle of Jesus Christ. Perhaps the best versed man of his day on matters of the Old Testament, Paul finds Jesus Christ the perfect and complete fulfilment of the promised Messiah. In a masterful way the author shows how Paul had so fully digested the eternal truth of the Old Testament that he sees Christ Jesus as the ultimate of God's revelation to man. Thus to consider Paul, one is inevitably brought to consider Jesus.—*Rev. Henry B. Anderson, pastor, Grace Baptist Church, Durham, North Carolina.*

In this excellent book, Paul's claim to apostleship is vindicated and his importance in the revelation of Christian truth upheld. This reviewer is unwilling to follow the author all the way but he does appreciate his high regard for Paul, and especially Paul's Christ.—*Rev. Russell Bradley Jones, pastor, Central Baptist Church, Chattanooga, Tennessee.*

Daniel—The Man Greatly Beloved, and His Prophecies

By Philip R. Newell, (29m), $2.50

Although in the first sentence of his Introduction Mr. Newell expresses the hope that this book will not be dominated by the prophetic characteristics of the book of Daniel, these are in fact its major emphasis. The character of Daniel is certainly brought into prominence and many helpful devotional lessons are drawn. But in the main these chapters are concerned with prophetic interpretation in a highly controversial field. Avoiding the extremes of dogmatism, Mr. Newell offers a well-reasoned presentation of the premillennial approach to the study of prophecy. Those who follow this scheme of interpretation will find the book helpful, even if somewhat hard to read.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

CHURCH HISTORY

The Early Church and the New Testament

By Irene Allen, (16-L), $2.00

A book of biblical criticism. Part I is an excellent description of the world in which Christ came and of Palestine in particular; Part II is given to criticism and history of the New Testament church. The Fundamentalist should read it to know what the Liberals believe. Both the Fundamentalist and the Conservatist would find it stimulating.—*Rev. Amplus D. Howard, First Baptist Church, Aiken, South Carolina.*

One of the finer religious books of the year. Written especially for the New Testament student.—*Rev. Allen Harkness, pastor, Pearisburg Baptist Church, Pearisburg, Virginia.*

The author has done a most helpful thing in this work in that she provides a sort of one-volume New Testament reference work for those interested in the world into which Christianity

came. I disagree with her in her contention that her approach is the only one through which the mind of Christ and the spirit of the early church can be rightly understood. To be sure, we must know something of the world of the first century A.D. if we are to rightly interpret the mind of Christ, but I know and have known scores of devoted, intelligent Christians who never heard of textual criticism.—*Rev. Carl E. Bates, pastor, First Baptist Church, Amarillo, Texas.*

The Flood

By Alfred M. Rehwinkel, (21c), $4.75

AUTHOR: Professor of Church History at Concordia Seminary, St. Louis since 1936.

This is one of the most interesting books I have read in recent years. The author believes the flood in Noah's time covered the entire universe. He attempts to prove this fact in the light of the Bible, geology, and archaeology. He shows that there are no conflicts between these sources of truth.—*Rev. H. B. Benson, pastor, First Baptist Church, Carrollton, Georgia.*

In spite of his gigantic endeavor to "clear up all the problems" concerning the flood, there is little likelihood that Professor Rehwinkel will change many minds on the subject. Those who believe as he does will enjoy the book.—*Dr. George J. Griffiin, Wake Forest College, Wake Forest, North Carolina.*

Written from the fundamentalist point of view, *The Flood* attempts to correlate the biblical account of the flood with geological data. Though readable, provocative, positive, and sane with regard to evolutionary geologic theory as such, the book is not apt to prove generally useful or convincing.—*Rev. Daniel R. Harrison, pastor, Hereford Baptist Church, Monkton, Maryland.*

The Hebrew Sanctuary

By W. B. Nicholson, (66b), $1.00

This little book is a study in typology, a theme which is in every sense worthy of the earnest consideration of the Christian. The author points out that the symbols of the Mosaic sanctuary contain the fundamental doctrines of Christianity. He follows Atwater, Oehler, and especially Fairbairn who "established the science of typology on a sound foundation." It is an interesting, concise presentation of a neglected phase of scriptural interpretation. The reasonable price should put it within the range of any buyer.—*Dr. J. T. Ford, First Baptist Church, Huntsville, Alabama.*

Other reviewers: *Dr. Eugene T. Pratt, pastor, Westview Baptist Church, Belleville, Illinois; Rev. Ollin J. Owens, pastor, First Baptist Church, Winnsboro, South Carolina.*

I Am a Protestant

By Ray Freeman Jenney, (21b), $2.75

This book is popularly written and intended for laymen who desire some information concerning the background, growth, and present development of Protestantism. It is readable, informational, and true to historic facts. While some viewpoints are not in line with what Baptists stand for, yet there is more than enough of the unquestionable and unobjectionable to justify the interest of the layman.—*Dr. Harold G. Basden, pastor, Calvary Baptist Church, Jackson, Mississippi.*

Law and Peace

By Edwin D. Dickinson, (6u), $3.25

Dr. Dickinson, a mature student of International Law, believes that world order will not spring from conference and conventions but from the firm foundations of experience with existing institutions. He does not believe that law alone can destroy war and insure world peace, but he does believe that progress has been and is being made by the League of Nations, The International Court of Justice, and the United Nations. The book is well written and is an eye-opener for the layman. The settlement of international disputes by law and justice is the only hope of abiding peace.—*Dr. J. C. Miles, American Baptist Theological Seminary, Nashville, Tennessee.*

This book, by setting forth in simple form some of the great problems of international law and peace, makes a real contribution to the thinking of anyone who is interested in this tremendous problem. Since everybody ought to be interested in it, this book is truly important. —*Dr. Leonard A. Duce, Baylor University, Waco, Texas.*

Man and State

By Eivind Berggrav, (42m), $4.00

This book is the product of the pen of a man who risked everything to write it and to smuggle it out of his place of confinement. Bishop Berggrav maintains that the distinctive mark of the state has come more and more to be that of sheer force. The leaders of the state have more

and more openly adopted Machiavellian principles in their rule. Consequently, the prime question becomes, "Can the state become human?" He believes that it can, but not without great courage, labor, and suffering on the part of each of us, and then only if the Christian conscience is made our guide. Though written in 1944, this is still, in the main, a most timely book. It is the sort of reading that everyone should do who is concerned about the increasing control of the state over every area of life.—*Dr. Pope A. Duncan, Stetson University, DeLand, Florida.*

Religion and the Common Man

By E. C. Urwin, (9m), $1.50

Deals with the religious or irreligious inclinations of the common man and calls attentions to the many "voices of religion" that call unto him. The common man's work is seen in its true worth to the community. His interpretation of the relationship between religion and politics is likewise presented. Finally, Mr. Urwin talks about the contribution that is made by the common man to his church and community. At times the book proved to be very interesting to me. At other times it was rather dull. But for a book of such short length, I think many would be profited by reading it.—*Rev. Robert B. Oldham, Jr., pastor, First Baptist Church, Monterey, Tennessee.*

DEVOTIONS

Adoration

By Virginia Ely, (6r), $2.00

AUTHOR: Graduate of Southwestern Baptist Theological Seminary; Librarian at U. S. Public Health Service Hospital, Ft .Worth, Texas.

This book offers forty-six brief devotional studies which busy Christian workers will find readily adaptable to their own needs. The author has presented her messages under appropriate headings and sub-headings, and furnished enough exposition of her subjects to stimulate independent thinking. Excellent illustrations.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Bible Light On Daily Life

By Philip E. Howard, Jr., (10v), $2.25

AUTHOR: Associated with Sunday School Times for almost 25 years.

A collection of paragraphic comments on features and factors of daily life from the viewpoint of the Bible, written in a devotional vein. The work lacks freshness and originality but has real merit.—*Rev. J. H. Street, pastor, Second Avenue Baptist Church, Laurel, Mississippi.*

Originally appearing in the editorial columns of the Sunday School Times, these two hundred and two short meditations are abundant with a common sense that is heartening to hear in a troubled world such as ours. A few of the headings are as follows: Beware of Bitterness, His Comfort in Confusion, Getting Right with a Brother, A Thankful Heart, A Guidepost at the Crossroads.—*Rev. D. H. Daniel, pastor, First Baptist Church, Belton, South Carolina.*

Marked by spiritual insight, the book has value, however, the deficiency of mental freshness and current touch diminish its worth.—*Dr. Carl G. Campbell, pastor, Ruhama Baptist Church, Birmingham, Alabama.*

The Faith That Sings

By F. Townley Lord, (26b), $1.50

AUTHOR: Elected President of Baptist World Alliance in 1950.

These thirty essays are gems of devotional literature. A clear, forceful style and the depth of thought of a strong mind are combined with fundamental Christian doctrine and the warmth of an evangelistic heart to make them the delight of all who have even a little of "a faith that sings."—*Rev. Bruce W. Lowe, pastor, First Baptist Church, Jennings, Louisiana.*

Rarely have I read a book with more appreciation than this one. Every chapter is a brief exposition of a great theme. It would be fine to use this book for supplementing our daily Bible readings.—*Rev. H. G. M. Hatler, pastor, First Baptist Church, Princeton, Kentucky.*

God's Methods for Holy Living

By Donald Grey Barnhouse, (10v), $2.00

These eight messages on as many essential Christian themes were first delivered as Bible readings at the Keswick, England, summer conferences. These talks are reminders of S. D. Gordon's *Quiet Talks* for their style is personal scriptural, reasonable, and rather charming.—*Dr. Charles A. Maddry, pastor, Temple Baptist Church, Durham, North Carolina.*

Any serious study of the book would result in the deepening of the spiritual life for all ages.—*Dr. Oscar A. Davis, pastor, First Baptist Church, Gadsden, Alabama*

Grace Sufficient

Compiled by W. E. Oates, (26b), 25c

A little booklet of Scripture passages dedicated "to all those who are pitting their strength against physical disease and emotional strains." The scriptures are well selected and arranged. An ideal gift for a pastor to present to those undergoing stress and needing spiritual strength. —*Rev. Roy A. Lambert, pastor, South Ft. Worth Baptist Church, Ft. Worth, Texas.*

Other reviewers: *Rev. T. K. Rucker, pastor, First Baptist Church, Forrest City, Arkansas; Dr. Ronald E. Wall, pastor, College Park Baptist Church, Greensboro, North Carolina.*

Heart to Heart—"Poems from the heart to the heart"

By Genevra Andrews, (62a), 50c

This is a good little book of poems. They are warm, full of meaning, and from a big heart. I like them very much. One or two of the poems are worth the price of the book.—*Dr. Herbert Gabhart, pastor, McLean Baptist Church, Memphis, Tennessee.*

Not great poetry, but written with earnestness and deep feeling; touchingly beautiful, expressing faith and confidence. A verse of scripture on which the poem is based is given before each selection. Ministers will be able to use them in sermons.—*Rev. Allen Harkness, pastor, Pearisburg Baptist Church, Pearisburg, Virginia.*

Meditations: Devotions for Women

By Grace Noll Crowell, (1a), $1.50

AUTHOR: From 1935 to 1938 was poet laureate of Texas. In 1938 was selected one of the ten outstanding women of the year by American Publications.

Here are 26 excellent devotional messages designed for use by women. Each message centers in a brief scripture and climaxes with an appropriate poem followed by a short concluding prayer. Women who lead devotional periods in missionary groups, Bible classes, etc., will find inspiration in these messages.—*Rev. R. H. Tharp, pastor, Houston, Texas.*

O Worship the King

By Zula Evelyn Coon, (26b), $2.75

This is the kind of a book I have been looking for a long time. In 221 pages the author has given a variety of worship programs that will enrich the services of any church. I planned a number of special services while I was reading the book.—*Rev. R. A. Morris, pastor, First Baptist Church, Newton, Mississippi.*

Having been a recipient of Miss Coon's gracious ministry of music while at Mars Hill College, I have reviewed with special delight her notable success in this book. I commend it to every church library, pastor, and program leader. The wealth of ideas will last a long time.—*Rev. Ollin J. Owens, pastor, First Baptist Church, Winnsboro, South Carolina.*

I think the book has value for churches that do not have a well-organized music department. Those who lead the singing in many of our smaller churches will find this very helpful. My chief criticism of the book is that undue attention is given a song like "I'd Rather Have Jesus," in Service 2 where a whole program is built around the one. On the other hand, Service 32, "Making the Flag," a patriotic service is a splendid selection of poetry, music, story, and prayer.—*Rev. Garland A. Hendricks, Gardner-Webb College, Boiling Springs, North Carolina.*

100 Great Religious Poems

Edited by Randolph Ray, (33w), $2.00

This volume will be welcomed by those who need religious poems in a readily accessible form. However, not all the great poems are included in the book. Dr. Ray has included ten Psalms, about fifteen familiar hymns, two Negro spirituals, "Thanatopsis," "Crossing the Bar," other familiar poems, and several not so familiar.—*Rev. R. Don Gambrell, pastor, Erlanger Baptist Church, Erlanger, Kentucky.*

Pearls—From Many Seas

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

A little book by a missionary who for twenty-five years or more gathered all the pointed sayings and sentences of himself and others, and now in his retirement has given them in book form. Truly, some of the most pointed and thought-provoking sayings one can find anywhere are in this little book. Many of these sayings could be developed into sermons or devotions.—*Rev. R. L. Orr, pastor, First Baptist Church, Dyersburg, Tennessee.*

Other reviewer: *Dr. John E. Barnes, Jr., pastor, Main Street Baptist Church, Hattiesburg, Mississippi.*

A Practical Primer on Prayer

By Dorothy C. Haskin, (29m), 35c

Here is a book that lives up to its title. Simply written, strikingly practical, this book is of inestimable value to all Christians, but especially to the new Christian. Chapters two and four are outstanding.—*Rev. Lory Hildreth, pastor, Handley Baptist Church, Ft. Worth, Texas.*

Showers Upon the Grass

By Bob Jones, Jr., (1z), $2.00

AUTHOR: President, Bob Jones University, Greenville, South Carolina.

These sermonettes were selected from Dr. Jones' syndicated newspaper column. An appropriate poem accompanies each message. They provide excellent daily devotional reading.—*Rev. R. Don Gambrell, pastor, Erlanger Baptist Church, Erlanger, Kentucky.*

Other reviewers: *Dr. Ronald E. Wall, pastor, College Park Baptist Church, Greensboro, North Carolina; Rev. J. O. Gash, Southwest Baptist College, Bolivar, Missouri.*

They're On The Way: Modern Spiritual Experiences

By Samuel M. Shoemaker, (15d), $2.25

This little book comes as a comfort and guiding light to all who are confused, and to those who have the responsibility of directing others in search of reality in religion. The author gives brief pen pictures of men and women from various walks of life in their search and discovery of the reality of the living Christ.—*Rev. R. L. Councilman, Burlington, North Carolina.*

Personal experiences of people from various backgrounds in their quest for Christ. Some are expressed in the very words of the person, others in the language of the author, an Episcopal Rector.—*Rev. James E. Carroll, pastor, First Southern Baptist Church, Fresno, California.*

EDUCATION

Activities in Child Education

By Elizabeth M. Lobingier, (10p), $3.50

AUTHOR: Well established and recognized as artist, teacher, and writer.

Although the various forms of activities employed in child education in churches and schools as aids to instruction are presented clearly and systematically in this book, its exceptional value lies rather in its compelling presentation of the place of creative experience in the learning process. The teacher who reads this will gain a new realization of the importance of directed activities. These activities are described so effectively that the inexperienced teacher can master most of them with the sole aid of this well-illustrated book.—*Dr. R. Orin Cornett, Education Commission, Nashville, Tennessee.*

The Attack Upon the American Secular School

By V. T. Thayer, (43b), $3.00

A clear, realistic, and logical presentation of the growth of free public education in the United States. The delineation of the principle of separation of church and state as applied to the field of public education is remarkable for the degree to which it dramatizes the fundamental tenets of religious liberty and equality of opportunity. The dangers of diversion of public funds to the advantage of religious groups are presented with compelling logic. The analysis of the opposition to the secular idea in education is accurate and fair. The problems of erasing religious illiteracy, the advantages and disadvantages of religious instruction in public schools on "released time," and the obligations of public education in connection with moral and spiritual values are surveyed. —*Dr. R. Orin Cornett, Education Commission, Nashville, Tennessee.*

A thoughtful book which examines the problems faced by our American public schools in relationship to religion. The final chapter, "Needs of the Time," is particularly helpful.—*A. V. Washburn, Baptist Sunday School Board, Nashville, Tennessee.*

The Blind Spot in American Public Education

By Clyde Lemont Hay, (9m), $2.00

AUTHOR: Retired Methodist minister.

An excellent analysis of the present problem, "Should religion be taught in our public schools?" The author discusses recent decisions of the United States Supreme Court. In the light of these decisions he maintains the possibility of a type of religious education which will harmonize with the Constitution and the law.—*Dr. P. H. Anderson, Jr., Bessie Tift College, Forsyth, Georgia.*

Dr. Hay calls for religion to be made a vital part of public education. There is no question about the need for serious thinking and rethinking of the problem of the religious education of our population. On the other hand, there is some question as to whether Dr. Hay has pointed us to the complete or even the best solution. Nevertheless, we should hear what he says with an open mind and should apply our best thoughts and efforts to solving this shocking problem.—*Dr. Pope A. Duncan, Stetson University, DeLand, Florida.*

The book expresses a viewpoint which needs to be studied, although its conclusions are not acceptable.—*Dr. Joe W. Burton, Baptist Sunday School Board, Nashville, Tennessee.*

Christian Education in a Democracy

By Frank E. Gaebelein, (5-o), $4.00

AUTHOR: Headmaster, The Story Brook School.

This book is the outcome of more than three years study by members of the National Association of Evangelicals on the philosophy and practice of Christian Education. Because of its pertinence, contents, and literary quality, this volume will be of interest to every true American concerned with the needs and training of our youth.—*Philip B. Harris, Southwestern Baptist Theological Seminary, Ft. Worth, Texas.*

This carefully-documented analysis of the philosophy and practice of Christian education is an invaluable source book for all who are interested in the future of our Christian colleges. Well-written and logically developed, this book presents the background and heritage of Christian education and its foundations, then goes on to develop the idea of a Christian school in remarkable clarity. Public and independent schools are weighed against the objectives of education and found wanting, and the strategic place of the Christian school is presented.—*Dr. R. Orin Cornett, Education Commission, Nashville, Tennessee.*

Included in the analysis is a consideration of the Christian educational responsibilities of the denominational college, Christian day school, Bible college, Church, and home. A strong premillennial view, which is reflected throughout the book, reaches its grand climax in Chapter Twelve.—*Raymond M. Rigdon, Baptist Sunday School Board, Nashville, Tennessee.*

College Teaching and Christian Values

Edited by Paul M. Limbert, (18a), $2.75

The college classroom is one of the most challenging fields for full-time Christian service. To support this thesis, the editor called upon Christian professors in many fields of learning to discuss the opportunity which their field offers for Christian witnessing in the classroom. The reader may not agree with such points as scientist Kirtley Mather's explanation of how Joshua caused the sun to stand still. However, he will probably agree that this is a thoroughly provocative book which can mean much to Christian youth who are considering the call of the classroom.—*Raymond M. Rigdon, Baptist Sunday School Board, Nashville, Tennessee.*

One will not expect to agree with all of the statements of such a number of authors. However, the worth-whileness of the effect put forth in this book can hardly be questioned. Not a book of general interest.—*Dr. Pope A. Duncan, Stetson University, DeLand, Florida.*

Although most of the ideas expressed in this symposium are worth-while, it contains a great deal of material of a controversial nature. The chapters on the physical sciences and on biology are openly modernistic and evolutionary. Worst of all, the discussion of evolution is not carried through to a theistic interpretation, but is left in a state of incompleteness likely to destroy the faith of a susceptible reader.—*Dr. R. Orin Cornett, Education Commission, Nashville, Tennessee.*

How to Read Better and Faster

By Norman Lewis, (25c), $3.50

This is the second edition of a good book. The author begins with the thesis that most of us are capable of reading 25 to 50% faster than we now read. One is fascinated with the various chapters: An Analysis of Your Present Reading Habits, Training in Instantaneous Perception, Speeding Up Your Comprehension, How To Build A Large Vocabulary, How To Develop Habits of Active Thinking. Many helpful reading exercises are included. Tests are given. Answers to these are included in the back of the book so that the reader will be able to check upon himself.—*Dr. Herman Ihley, pastor, First Baptist Church, Elberton, Georgia.*

The Teaching of Religion in American Higher Education

Edited by Christian Gauss, (22r), $2.75

Written as the result of a study made by a committee appointed by The National Council on Religion in Higher Education and the Edward W. Hazen Foundation. The role of religion in higher education in America in the past and present is considered, as well as what that

role should be. One of the most constructive chapters deals with the close relationship which must exist between religion and a truly liberal education. The final chapter was written by an ordained Baptist preacher, Dr. J. Hillis Miller, now President of the University of Florida, who tells of the opportunity which a state university has to teach religion. Some may not agree with the interpretation made of the idea of separation of church and state, but all must agree that we are raising in America a generation of religious illiterates.—*Dr. Pope A. Duncan, Stetson University, DeLand, Florida.*

EVANGELISM

The All-Sufficient Shepherd

By Minyard Merrell Barnett, (41c), 35c

AUTHOR: Secretary of Evangelism, Missouri Baptist General Association, Jefferson City, Missouri.

A brief and readily understood explanation of the primary meaning of the 23rd Psalm in a booklet three and a half inches wide, by five and a quarter inches long, attractively bound in note-book fashion. It is suitable to be distributed to shut-ins or those in hospitals.—*Dr. Karl H. Moore, pastor, First Baptist Church, Ardmore, Oklahoma.*

A very brief series of comments on Psalm 23 showing how the Master is all-sufficient in life, death, and eternity. Suitable for a gift to some unsaved person. Brevity is its greatest weakness.—*Rev. J. E. Dillard, Jr., pastor, First Baptist Church, Colquitt, Georgia.*

Experimental Religion

By E. K. Ellis, (16-L), 75c

AUTHOR: Vicar of Boston, Canon of Lincoln.

A Baptist would not agree with all our English friend has said in this book, but he would find that in many things he would see eye to eye with the author. The book is written in language which ordinary people can understand. It will lead one to seek to live in the presence of the living God day by day and in this living fellowship, life will take on a new value.—*Rev. F. Clyde Helms, pastor, Shandon Baptist Church, Columbia, South Carolina.*

Dr. Ellis in his little book accepts the challenge that nothing can be proved about the Christian faith and sets down many observations that indicate that much can be proved by the undeniable fact of experience. It is a book well worth the time it will take to read and is written in a language that any one can understand.—*Dr. Charles S. Henderson, retired minister, Horn Lake, Mississippi.*

Fellowship Evangelism Through Church Groups

By Harry C. Munro, (14b), $2.00

AUTHOR: Head of Department of Religious Education in Brite College of the Bible, Texas Christian University.

A manual outlining the program of the National Christian Teaching Mission which is majoring on fellowship evangelism through church groups. The book elaborates on the four-point program of the Teaching Mission: (1) self study of the evangelistic potential, (2) a complete religious census, (3) the fellowship-cultivation program, (4) the program of enlargement and improvement. The detailed methods outlined here will be of little value to one who is used to the vigorous program of Southern Baptists, though some helpful suggestions will be found in the discussion.—*Dr. Eugene T. Pratt, pastor, Westview Baptist Church, Belleville, Illinois.*

The book contains many fine ideas and will form a very good background for thinking in terms of group participation in our evangelistic program. But I doubt if this program suggested will be needed by Southern Baptists. The book seems to major upon "the plan." System and procedure will not accomplish the job of evangelism.—*Rev. J. W. Martin, Jr., pastor, Temple Baptist Church, Newport News, Virginia.*

Finding God

By A. Herbert Gray, (9m), 75c

This fourth edition revised in 1948 on the Viewpoints Series takes up the different ways that man has tried to find God. Some have tried through reason and failed. Others have tried beauty only to find a fruitless life. Still some have thought they met God in defeat or a great challenge. One might use all of these to approach God, but as the author points out the only sure way is simply through Christ. —*Rev. B. Frank Collins, pastor, First Baptist Church, Goodlettsville, Tennessee.*

Personal Evangelism in Your Church

By A. Leland Forrest, (45w), 60c

This paper-backed book first published in 1943 and now in its ninth edition is one of the finest things on personal evangelism to come

to the attention of this reviewer in a long while. Containing thirteen well-written chapters, the book covers such subjects as "Why Personal Evangelism," "Occasions for Soul Winning," "Personal Work," and "Visitation Evangelism." Every statement made is backed up with appropriate Scriptures or with well-documented statements from outstanding evangelists and pastors.—*Rev. Raymond C. Moore, pastor, First Baptist Church, Thomaston, Georgia.*

A concise but helpful study of personal soul winning for church members is offered in this book now in the ninth printing. Specific doctrinal points are not included, but the author seeks to encourage personal soul-winners to do the job and leaves them to seek the plan of salvation from some other source. Will be helpful to Sunday school teachers and other Christian workers.—*Rev. W. R. Hamilton, pastor, First Baptist Church, Sarasota, Florida.*

Seeing God in Little Things

By Roy H. Stetler, (25e), $1.50

AUTHOR: A Christian layman and columnist for a weekly paper of Evangelical United Brethren for 15 years, Sunday school teacher for 40 years.

A reprint of brief chats which appeared in the newspaper columns. The chats are about practical activities and are written in a simple, straight-forward style which makes reading easy and rapid.—*Dr. Howard Spell, Mississippi College, Clinton, Mississippi.*

These simple meditations have a refreshing sincerity about them, but as a whole, they have a limited appeal and lack that literary polish which would lift them out of the commonplace.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

That They May Have Life

By Daniel T. Niles, (9h), $1.50

AUTHOR: Gifted speaker and evangelist from the Methodist Church in Ceylon.

A book dealing with evangelism in the light of the world-mission task of Christians. The author is a native of Ceylon, and has had a wide experience in ecumenical affairs through the World Council of Churches. He is, of course, committed by conviction to that idea, but this does not diminish the usefulness of his book for all readers who are concerned about evangelism as we look to the future in such a troubled world.—*Dr. Claude U. Broach, pastor, St. John's Baptist Church, Charlotte, North Carolina.*

With only one reservation I recommend this book heartily. It was written to be used primarily by students in their ministry of evangelization. The author very definitely belongs to the World Council of Churches, but that fact should not prevent us from using this valuable treatment of the subject of Evangelism.—*Dr. E. N. Wilkinson, pastor, Immanuel Baptist Church, Lexington, Kentucky.*

There are some good things in this book which would be pleasant and profitable for preachers and teachers. The disappointing elements in the book are: It advocates highly the ecumenical movement and does not give rightful place to the power of the Scriptures, the work of the Holy Spirit in regeneration, the New Testament conception of the church, nor the necessity for and power of personal witnessing.—*Dr. J. O. Williams, Baptist Sunday School Board, Nashville, Tennessee.*

These Found the Way

Edited by David Wesley Soper, (8w), $2.50

Here are given the autobiographies of thirteen people who found their way to personal saving faith. Beginning from such diverse backgrounds as Communism, Roman Catholicism, alcoholism, each recounts the path of his personal experience. The result is a book of devotions for those who would strengthen their own faith, a book of directions for those who would help others find faith.—*Dr. Duke K. McCall, Southern Baptist Theological Seminary, Louisville, Kentucky.*

The testimony of men and women who have found meaning in life and strength for life through their experiences with Christ. While there will not be agreement with the views that some express regarding the content and form of the Christian faith, there will be appreciation of the vitality of the experience. Ministers will find insights into the lives of people with whom they deal and rich suggestive material.—*Dr. Phillip J. McLean, pastor, First Baptist Church, Lumberton, North Carolina.*

What On Earth Are You Doing?

Edited by Wallace E. Speers, (9h), $2.00

Prepared for laymen by laymen, the messages deal with the subject of laymen having a larger share in the work of the church and their responsibility for applying Christ's principles in everyday life. Will stimulate pastors and laymen to more devoted labors for the Lord.—*Dr. Henry W. Tiffany, pastor, Park Place Baptist Church, Norfolk, Virginia.*

Twenty-eight laymen of various denominations, representing industry, politics, finance, journalism, law, and other activities and professions

are united in the belief that only in Christianity can we find an answer to current problems.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

While the messages stir one to deeper and more genuine Christian living, I believe that its value could have been enhanced if the authors had been of a greater span of interests. There are some points which contradict our Baptist doctrines.—*Rev. Roy M. Irwin, pastor, First Baptist Church, Estancia, New Mexico.*

FICTION

The Brand New Parson

By Sara Jenkins, (25c), $3.00

A nostalgic piece of fiction told with a sympathetic style that will delight any pastor who remembers his first church, his days of courtship, his first troublesome member, his first wedding or funeral, or any other memorable event out of the past.—*Rev. John C. Fox, associate pastor, First Baptist Church, Kirksville, Missouri.*

The Daughter of Jairus

By Paul Fox, (13-L), $2.75

A thrilling novel. The reader will enjoy author's clear portrayal of minds of Naomi, Jairus' daughter, and Judas Iscariot. Plenty of accurate Jewish background and always a reverent attitude toward the Master. The author's style is simple and, at times, poetic. Well worth anyone's time.—*Rev. J. E. Dillard, Jr., pastor, Colquitt Baptist Church, Colquitt, Georgia.*

The book is quite readable. The characters, especially Naomi and Judas, become such living personalities that we are both charmed and chagrined at their behaviour.—*Rev. W. B. Underwood, pastor, Williston Baptist Church, Williston, South Carolina.*

Girl of the Jungle Trail

By Ethel Matson, (1z), $1.50

AUTHOR: Daughter of a minister and wife of a missionary to Brazil.

An interesting story setting out religious conditions in Brazil, built around the personal experience of a military officer who began as an agnostic but arrived at a zealous faith in Christ. The story is well written and the action is gripping. Some of the finest truths in Christianity are woven into the book.—*Rev. Wm. D. Wyatt, pastor, First Baptist Church, Albuquerque, New Mexico.*

Other reviewers: *Rev. J. H. Simpson, pastor, Grace Baptist Church, Sumter, South Carolina; Rev. Lloyd A. Sparkman, pastor, South Side Baptist Church, Pine Bluff, Arkansas.*

See the Glory

By Carolyn L. Canfield, (29m), $1.95

AUTHOR: Wife of an official of the China Inland Mission.

The story of Adelaide Locher left motherless at the age of two and died at the age of thirty-three of a malignant disease, and who lived a life of exemplary Christian service and patience. The great point of the book is that the story of this brave young sufferer belongs to today.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Other reviewer: *Rev. M. M. Fulmer, pastor, First Baptist Church, Uvalde, Texas.*

What Would Jesus Do?

By Glenn Clark, (36m), $2.25

AUTHOR: For thirty years a college professor at Macalester College, St. Paul; author.

This sequel to *In His Steps* is the story of a group of people who decided to make Jesus the supreme example in their life, and the trials they have to face in walking in the steps of Jesus.—*Rev. Arthur Grigg, pastor, Graham Street Baptist Church, Carbondale, Illinois.*

The Clark book is not equal to its model. The characterization is weak and the dialogue unconvincing. The events are interesting but do not convey a feeling of genuineness or relatedness. This is perhaps due to the author's studied effort to set down events that "really happened," a poor way to succeed in a novel.—*Rev. J. Dan Williams, pastor, Little Flock Baptist Church, Shepherdsville, Kentucky.*

FOR THE PASTOR

Does God Want You as a Minister of Education?

By Findley Edge, (26b), 25c

AUTHOR: Professor, Southern Baptist Theological Seminary, Louisville, Kentucky.

This little booklet will go a long way toward filling a very great need. In it Dr. Edge sets forth in a suggestive form the work of the Minister of Education—his promotional, admin-

istrative, and educational responsibilities. The book is in the form of a dialogue between a young person, who has surrendered for full-time Christian service and is searching for the particular field of service where God wants him, and an experienced minister of education.—*Dr. Henry A. Parker, pastor, First Baptist Church, Dothan, Alabama.*

Other reviewers: *Dr. Ira D. S. Knight, pastor, First Baptist Church, Virginia Beach, Virginia; Dr. Auguie Henry, Baptist Foundation of Oklahoma, Oklahoma City, Oklahoma.*

How to Speak and Pray in Public

By J. Vernon Jacobs, (17s), 85c

A simple and clear treatment of how to proceed in a practical application of the Christian life. The author treats such topics as Overcoming Fear, Reading Scripture, Praying, Telling Stories, Making Calls, Winning People to Christ, etc. Designed especially for untrained workers. —*Dr. Charles F. Treadway, pastor, First Baptist Church, Columbia, Mississippi.*

The author, in a few paragraphs, presents good and practical information on how to preside over meetings, serve as an officer, overcome fear in speech making, lead a discussion, plan programs, read Scripture, and tell stories.—*George W. Schroeder, associate secretary, Baptist Brotherhood, Memphis, Tennessee.*

This book is very elementary and of little value in training in speech. There is a possibility a totally inexperienced person might get a few ideas from it.—*Dr. Inman Johnson, Southern Baptist Theological Seminary, Louisville, Kentucky.*

The Minister's Manual for 1952 (Doran's)

Compiled and edited by Hallock and Heicher, (9h), $2.75

Time has proven *The Minister's Manuel* to be a valuable asset to the busy preacher. It is of no value to the lazy one, but there are many nuggets which are the starting of a well-prepared sermon. The Junior Pulpit section is especially helpful. The book as a whole is one of the better sermon helps which contains a tremendous amount of useful material.—*Rev. Howard Judah, pastor, First Baptist Church, Albany, Missouri.*

In this volume are outlined sermons for Sunday morning and evening of the entire year, with seed thoughts, illustrations, and prayers before and after the sermon. Some of the chapter titles are: Pleas From the Pews—The Question Box Panel; Vital Themes for Vital Preaching; Outlines and Themes for Lenten Services; The Conduct of The Holy Communion; For Missions and Missionaries.—*Rev. T. Lynn Stewart, pastor, First Baptist Church, Burkburnett, Texas.*

The Romance of Doorbells

By Eugene Dinsmore Dolloff, (2j), $2.50

A more needful book for many busy pastors could hardly be imagined. With unfailing accuracy the author puts his finger on the "sore spot" of many a preacher's work. Without underemphasizing the importance of other phases of pastoral work, he gives proper emphasis to pastoral visitation. The book is well written and easy to read. The suggestions are clear, understandable, and to the point. Every type of pastoral visitation is dealt with. Other than the part concerning the giving of the Lord's Supper in the homes to individuals, the book is written from a viewpoint that Southern Baptists will appreciate.—*Rev. James L. Monroe, pastor, Glen Iris Baptist Church, Birmingham, Alabama.*

The outstanding value of this book, in my opinion, is that it gets down to "brass tacks" —it explains the techniques of pastoral visitation.—*Rev. C. A. Molpus, pastor, Belzoni Baptist Church, Belzoni, Mississippi.*

The author takes the stand and backs it up with case studies that pastoral visitation pays the highest dividends.—*Rev. H. Ernest Hitt, pastor, First Baptist Church, Pawnee, Oklahoma.*

You Can Preach

By G. Ray Jordan, (6r), $2.50

AUTHOR: Professor of Homiletics and Chapel Preacher at the School of Theology, Emory University, Atlanta, Georgia.

This is the most helpful book on preaching I have read since I studied Broadus' book on homiletics years ago in the Seminary. It is an up-to-date treatise on homiletics, interestingly written, comprehensive in scope, helpful in content. In its 256 pages, I objected only to the content of one page and that was relatively minor, considering a Baptist reading a book written by a Methodist. I would recommend that all young preachers read this book for guidance and that all older ones read it as a refresher course in homiletics.—*Rev. Paul B. Cullen, pastor, First Baptist Church, Borger, Texas.*

One of the finest works on the subject of preaching that I have ever met.—*Dr. Preston L. Ramsey, pastor, First Baptist Church, Somerset, Kentucky.*

Here is a book that not only helps to prepare the sermon but makes one determined to make the most out of the talents God has given.— *Dr. Carl J. Giers, pastor, First Baptist Church, Chattanooga, Tennessee.*

HOME

The Family Scrapbook

By Ernest G. Osborne, (18a), $3.95

This valuable handbook contains hundreds of helpful suggestions for parents who are guiding the development of children from infancy through adolescence. One of its strongest features is a section which presents a large number of games and other activities for making home life pleasant and interesting. Although the religious growth of a child is referred to, it is not given a very prominent place in the book.—*Raymond M. Rigdon, Baptist Sunday School Board, Nashville, Tennessee.*

Fathers and mothers, arriving and arrived, will find a wealth of good sense in this book on the raising of children and the conduct of the home. There are rules for health, hints on food and mealtimes, suggestions for fun and games, things to do indoors and out, ideas on the family budget. Apart from a brief, inadequate paragraph on "Children and Religion" and another on "Grace at Meals," the spiritual responsibilities of parents are overlooked.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

From This Day Forward

By Kenneth J. Foreman, (12-o), cloth, $1.50; paper, $1.00

A practical little book primarily for young people planning to be married that could be used as a gift by pastors to supplement their counsel before marriage.—*Rev. Amplus D. Howard, pastor, First Baptist Church, Aiken, South Carolina.*

In a delightful style the author impresses the meaning of marriage as pointed up in the familiar, but seldom considered, vows. A very fine gift for bride and groom.—*Dr. Joe W. Burton, Baptist Sunday School Board, Nashville, Tennessee.*

These Well-Adjusted Children

By Grace Langdon and Irving W. Stout, (16d), $3.75

A report of two studies in which it was sought to find what parents would say were the reasons their children were well adjusted. The conclusion of these parents is that the principal factor is that the children were loved; they feel secure because they are wanted and "belong."—*Dr. Joe W. Burton, Baptist Sunday School Board, Nashville, Tennessee.*

Parents and others interested in child life will find this to be a most interesting and thought-provoking book.—*Raymond M. Rigdon, Baptist Sunday School Board, Nashville, Tennessee.*

Your Best Friends Are Your Children

By Agnes E. Benedict and Adele Franklin, (12a), $3.00

AUTHORS: Adele Franklin: At present, director of the All-Day Neighborhood Schools in New York; Agnes E. Benedict: Late advisory editor for "Parents' Mgazine."

This is a book by two experienced school teachers on the thesis that parents can and should be friends with their children. It strongly pleads with parents to make the effort to win and hold such a friendship. The book analyzes the emotional difficulties of children in their everyday living. The weakness of the book lies in its omission of any positive spiritual note.—*Dr. Joe W. Burton, Baptist Sunday School Board, Nashville, Tennessee.*

I especially recommend this book to young parents as a valuable aid in opening up before them the vast opportunities, thrills, joys and responsibilities of parent-child relationships, wherein they may enter together into a larger world of shared interests both in and out of the home.—*Rev. Othar O. Smith, pastor, First Baptist Church, Conway, Arkansas.*

PHILOSOPHY

The Christian in Philosophy

By J. V. Langmead Casserley, (9s), $2.75

AUTHOR: Rector of Mamhead, near Exeter.

One of the most interesting topics that has captivated modern attention is the relationship of philosophy to the Christian religion. The writer of this work begins by pointing out the conflicts which have occurred between the philosophers of Christianity and the Christians who were anti-intellectualists in attitude. The author shows a depth of understanding of the history of philosophy and theology as well as breadth of awareness concerning present philosophy and religious thought. This book is well worth serious study by the student of the thought aspects of Christianity in our day.—*Dr. Leonard A. Duce, Baylor University, Waco, Texas.*

Dream and Reality

By Nicholas Berdyaev, (9m), $4.50

This is an unusual biography. Published after

his death, it presents thought and philosophy of life of one of Russia's most brilliant minds. Very interesting to anyone interested in this field.—*Dr. G. Allen West, Jr., pastor, Woodmont Baptist Church, Nashville, Tennessee.*

In this work Berdyaev reveals himself as thoroughly unconventional, one who like Kierkegaard and Dostoevsky, believes that the true end of man is to be creative, to thrust himself out beyond the purely finite. This work somehow gives unity and meaning to all the other writings of Berdyaev.—*Dr. Leonard A. Duce, Baylor University, Waco, Texas.*

Great Religious Thinkers of Our Time

By E. L. Allen, (12p), $1.25 each; set of 6, $5.00

Christian Humanism: A Guide to the Thought of Jacques Maritain

Christianity and Society: A Guide to the Thought of Reinhold Niebuhr

Creation and Grace: A Guide to the Thought of Emil Brunner

Freedom in God: A Guide to the Thought of Nicholas Berdyaev

The Self and Its Hazards: A Guide to the Thought of Karl Jaspers

The Sovereignty of God and the Word of God: A Guide to the Thought of Karl Barth

This series presents a clear introduction to the thought of these leaders, but the limitations of subject matter tend to oversimplification.—*Dr. Leonard A. Duce, Baylor University, Waco, Texas.*

The Life We Prize

By Elton Trueblood, (9h), $2.50

AUTHOR: Quaker and Professor of Philosophy at Earlham College.

This guide to the significant in life probes beyond the weaknesses in our Western democracies to a philosophy to which we subscribe in our hearts even though we may fail to live up to it. It challenges us to meet the threat of communism with a renewed devotion to the things we believe and emphasizes Christian faith. Though there may be inadequacies in Dr. Trueblood's statement of faith, his book is of tremendous significance.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Analysis and appraisal of world conditions are excellent, as are appeals for courage, integrity, boldness, and real faith in the individual, the national, and international life. To me this is the author's best book.—*Dr. Henry W. Tiffany, pastor, Park Place Baptist Church, Norfolk, Virginia.*

Man and God

By Victor Gollancz, (26h), $3.75

AUTHOR: Chairman of the Jewish Society for Human Service in England.

An anthology of philosophical and religious gems from the literature of the world. The material is gathered from a very wide source and the selections vary in length from a brief sentence to several pages. The sub-topic, Passages Chosen and Arranged to Express a Mood about the Human and the Divine, describe the character of the book.—*Dr. Paul Wheeler, pastor, Park Street Baptist Church, Columbia, South Carolina.*

It is a good anthology; a stimulating one also. In addition to any value it may have as a starter for sermons and addresses, it ministers personally and encouragingly to the soul of the reader.—*Dr. Ralph M. G. Smith, First Baptist Church, Kirksville, Missouri.*

An anthology of quotations designed to help man express his feelings about God and the good life. Although the general organization is good, the incompleteness of its indexing nullifies its effectiveness as a source book. The racial background of the compiler explains the strong Hebrew atmosphere of the book.—*Raymond M, Rigdon, Baptist Sunday School Board, Nashville, Tennessee.*

PSYCHOLOGY

The Art of Group Discipline

By Rudolph M. Wittenberg, (18a), $3.00

Teachers will find in this book helpful insight into the problem of group discipline. Beginning with the concept of discipline as the slow process of growth toward inner control, the author emphasizes the importance of shifting gradually from authoritarian to group control.—*Raymond M. Ridgon, Baptist Sunday School Board, Nashville, Tennessee.*

While one would object to the approval of dances and bazaars, on the whole it is a good book. —*Rev. J. Niles Puckett, Grand Canyon College, Prescott, Arizona.*

The Better Half of Your Life

By Charles Lerrigo, (16d), $3.50

AUTHOR: For more than fifty years has been a physician and has written health columns for farm papers.

A distinguished physician tells us how to live in health and happiness from forty to ninety and shows how our civilization would be enriched if men and women would see the need of preparing in the thirties and forties for a healthy and happy life in the sixties, seventies, and eighties. An excellent book.—*Dr. Henry W. Tiffany, pastor, Park Place Baptist Church, Norfolk, Virginia.*

Other reviewer: *Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Experiments of Spiritual Life and Health

By Roger Williams, edited by Winthrop S. Hudson, (8w), $2.00

The reprinting of this early classic of Protestant devotional literature will delight all concerned about vital Christianity. The material was originally written by Williams for the encouragement of his wife following her illness. It was subsequently printed in London in 1652. There are three divisions: (1) evidences of spiritual life, (2) tests whereby the Christian may determine the strength and vigor of his Christian life, (3) directions for preserving Christian health and cheerfulness and the preventing of spiritual sickness and diseases."—*Dr. William E. Denham, Jr., River Oaks Baptist Church, Houston, Texas.*

Other reviewer: *Dr. William J. Fallis, Baptist Sunday School Board, Nashville, Tennessee.*

Free to Grow

By Blanche Carrier, (9h), $3.00

AUTHOR: Head of Psychology Department, Keuka College.

The author believes that the power of spiritual growth can be released through the church to the individual, making use of psychological and sociological insights. The task and privilege of the full grown Christian is explored. Valuable to the pastor or layman who is concerned to make more effective the ministry of his church. —*Dr. William E. Denham, Jr., pastor, River Oaks Baptist Church, Houston, Texas.*

Very capably analyzes some of the personality problems which prevent people today from maturing morally, spiritually, and socially. After presenting some of the reasons why people are unable to solve their own personality problems, the author devotes the rest of the book to her thesis that the answer is to be found in a more person-conscious ministry of the church. Some of the author's suggestions are not practical but her analysis on the whole is helpful and is a different approach to some matters very close to the minister's heart.—*Dr. Vernon Elmore, pastor, Baptist Temple Church, San Antonio, Texas.*

How to Live With Your Nerves

By Walter C. Alvarez, (13w), Cloth, $1.00; paper, 60c

AUTHOR: Chief consultant at Mayo Clinic.

Written in non-technical terms, the principles herein laid down are squarely based upon the findings of modern medicine. They can be readily understood and practiced by the layman. It would be fine if the booklet could be placed on the tables in the waiting rooms of doctors and dentists and distributed to patients in the hospitals. Indeed, the minister could do some very effective work by placing copies of the book in the hands of his members as they face the terrific pressures of life.—*Rev. James P. Carroll, pastor, First Baptist Church, Bamberg, South Carolina.*

Other reviewer: *G. Earl Guinn, Southwestern Baptist Theological Seminary, Ft. Worth, Texas.*

On Being Human

By Ashley Montagu, (66s), $1.95

AUTHOR: Chairman of the Department of Anthropology, Rutgers University.

The book may be briefly summed up in this statement: "Man is born for co-operation, not competition or conflict. This is a basic discovery of modern science. It confirms a discovery made some two thousand years ago by one Jesus of Nazareth." This is a book which should be widely read. It runs counter to so much of the fatalistic thinking of our day as to the inevitability of conflict and competition. It is a book for parents, teachers, preachers, and as Sorokin says, "For all intelligent persons."—*Rev. James P. Carroll, pastor, First Baptist Church, Bamberg, South Carolina.*

Dr. Montagu's analysis of human nature presents the needs of the infant and the adult as indubitable evidence that co-operation, rather than conflict is natural. He clearly describes those aspects of modern culture which distort man's natural bent toward co-operation and cause him to become belligerent, selfish, and individualistic. *On Being Human* is significant, timely, and thought-provoking.—*Dr. R. Orin Cornett, Education Commission, Nashville, Tennessee.*

Pastoral Psychology

By Gote Bergsten, (9m), $3.50

AUTHOR: A Swedish minister with wide personal experience in the field of counseling.

This book presents an historical survey which provides a valuable introduction to this field. It offers a penetrating examination of the psychological aspects of Christian counseling and deals carefully with the problems of confession, unbelief, guilt and fear, the religious aspects of neurosis and insanity, and conversion and grace. —*Dr. Phillip J. McLean, First Baptist Church, Lumberton, North Carolina.*

The Technique of Executive Leadership

By James F. Bender, (6m), $3.50

AUTHOR: A teacher at Columbia University and Director of National Institute for Human Relations.

At least average in its approach to the problem of leadership, this book places itself in a category different from most of those on the subject by the inclusion of a number of quizzes, designed to assist the reader in determining whether or not he is qualified to become a leader. While some of these are quite good, the majority give the impression of being produced directly for inclusion in this volume, rather than being finished products which would give reliable indications.—*Dr. R. Orin Cornett, Education Commission, Nashville, Tennessee.*

SERMONS

A. J. Gordon—A Book of Sermons—Great Pulpit Masters, Vol. VIII

By A. J. Gordon, (6r), $2.25

AUTHOR: Minister latter part of 19th century Clarendon Street Church, Boston; Lecturer, author, and evangelist.

This volume of sermons by a master preacher and pastor of the last century contains the selections made by Arthur H. Gordon, the author's son. Each message contains choice bits of scriptural exposition, illuminating the uplifting. Missions, regeneration, Christian service, and Christian living are noticeable themes throughout. Portions of each message, chosen by the preacher himself as the kernel of the message, appear at the beginning of each chapter.—*Rev. Paul W. Turner, pastor, First Baptist Church, Clinton, Tennessee.*

One hesitates to be unenthusiastic about A. J. Gordon, but I found the book slow reading. Perhaps it was a divided mind on my part. The subjects treated are basic and fundamental. His interpretations are in every way scriptural and sound. There are also a number of very profitable illustrations to be gleaned from the book.—*Rev. Dale Hufft, pastor, First Southern Baptist Church, Bakersfield, California.*

Other reviewer: *Dr. Norman Cox, Baptist Sunday School Board, Nashville, Tennessee.*

A Faggot of Torches

By F. W. Boreham, (2j), $2.00

AUTHOR: Australian minister and lecturer.

F. W. Boreham's books are almost always interesting, dramatic, and useful to a preacher or Sunday school teacher. This reprint, *A Faggot of Torches*, which came out in 1926 is no exception. In it, he presents the strategic incident in the lives of twenty persons which changed the course of their living. Those who have entered the ministry recently will do well to place all of Dr. Boreham's books in their workshelves. He mastered the pulpit style which builds the sermon around an incident in the life of some well-known Christian.—*Dr. Ralph M. G. Smith, pastor, First Baptist Church, Kirksville, Missouri.*

Other reviewers: *Dr. H. K. Masteller, pastor, First Baptist Church, Asheboro, North Carolina; Rev. R. C. Miller, pastor, First Baptist Church, Chickasha, Oklahoma.*

Go Quickly and Tell

By Walter A. Maier, (21c), $3.00

AUTHOR: Founder of "Bringing Christ to the Nations," (radio program) and served as its first speaker for the first two decades of its history.

These nineteen sermons from "The Lutheran Radio Hour" are doctrinally sound, warmhearted appeals to the head and heart.—*Dr. J. H. Avery, pastor, First Baptist Church, Panama City, Florida.*

One may not agree with every statement but each one will cause the reader to think and give to him a greater desire to preach a stronger message to his people.—*Rev. Loy E. Baird, pastor, Herbon Baptist Church, Denham Springs, Louisiana.*

For many years I have been a listener to these broadcasts and have especially enjoyed the messages by Dr. Maier.—*Dr. Julian Atwood, Baptist evangelist, Texarkana, Texas.*

Great Sermons from Master Preachers of all Ages

Compiled and edited by Theodore W. Engstrom, (1z), $2.00

Were it in the interest of good reviewing,

one could become lyrical in praise of this book of sermons. The sermon by Chrysostom, Luther, Wesley, or Moody is worth many times the price of the book. True, Robertson could have been much better represented than by his eulogy of Queen Dowager Adelaide, but it is also true that Robertson printed few sermons. In the preaching of the old pulpit masters, there is a loving sternness which is not present in most of modern preaching. This sternness made for reality and gave a basis for faith which went far beyond platitudes and unwarranted playing with the wrath of God. Some of the long and involved reasonings of these masters, it may be, should not be imitated today but their deep conviction, their fiery zeal, and their feeling of the imminent peril of the sinner gave their sermons an immediate and permanent influence. More of these could well be injected into sermons preached in these perilous times.—*Dr. C. M. Coalson, pastor, Henricks Avenue Baptist Church, Jacksonville, Florida.*

Other reviewers: *Dr. Wayman Reese, pastor, First Baptist Church, Jasper, Alabama; Rev. W. L. Borom, pastor, First Baptist Church, Alexander City, Alabama.*

Guaranteed Deposits

By Donald Grey Barnhouse, (10v), $2.00

A book of twelve sermons planned, it seems to me, primarily to build faith in the faithfulness of God. He begins with the first sermon entitled the same as the book, pointing out that deposits made with God are guaranteed. Author sets forth nothing new, but I found the book very refreshing and doctrinally sound.—*Rev. Leo Sullivan, pastor, First Baptist Church, Farmington, New Mexico.*

For the purpose of devotion the book is very good, but it is not outstanding in either its content or method of development.—*Rev. Roy F. Sutton, Grand Canyon College, Phoenix, Arizona.*

The three closing chapters will be of particular comfort to those who have had loved ones called "home" by the Lord.—*Dr. Carl J. Giers, pastor, First Baptist Church, Chattanooga, Tennessee.*

His Own Received Him Not, But . . .

By Donald Grey Barnhouse, (10v), $1.50

Adhering closely to the Scriptures the author shows that Christ's ministry had two parts: offering an earthly kingdom to the Jews as fulfilment of prophecy and offering of Himself as Redeemer for all mankind. Teachers and preachers will find this volume most valuable.—*Dr. John M. Carter, Campbellsville College, Campbellsville, Kentucky.*

This book contends that Jesus offered the old nationalistic kingdom to the Jews literally, as it had been promised to them by the prophets, that Israel as a whole and Israel's leaders in particular rejected it, that Jesus then turned to humanity as such and offered a purely spiritual kingdom, reserving the earthly one for His Second Coming. Few would agree that Jesus first offered one kind of a kingdom and later another kind. Because of the writer's position he rejects the whole of the Sermon on the Mount as not intended for this age but only for the kingdom first offered to the Jews and, failing that, for the Second Coming. Do not recommend.—*Dr. Grady D. Feagan, pastor, Lee Street Baptist Church, Valdosta, Georgia.*

The Inspiration of Ideals

By George W. Truett, (1e), $2.50

Volume V, Truett Memorial Series, consisting of ten addresses delivered on special occasions by George W. Truett. They are typically "Truett"—full of compassion for people and love for Christ. The language is sublime, the illustrations are life-centered, and the effect on the reader life-changing. The title of the book is the title of the first message, and then on to what many have considered his masterpiece, "Baptists and Religious Liberty," the message that was delivered on the steps of the Capitol in Washington in May, 1920.—*Dr. Gaye L. McGlothlen, pastor, Immanuel Baptist Church, Nashville, Tennessee.*

Interpreters Needed

By Edward Hughes Pruden, (2j), $2.00

AUTHOR: Pastor, First Baptist Church, Washington, D. C.

In eleven messages the author makes a strong case of the dire need for the reaffirmation of the Baptist distinctives, and for their faithful application to the present world torn with strife between races, nations, and social groups. He earnestly calls for sympathetic understanding among all believers and offers a basis for Christian co-operation. While his views on the National and World Council of Churches might not be shared by all, his statements are instructive.—*Rev. E. J. Morgan, pastor, First Southern Baptist Church, El Monte, California.*

The messages are fresh, readable, aptly illustrated, and appealing. It is one of the best volumes of sermons I have read recently.—*Dr.*

Joe T. Odle, pastor, First Baptist Church, Gulfport, Mississippi.

101 Snappy Sermonettes

By Paul E. Holdcraft, (1a), $1.00

A fascinating collection of stories and illustrative material written in simple language that will appeal to young folks. Pastors and other leaders will find them appropriate for sermonettes, illustrations for regular sermons, etc.—*Dr. H. M. Kinlaw, pastor, First Baptist Church, Edgefield, South Carolina.*

The entire book is readily adaptable for the busy pastor, church workers with small children or older people, and for anyone responsible for leading devotionals.—*Raymond M. Rigdon, Baptist Sunday School Board, Nashville, Tennessee.*

Southern Baptists in general have never looked with favor upon the sermonette, or the separate church service for children, but will, nevertheless, find these talks interesting, fresh, and inspiring. I read one to my own boys (ages 6 and 9) to test their reaction—and had to read the balance of the stories before they would let me stop.—*Rev. Paul R. Jakes, pastor, Calvary Baptist Church, Casa Grande, Arizona.*

Sermons on the Ten Commandments

Compiled by H. J. Kuiper, (1z), $2.50

AUTHOR: Editor of The Banner, Grand Rapids, Michigan, Christian Reformed Churches.

These sermons on the Ten Commandments represent a conservative effort at linking the old with the new. The writers are all Christian idealists and at time extremists. At other times they are realists and obedience to their interpretations would bring about a better social order, stronger churches, and happier homes. There are some expressions that Baptists would not adopt. Sometimes an author will strain a bit to allow for some form that the Reformed Church must practice. Most readers are unfamiliar with the Heidelberg Catechism followed throughout. Preachers considering a series on the Commandments would find the volume helpful but inadequate.—*Rev. Paul J. Forsythe, pastor, Sunset Hills Baptist Church, Richmond, Virginia.*

The title, "Studies on the Commandments," would more properly describe the contents of the book. The style of handling the material is more that of the plodding scholar than winged prophet and preacher. This volume cannot be compared with the fine book of Masselink published by the same press in 1934. However, much fine material is in it.—*Rev. Montague Cook, pastor, First Baptist Church, LaGrange, Georgia.*

Seven Simple Sermons on the Second Coming

By W. Herschel Ford, (1z), $1.50

AUTHOR: Pastor of the First Baptist Church, El Paso, Texas.

The author presents in seven sermons of a chronological order the various events and scenes connected with our Lord's Second Coming. He begins with the Rapture and takes his readers through every major phase of both Rapture and Revelation to the grand consummation of a "new heaven and a new earth." He is premillennial in his interpretation. He seems to read into some of the scripture his views but in the main it is excellent. I would recommend it to anyone who is making a study of this doctrine.—*Rev. Charles L. Myers, pastor, Garden Villas Baptist Church, Houston, Texas.*

Dr. Ford does not produce argument but facts concerning the Second Coming. The premillennial approach erases many doubts and fears from the reader's mind.—*Dr. W. I. McClung, pastor, First Baptist Church, Poteau, Oklahoma.*

Simple Sermons on Great Christian Doctrines

By Herschel Ford, (26b), $1.75

AUTHOR: Pastor, First Baptist Church, El Paso, Texas.

These twelve sermons are sane, sound, and scriptural. Not all of us will agree with all that Dr. Ford says about the Second Coming of Christ, but most of us will agree with him in that His Coming is sure. Other than this I find no particular place for any disagreement whatever. I recommend it to all lovers of God. —*Dr. E. S. James, First Baptist Church, Vernon, Texas.*

Here are the twelve powerful messages dealing with some of the great fundamental doctrines of the Christian faith. The author has used terms the average layman will understand in the discussion of such subjects as God, Jesus Christ, the new birth, hell, faith, sanctification, sin, and heaven.—*George W. Schroeder, associate secretary, Baptist Brotherhood, Memphis, Tennessee.*

This is one of the most timely volumes it has been my privilege to read. In each chapter the author deals with one of the outstanding Christian doctrines, and brings the Bible truth very forcefully to the reader's mind. He deals with God, Christ, The Holy Spirit, and the

Satanic Majesty of the Devil in a most forceful manner.—*Rev. E. E. Griever, pastor, First Baptist Church, Harrison, Arkansas.*

T. Dewitt Talmage—A Book of Sermons —Great Pulpit Masters, Volume VII

By T. Dewitt Talmage, (6r), $2.25

AUTHOR: One of America's great pulpiteers of a generation ago, pastor Brooklyn Tabernacle, editor of "The Christian."

The book presents twenty-one sermons by Talmage, the late ninetenth century preacher endowed with oratorical genius whose messages approached the sensational. These sermons reveal a proper emphasis on repentance and faith and an evangelistic zeal that warms the reader's heart. Some doctrines are unacceptable to Baptists, but preachers will find help in sermonizing today as they read these classic messages.—*Dr. Gaye L. McGlothlen, pastor, Immanuel Baptist Church, Nashville, Tennessee.*

Most of these sermons glow with the vivid imagination of their author. The reader will find an occasional interpretation which may be questioned. Pastors will find these sermons easy reading and not without personal profit. —*Dr. Frank W. Wood, pastor, Woodlawn Baptist Church, Birmingham, Alabama.*

As a pulpiteer, Talmage has been equaled by few preachers on any continent. In his sermon on "The Twelve-Gated Gospel," he ridicules sectarianism and shows a lack of knowledge of some of the fundamental teachings of some religious denominations. For example, "And here is a bigoted Baptist who says: 'Here is a water-gate: you go through that or you must stay out.'" I think he should have given greater place to the church in evangelistic sermons. But, as strictly evangelistic sermons, I would say they are excellent.—*Dr. M. E. Ramay, pastor, First Baptist Church, Edmond, Oklahoma.*

THEOLOGY

Aspects of Liberalism

By L. Berkhof, (1e), $2.50

L. Berkhof shows the theology of the Liberals both in their thinking and in their preaching and how unsuspectedly they are influencing modern day thinking. This is a teaching book by a long-time teacher of preachers, who is eminently fair in analyzing the modernist movement. *Aspects of Liberalism* will ground church workers in the doctrine of salvation by grace alone and in the conviction that the social gospel in its development has not been able yet to promulgate a "gospel," worthy of the name.—*Rev. D. Kenneth Duncan, pastor, Millington Baptist Church, Millington, Tennessee.*

Dr. Berkhof here writes from the standpoint of Calvinistic Orthodoxy. In our world today extreme Liberalism has been largely discredited. Indeed confessions of its inadequacy have been stated by liberal theologians themselves. Yet this may only be temporary repentance on their part. It is my judgment that such books as this one need to be read.—*Dr. D. V. Cason, pastor, First Baptist Church, Hapeville, Georgia.*

Christian Knowledge of God

By James Harry Cotton, (9m), $2.75

AUTHOR: Professor of Philosophy at Wabash College, and former pastor of Broad Street Presbyterian Church, Columbus, Ohio.

This book deals with the method, source, and content of Christian knowledge of God. The problems of faith and reason are discussed and a suggested solution reached whereby faith is described as the medium, and reason the interpreter of our knowledge of God. Will be profitable for readers who seek to place the Christian faith in the context of present day, scientific thought and for those who seek a basic insight into the foundational structure and meaning of their own faith.—*Dr. R. C. Briggs, Union University, Jackson, Tennessee.*

I do not see much value of any kind in this book. I believe there are other books that say what he *may* be trying to say, and they will say it more clearly.—*Rev. P. C. Williams, pastor, Third Baptist Church, Houston, Texas.*

Gospel and Law

By C. H. Dodd, (20c), $1.50

AUTHOR: Professor Emeritus of Divinity, Cambridge University.

This little work consists of the Bampton Lectures delivered at Columbia University in 1950. The theme of the book is the relation of faith and ethics in early Christianity. Without going into detail, the argument of the book is that Christianity in its very earliest expressions had a two-fold character: first, the religious pronouncement of the Gospel, and second, the ethical teachings. This book is very thought-provoking and worthy of study by anyone seriously interested in the problems of Christian ethics or in the problem of the relationship of the Gospel of Christ and the actual processes of daily living.—*Dr. Leonard A. Duce, Baylor University, Waco, Texas.*

The Gospel of God

By Anders Nygren, (8w), $2.00

AUTHOR: Swedish Lutheran Bishop. Head of Lutheran World Federation in 1947.

This is a good book. It is especially good for ministers because in a simple, straightforward way the writer focuses attention on the central task of the minister—presenting to men the gospel concerning Christ.—*Rev. C. A. Molpus, pastor, Belzoni Baptist Church, Belzoni, Mississippi.*

The pastoral letter of a Swedish Lutheran bishop to his diocese giving instructions and interpretations of scripture and duties to the pastors. The writer defines the gospel in terms of peace, advocates textural preaching, is a sacrementarian, and urges the observance in preaching of the church year. Baptists will not agree on many points, but it is well for Baptist preachers to see other viewpoints.—*Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

The Kingdom Without End

By Robert Elliot Fitch, (9s), $2.50

AUTHOR: Professor of Christian Ethics at the Pacific School of Religion at Berkeley, California.

Taking his stand firmly upon the activity of God in history, the author occupies the major part of his book in exposing the four philosophies which men have assumed to rule the world—pride of power, wealth, intellect, and spiritual pride. He is as outspokenly critical of our day as of the past. Some of his observations will not command universal assent, but his is a prophetic voice and his chief purpose is not to indict but to extol the glories of God's eternal kingdom.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Let God Be God

By Philip S. Watson, (42m), $2.50

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One will not agree with the author in every particular, just as one will not agree with the whole of Luther's theology—for instance his retention of the sacramental idea—but one will have a new understanding and appreciation of Luther himself and his contribution to Christian thought.—*Rev. F. V. McFatridge, pastor, Coldwater Baptist Church, Coldwater, Mississippi.*

Let God Be God should be widely published and read by the Protestant world.—*Dr. H. M. Kinlaw, pastor, Frist Baptist Church, Edgefield, South Carolina.*

Practical Christian Living

By J. Arthur Springer, (29m), $3.00

In the main the author deals with his subject with distinct adherence to the Bible. His only departure, I believe, is when he comes to define the Church. He takes almost anything that calls itself a church as being one. The chapters devoted to the Christian's duty, to God, to others, and to self are especially good.—*Rev. John Strutton, pastor, First Baptist Church, Idabel, Oklahoma.*

Written by a member of the faculty for a textbook in Moody Bible Institute, the author gives a good historical account of the development of Christian ethics and scriptural authority for the teachings. The book is easy to read. Some would not agree with the author in his conclusions in every detail.—*Dr. J. O. Williams, Baptist Sunday School Board, Nashville, Tennessee.*

Passport to the World

[*Continued from page 72*]

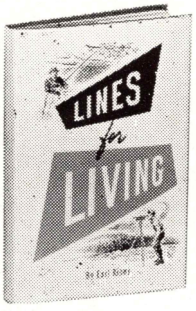
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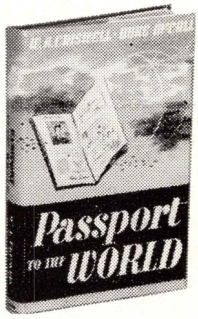
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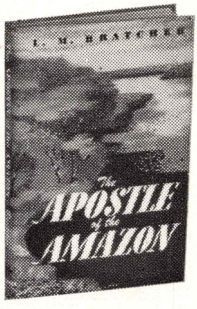
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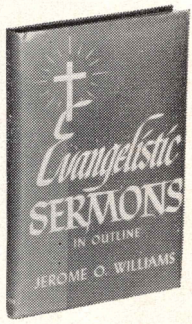
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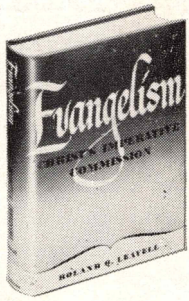
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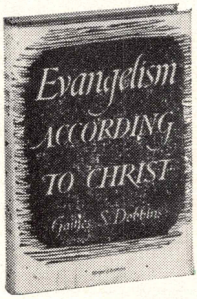
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