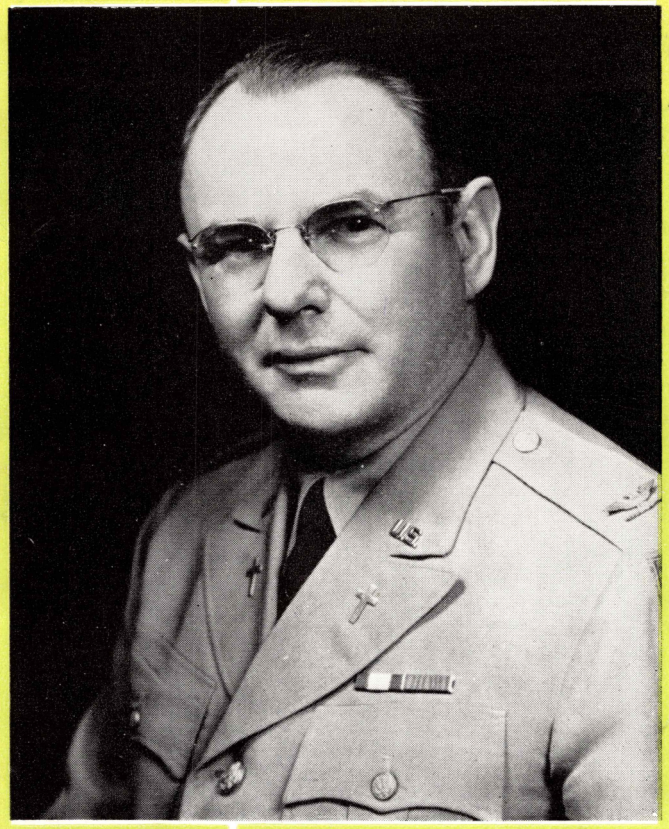
CHAPLAIN (MAJ. GEN.) IVAN LOVERIDGE BENNETT
CHIEF OF CHAPLAINS, UNITED STATES ARMY



THE Quarterly REVIEW

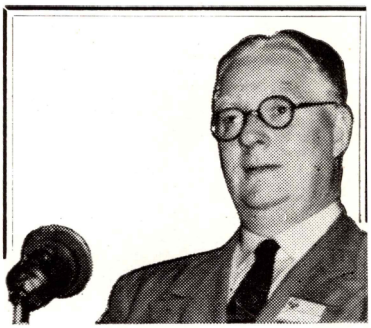
JANUARY FEBRUARY MARCH 1953

A SURVEY OF SOUTHERN BAPTIST PROGRESS

For a singing religion . . .

BROADMAN BOOKS OF MERIT by

Two Great Preachers



F. Townley Lord, president, Baptist World Alliance

The Treasure of the Gospel

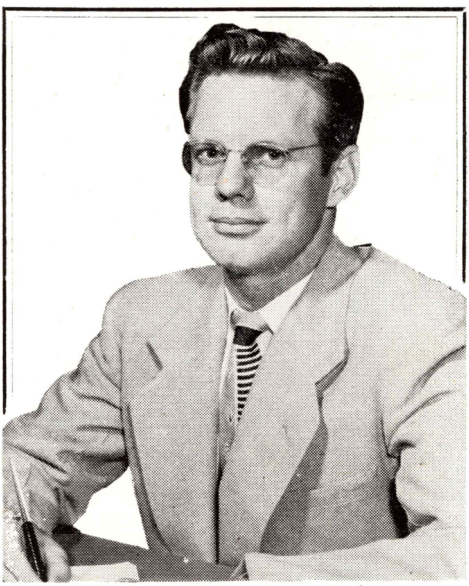
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The Quarterly REVIEW

SUCCESSOR TO THE "PASTORS PERISCOPE"

FIRST QUARTER

1953

Volume 13 Number 1

Editor

J. P. EDMUNDS

Associate Editors

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ALBERT McCLELLAN
GEORGE CARD
NORMAN COX

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the survey

Southern Baptist leaders will do well to examine the statistical tables on the Training Union beginning on page 58 of this issue. Statistics are mere figures unless their meaning is discerned. They live and breathe if their meaning is brought to light.

We can take great pride in the growth of the Training Union and the contribution it has made to our denominational life. It can boast of a growth of 184 per cent in twenty years—from an enrolment of 546,948 in 1931 to 1,554,660 in 1951. And, yet, 40.3 per cent of our churches do not report a Training Union.

The tables referred to above speak eloquently of the value of a Training Union to a church. They compare the record of churches with a Training Union with those without a Training Union. For example, 85 per cent of our total baptisms were in churches that have a Training Union. 91.5 per cent of our total gifts, and 94.2 per cent of our mission gifts, were reported by churches with Training Unions. And, 81.8 per cent of our total church property is reported by churches with a Training Union. Undoubtedly, this record implies that it is easier for a church to do the work it is committed to do when it has a Training Union. That being true, we should work to get a Training Union in the other 40 per cent of our churches.

The 1953 denominational calendar on page 34, and the Sunday School and Training Union Calendar of Activities which follow should help pastors and church leaders plan intelligently for the new year.

Several articles of historic importance are included in this issue. The transcription from photostat copies of the original records of the imprisonment of Baptist preachers for preaching the gospel 173 years ago should increase our appreciation of our Baptist heritage.

The Editor

The Cover

Chaplain (Maj. Gen.) Ivan L. Bennett, Chief of Chaplains, United States Army, was born in Regan, North Carolina, April 18, 1892. He is a graduate of Wake Forest College, North Carolina, with a bachelor of arts degree, and attended Southern Seminary, Louisville, for two years. In September, 1918, he was appointed a first lieutenant in the Chaplain Corps of the Army Reserve. In 1927 he received a bachelor of laws degree from LaSalle Extension University, Chicago, Illinois. During his career he has served as chaplain at Manila, Philippine Islands, Australia, South Pacific headquarters, the Far East Command, United States Forces in the Pacific, and seven or more Army posts in the United States. He was nominated by President Truman as Chief of Chaplains of the Army on April 10, 1952, and confirmed by the Senate on April 29, 1952.

Next Month

In our next issue we review the phenomenal progress of Southern Baptist Vacation Bible school work from September, 1924, to the present, and honor our distinguished leader in this field, Dr. Homer L. Grice, who retires from active service in June, 1953. Dr. Grice has served as Secretary of Vacation Bible School Work at the Sunday School Board since the beginning of this Department in 1924.

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The Brotherhood Enters a New Era

JAMES M. SAPP, ASSOCIATE SECRETARY
BAPTIST BROTHERHOOD COMMISSION

Childhood, adolesence, youth—these are the headings used to characterize the growth and development of the Brotherhood since 1907 by Dr. Archie Brown in his thesis, *History of the Baptist Brotherhood.*

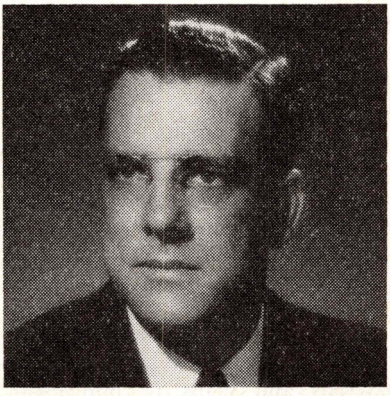
The Brotherhood now enters upon a new era. We who are associated with the office of the Brotherhood Commission choose to call it an era of maturity. Certainly it is only logical that maturity follows in normal progression the stages of childhood, adolesence and youth. Equally certain is our determination to bring this vital agency, charged with leadership of the work of Southern Baptist laymen, to full maturity.

The man who finds peace and joy working with his hands . . . the ones who receive greatest joy from mission adventures . . . the annual achievements which require special attributes of men such as stewardship endeavors, census-taking, revival efforts . . . these needs of men can most adequately be met through the Brotherhood.

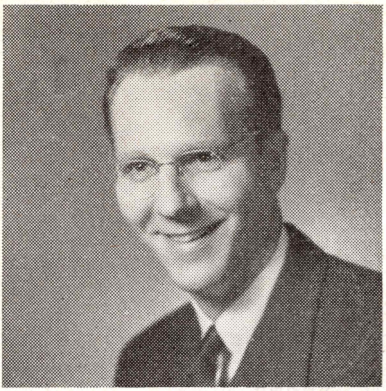
True, some men can find one or all of these experiences through other channels. But until men are given a distinctive, functioning place all their own in the organized life of our churches we will not secure the enlistment of the vast majority of them.

Without a Brotherhood, the organizational structure of a church is incomplete!

Chief among the facts which give reality to a new era for the Brotherhood is new leadership. George W. Schroeder, newly elected executive secretary of the Brotherhood Commission, S. B. C., since January 1, 1952, gained his experience for the tremendous task opening before him as Brotherhood secretary for Illinois



George W. Schroeder



James M. Sapp

for six years prior to 1946. Until January first of this year he served as Associate Secretary of the Brotherhood Commission. Mr. Schroeder is eminently qualified to bring Brotherhood work to full maturity. His burning zeal and sense of mission for the cause to which he now dedicates himself is apparent to all who know him. The kind of leadership vested in men like George Schroeder and others surrounding him on out through the states and across the Convention, when seen first hand and close up, gives meaning to the ascertion that the Brotherhood indeed is entering upon a new era.

The phenominal growth of Brotherhood work throughout the Convention during the past fifteen years under the leadership of Lawson H. Cooke guarantees a deep and safe foundation for the era now beginning. The graph on the next page clearly delineates this remarkable numerical achievement. The momentum of such stable and consistent growth gives a measure of guarantee to the realization of full, healthy maturity in the years ahead.

Brotherhood Commission leaders are sensitive to the needs for more specific materials and plans to implement the Brotherhood into the total life of the church. Production of materials and workable plans for the effective enlistment and edification of the man power of our churches from youth through retirement age shall be another sign that the Brotherhood has reached maturity. The man power pool of a church can best be analyzed and coordinated into the channel of the growing, expanding, program of an energetic church through the Brotherhood. Just here it is important to say that this can be done with highest benefit when two things are certain. First, when the Brotherhood is as near to the center of the planning and mapping of the church program as the other major organizations. Second, when the pastor and/or educational director are giving the same measure of guidance to this function of the church as to the other major functions, especially where the selection of leadership is concerned.

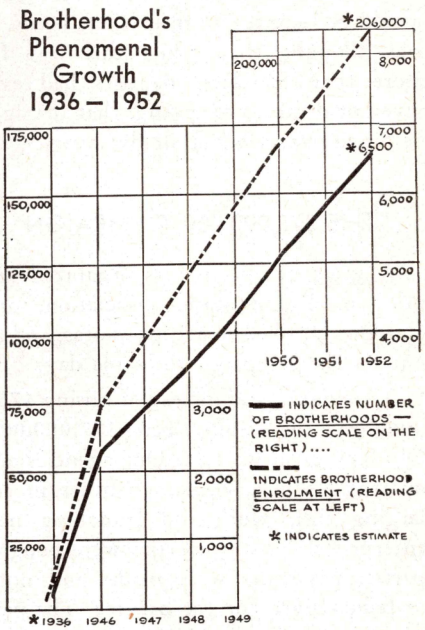
The writer cannot refrain from pointing out at this juncture his conception of one of the chief functions of this organization for men. The Brotherhood is a channel opening upon many avenues of service. The timid man, the uninformed man and certainly the uninspired man, who has yet to gain vision, is highly reluctant to jump into one of these avenues, especially when he does not know or care for a harness. It is not enough to say, "Get into this or that organization and we will put you to work." The man who is determined not to work, or who does not see why he should, builds up tremendous resistence to a sudden rigid diet. Many men enrolled for Bible study do not find themselves or their place of service even there.

We must start where the man is and bring him to a point where desire and vision grip his mind and heart. Men finding men . . . men enlisting men in an opportunity for Christian fellowship without undue pressure . . . men feeding

men information concerning their church and denomination . . . men bringing spiritual inspiration to bear upon men about their church and the will of God for their lives . . . men seriously engaged, through study and activity, in opening vistas of need and enlarging horizons of opportunities for men . . . make the Brotherhood a logical channel through which men can be put into avenues of service including the glorious experiences of teaching, training, administration, giving, singing, praying, visiting, personal work, boys' work, mission and associational work. The chief difference between churches—and say what you will, there is a difference—the chief difference is the man power. An inspired man an informed man . . . a man who has deserted the struggle for worldly power and possession as primary and has found the church to be what God meant it to be all along—a haven, a tower of strength, a brilliant lighthouse, a partnership with God—that man, multiplied many times, makes a church become what it ought to be!

Pastors and denominational leaders throughout the Convention in recent years have come to see the need for men wholly committed to Christ and his church. Without such committal on the part of men in large numbers they see our churches impotent before godless communities and powerless to invest Christian influences to effective degrees around the world. Thus more and more of our leaders are brought to the side of the Brotherhood to aid in the struggling effort to become fullgrown. Without them, maturity may be beyond reach. With them, the poise and dignity of well-mannered adulthood becomes this agency within the fold of the church family of organizations.

This brings us to the final reason that gives sustenance to the belief that the Brotherhood is entering upon a new era. Men mean more to their churches today than ever before and churches mean more to men. Marvelous opportunities are open to men in the life of their churches in our day as the church becomes increasingly more conscious of the need for men. Likewise fine, capable men are becoming steadily mindful of their need to gird themselves with the moral and priestly fabric of the church for the day in which they live.



ENLIST several laymen in your church to attend one of the two Convention-wide Baptist Brotherhood Conferences this summer at:

Glorieta—June 22-28

or

Ridgecrest, August 13-19

A Page From the Past

J. E. DILLARD

Following World War I, Southern Baptists decided to greatly enlarge and improve their co-operative work. A careful survey of needs was made. It was decided that approximately $75,000,000 would be required to meet these needs. It was thought that while this was far more than Southern Baptists had ever given or dreamed of giving, that it might be raised over a period of five years.

THE $75,000,000 CAMPAIGN

A great campaign was organized and put on. Every state, association, and church was asked to accept quotas, and all put on the campaign the same day.

They did it, and instead of raising $75,000,000, they subscribed $92,000,000. Oh, how good we felt! Our agencies and institutions vied with each other in enlarging their work and launching new enterprises! New properties were bought, partial payments were made, and notes or bonds given for the balance. The payments upon subscriptions were paid splendidly the first two years, and then something happened! Oh, my soul!

THE DEPRESSION

Hard times came. The hardest Southern Baptists ever knew. Maybe the hardest anybody ever knew. Banks, business concerns, corporations, institutions, churches failed. Dr. Truett told me that he had men in his church that had been able to make gifts of four figures that were not (financially) worth a pencil. The same was true in the church I served.

The result was that during the five years instead of collecting the $92,000,000 subscribed, only $58,000,000 or $34,000,000 less, was actually paid. The result was that all our agencies, state, and Southwide, and nearly all our churches, found themselves almost hopelessly in debt.

IN THE DEPTHS

At the depth of the depression, we found ourselves approximately $6,000,000 in debt upon our Southwide causes, twice as much upon our state causes, and about four times as much upon our churches. What could we do? Naturally, churches would seek to pay debts upon their own property before helping much in paying the debt upon the denomination.

It should be stated here that we had much property to show for our debts, and we had a holy determination to pay it all.

I recall a trip with Dr. Austin Crouch to St. Louis to meet with our creditors. After nearly a whole day of discussion and suggestions, one of the creditors, apparently holding much of the paper, arose and started out of the room. He said, "Sock it to them birds; throw them into bankruptcy. They don't want to pay their debts."

It made me angry. I said, "Let me tell you something. Southern Baptists are as honest as you ever dared be. You throw them into bankruptcy and you will not get a dollar, for every Baptist dollar is a volunteer dollar. But you give us time, and we will pay every dollar we owe."

"Do you mean that? Do you think Southern Baptists will ever pay that debt? Will you do your best to see that it is paid?"

"I certainly do" (I really made it stronger than that).

"All right then, dictate a new contract and we will sign it."

The new arrangement was made. It was approved by the Convention. And from that day we were never a day late nor a dollar short till the debt was all paid.

HOW WE GOT OUT

It's a long story. Here are the highlights:

All the boards, agencies, secretaries, state as well as Southwide, all the editors, and most of the pastors, helped. The Sunday School Board, the Woman's Missionary Union, and the Brotherhood were especially helpful.

And then at the suggestion of Dr. Frank Tripp, the Baptist Hundred Thousand Club was started in 1933. It sought an extra dollar from each member to pay on the principal of the debt. Dr. Tripp, through the courtesy of his church, First Baptist Church of St. Joseph, Missouri, led the club for more than two years.

A DIRECTOR OF PROMOTION

As president of the Executive Committee, I read the resolution at the Convention in St. Louis in 1936 calling for a Director of Promotion who should head the Hundred Thousand Club, promote the program of the Convention, and promote stewardship and tithing. The report was adopted, I think unanimously.

A SURPRISE

I expected Dr. Tripp to be the Director of Promotion. He was elected, but declined to serve. The small committee asked me if I would take the job. I said, "If every member of the Executive Committee should want me to do it, I will take it that it is the Lord's will." The vote was unanimous.

EVERYBODY HELPED

It would take a long time to tell how everybody helped; how Dr. Crouch, and Dr. Gilmore, and their secretaries and mine helped; how our editors placed their columns at my disposal; how state secretaries co-operated in production and distribution of literature, and used me or some representative on their programs at associations, conventions, and in leadership conferences. To all these I am grateful beyond expression.

As an example of how these state secretaries helped me, I mention one out of many instances: I had assured the Convention that the employment of a Director of Promotion should add no extra cost, but would be cared for by rearranging the funds.

The Sunday School Board graciously cared for the expenses of the Executive Committee up to $40,000. Crouch suggested we take $20,000 each. Out of his part his salary, and that of his secretary and treasurer, committee meetings and incidentals would be cared for. Out of my $20,000, Dr. Gilmore's salary, his office help, my secretaries' and my own salary, traveling expenses, literature, etc. were to come.

Now we were getting out literally hundreds of thousands of tracts, posters, etc. An idea occurred to me: We needed a book telling about US and OUR WORK. We couldn't afford to give it away, and we must not charge much for it. Even a dime was a good deal in those days. I decided to get out an edition for each state. I would write five chapters, and ask the state secretary to write one. Each state would in that way

have its own edition, and the state secretary would promote the sale. The plan succeeded. We advertised our work and put some money in the literature fund. I did the same way with another booklet with 42 articles, and editions for each state.

It took time and prayer and effort, but success came. It is hard to get up enthusiasm for paying a debt, especially if it seems to be somebody's else's debt.

At first we adopted a slogan: "A Debtless Denomination by 1945." That would be by the Centennial of the Convention. But that seemed a long way off, and the response was slow. Then we changed the slogan and said: "A Debtless Denomination before 1945." But even that didn't catch fire.

I was at a meeting in Louisiana. Dr. J. Norris Palmer was presiding. He saw me in the audience and said, "Come, Dillard, and give us your customary address." They had just sung:

"When we all get to heaven,
What a day of rejoicing that will be;
When we all see Jesus,
We'll sing and shout the victory."

I asked them to sing another stanza with these words:

"When we all see freedom,
What a glad and glorious day that will be;
When we have a debtless denomination,
That will be like heaven for me."

I said, "Brother moderator, in 1945, if we are alive,
And all of us strive, we shall certainly arrive
In nineteen forty-five.
"But it seems to me we ought to be free
In nineteen forty-three. It's up to you and me.
You may count on me,—J-E-D."

Palmer said, "You can count on me."

A dear brother wrote to me:

"J-E-D, it just occurred to me
That in nineteen forty-three when we have such glee
Because we are free, what's going to happen to J-E-D?"

Well, on December 29, 1943, Dr. Crouch mailed a check to the First National Bank of New York City, paying the last dollar of the old debt. We paid it one hundred cents on the dollar, we paid it a year before it was due, and we had exactly $38,846.49 left. So I wrote my friend:

"Yes sirree, you can clearly see
I am full of glee, for we did get free
In nineteen forty-three.

"I now implore, as I have done before,
In forty-four be in debt no more.
For if you do, I tell you true
What they'll do to you when they get thru.

"No matter how you strive, even if you survive,
They'll skin you alive in nineteen forty-five."

It is said that a burned child fears the fire if he is right bright.

OWE NO MAN ANYTHING BUT TO LOVE ONE ANOTHER



II

Sharing Our Baptist Heritage

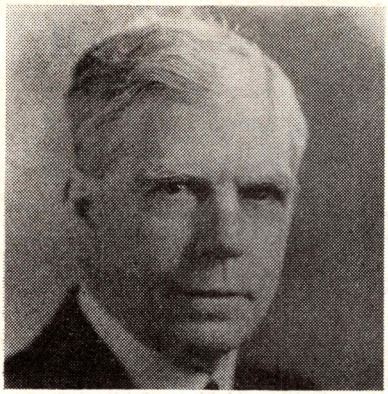
W. O. CARVER

On Friday, August 22, 1952, at Ridgecrest, North Carolina, where 74 Baptists representing the historical societies, commissions or committees of fifteen Southern Baptist state conventions met for a history workshop, Dr. W. O. Carver, Chairman of the Historical Commission of the Southern Baptist Convention, delivered an impromptu address to those present on the subject, "Why Are We Here?" The group who heard him were deeply stirred by his message. They urged that he reproduce it so that it might become available for a much larger number. This Dr. Carver has done, and we are happy to share it with the readers of THE QUARTERLY REVIEW. In it he has given us the vital reasons why Baptists ought to understand and appraise their heritage and share its values with the coming generations.—Ed.

Seeing that you have taken the time and undergone the expense of being here, it would seem unnecessary to tell you why you are here. We are here because of a common interest in an essential aspect of our denominational life which is neglected by the many and has become the concern of a limited few in our various states. It is only natural that most people have only limited appreciation of the importance of history, including our own Baptist history. We who have this concern laid on our hearts have common problems and common aspirations toward enlisting our people in matters which we regard as vital for meeting the great opportunities which challenge our attention today. We are here to encourage one another, to pool our needs and plans, and to realize among ourselves unity and cooperation in service.

We are here because we have an insight and a conviction concerning the continuities of history. We believe that there are fundamental forces, drives and factors which in the purpose and plan of God carry forward the course of integration and unification from age to age, from generation to generation. The present is always child of the past and progenitor of the future. We have received the heritage of preceding generations. It is our responsibility to understand and appraise that heritage, to make our contribution to it, and to pass on its values to the next generation. We believe deeply that our God is the God of history; that his purpose in history is the redemption of human life; that Jesus Christ and his gospel are the core and the power by which he carries on toward the fulfilment of his great purpose of love.

We know that men largely ignore God in building their civilizations, and that from time to time God casts the structures of men upon his rubbish heap of history and calls them to a new start. Yet through it all "one unchanging purpose runs." The Christian movement is preeminently the channel of God's progress in history-making. In the New Testament the plans and methods of God



Dr. W. O. Carver

are revealed and committed to his followers. Christian history reveals the mistakes and the successes of the Christian people through these twenty centuries. We believe that the Baptist people have been given the understanding of the gospel and of the churches which are essential to the understanding, and the freedom of operation of the Holy Spirit in history, and that this freedom and insight are especially necessary for the present world situation and for the hope of the future. We cannot understand and accept our calling unless we know the history of God's working in the past.

We are here because we have some insight and a deep conviction concerning the complexities of human society and civilization, of its interrelations and of the dependence of all its sections upon one another. No order of society can escape its relations with other orders. No religion can escape influences of other religions and its responsibility for its influence on others. No denomination can experience its values, develop its life and meet its responsibility as an isolated and independent group.

We are here because we recognize the limitations of ignorance and provincialism under which we all suffer. There is no escaping the facts of ignorance and provincialism. I was born 100 per cent ignorant. I have been eagaged, with more or less energy and success, in overcoming my ignorance. Yet whenever I extend the circle of my knowledge, I expand the horizon of my ignorance. In the same way at birth I was located in an extremely limited area. My first conscious locale included no more than a few square feet. Inevitably I was a very narrow provincial. Ignorance and provincialism are inevitable conditions of our existence. The meaning of life, of growth and of culture is found in transcending our provincialisms and overcoming our ignorance.

In the same way groups of people are limited. Only thus can they achieve any common values or receive from God his gifts of redemption and fullness of life. In our sectional groups we achieve values by the grace of God. But these values are never given for ourselves alone. They constitute a stewardship. The grace of God in any man or in any group is, in the divine intention, always "on its way to others." We cannot truly understand ourselves unless we know the essential facts concerning related groups.

In the modern history of evangelical Christianity there have been four general lines of development. Among these Baptists had to face very serious limitations. They were accounted by the major denominations "sects" to be despised and suppressed. In their struggle for their rights in the gospel they tended to become sectarian. The same thing was true in the larger denominations in their conflicts among themselves. In this country chiefly and in the last century preeminently Baptists have come into major importance. Their beliefs, doctrines and practices have come to be of urgent importance in the interpretation of religion and of society, of politics and of culture. The full understanding and acceptance of this

vital fact is dependent on a knowledge of history and especially of our own history.

The evangelical world today is in very serious danger of making fatal mistakes in seeking to overcome their sectarian divisions and to achieve effective power in facing the world problems of today. Baptists face the challenge of contributing the essential concepts of personal responsibility and of religious independence to the religious forces of the world. To meet this challenge our people generally must learn the essential facts of our history. We must do this in order to overcome our own divisions and conflicting interpretations of our faith. We have provincial and sectional ideas and practices which we are all too apt to think of as being necessary to the integrity of our faith. We are apt to think that the way we believe and practice in our section is "what Baptists have always believed and practiced." In many cases the "always" does not go back more than a century at most. We cannot accept fully our task or rightly appreciate ourselves unless we can understand our whole glorious body better than most of us now do. We have to seek to "come by accurate knowledge of Jesus Christ and the unity of the faith into the full measure of the stature of Christ Jesus" as he will express himself through our Baptist people.

We are here because we accept the commission of our Lord to bring about among our people generally necessary knowledge of our history in order to meet our great responsibility to the Christian world, to the entire world. We are here because we believe that God desires to do great things through our Baptist message.

The Beginning of the Southern Baptist Theological Seminary

It is very interesting to get back to the beginning of great institutions. Imagine yourself to be back on a warm spring afternoon, April 29, 1858, and attending a meeting of the Board of Trustees at Furman University, Greenville, South Carolina. Then when you have read the minutes of that meeting, you will understand the exact step by which the Southern Baptist Theological Seminary had its official and legal beginning. A transcript from a photostatic copy of the minutes reads as follows:—Ed.

Furman University, April 29, 1858

The Board met. Present I. L. Brookes, J. M. Chiles, A. Rice, R. G. Edwards, J. W. Brooks, T. B. Roberts, I. Nicholes, W. P. Hill, Z. Watkins, H. A. Duncan, J. G. Landrum, T. Curtis, T. P. Lide, P. E. Duncan, B. Manly, R. Furman. Prayer by Bro. Rice.

1. The Com. appointed with reference to the transfer of the Theological funds of the University to the proposed Theological Institution to be located at Greenville reported, recommending the adoption of the following resolutions:

"1. That the University execute a bond for Twenty-Six Thousand Dollars, drawing interest from the first of May, 1858, interest to be paid annually, and made payable upon the condition that the Hundred Thousand Dollars be raised in the other States; and that such Theological Education, (partial and full) be afforded by said Theological Institution

[*Continued on page 29*]

Look . . . Whence Ye Were Digged

(Isaiah 51:1)

ROBERT A. BAKER
SOUTHWESTERN BAPTIST SEMINARY
FORT WORTH, TEXAS

At Ridgecrest August 20-23 Southern Baptists, through the sponsorship of the Historical Commission, gave more attention to their history than they ever have in a like period of time since 1845.

One of the high periods was the annual address by Dr. Robert A. Baker of Southwestern Baptist Theological Seminary on Friday night in Ridgecrest auditorium. We are happy to present here the address that he gave on that occasion.—Editorial Note

The message of this evening is a simple one. I come to make an appeal and a promise. The appeal is to everyone of you to help us in the task of collecting and preserving Baptist history.

The recording of history is a tremendous task. Large billboards and newspaper headlines ofttimes do not accurately tell the true story. A snowstorm in Russia, a heavy shower of rain at Waterloo, fog and mist at Dunkirk, a few airmen over London: these things, so apt to be overlooked, are vital for the true understanding of history.

Baptist history in America is filled with instances where seemingly unimportant details give color to the movement of Baptist life. Little churches, little people, and little events, scattered far and wide, have combined to bring great influence to bear upon the direction Baptists have taken. Such being the case, many eyes are needed to watch, many ears to hear, many hands to gather the data that make up Baptist history. It is not necessary that those who help gather the history should be able to evaluate fully the significance and importance of the events. Even the experts cannot know the meaning of movements with which they are immediately concerned. For example, less than two centuries ago, at the instigation of the English clergy, laws were passed persecuting the Baptists, who were described as a "strange prodigious race of men who labored to throw off the yoke of government, both civil and ecclesiastical." Contrast such an evaluation of the Baptists with that of Dr. J. R. Graves about a century later, when he said that the kingdom of Jesus Christ itself consists of the aggregate of Baptist churches. So our great task is not necessarily to evaluate Baptist history while collecting it; ours is to collect it, all of it that we can find, whether we judge it to be of vital significance or of little value. Historians will rise up to call us blessed if we shall furnish them with detailed records of Baptist life in our generation in order that they, viewing the entire picture, may draw accurate conclusions about us that we ourselves may be unable to see now.

Thus, the task of writing history requires many more hands than those of the historian. We have a dynamic leader

in Dr. Norman Cox. He has thrilled all of us who teach history by his understanding and breadth of purpose. But Dr. Cox and all of our teachers of history cannot do the task; we must come to appeal to everyone of you for help—the pastor, the deacon, the housewife, the church clerk.

Let me illustrate by an experience which could be multiplied many times over, although the ending in most cases is not nearly so happy. Some years ago Dr. W. W. Barnes was directing one of our graduate students in a doctrinal thesis on the history of the Evergreen Tryon Association of south and east Texas. The records of this association were most difficult to secure. The student happened to be at a meeting of the association at Beaumont, Texas, and had an opportunity to make an appeal to those present that if they knew of any old minutes or old records of the association, to give him a chance to look at them. After the service closed, a dear woman attending the meeting approached her pastor and said, "When my grandpa died, he left a large box of old records and things. They are just gathering dust in my attic. If this young man wants them to keep, he is welcome to them." The pastor notified the student. The "old records and things" turned out to be priceless. Her grandpa had been the clerk of the association. In his handwriting were the minutes of the association from 1858 to 1897. The minutes from 1858 to 1868 had never been printed. I think that the old grandpa in heaven must have added his shouts of rejoicing to those by the student and Dr. Barnes.

Many instances of the destruction of valuable papers relating to other historical figures could be related. For example, when the home of one of the descendents of J. M. Pendleton was sold, a large stack of "old records and papers" was burned because nobody seemed to want them. Our library missed by just a few days getting an insight into this important Baptist leader that we can never have now.

So, the first word to you is an appeal: come along and help us. Learn to take an interest in church, associational, and state minutes; never throw away old church records of any kind; and if you have inherited boxes of old Baptist papers, official Baptist correspondence of any kind, or any other documentary evidence of Baptist life in days agone, make them available for safekeeping in fireproof archives. Do not by neglect or otherwise destroy Baptist history.

My second word to you is a promise. I promise you that if you will give yourself to the collection of historical material and while so doing will allow the Baptist nobility of other days to walk by your side, to instruct you, and to cheer you on your way, then by some strange alchemy which is observable but not explainable your life will be enriched beyond the power to express. History will do that to a person. S. Pearce Carey tells of such an incident in the life of his illustrious great-grandfather, William Carey. As a boy William's favorite reading was the life of Columbus. The story cast its spell upon him, so much so that the boys dubbed him *Columbus*. But the boy lived with the spirit of Columbus so intimately and so constantly that his own life was transformed into that of a courageous dreamer and an undaunted pioneer. Christopher Columbus discovered new lands and peoples for the kingdom of Europe; William Carey discovered new lands and peoples for the Kingdom of God. I promise you that living with the history of valiant Baptists who have finished their course will change you. Let me suggest three ways in which it will transform your life.

It will bring a new awareness of the world in which you live. Our generation

has learned no better lesson than the one accidentally stumbled upon in the title of a famous book, *One World*. We have come to believe the words of the poet John Donne who sang before his time that the dismal bells of mourning toll for everyone of us whenever there is bereavement in any distant part of the world. The fabric of this world is of one piece; stress at any point tugs at every part. The rapid development of communication and transportation have made of us one neighborhood. There can be little doubt that many of the problems that the world faces today stem from this very fact. Backward nations are pressing their noses against the windows of our comfortable homes and are stirred to rebellion or even Communism as they contrast their lots with ours. No man can have a complete awareness of the problems of our day or attempt to find a solution unless he recognizes that horizontal measurements are no longer significant; we have one world.

But this lesson is not enough. This one world of ours is a unity, not only horizontally but vertically also. We must recognize another dimension if we are to be aware of our world. Our point of observation must include not simply *width*, but *depth* also. The actors on the present stage of history stand where they are because of what happened yesterday. If one would be aware of the world in which he lives today, he can ill afford to be ignorant of the events yesterday which brought about the present situation. The world is one, both in width and depth. To be able to comprehend fully the meaning of life about us today requires that we plumb the roots below the surface. This is particularly true in Baptist life. Baptists have not always been the foremost free church group in the world. Only in the last fifty years have Baptists in the South thrust themselves forward by increasing in constituency from about one and one-half million to almost seven and one-half million. Behind this achievement is a great story. And unless that story is known, it is impossible for Baptists today to have an awareness of the religious atmosphere in which they are moving. But I promise you that if you will come along and help us to look whence we were digged, you will find yourself becoming increasingly aware of the significance of the day in which you are living.

It will also bring a new appreciation of past achievements. The sterling qualities of men of conviction must not be forgotten. Those who ignore their past will have no future. Tacitus the great historian reckoned that the remembrance of the good works of men of other days was the principal apologetic for writing history. The Massachusetts Bay Colony which Roger Williams defied in 1635 represented the rigid theocratic ideals of Calvinism. It was the purpose of its founders to build in the American wilderness an ideal Christian community according to the Calvinistic pattern. It was the reappearance, after a century, of the Genevan state. Church and state were bracketed together to safeguard (it was asserted) the rule of God. Religion and politics were so completely wed that political franchise depended upon church membership. Not doubting that such an organization was directly inspired of God for the preservation of the faith, the ruling fathers bared the same heavy hand that Calvin used against dissenters. When Roger Williams put his feet upon American soil, fleeing from English persecution, he detected immediately the atmosphere of old world bigotry and intolerance. Many of his opponents said that he was simply against everything in the established order. Perhaps he was. And without doubt, he was a thorn in the flesh of the leaders of the theocracy; for they *were* men of flesh and blood, despite

protestations of divine leadership. But this pioneer Baptist was not simply looking for ways to harrass the theocratic oligarchy of the colony. He had a conviction that every man's relation to God must be voluntary and unforced. Church and state must not be united, lest liberty of conscience be destroyed. He stood for his convictions in the face of the direct threats of banishment and death. He was willing to stand alone, if need be, in his devotion to scriptural principles.

And what is the verdict of history? The tremendous achievement of Baptist pioneers only becomes visible as the long look is taken. Perhaps it cannot be proved that a Baptist church was the pattern from which Jefferson constructed the American form of government. Whether it can or not is comparatively unimportant. Apart from this individual instance of Baptist influence, any discerning mind can see the choice that America has taken. Notice the two alternatives standing before America in 1639. In Massachusetts a strong Puritan theocracy advocated union of church and state, ecclesiastical establishment, franchise limited by religious views, uniformity in doctrinal and ecclesiastical beliefs, and sacramental efficacy. A similar religious establishment prevailed in Virginia at this time and later in South Carolina, agreeing in many respects with the general features described in Massachusetts. The other principal colony was Maryland, which had been established by the Roman Catholics about five years before. This colony claimed to have religious toleration. However, the charter of Lord Baltimore dated 1634 allowed toleration of other religious groups than Roman Catholics only if such groups believed in the deity of Jesus Christ; that is, in the doctrine of the trinity. This could hardly be called religious liberty. As a matter of fact, in Maryland, the union of church and state logically demanded persecution of minorities, for the ecclesiastical dissenter was a lawbreaker and was subversive to the established order. From a moral standpoint, sacramentalism logically requires the persecution which has followed historically in its train; for if it is believed that a child is saved by the sprinkling of water, it becomes the religious obligation of right thinking people to require, for the child's sake, that all children be recipients of the rite, regardless of the thinking of the parents.

Facing this vast majority who taught union of church and state, religious intolerance, sacramentalism, and similar doctrines, was the Baptist Roger Williams and his small following. Without attempting to trace in detail the overthrow of these various errors, it can be confidently asserted that the architects of the American way of life today were not the established majority of Massachusetts and Virginia, but the biblical minority in Rhode Island. America today follows their principles—separation of church and state, democracy in government, religious liberty to all, and the dignity of a man who waits for no proxy either in human priesthood or sacramental wafer to usher him into the presence of almighty God. The crisis in the day of Roger Williams is no more dramatic than the continuing struggle for these biblical principles through the succeeding centuries. Everywhere today the victory is apparent; these architects of the American way of life have molded our nation in terms of Baptist principles and convictions. And so, if you will come along with us in devotion to our history, I promise you that you will find a new appreciation for the achievements of Baptists in days gone by.

But finally, I promise you that by aiding in the task of preserving and collecting Baptist history *you will attain a new assurance for the future.* More than anyone else, those who deal in history

should be conscious of the hand of God in human affairs. Few will deny the assurance that comes to a Christian as he reads the story of Paul and the Macedonian call; for this illustrates the truth that God was not simply working with the apostle that the gospel might be preached by the riverside at Philippi, but God was also dealing with the women and especially with Lydia who were to be hearers of the gospel message. Every Christian worker needs the assurance that God is working with both hands; one hand to guide him and one hand to brush out the pathway ahead. Living with Baptist history will bring this assurance with overwhelming certainty. The other day, for example, I had the privilege of reading again the Serampore Letters, published in 1892. These were the unpublished correspondence of William Carey and others of the English mission group with the Reverend John Williams of New York. The picture is a heartwarming one. The East India Company had thrown such obstacles in the way of the English Baptist missionary society that they found it necessary to send every missionary to India by way of America. As a result, between 1800 and 1814 scores of English Baptist missionaries took shipping to New York, Philadelphia, and Boston, thence to India. Warm friendship and interest sprang up not only between the travelers and the American Baptists, but between the India group and the Americans. God was working to prepare American Baptists for the day not far off when they would begin a world mission enterprise. On October 20, 1812, William Carey addressed a letter to Dr. John Williams of New York announcing the conversion of Adoniram Judson and Luther Rice to Baptist views, and making this pertinent statement:

> "Cannot our Baptist brethren in America form a missionary society, either auxiliary to our society in England or distinct from it, as may appear most eligible, and take these brethren as their missionaries? . . . I think this circumstance opens a new scene of duty to our Baptist brethren in America. . . ."

Boston Baptists were already girding for this task. But the vital part of the story must not be overlooked. Had it not been that God had been working with American leaders from 1800 to 1812, the enthusiastic organization of a foreign mission society in 1814 for the support of Judson and Rice would never have taken place. God's hands were busy, not simply in the preparation of a missionary in the person of Adoniram Judson, but also in working among American Baptists to prepare the way for the organization of a national missionary society to begin foreign mission work.

What assurance that does bring for tomorrow! Those who are familiar with Baptist history even in this country have a great wellspring of assurance because they have seen time and again how the hand of God has worked in the preparation for great Christian advance. So I promise you that if you will come along with us, help us in the task of collecting and preserving Baptist history, your life will blossom exceedingly from this wellspring of assurance that comes from knowing how God works through his people.

One of the most interesting bits of reading that I have done recently has been found in the writings of Roger Williams. Through the use of microcard, our library has been able to secure all of the Narragansett Publications on Williams, and they reveal a man of flesh and blood instead of simply a historical character. His introduction to *A Key into the Language of America* speaks a word for all of us. Roger Williams tells how he happened to preserve his contribution to

the understanding of the Indian language. He says:

"I drew the Materialls in a rude lumpe at Sea, as a private helpe to my owne memory, that I might not by my present absence lightly lose what I had so dearly bought in some few years hardship, and charges among the Barbarians; ye being reminded by some, what pitie it were to bury those Materialls in my Grave at land or Sea; and withal, remembering how oft I have been importun'd by worthy friends, of all sorts, to afford them some helpe this way."

Dear friends, what a pity it is that Baptists have buried so much that is good and blessed of their history in the graves of those who have made that history. What it would mean if we had all the records of the life of I. T. Tichenor or J. B. Gambrell or George W. Truett! Will not you, in the quaint words of Roger Williams, be a worthy friend and afford us some help in this way? Come along and help us: it will give you an awareness of your own day; it will provide a new appreciation of those who have gone before; it will inculcate a new assurance as you face tomorrow.

Imprisonment of Baptist Preachers For the Crime of Preaching the Gospel

(We publish herewith transcription from photostat copies of the original records of the court in Middlesex County, Virginia, which are self-explanatory. They tell of a time 173 years ago when in the eyes of the law of the land a Baptist preacher committed a crime for preaching the gospel of the Lord Jesus Christ without the consent of the authorities of the state church and state courts.—Editorial Note.)

WARRANT FOR ARREST OF SIX BAPTIST PREACHERS MIDDLESEX COUNTY, VIRGINIA, AUGUST 10, 1771

(Copied from photostat of original in county records)

Middlesex County to wit

Philip Montague one of his Majesty's Justices of the Peace of the said County

To the Sheriff or any Constable of ye County aforesaid:

Whereas it hath appeared to me by information of William Montague that John Waller, Robert Ware, James Greenwood, William Webber, Richard Faulkner and Thomas Wafer are this day present at the house of James Mchan in this County at a Conventicle or unlawfull assembly of many Persons exceeding the number of Ten besides the household of the said James Mchan there met together under the pretence of the exercise of Religion in other manner than according to the Litturgy and Practice of the Church of England And, They the said John Waller, Robert Ware, James Greenwood, William Webber, Richard Faulkner and Thomas Wafer have at other times and Places taken upon themselves to Preach or Teach to the Persons so unlawfully assembled not having Episcopal Ordination to Teach or Preach the Gosple according to the Canons of the Church of England neither have they professing Themselves to be Protestant Teachers or Preachers dissenting from the

said Church of England, Qualified themselves to Teach or Preach as such according to the directions of an Act of the Parliament of England made in the first Year of King William and Queen Mary intitled an Act for exempting Their Majesty's Protestant Subjects dissenting from the Church of England from the Penalties of certain Laws nor is the house of the said James Mchan a Place for the meeting or Congregation of Protestant Dissenters for Religious Worship according to the directions of the said Act of Parliament: and they the said John Waller, Robert Ware, James Greenwood, William Webber, Richard Faulkner and Thomas Wafer do labour and persuade many Persons in Communion with the Church of England to dissent from the same and utter doctrines Destructive of the peace of Society to the subversion of all Religious Establishment, the exciting and raising factions in the minds of his Majesty's Subjects contrary to the Laws of this Colony and against the Peace of our Lord the King his Crown and Dignity, You are Therefore hereby required to take the said John Waller, Robert Ware, Jame Greenwood, William Webber, Richard Faulkner and Thomas Wafer and carry them before some Justice of this County to answer the Premises that they may be dealt with according to Law. Given Under my hand and Seal this 10th day of August, 1771.

Ph. Montague

COMMITMENT TO JAIL OF FOUR BAPTIST PREACHERS IN MIDDLESEX COUNTY, VIRGINIA, FOR PREACHING THE GOSPEL, DATED AUGUST 10, 1771

(Copied from photostat of original)

Middlesex, S. S.

James Montague one of his Majesty's Justices of the Peace of the said County

To the Sheriff or Keeper of the Gaol of the County aforesaid:

I send you herewith the Bodys of John Waller, Robert Ware, James Greenwood and William Webber taken this day and brought before me who stand charged with unlawfully assembling themselves at the house of James Mchan in this County and taking upon them to Teach or Preach the Gospel under the pretence of the exercise of Religion in other manner than according to the Litturgy of the Church of England they not having Episcopal Ordination to Teach or Preach the same according to the Canons of the said Church of England, and not having They professing themselves to be Protestant Teachers or Preachers dissenting from the said Church of England Qualified themselves as such According to the direction of an Act of the Parliament of England made in the first year of King William and Queen Mary Intitled an Act for exempting Their Majesty's Protestant Subjects dissenting from the said Church of England from the Penalties of Certain Laws, and for Continuing to persuade many Persons in Communion of the Church of England to dissent from the same and for raising factions in the minds of his Majesty's subjects contrary to the Laws of this Colony and against the Peace of our Lord the King his Crown and Dignity; They, the said John Waller, Robert Ware, James Greenwood and William Webber upon their trial and examination by me had and taken declare they have no Power or Authority for which they stand charged but from above, Therefore I hereby require you to receive them into your custody and them safely keep in the Gaol (jail) of the said County until they shall be discharged by due course of Law. Given Under my hand and Seal this 10th day of August 1771.

James Montague

PETITION FOR RELEASE OF THE FOUR BAPTIST PREACHERS FROM JAIL, MIDDLESEX COUNTY, VIRGINIA, DATED SEPTEMBER 19, 1771

(Copied from photostat of original in county records)

September the 19th 1771

To the worshipfull Court of Middlesex County—

The petition of us inhabitants of this County and others *Humbly Sheweth* That Whereas your worships made an order last Court for the Baptist Preachers now in our Prison Bounds to enter into Recognizance not to preach or teach in the County for six months under Certain penalties and they being Conscientious and fearing God Could not Consent to the said Conditions and now are bereft of the Opportunity of soliciting the depending General. . . .* if your Worships should think it Duty for them so to do before Our Legislators shall address the Grievances of Discenters by making a law for them to be guided by, We therefore pray your Worships Would Reconsider their Case supercede the aforesaid Order and Release them from their imprisonment to Return home to their Distresed Familyes and your Petitioners as in duty bound shall Pray Ye:

Tobthay Shepard
John Waller
Richard Street
Abraham Montague
Henry Street
James Machan
Thomas Machan
James Machan, Sr.
Matthew Machan
Charles Medris
John Abbott
William Mullins
James Lee
Willemson Bryent
John Bryent
John Warwick
George Warwick
Edward Ware, teacher
John Owen
James Ware
Edward Ware
Rolf Wotts
Jer. Shepard
Philip Nap
Henry Shepard
John Greenwood
Latr Mountague
Wm Owen

PETITION BY CITIZENS OF MIDDLESSEX COUNTY IN 1771 FOR A LICENSED PLACE OF WORSHIP

To the worshipfull the Court of Middlesex County we the petitioners humbly begeth your worship to grant and establish a place for the publick worship of the Disenters at James Mackan acording to law for the peacable Communion of the Christian worship and your petitioner ever prayeth

Robert Ware
James Mackan
John Owen
George Worwick
Edward Ware
Charles Medery
John Worwick
John Greenwood
John Meacham
Jeremiah Shepard
Henry Shepard
William Mullins

(This petition was refused by the court.)

*Word blotted out

Southern Baptist Foundation

C. H. BOLTON, Executive Secretary

What It Is

The Foundation is one of the younger members of the Southern Baptist Convention family. It was chartered under the laws of Tennessee, February 26, 1947. It is an Agency set up and operated under the authority of the Southern Baptist Convention for the purpose of rendering certain helpful services, on the one hand, to any work or institution sponsored by Southern Baptists; and, on the other hand, to offer any person or institution desiring to set up a trust a safe and sane handling of such funds.

It is to be a permanent Institution, rendering perpetual service. The Directors are elected by the Southern Baptist Convention the same as any other chartered Agency. The charter of the Foundation declares: "The Corporation is organized for missionary, educational, and benevolent purposes and not for profit, hence no capital stock shall be required or issued, and no dividends or profits shall be divided among the members of the Corporation. It is established to encourage and motivate the making of gifts, donations, and benefactions by deed, by will, by gift, annuity contracts, or otherwise, for the advancement, promotion, extension, and maintenance of the various causes and objects now or at any time hereafter fostered by the Southern Baptist Convention."

What It Offers

The Foundation offers safe and sane handling of all gifts placed in its care. All investments are made after careful consideration by an investment committee composed of fine, competent business men. Security of funds will have first consideration in the making of investments.

It offers the donor the opportunity of determining how his gift shall be used—that is, what he wants the income to be given to—and all such instructions will be carefully carried out to the very letter.

It offers the opportunity for gift annuity. In few words, that means that you may make a gift to the Foundation and receive a return from it as long as you live; after your death the income will go to the work of the denomination.

It offers the opportunity of creating a Living Memorial. You can set up a Trust Fund in the name of some loved one or friend and in that way perpetuate his or her name so long as Southern Baptists shall do business for the Lord; and we expect that to be until He comes again. As an illustration: Here's a family whose son was lost in the war. They wish to set up a Living Memorial in his name. They can send the Foundation a sum of money —$500.00, $1,000.00, $10,000.00 or whatever the amount may be—and the Memorial will be set up on our records in his name, as "The John Smith, Jr., Memorial Trust." The fund may be increased from time to time with added gifts. A record will be carefully kept of this fund at all times. Such a Memorial may be set up for any person by loved ones or friends.

The Foundation offers service in the matter of making of wills wherever the Foundation is included. Too many of our

people die without wills and often loved ones suffer as a result.

What It Guarantees

It guarantees to carry out to the very letter the terms of all gifts, however made. And gifts may be made outright donations, wills, deeds, annuity contracts or in any way the donor may desire so long as it is in keeping with the laws governing same.

It guarantees to safeguard, as far as is humanly possible, all gifts of whatever nature they may be.

It guarantees that the gifts and their income shall be used always for the support of the work sponsored by Southern Baptists.

Have You Made Your Will?

Entirely too many people come to the close of life without leaving a will. No matter how small or how large your estate you should make a will setting forth how you want it used after your departure. Because state laws are so different, I would counsel you to get a good lawyer to draw your will so that no question will be raised about its validity. The cost for such service is nominal.

Make Plans Now

Every person with an income or who owns wealth that will constitute his or her estate should make definite plans regarding same. Every person who has to make returns for income tax to the federal government has the privilege of giving up to 15 per cent of his income to charity or religion and be exempt from paying taxes on it. This is not merely an "escape" from taxes. It is an opportunity which the government gives you to support charity and religious work and at the same time lessen your taxes. You will either give it or else pay taxes on it. If given to the Foundation it can be used as an investment and the income from it given to support the work of the Lord.

Gifts made through the Southern Baptist Foundation would have a twofold appeal to the giver; first, it gives him the chance to determine how that part of his estate shall be used after his death, and continually; and second, it removes much of the sting of parting with his wealth by knowing it is going for support of the work of the Lord in the world.

Help for Young Preachers

At its meeting in Chicago the Southern Baptist Convention issued the following order: "That the Southern Baptist Foundation be instructed to create a Trust, the income of which will be used to aid worthy Ministerial Students."

In order that every Southern Baptist may have a part in this great work the Foundation has set the cost of membership in this Ministerial Aid Trust at $1. While one dollar is the minimum, there is no limit on how much a person may give.

Gifts to this Trust will not be spent or given away but invested and only the income used. In that way you will still be helping young preachers get an education after you have gone on to Glory.

Every giver to this Trust will receive a Membership Certificate and will be placed on the mailing list to receive without additional cost "Opportunity" the quarterly bulletin issued by the Foundation.

Correspondence and inquiries should be addressed to
Southern Baptist Convention
C. H. Bolton, Executive Secretary
127 Ninth Avenue, North
Nashville 3, Tennessee

Suggestions for Sermons

BY JEROME O. WILLIAMS

POWERFUL PRAYER

The effectual fervent prayer of a righteous man availeth much.—James 5: 16.

Prayer is a Christian's greatest privilege. It is communion with God, the Father. All Christians can pray. There is great power in prayer. The Revised Standard Version of the New Testament gives this text: "The prayer of a righteous man has great power in its effect." Thus we point out some things about "Powerful Prayer."

1. *The Man of Prayer Should Be Righteous*

"Prayer of a righteous man." A *righteous* man is one who is found in the right in all relations of life at all times. He must first be in the right with God. He must be in the right in his own heart, with the members of his family, his community, his church, his state, his nation, and all of the people of the world. This is no easy task. It is not easy to live such life and to manifest such spirit. But it must be if one would speak with the Lord and have power from the Lord with the people among whom he lives and serves. All who name the name of Christ should strive to be righteous and powerful in prayer.

2. *The Manner of Prayer Should Be Earnest*

"The effectual fervent prayer." Those who pray to the Lord must be earnest and sincere in the attitude of heart toward the Lord. They must put their whole hearts and lives into the prayer. They speak with and to the Lord and he is worthy of full and undivided attention and devotion. Prayer must be fervent and wholehearted. Only such prayer is worthy of the Lord and deserves an answer from the Lord.

3. *The Result of Prayer Will Be Effective*

"Availeth much." The Revised Version reads, "Availeth much in its working." The Berkeley translation reads, "Has great force." Moffatt translates the text, "The prayers of a righteous man have a powerful effect." There is no mistake that there is great power in prayer when prayed fervently, by a righteous person. The Lord will hear and answer such prayer. Only the power of God in heaven will limit the power of prayer when prayed in the right spirit and for the right purpose. The Lord will answer with power any prayer in his name and for his sake.

All believers should have the attitude of the disciples toward Jesus when they said, "Lord, teach us to pray" (Luke 11: 1).

THE PRESENCE OF JESUS

Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.—Matthew 14:27

In the storms and stresses, the trials and troubles, the doubts and discouragements, and the fears and failures of life, it is remarkable what the presence of Jesus can accomplish. Every follower of Jesus can testify to the truth of this statement out of personal experience.

1. *The Presence of Jesus Dispels Fear*

"Be not afraid" were the words of Jesus to his fearful and excited disciples on the stormy sea in the early morning. Fear is one of the worst enemies of man. He fears darkness and light, friend and foe, inability and insecurity, life and death, time and eternity, and sickness and sorrow. He is a creature of fear. He needs someone to calm his fears and to set life on its right course. Only the Lord Jesus Christ can do this. He says to every soul in every condition of life, "Be not afraid." Man must have Jesus in his life if he is to overcome the fears of life.

2. *The Presence of Jesus Inspires Joy*

"Be of good cheer" said Jesus to his disciples. Joy came to their hearts when they recognized Jesus. Man needs the joy which Jesus can give. Jesus brings joy to the human life when he forgives sin, brings light out of darkness, calms the troubled heart, soothes the sorrowing soul, gives purpose to the wayward, guides in the right direction, or strengthens one for the battles of life. The joy that Jesus gives is supreme. Joy from no other source can mean so much.

3. *The Presence of Jesus Assures Security*

"It is I" said Jesus. That was enough. He did not need to say more to those who knew and loved him. They were sure that he had all power in heaven and on earth and could do all things that would glorify God and help men. Peter was confident that he could even walk on water at the bidding of Jesus. In the power of Jesus he stepped out of the ship onto the water and "he walked on the water, to go to Jesus," but he took his eyes off Jesus and went down. Man can be safe and secure in the presence and power of Jesus. Of course, one must have utmost faith and confidence in Jesus and follow him completely.

The Presence of Jesus will endue the human life with quiet calmness, definite inspiration, and confident assurance.

CHRIST IN BELIEVERS

That Christ may dwell in your hearts by faith.—Ephesians 3:17.

This text is a petition out of one of the most lofty of the recorded prayers of Paul. It is a phrase most appropriate in a prayer which is so comprehensive. The one phrase is all we can discuss in this brief message. No higher ideal could be expressed for believers than this and that Christ might dwell in the heart and life of the believers.

1. *The Promise of Christ Is Realized*

"That Christ May Dwell." In fact Christ had promised believers long ago that he would dwell in them. He said, "At that day ye shall know that I am in my Father, and ye in me, and I in you" (John 14:20). The apostle Paul had reached the place where he could assert, "Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). Paul had realized the promise of Christ and had permitted him to live in his life. He had reached the place in life where he could say, "For me to live is Christ, and to die is gain" (Phil. 1:21). He was earnestly praying that other believers might realize in their own hearts what he was experiencing constantly. Truly this is "the riches of his glory," the glory of God.

2. *The Place of Christ Is in the Heart*

"That he may dwell in your hearts." "The heart" is the total inner nature of man. It includes the intellect, emotions,

and will. It simply means that Christ is given full and free access to all that a person is and is given a chance to help the believers become what he should be. It means that Christ would move into the heart, take charge, dominate the thought, feelings, purposes and will of the life and bring it into the realm in which he lives.

3. *The Prayer of Christ is by Faith*

"Dwell in your hearts by faith." It is the work of the Holy Spirit to introduce Christ to those who are not believers. The Holy Spirit presents Christ, the Redeemer, to the unsaved soul and the unsaved soul receives him by faith and permits him to dwell in the heart and to take charge of the life. The Holy Spirit is the agent, and faith is the means for appropriating the agent and the power to the spiritual advantage of the individual life.

When Christ dwells in the heart, it is possible for life to be happy, helpful, hearty and powerful in the acceptance and the proclamation of the gospel of the Lord Jesus Christ.

A SAYING FOR SINNERS

Christ Jesus came into the world to save sinners; of whom I am chief.—1 Timothy 1:15.

This is indeed a faithful saying, and worthy of all acceptation. It is from the pen of Paul. It is an expression out of the deepest experience of his soul. All sinners everywhere would do well to take to heart the truths of the text. Note some of these:

1. *The Person Is Supreme*

"Christ Jesus." The Lord Jesus Christ is the supreme person of all ages. He was present in the hour of creation and had a part in making the worlds. He is heir of all things by appointment of the Father. He is the brightness of the glory of the Father, and the express image of his person. He upholds all things by the word of his power. He has made it possible for every sinner to be saved from sin. He is now at the right hand of Majesty on high making intercession for us. (Heb. 1:2-3). He is the supreme Person of the universe and sinners must look to him for salvation.

2. *The Place Is Stated*

"Came into the world." "The Word was made flesh, and dwelt among us" (John 1:14). Jesus came into the world as the Babe of Bethlehem. He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:7-8). Jesus came to the earth and lived as a man among men that he might know all problems of men and be able to meet them as the Saviour of the soul. He came into the world that he might make "propitiation for our sins and not for ours only, but also for the sins of the whole world" (1 John 2:2).

3. *The Purpose Is Salvation*

"To save sinners." Christ Jesus came into the world to save sinners from sin. He "came not to call the righteous, but sinners to repentance" (Mark 2:17). John the Baptist came preaching the necessity for repentance. Jesus came saying, "Except ye repent, ye shall all likewise perish" (Luke 13:3). Jesus came to save sinners from their sin, but sinners must be willing to repent of sin and to turn away from it forever. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). The supreme purpose of the Saviour is to save sinners from sin and to help them become righteous in character.

4. *The Power Is Sufficient*

"Of whom I am chief." Paul admitted his sin. He felt that he was the chief sinner of all ages because he persecuted

Christ, Christians, and the church. But in the very same breath in which he confessed his sin, he gave testimony that Christ Jesus saved him from sin. So he felt that if Christ could save his soul from sin, he could save any sinner and all sinners. He is sufficient. He has power to save even "to the uttermost" all who come to God in faith through him. Only sinners who will not be saved are beyond the power of Christ to save.

This saying for sinners should be sincerely sought and heeded by all who need salvation.

GOD PREPARES A LEADER

And Samuel grew and the Lord was with him.—1 Samuel 3:19.

All Bible students agree that the Lord prepared Samuel for the work of a judge and a prophet in a day when this was greatly needed. Samuel was born in response to prayer. He was given to the Lord for service and he followed the Lord faithfully through all of his days. The Lord used the following steps in preparing this leader for his people and kingdom.

1. *The Lord Came to His Own People for a Leader*

Israel had been chosen of the Lord and commissioned to do certain things in preparing the way for full revelation of the Lord and the coming of the Christ. Thus the Lord did not go to Babylon, Assyria, Greece or Rome, but he went to his own people to raise up a leader among his people who would know the language, the customs and the purposes of his own people. Christians today might learn the lesson of using native Christians for reaching people of their nation for Christ.

2. *The Lord Selected a Good Home*

A good home is essential for the rearing of a great person. The Lord went to Ramah and selected the home of Elkanah. It was a good home out in the country close to nature and to nature's God. It was where the flowers bloom and the birds sing; the plants grow and the cows low; and all other voices of nature were heard. It was a home where the Lord was near and where the inmates could commune with him and receive his answer.

3. *The Lord Chose a Praying Woman Who Wanted a Child*

The Lord chose Hannah, a wife of Elkanah, who had no children but had an earnest and anxious desire for a child. Hannah prayed to the Lord to give her a son. She there and then vowed that she would give the son back to the Lord for his service for all of his life. A good mother, a praying mother, a devout and faithful mother is essential for the life of a great man.

4. *The Lord Placed the Child under the Influence of the Sanctuary*

The house of the Lord was in Shiloh and this praying mother, when the child was very young, took the child to the house of the Lord and presented him to the Lord's leader and left him there for the service of the Lord. He grew up, therefore, under the influence of the spirit and atmosphere of the Lord's house. It is to the credit of Samuel that the evil about the Lord's house could not reach and influence him.

5. *The Lord Placed the Child Under the Influence of a Good Leader*

Eli was the priest in the house of the Lord. He was a good man and followed the leadership of the Lord in judging the people and in leading the worship in the house of the Lord. The Lord has always used and now continues to use the influence of good people to assist in developing great leaders.

These are some of the steps taken by the Lord in his development of the great leader Samuel, a prophet of God and a judge for the people.

Illustrations From Broadman

Selected by Agnes Gibbs Ford

The Penalty of Delay

One of our deacons said to me: "A family has moved next door to my house. None of them are Christians. Come, help me win them to the Lord." Upon visiting the home, I found it to be a family of father, mother, two boys, and a girl. They readily agreed that they should become Christians, that they should attend Sunday school and church. They even promised to come, but they never did. No amount of persuasion on the part of the deacon or myself could bring them to a decision for Christ or to an attendance upon the services of the church. One morning about two o'clock, one of the Christian nurses at our hospital called and said: "Pastor, there is a boy here critically hurt in a traffic accident. In a little while he will die. His father is here by his side. When the boy dies, it will be a terrible blow for this man. I thought possibly you could come and be with him and help him when the moment comes. He says he knows you." "What is his name, Nurse?" I asked. When she told me, it was the name of the man who lived next door to my deacon. As soon as possible I reached the hospital, and stood by the side of the father as we watched the life of the boy slowly ebb away. In a little while the nurse turned to the father and said, "Sir, your boy is gone." She drew the sheet over the face of the silent form. The father stood over the bed, too stunned to move. Then he burst into tears and sobbed piteously, "O my God! my God! my boy is gone, and I have not lived right before him!"

After the body of the youth was laid to rest, I went to the home to speak the message of Christ, who alone is able to help and to save. The next Lord's Day the entire family was present and answered the invitation to come to the Saviour. The people in the church said to one another, "Is it not a beautiful sight—father, mother, son, and daughter, all in the kingdom and in the church." But, to me, it was one of the saddest sights of my life. I could not keep the tears from my eyes. Yes, yes, indeed, God in His grace and mercy saved the father, saved the mother, saved the two children; but in a lonely grave in a Texas cemetery lies the silent form of another boy who went to meet God without hope, without salvation, without the forgiveness of sins. It was a cause of rejoicing on the part of the church that a family of four was saved, but there was another member of the family the people of the church did not know about, and that boy's life was sacrificed on the altar of the sin and indifference of his parents. The grace of God forgave them, but the moral government of God exacted the penalty for their dereliction.—W. A. Criswell, *The Gospel According to Moses.* (The Broadman Press).

Our Difficult Task

Our Arab guide was named Salim Daqqaq. As he took us along, he kept saying "our Lord" fell here, and "our Lord" bore the cross there, and "our Lord" spoke to the Jerusalem women yonder. We asked him if he were not a Moslem, and he said yes.

Then we asked, "If you are a Moslem, why do you refer to Jesus as 'our Lord'?"

He replied "Because he is 'our Lord.' "

He explained that as a Moslem he believed that Jesus was born of a virgin in Bethlehem and that he worked all the

miracles recorded in the Bible. He believed that Jesus ascended to heaven but denied that Jesus died on the cross.

We were mystified by this until we learned later that the Moslems cannot understand how Jesus could be the Son of God and still suffer on the cross. They have therefore concocted the theory that Jesus worked a miracle which made Judas look so much like him that the chief priest had Judas crucified instead of Jesus. Having escaped death by this trick, Jesus then ascended into heaven.

To the Moslem, Jesus was a great prophet like Abraham, like Noah, like David, but he is not the last and final prophet. There are many prophets before Mohammed, but none since Mohammed. The Moslems accept Jesus and many of the wonderful things we believe about Jesus, but they do not look upon him as God incarnate and the Saviour of the world. It is no wonder that mission work among Moslems is so difficult.—W. A. Criswell and Duke K. McCall, *Passport to the World.* (The Broadman Press).

Shall I Stand Empty-Handed?

The writer's home was visited by the angel of death in 1925. The older daughter, Kathryn Louise, was suddenly taken. She was of Junior age, lacking only a few days reaching her eleventh birthday. Her mother was asked in the presence of Christian friends, "Whom do you wish to serve as pallbearers?" She answered, "The girls in her Sunday school class." One of the ladies present, a mother of Kathryn's classmate, spoke up and said, "Kathryn led Frances to Christ." Another mother said, "She led my girl to Christ." Then a third said "She led my girl to Christ, too." There were three of her pallbearers whom she had won to the Saviour. One of the greatest consolations the writer and his wife have had in the loss of our precious darling is that she will not stand empty-handed before her Saviour she loves so much.—C. E. Matthews, *Every Christian's Job.* (The Broadman Press).

Rediscovering the Bible

We need to rediscover the Bible. A college professor had for years been recognized as a most forceful speaker at summer conferences for Christian workers. During a conference immediately following World War I, his messages seemed to carry even greater compelling power. His appeals were irresistible. "Why," asked many of his listeners, "has there come such a great change?" They longed to know his secret, that they, too, might go forth from the meetings endued with power. One individual was asked to interview the professor. When he had made known his request, the speaker replied:

"My associates and the president realized that I was rapidly approaching the state of a 'squeezed lemon' and that I needed a refresher course. I was granted a year's leave of absence for study in one of the universities in England, but war conditions made that impossible. Forced to stay at home and do my research, much of it in my own study I allotted a definite time every day for Bible study even though it was a bit out of line with my profession. The New Testament, particularly, became a new book for me. I have rediscovered the Bible."

This man of learning acknowledged that the secret of his seemingly unusual power lay in his discovery of the "pages of power."—R. L. Middleton, *Don't Disappoint God.* (The Broadman Press).

Stop! Look! Listen!

Some years ago a Grand Trunk Line railroad, knowing the danger that ever threatened and the death that was sure when the massive juggernauts of steel and steam called trains came into collision with public or private vehicles at railroad crossings, offered a prize of

twenty-five hundred dollars to the person who would suggest the best three words to be used as warning words at railroad crossings. The person wise enough and fortunate enough to win the twenty-five hundred dollars offered these three words which you have often seen: "Stop! Look! Listen!"

But these words though they cost $833.33 a word, avail nothing for the safety of those crossing railroads unless they are heeded—unless people stop, unless they look, unless they listen. Destroyed vehicles, mangled bodies, blood spattered along the right of way, the wails of those loved ones who went to death in the wreck—all testify to the truth of this statement. What avails the word "STOP" if people will not stop? What protection does the word "LOOK" afford if people will not look? What warning does the word "LISTEN" give if people will not listen?—Robert G. Lee, *The Sinner's Saviour*. (The Broadman Press).

Be Faithful to the Master

"Be thou faithful unto death, and I will give thee a crown of life." The city of Pompeii was completely covered by the lava and the brimstone which flowed from Mount Vesuvius. In recent years various groups of scientists have been digging down into the ruins of this ancient city. One group found a sentry still on duty at his post which faced toward the center of the city. They found the bones of others in such positions that they knew these were running from the city. But this sentry was standing and doing his duty. He seemed to be saying "My master put me here and, whatever happens I am going to be faithful to him."—W. Herschel Ford, *Simple Sermons on the Great Christian Doctrines*. (The Broadman Press).

Great Sorrow—Deep Faith

A young minister lost his charming wife by sudden and tragic death. He was stunned, but the next Sunday he witnessed to his people: "The purpose of my life now shall be to discover what God is trying to achieve in me through this experience." He endeavored to place his loss in its proper relationship to the whole of life. The hour of greatest sorrow became the hour of deepest faith.—Gwynn McLendon Day, *Path of the Dawning Light*. (The Broadman Press).

On Visiting Calvary

Lord Guthrie told about hearing a lay preacher who was addressing a crowd say, "I have not been to college, but I have been to Calvary." A preacher who has not been to college but who has been to Calvary is better off, a thousand times, than is the man who has been to college but has not been to Calvary.—R. C. Campbell, *Answered by the Master*. (The Broadman Press).

Lay Some Soul Upon My Heart

A number of Christian students of Baylor University were conducting a youth revival in a large tent near the campus. On the hearts of several of these leaders the Lord had laid a deep concern for the salvation of a brilliant senior law student and champion debater. Charles Wellborn had previously scorned the efforts of the young preachers as they sought to talk to him about his soul.

One night during the revival, a group of Christian students banded themselves together to pray all night for Wellborn's conversion, recognizing the power he would doubtless be for the cause of Christ, once he was saved. Sometime after midnight, Wellborn came under conviction of sin; and before day had dawned he had yielded himself happily to Jesus.

And, as frequently happens in such cases, at the same time the Lord saved Wellborn's soul, he called him to preach the gospel. He finished his preparation and has become a power for the Lord in

winning others to him.—Frank E. Burkhalter, *Intermediate Fishers*. (The Broadman Press).

Glorify his Godly Name

In John Hill Burton's *History of Scotland* there is this story about John Knox when he was serving as a slave on board a French galley:

His galley-companion, James Balfour, asked "if he thought that ever they should be delivered"; to which Knox answered, "that God would deliver them from that bondage to His glory even in this life." Soon after this their galley coasted Scotland, passing familiar spots. They were tossing in the Bay of St. Andrews, where Knox was so reduced by sickness that "few hoped for his life," when his companion, turning to him, "willed him to look at the land, and asked him if he knew it"; who answered "Yes, I know it well; for I see the steeple of that place where God first in public opened my mouth to His glory; and I am fully persuaded, how weak that ever I now appear, that I shall not depart this life till that my tongue shall glorify His godly name in that same place."—J. W. Storer, *These Historic Scriptures*. (The Broadman Press).

But What I Saved Is Gone

A man in the Texas oil fields became rich. He wished to use his money in the best possible way, and gave much of it to educational institutions, churches, and many worthy projects. He generously helped his friends, neighbors, and relatives. He also invested large amounts in stocks and placed a good deal in the banks. Then the crash came, the banks failed, his stocks were worthless. He was left with only his home and a small means of support. With great satisfaction he recalled that much of his wealth had been given away to bless others. "My gifts are a rich treasure to me now," he said to a friend, "but what I saved is gone."—Gwynn McLendon Day, *Path of the Dawning Light*. (The Broadman Press).

Intermediate Sermon Illustration

Faithful to the End

Polycarp, one of the greatest of the early Christian leaders, was converted when only nine years of age. By reason of his ability and his consecration, he became one of the great leaders among the early Christian forces. Because of his zeal and loyalty, he was arrested by the persecutors in the second century, though he was promised his freedom if he would only publicly denounce the Christian faith. To this promise he replied, ". . . eighty and six years have I served Christ. He has never done me any harm, so why should I deny his name?" When the aged saint refused to recant, he was burned at the stake.—Frank E. Burkhalter, *Intermediate Fishers*. (The Broadman Press).

THE BEGINNING OF THE SOUTHERN BAPTIST SEMINARY

[*Continued from page 11*]

as will render it unnecessary to continue the Theological Department of the University.

"2. That the library be also transferred to the said Theological Institution, making the library Two Thousand Dollars." The foregoing resolutions were adopted.

2. The chairman of the Faculty submitted a report, which was referred to the following Committee: T. P. Lide, T. Curtis, J. M. Chiles, J. G. Landrum, H. A. Duncan.

3. The members of the Board of Trustees not already appointed by the Convention, together with the Faculty of the University, were appointed delegates to the Theological Convention.

Adjourned to meet at 3 o'clock.

There's a Cross for Me

CLIFTON J. ALLEN

Special program for Home and Foreign Missions Day in the Sunday School March 29, 1953

Explanation: This program is planned for presentation by persons representing a family of five—the father and mother, Carl (22), Mary (16), and Tommy (13). Carl has recently returned from military service.

The five persons should appear as nearly as possible in a family situation, seated somewhat as they might be at home, just as the father finishes reading the Bible in family worship. The passage is the account of the crucifixion, Matthew 27:32-44, the reading for March 26, 1953. A comment by the father leads into a serious family conversation.

The group will need to be thoroughly familiar with the content of the program, so that each person can participate naturally and at the right time. Its purpose is to inspire sacrificial commitment to the cause of world missions.

The general or department superintendent should introduce the program by having the persons taking part seated informally at the front and then leading a very brief worship period, somewhat as follows:

Superintendent: Today is Home and Foreign Missions Day in Southern Baptist Sunday schools. In thousands of other churches the people will join with us in having a special program. Its purpose is to help us see something of how we can share in the sufferings of Christ for a lost world. Today many of us will be studying about Christ's death for all men. Let us dare to consider what that fact should mean to Christians. We are going to join in singing, Bible reading, and prayer, and then ask these friends to lead us in our thinking and worship.

Hymn: "Near the Cross"

Scripture Reading: John 12:20-32

Prayer for new insight into the meaning of the cross and new devotion to the cause of Christian missions

(The program should follow without further comment or introduction.)

Father: This account of the crucifixion should move us deeply. I reckon we don't realize much of what Jesus actually suffered. We just say that he was crucified and don't think much about how terrible it was—the pain and torture and slow death.

Mother: The shame and mocking must have hurt even more. And worst of all, he was counted a sinner.

Carl: I know the suffering of Jesus isn't very real to me, but I wish the suffering I've seen the last three years weren't so real. I can't forget the visit to Hiroshima and the refugees and bombed-out cities in Korea.

Tommy: How did the people live after their homes were destroyed?

Carl: A lot of them didn't. That's what I can't forget. I keep on seeing children crying for food—mothers falling along the road and left to die—wounded soldiers and all the rest. It's a part of war. I wish I could forget even half of what I've seen.

Mary: Just forget it, then. You can't afford to make life miserable by remembering swarms of refugees and thousands of dead bodies. I'm glad we don't have

any of that in the United States.

Carl: But you can't forget it. And don't think all the world's suffering is ten thousand miles away.

Mother: Somehow we can try to sympathize with people. I wish we could do more to stop the causes of such awful suffering.

Tommy: I saw some war pictures Jack Jones's brother had. Hiroshima was level with the ground—eighty thousand people were killed by one bomb. And it wasn't one tenth as destructive as some we've got now.

Mary: Even if millions in Asia and other places die, they won't be missed. If they lived, they'd be a burden on the rest of the world.

Father: That's awful to think about. Mary, you ought not to be so indifferent. I'm like you, Carl. I haven't forgotten some things I saw in World War I. But I've thought a lot more about what's happened these last ten or twelve years.

Mary: I don't see that it helps always to be thinking of the heartaches of other people, especially when they're on the other side of the world. We can't do anything to help the hundreds of millions in poverty and trouble. Let's not lose our peace of mind thinking about them.

Carl: That's hardhearted, Mary. If you'd seen their pleading faces or heard their pitiful cries like I have, you'd remember and, even more, you'd want to help. Worst of all, most of these millions never heard of Christianity. That means they have no spiritual hope. That's worse than being behind iron curtains or being half-starved.

Father: That's true. They have no hope because they do not know about Christ. But that reminds me of the passage we read and how Christ died for all men.

Tommy: Why did Jesus have to die? He never did anything wrong.

Father: Well, that's a hard question, Tommy. The Bible says he died for our sins. Sin had to be punished, and the punishment for sin is death. Jesus died in our place; he died for all the people of the world.

Tommy: But Why?

Mother: Because he loved all the people of the world—just as much as God the Father did.

Father: I believe another reason Jesus had to die was to teach Christians the principle of self-sacrifice. You remember he said: "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Jesus proved that by giving himself.

Carl: I've seen fellows in the service risk their lives to save a buddy.

Mary: I don't see why we have to think so much about sacrifice. Doesn't being a Christian mean being free from bad things? Daddy, you've always said that the Christian life is full of joy and freedom—that Christ makes us glad, not sad.

Father: Mary, the Christian life *is* full of joy. But it must have self-denial and suffering, too. Remember that Jesus said: "If any man will come after me, let him deny himself, and take up his cross, and follow me." I know I've never taken these words as seriously as I should. But they must mean that following Christ involves sacrifice. Somehow, we ought to share the sufferings of Christ.

Mary: I don't see any way to do that. Christ was crucified two thousand years ago.

Mother: I think we can share Christ's sufferings by working to accomplish the purpose for which he died. He gave his life for the salvation of the world. Maybe this helps us with the problem Carl's been bothered about—so much suffering in the world. Sin brought suffering. But God loved people so much that he longed to save them, so much

that he gave his only begotten Son that they might not perish. Christ suffered for their sins by dying on the cross.

Father: I believe God suffered just as much as Christ did. They must be suffering still because of the wickedness of men and because of the suffering sin has brought to the world. If only we could feel the compassion of Christ! We ought to feel an obligation to help make the gospel known to all the world.

Carl: What about those words "bearing a cross"? Is that a matter of service? Can we share Christ's sufferings that way?

Mother: I think so. We may not ever have to suffer physical persecution, though there are millions of Christians in the world now who face hardship and some even death because of loyalty to Christ.

Tommy: One of our missionaries in China, Dr. William Wallace, was killed by the Communists.

Mother: We can show our loyalty through Christian living and prove it through sacrificial service. If we put the kingdom of God absolutely first, we will be thinking almost all the time about winning people to Christ. We will work to make our church what it ought to be. We will try hard to be more like Christ in our relations with people. We will feel a real burden about the millions of lost people in the world. If we feel this anything like Christ does, it will mean suffering.

Mary: I still don't understand why Christians have to bear a cross.

Father: Mary, the cross is a part of Christian living. It means courage to do right, regardless. It means a forgiving spirit toward those who wrong us, even love for our enemies. It means compassion for those in need, even to the point of denying ourselves to relieve their distress. Above everything, it means livng for one supreme purpose—to help make known the good news about Christ to all the people in the world. This is Christian missions. And in the true sense every Christian ought to be a missionary.

Mother: That is what I feel with all my heart. We must be as daring in our living and serving as full-time missionaries. We ought to love Christ just as much as they do. And we have just as much obligation to try to win the whole world to Christ.

Carl: Well, I've seen enough to convince me that the world's only hope is in Christ.

Mother: I have felt that more and more in connection with teaching those mission study books at the church. I've been reading *The Commission* and *Southern Baptist Home Missions,* and I've learned a lot about the work of the Home Mission Board and the Foreign Mission Board. Through these Boards Southern Baptists are carrying on a world program of missions. To me this program challenges every Southern Baptist to seek to share the suffering of Christ for a lost world.

Tommy: Tell us some things you have been reading.

Mother: Well, here in *Southern Baptist Home Missions* [Mother picks up a copy] I see a story about a new field of home mission work. The Far West is now a part of our Convention territory. Our Board is launching a greatly expanded work in the Western states. And it is trying to carry on more vigorously all of its regular work with various language and race groups throughout our Convention.

The heart of all its work is evangelism. Some nine hundred missionaries are serving, helping reach the multitudes in the cities, helping in rural and backward areas, all striving to win America for Christ. I have learned that home missions calls for daring and sacrifice

just as much as foreign missions. Of course, God is just as concerned for the lost multitudes in America as for those in Africa.

Through the work of our Foreign Mission Board we can try to do our part to evangelize the world. [She takes a copy of *The Commission* and refers to articles in it.] We now have about 875 missionaries serving in 30 countries. It's bad to think of our missionaries having to withdraw from China, but this has led to starting new work in other countries with millions and millions of people lost in sin.

Carl: I saw two of our missionaries in Korea, distributing relief funds which Southern Baptists had sent and preaching to throngs of people. You can't imagine the persecution and hardship the Christians in Korea have had, but I can't forget their eagerness to hear about Christ and the way they sang. You felt they had hope and joy in spite of their suffering. And a lot of people were becoming Christians.

Mary: I remember when our church had a relief offering for the people in Korea. Our G. A. got up old clothes to send, too. I believe more girls helped put this over than anything else we've done.

Carl: All this makes me think of a service I attended in the Hiroshima Baptist church. I couldn't understand the language, but I felt the spirit of love—toward me, toward one another, and toward Christ. I felt something then that I never felt so strongly before —that the only hope for the world is coming to know Christ. War doesn't settle problems. Atomic bombs can't bring security. But I saw people in Japan who have been changed by their faith in Christ. Nothing will really change the world and stop the causes of so much suffering but Christ in human hearts.

Mary: Do you reckon there will ever be enough missionaries to keep us from having war?

Mother: I don't know. But I believe making the gospel of Christ known is our only hope. What Carl saw in Japan is true around the world. We have mission work in Mexico, nearly all the countries of South America, in Nigeria and Europe and the Near East, as well as our rapidly expanding work in Thailand and Formosa and Indonesia and other places. In all these countries people are being won to Christ. Their lives are being changed, and they are becoming witnesses to the lost millions and forces for good will among all nations.

Father: I am sure we all ought to take our missionary obligation more seriously. If missions is the hope of the world, the whole cause of missions ought to come first with each one of us. We'll have to pray for missions more, and really agonize in our praying. We'll have to work harder to make everybody in our church feel a missionary obligation. We'll have to give more, even to the point of real sacrifice. We'll have to try harder to win people in our neighborhood to believe in Christ. Maybe it isn't so much what we do—whether my work at the railroad or Mother's work here at home or you children going to school—but it's the way we dedicate our whole selves to the will of Christ that will count most for the progress of missions around the world.

Mary: I'm glad now we talked about why Christ gave his life on the cross. If he hadn't, we wouldn't be Christians. If he hadn't, there wouldn't be any hope for anybody. Mother, this information will help me when I work on the missionary program for Training Union.

Tommy: I'm glad, too.

Carl: I remember now a hymn they sang in Hiroshima—I recognized the

[*Continued on page 72*]

1953 Calendar

Southern Baptist Convention

JANUARY

Cooperative Program Emphasis
Special Bible Study Week
Church Schools of Missions Emphasis
Student Life-Commitment Day, January 11
W.M.S. Focus Week, January 18-23

FEBRUARY

The Theological Seminaries
W.M.U. Training School
Baptist World Alliance Sunday, February 1
Y.W.A. Focus Week, February 8-14

MARCH

Home Missions
W.M.U. Week of Prayer for Home Missions and Annie Armstrong Offering, March 2-6*
Training Union Study Courses (avoiding Week of Prayer)
Home and Foreign Missions Day in the Sunday School and Offering, March 29*

APRIL

Doctrinal Emphasis†
Christian Literature and Church Libraries
Youth Week in the Churches, sponsored by the Training Union, April 5-12

MAY

Hospital Ministry
Christian Home Week, May 3-10
W.M.U. Annual Meeting, May 3-5
Southern Baptist Convention, May 6-10
G.A. Focus Week, May 10-16

JUNE

Relief and Annuity Board (and Offering for the Relief of Aged Ministers*)
Vacation Bible Schools
Ridgecrest, Glorieta, State Assemblies, and Camps
Christian Education Day, June 28

JULY

Ridgecrest, Glorieta, State Assemblies, and Camps
Volunteer Summer Service by Students
Summer Revivals

AUGUST

Ridgecrest, Glorieta, State Assemblies, and Camps
Summer Revivals
Sunbeam Focus Week, August 9-15
Off-to-College Day in the Home Churches

SEPTEMBER

Associational Stewardship Meetings
Foundations: Southern Baptist and State
Associational Sunday School Planning Meetings
Training Union Planning Meetings (or in October or November)
W.M.U. Season of Prayer for State Missions and Offerings (as promoted by the state W.M.U.)
Student Join-the-Church Day (Sunday following college opening)
Transfer Church Membership Week September 13-20

OCTOBER

Sunday School Training Courses
State Papers and Missionary Magazines
Church Sunday School Planning Meetings
Layman's Day, October 11
Christian Stewardship Week, October 18-25
State Mission Day in the Sunday School and Offering, October 25 (as promoted by the states)

NOVEMBER

R.A. Focus Week, November 1-7
Pledge Day and Every-Member Canvass, November 15 (or nearest convenient Sunday)
Student Evangelistic Week (in college centers), November 15-22
Orphanage Day and Offering (as promoted by the states)

DECEMBER

Foreign Missions
Every-Member Canvass (completed)
W.M.U. Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering, November 30 to December 4*

[*Continued on Page 75*]

The Sunday School Calendar for 1953

January, 1953

EMPHASES: Bible Study Week; Practical Use of Standards, Ridgecrest, Glorieta, and State Assemblies; Missionary Instruction

Uniform Lesson Titles

4. Tracing Character to Its Source (Matt. 15:1-11, 18-20)
11. Confessing and Following Christ (Matt. 16:13-25)
18. Witnesses of His Glory (Matt. 17:1-8, 14-18)
25. Jesus Teaches Humility and Forgiveness (Matt. 18:1-4, 15-22)

Sunday Morning Program Themes

4. Bible Study a Door to Life
11. Christian Service a Way of Life
18. Knowledge a Necessity of Life
25. Humility an Adornment of Life

In the Denomination

1. Bible Study Week, January 5-9
2. Student Life-Commitment, January 11
3. Church school of missions
4. Cooperative Program

In the Associations

1. Promote practical use of Standards.
2. Locate places for new Sunday schools.
3. Select delegations for Ridgecrest and Glorieta.
4. Conduct associational officers' meeting.
5. Hold Sunday school workers' meeting:
   Theme—"Visitation for Evangelism."

In the Churches

1. Observe Bible Study Week, January 5-9.
2. Check Standard ratings.
3. Use the weekly officers and teachers' meeting to promote better teaching.
4. Plan to visit all members in February.
5. Provide missionary instruction in departments and classes.

February, 1953

EMPHASES: Home Study of Training Course Books; Organized Visitation

Uniform Lesson Titles

1. Possessions and the Kingdom (Matt. 19:16-26)
8. God's Generosity (Matt. 20:1-16)
15. The Consequences of Rejecting Christ (Matt. 21:33-43)
22. Jesus Answers His Critics (Matt. 22: 15-22, 34-40)

Sunday Morning Program Themes

1. How to Use Our Possessions
8. How to Prove Our Faith
15. How to Show Our Acceptance of Christ
22. How to Answer Our Critics

In the Denomination

1. Baptist World Alliance Day, February 1
2. Theological seminaries

In the Associations

1. Promote home study of training course books.
2. Assist churches in systematic visitation for evangelism.
3. Select places for Negro and mission Vacation Bible schools.
4. Conduct associational officers' meeting.
5. Hold Sunday school workers' meeting:
   Theme—"Branch and Mission Sunday Schools"

In the Churches

1. Lead workers to study training course books by correspondence.

2. Organize and conduct visitation for evangelism.
3. Start new classes for unenrolled church members.
4. Arrange to start branch Sunday school in March.
5. Plan Vacation Bible school clinic for April.

March, 1953

EMPHASES: Branch Sunday School; Home and Foreign Missions Day; the Sunday School Association

Uniform Lesson Titles

1. Jesus Condemns False Leadership (Matt. 23:1-12, 37-39)
8. Ready for Jesus' Return (Matt. 25: 1-13)
15. Accountable to God (Matt. 25:31-46)
22. In the Shadow of the Cross (Matt. 26:6-13, 26-30)
29. Jesus Is Crucified (Matt. 27:32-44, 54)

Sunday Morning Program Themes

1. A Reliable Leader
8. A Sober Workman
15. A Faithful Steward
22. A Loyal Follower
29. A Dedicated Believer

In the Denomination

1. Home and foreign missions instruction
2. Home and Foreign Missions Day
3. W.M.U. Week of Prayer, March 2-6

In the Associations

1. Promote branch Sunday schools.
2. Encourage observance of Home and Foreign Missions Day in the churches.
3. Hold clinic for Vacation Bible school workers.
4. Conduct associational officers' meeting.
5. Hold Sunday school workers' meeting:

Theme—"The Place and Use of the Weekly Officers and Teachers' Meeting."

In the Churches

1. Observe Home and Foreign Missions Day, March 29.
2. Complete plans for branch Sunday school.
3. Preview lessons for next quarter.
4. Conduct Vacation Bible school clinic.
5. Lead workers to co-operate in the Sunday school association.

April, 1953

EMPHASES: The Improvement of Teaching; Weekly Officers and Teachers' Meeting; Christian Literature

Uniform Lesson Titles

5. The Living Lord (Matt. 28:1-10, 16-20)
12. Paul's Conversion (Acts 22:3-16)
19. Reaching Out from Antioch (Acts 11:25-26; 14:8-20)
26. Paul's Conflicts in Corinth (Acts 18: 1, 4-16)

Sunday Morning Program Themes

5. Saved by Faith
12. Saved to Serve
19. Commissioned to Go
26. Called to Endure

In the Denomination

1. Christian literature
2. Doctrinal emphasis: Stewardship
3. Church libraries
4. Youth Week, April 5-12

In the Associations

1. Plan for the promotion of Christian Home Week, May 3-10
2. Display and emphasize Christian literature.
3. Make final preparations for Vacation Bible schools.
4. Conduct associational officers' meeting.

5. Hold Sunday school workers' meeting:
   Theme—"Christian Home Week" or "The Improvement of Teaching."

In the Churches

1. Conduct training classes for the improvement of teaching.
2. Prepare for Christian Home Week, May 3-10.
3. Check quotas for enrolment and observe Intermediate Day, April 26
4. Complete plans for Vacation Bible school.
5. Check reservations for Ridgecrest.

May, 1953

EMPHASES: Christian Home Week; Cradle Roll; Nursery; Classes for Married Young People

Uniform Lesson Titles

3. Building the Church at Ephesus (Acts 19:8-10; 20:17-27)
10. Paul Under Guard in Rome (Acts 28: 14*b*-24, 30-31)
17. Living as Christians (1 Thess. 1:1; 5:1-8, 14-23)
24. Problems of the Christian Conscience (1 Cor. 8:7-13; 6:19-20)
31. The Way of Christian Love (1 Cor. 13)

Sunday Morning Program Themes

3. I Will Speak the Truth
10. I Will Be Steadfast
17. I Will Obey
24. I Will Keep Clean
31. I Will Consider Others

In the Denomination

1. Christian Home Week, May 3-10
2. Hospital ministry
3. Southern Baptist Convention, May 6-10

In the Associations

1. Promote new units for Cradle Roll, Nursery, and married Young People.
2. Help Churches to observe Christian Home Week and Family Day.
3. Plan for branch Sunday schools to follow Vacation Bible schools.
4. Conduct associational officers' meeting.
5. Hold Sunday school workers' meeting:
   Theme—"Our Denominational Schools and Colleges."

In the Churches

1. Observe Christian Home Week, May 3-10.
2. Organize new units for Cradle Roll, Nursery, and married Young People.
3. Check enlargement goals and renew efforts to increase enrolment.
4. Study plans for using *The Sunday School Builder* and *Home Life.*
5. Conduct Vacation Bible school.

June, 1953

EMPHASES: Vacation Bible School; Mission Vacation Bible School; Evangelism; Christian Education Day

Uniform Lesson Titles

7. Principles of Christian Stewardship (2 Cor. 9)
14. Paul and the Gospel of Grace (Gal. 2:1-10, 19-21)
21. The Practice of Christian Liberty (Gal. 5:13-18; 5:22 to 6:5)
28. Paul's Joy in Christ (Phil. 1:12-27*a*)

Sunday Morning Program Themes

7. I Will Accept My Stewardship
14. I Will Honor My Fellow Christians
21. I Will Justify My Freedom
28. I Will Rejoice in Hope

In the Denomination

1. Relief and Annuity Board
2. Christian education
3. Ridgecrest, June 18 to July 8; Glorieta, July 16 to August 5; and state assemblies

In the Associations

1. Promote observance of Christian Education Day, June 28.

2. Complete plans for mission Vacation Bible schools.
3. Lead in preview study in the churches.
4. Conduct associational officers' meetings.
5. Hold Sunday school workers' meeting:
   Theme—"Grading and Promotion for the Entire Sunday School."

In the Churches

1. Conduct Vacation Bible school.
2. Use the Sunday school for evangelism.
3. Preview next quarter's Sunday school lessons.
4. Appoint committee to nominate officers for next year.
5. Observe Christian Education Day, June 28.

July, 1953

EMPHASES: Grading the Entire Sunday School; Department Assembly Programs; Plans for New Classes and Departments.

Uniform Lesson Titles

5. The Righteousness and Justice of God (Rom. 1:8-17; 2:1-2; 3:21-22*a*)
12. A Pattern of Christian Behavior (Rom 12:1-2, 9-21)
19. One World in Christ (Eph. 2:8-10, 13-22)
26. Growing in Christ (Eph. 4:1-6, 11-16)

Sunday Morning Program Themes

5. Righteous Heart
12. Considerate Brother
19. Worldwide Fellowship
26. Individual Standard

In the Denomination

1. Summer revival efforts
2. Volunteer service by students
3. Ridgecrest, Glorieta, and state assemblies

In the Associations

1. Help churches prepare for Promotion Day.
2. Conduct training schools in rural churches.
3. Plan for Sunday school report to the annual meeting of the association.
4. Conduct associational officers' meeting.
5. Hold Sunday school workers' meeting:
   Theme—"Promotion Day is Preparation for Next Year."

In the Churches

1. Study the use and plan for department assembly programs.
2. Prepare the annual report for the association.
3. Elect Sunday school superintendent.
4. Plan new classes for seventeen-year-olds and for young Adults.
5. Check Standard ratings and apply for recognition.

August, 1953

EMPHASES: Preparation for Promotion Day; Training Schools in Rural Churches; Evangelism in Branch Sunday Schools

Uniform Lesson Titles

2. The Christian Home (Col. 3:12-24)
9. The Christian's Warfare (Eph. 6:10-20)
16. Christ Above All (Col. 1:3-6, 9-20)
23. The Christian's Prayer Life (1 Tim. 2:1-8; Rom. 8:26-28)
30. Standards for Christian Leaders (1 Tim 4:7-16)

Sunday Morning Program Themes

2. Safe Environment
9. Safe Conduct
16. Safe Trust
23. Safe Relationship
30. Safe Ideals

In the Denomination

1. Summer revivals
2. Off-to-College Day in the home churches

In the Associations

1. Plan and conduct training schools in rural churches.
2. Assist churches in preparation for Promotion Day.
3. Send associational officers to state planning meetings.
4. Conduct associational officers' meeting.
5. Hold Sunday school workers' meeting:
   Theme—"Our Calendar and Goals for Next Year."

In the Churches

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

September, 1953

EMPHASES: Promotion Day; Calendar and Goals for Next Year; "A Million More in '54"

Uniform Lesson Titles

6. The Christian's Use of Possessions (1 Tim. 6:6-19)
13. Courage for Christian Witnessing (2 Tim. 1:3-14)
20. Counsel for Christians (Titus 2:7-8; 3:1-11)
27. A Slave Becomes a Brother (Philem. 8-21)

Sunday Morning Program Themes

6. What Is Mine?
13. How Shall I Dare?
20. Whom Shall I Trust?
27. Who Is My Brother?

In the Denomination

1. Sunday school planning meetings
2. Intermediate Emphasis Week, September 7-13
3. Student Join-the-Church Day (Sunday following college opening)

In the Associations

1. Set calendar and goals for next year.
2. Assist churches with the plans for Promotion Day.
3. Complete all plans for associational work for next year.
4. Conduct associational officers' meeting.
5. Hold Sunday school workers' meeting:
   Theme—"A Million More in '54"

In the Churches

1. Complete plans for Promotion Day.
2. Establish the Calendar and goals for next year.
3. Observe Intermediate Emphasis Week, September 7-13.
4. Announce the training program for next year.
5. Observe Promotion Day, September 27.

October, 1953

EMPHASES: Church and Group Training Schools; Church Planning Meetings; Training Class Officers; Stewardship; State Mission Day

Uniform Lesson Titles

4. God's Plan for the World (Isa. 42:5-9; Mark 1:14-15; John 3:16-17; Rev. 21:1-5)
11. God's Design for New Men (Jer. 31: 31-34; 1 Peter 1:13-16, 22-23)
18. New Men for a Better World (Matt. 5:13-16; 2 Cor. 5:17-19; James 2:14-18)
25. The War Against Beverage Alcohol (Isa. 5:11-14; Matt. 18:6; Rom. 13: 11-14; James 4:17)

Sunday Morning Program Themes

4. My Stake in a Better World
11. My Hope for Better Men
18. My Duty in a Better World
25. Our Debt to Beverage Alcohol

In the Denomination

1. Sunday school training month
2. Christian Stewardship Week, October 18-25
3. State papers and missionary magazines
4. State Mission Day, October 25

In the Associations

1. Plan and promote the association's training program.
2. Help churches train class officers.
3. Assist with church planning meetings and class officers' clinic.
4. Conduct associational officers' meeting.
5. Hold Sunday school workers' meeting:
   Theme—"Using the Sunday School to Promote Stewardship."

In the Churches

1. Conduct and report planning meeting.
2. Organize classes and train class officers.
3. Observe Christian Stewardship Week, October 18-25.
4. Restudy the place and plan for Cradle Roll and Extension departments.
5. Plan for training banquet in November.

November, 1953

EMPHASES: Additional Classes; Orphanage Day; New Extension Department; Enrolment of Church Members

Uniform Lesson Titles

1. God's Plan for the Home (Deut. 6:4-9; Eph. 5:21 to 6:4)
8. Stronger Churches Make Better Communities (Acts 2:41-47; Phil. 1:27-30; 1 Peter 2:4-5, 9-10)
15. Good Stewards of God's Gifts (Psalm 24:1; Lev. 25:18-22; Mal. 3:7-10; 1 Cor. 16:2)
22. Christian Compassion for a Needy World (Matt. 9:35-36; Mark 1:32-34*a*; 8:1-9)
29. A World of Opportunity for All (Deut. 24:14-15, 19; Amos 5:10-15, 24; 2 Thess. 3:7-10)

Sunday Morning Program Themes

1. Our Debt to Our Homes
8. Our Debt to Our Churches
15. Our Debt for God's Gifts
22. Our Debt to Society
29. Our Debt to the Future

In the Denomination

1. Pledge Day and every-member canvass, November 15 (or nearest convenient Sunday)
2. Orphanage Day and offering (as promoted in the states)

In the Associations

1. Assist churches with training banquets.
2. Help churches make proper use of Sunday school literature.
3. Complete plans for training banquet in December.
4. Conduct associational officers' meeting.
5. Hold Sunday school workers' meeting:
   Theme—"The Association and the Churches' Training Program."

In the Churches

1. Plan for the enrolment of all church members.
2. Have church training banquet
3. Observe Orphanage Day.
4. Promote the church's financial program.
5. Restudy and improve the use of Standards.

December, 1953

EMPHASES: Training Banquet; Bible Study; Enlargement

[*Continued on page 71*]

The Baptist Training Union Calendar 1953

J. E. LAMBDIN

Emphases — Events — Activities

THEME: "Learn from Me"

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

AIM: To Help Us to Learn and to Practice the Teachings of Jesus on the Stewardship of Life and Possessions

SONG: "Jesus Calls Us"

Goals

1. 2,500 Additional Churches with Training Union Work
2. 300,000 Increase in Training Union Enrolment
3. A Functioning Associational Organization in Every Association
4. 600,000 Study Course Awards

Administration	50,000
Adult	160,000
Young People	130,000
Intermediate	130,000
Junior	130,000

   (1) All associations reporting at least one study course

   (2) 15,000 churches reporting at least one graded Training Union study course

5. 15,000 Churches in the Crusade to Enlist All of Their Members in Daily Bible Reading and Prayer, Following the Training Union Daily Bible Readers' Course
6. 15,000 Training Unions Committed to Putting on a Crusade to Increase Prayer Meeting Attendance in Their Churches
7. Goal for Attendance Simultaneous Associational Meetings on December 7, 1953, of 250,000
8. 12,000 Churches Observing Youth Week

Southern Baptist Training Union Events for 1953

1. State Associational Officers' Planning Meetings—January through March; September through November
2. Study Course Month—March. Observe as Training Union Enlargement Month.
3. Youth Week—April 5-12
4. Christian Home Week—May 3-10
5. Training Union Leadership Assembly at Ridgecrest
   First Week: July 9-15
   Second Week: July 16-22
   Third Week: July 23-29
6. Training Union Leadership Assembly at Glorieta
   First Week: August 10-16
   Second Week: August 17-23
7. Baptist World Alliance Youth Congress, Rio de Janeiro, Brazil, July 15-22
8. Promotion Day, September 27
9. Christian Stewardship Week, October 18-25, with Study Courses for All Church Members
10. Southern Baptist Associational Training Union "M" Night with Simul-

taneous Meetings in All Associations on December 7, 1953

11. Crusade Throughout the Year to Enlist 15,000 Churches in the Daily Bible Reading Crusade
12. Crusade Throughout the Year to Enlist 15,000 Training Unions to Increase Prayer Meeting Attendance in Their Churches
13. Crusade Against Beverage Alcohol Throughout the Year

January

THEME: The Truth About Human Life

SCRIPTURE: "And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God" (Luke 18:19).

AIM: To Show That Life's Supreme Need Is Jesus Christ

SONG: "Jesus, Saviour, Pilot Me"

Denominational Emphases

1. Cooperative Program
2. Special Bible Study Week
3. Church Schools of Missions
4. Student Life-Commitment Day, January 11
5. W.M.S. Focus Week, January 18-23

Suggested Activities for Churches

1. Start the new year right by setting out to build a Standard Training Union, Standard departments, and Standard unions for 1953.
2. Early in January show the filmstrip, "Learn from Me." This may be procured from your nearest Baptist Book Store.
3. Plan now to make March a big Enlargement Month in Training Union. Follow the suggestions in the enlargement packet which has been sent to all the churches.
4. Launch the Bible Reading Crusade and the Prayer Meeting Attendance Crusade in January.
5. Conserve evangelism by conducting a class for new church members, using the book *Your Life and Your Church* by James L. Sullivan.
6. By the last of January order all of the books for the March study course from your Baptist Book Store.

February

THEME: The Meaning of Sin

SCRIPTURES: "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John 8:24); "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

AIM: To Point Out the Reality and the Consequences of Sin

SONG: "Christ Receiveth Sinful Men"

Denominational Emphases

1. The Theological Seminaries
2. W.M.U. Training School
3. Baptist World Alliance Sunday, February 1
4. Y.W.A. Focus Week, February 8-14

Suggested Activities for Churches

1. Complete plans for Enlargement Month in March. Every Training Union should add new departments and new unions as needed. Get ready for the study courses, using the methods books. Order these now from your Baptist Book Store if you have not already done so.
2. Promote the Bible Reading Crusade and Prayer Meeting Attendance Crusade.
3. Promote personal soul-winning and the conservation of the results of evangelism.

March

THEME: The Way of Salvation

SCRIPTURE: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

AIM: To Make Clear to All That the Only Way of Salvation Is Jesus Christ

SONG: "Jesus Saves"

Denominational Emphases

1. Home Missions
2. W.M.U. Week of Prayer for Home Missions and Annie Armstrong Offering, March 2-6
3. Training Union Study Courses
4. Home and Foreign Missions Day in the Sunday School and Offering, March 29

Suggested Activities for Churches

1. Make March a big Enlargement Month in Training Union. Follow this schedule:
   (1) March 8-15, Survey Week. List all prospects and present members.
   (2) March 15-22, Blueprint Week. Make a blueprint of the proposed enlarged Training Union.
   (3) March 22-29, Enlargement Week and Study Courses in the Evening. Teach the methods books.
   (4) Report all new organizations and increased enrolment to the state Training Union department.
2. Lead every member to make an offering to home and foreign missions through the Sunday school on March 29.
3. Complete all plans to observe Youth Week, April 5-12.

April

THEME: The Meaning of Discipleship

SCRIPTURE: "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

AIM: To Lead Us to Walk in the Way of the Cross

SONG: "O Master, Let Me Walk with Thee"

Denominational Emphases

1. Doctrinal Emphases
2. Christian Literature and Church Libraries
3. Youth Week in the Churches, sponsored by the Training Union April 5-12

Suggested Activities for Churches

1. If the Training Union, any departments, and any unions were Standard at the close of the first quarter, write to the state Training Union department and request application forms for the award.
2. Observe Youth Week, April 5-12.
3. Make plans to observe Christian Home Week, May 3-10.
4. Set up a church library if you do not have one.
5. Continue to promote the class for new church members, using the book *Your Life and Your Church.*

May

THEME: The Supremacy of Character

SCRIPTURE: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, thou thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:18).

AIM: To Help Us to Build Christlike Character

SONG: "Take My Life, and Let It Be"

Denominational Activities

1. Hospital Ministry
2. Christian Home Week, May 3-10
3. W.M.U. Annual Meeting, May 3-5

4. Southern Baptist Convention, May 6-10
5. G.A. Focus Week, May 10-16

Suggested Activities for Churches

1. Observe Christian Home Week, in cooperation with the Sunday school, May 3-10.
2. Make plans to attend one of the Training Union Leadership Assemblies at Ridgecrest or Glorieta. Promote attendance also at the state assemblies.
3. Promote the attendance of all officers and workers at the associational officers and leaders' council this month.
4. Attend the Southern Baptist Convention, May 6-10, in Houston, Texas. If you are close enough to get there on Sunday evening, bring in a big delegation for the Training Union Hour in the closing session of the Convention on Sunday evening, May 10.

June

THEME: The Path to Power

SCRIPTURE: "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22).

AIM: To Help Us to Become Channels of God's Power

SONG: "Breathe on Me"

Denominational Emphases

1. Relief and Annuity Board and Offering for the Relief of Aged Ministers
2. Vacation Bible Schools
3. Ridgecrest, Glorieta, State Assemblies, and Camps
4. Christian Education Day, June 28

Suggested Activities for Churches

1. Do some extension work to establish Training Union in churches that do not have it.
2. Attend your state assembly and one of the weeks at Ridgecrest or Glorieta.
3. Promote personal soul-winning by all members.
4. Conduct a class for new church members at Training Union hour.

July

THEME: The Meaning of Freedom

SCRIPTURE: "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

AIM: To Help Us to Understand That Only Through Christ Can Freedom Survive

SONG: "I Surrender All"

Denominational Emphases

1. Ridgecrest, Glorieta, State Assemblies, and Camps
2. Volunteer Summer Service by Students
3. Summer Revivals

Suggested Activities for Churches

1. Build a Standard Training Union, Standard departments, and Standard unions during the third quarter.
2. Promote the Bible Reading Crusade and Prayer Meeting Attendance Crusade.
3. Extension work to help some other church with its Training Union.
4. Be represented in one of the Southern Baptist Training Union Assemblies at Ridgecrest or Glorieta.

August

THEME: The Meaning of Moral Responsibility

SCRIPTURE: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

AIM: To Help Us to Develop a Sense of Moral Responsibility

SONG: "May God Depend on You?"

Denominational Emphases

1. Ridgecrest, Glorieta, State Assemblies, and Camps
2. Summer Revivals
3. Sunbeam Focus Week, August 9-15
4. Off-to-College Day in the Home churches

Suggested Activities for Churches

1. Plan the Promotion Day program for September 27. See *The Baptist Training Union Magazine.*
2. Plan your fall study course now. Order the books from the Baptist Book Store and enlist the teachers.
3. Continue extension work in the association.
4. Promote the Bible Reading Crusade and Prayer Meeting Attendance Crusade.

September

THEME: The Meaning of Church Membership

SCRIPTURE: "And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:18-19).

AIM: To Help Us to Be Loyal Church Members

SONG: "Blest Be the Tie"

Denominational Emphases

1. Associational Stewardship Meetings
2. Foundations: Southern Baptist and State
3. Associational Sunday School Planning Meetings
4. Training Union State Plannning Meetings (in October, November, or December)
5. W.M.U. Season of Prayer for State Missions and Offering (as promoted by the state W.M.U.)
6. Student Join-the-Church Day (Sunday following college opening)
7. September 13-20. Transfer Church Membership Week

Suggested Activities for Churches

1. Get ready for the big stewardship study courses in all the churches the week of October 18-23. Order the new books on stewardship from your Baptist Book Store. Enlist every Training Union member to take the courses.
2. Go after unattached Baptists the week of September 13-20.
3. Be represented in the associational mass meeting in September.
4. Conduct Promotion Day for all departments, September 27. Promotion certificates are available in the Baptist Book Stores.
5. Emphasize personal soul-winning in the conservation of evangelism.

October

THEME: The Meaning of Stewardship

SCRIPTURE: "Occupy till I come" (Luke 19:13).

AIM: To Help Us to Be Faithful Stewards of Christ

SONG: "Trust, Try, and Prove Me"

Denominational Emphases

1. Sunday School Training Courses
2. State Papers and Missionary Magazines
3. Church Sunday School Planning Meetings
4. Layman's Day, October 11
5. Christian Stewardship Week, October 18-25
6. State Mission Day in the Sunday School and Offering, October 25 (as promoted by the states)

Suggested Activities for Churches

1. Set up new unions and departments as needed in the Training Union.
2. Enlist all of the Training Union members to take the stewardship study course the week of October 18.
3. Co-operate in the church plans for the every-member canvass.
4. Lead all Training Union members to make an offering to state missions on Sunday, October 25.
5. Continue to promote extension work.

November

THEME: The Reality of God's Providence

SCRIPTURE: "And, lo, I am with you alway, even unto the end of the world" (Matt. 28:20).

AIM: To Help Us to Depend Completely Upon God's Love and Power

SONG: "Leaning on the Everlasting Arms"

Denominational Emphases

1. R.A. Focus Week, November 1-7
2. Pledge Day and Every-Member Canvass, November 15 (or nearest convenient Sunday)
3. Student Evangelistic Week (in college centers), November 15-22
4. Orphanage Day and Offering (as promoted by the states)

Suggested Activities for Churches

1. Co-operate in the church plans for the every-member canvass.
2. Continue the Bible Reading Crusade and Prayer Meeting Attendance Crusade.
3. Lead all officers and workers to attend the associational officers and leaders' council this month.
4. If your state Training Union convention is held this month, have a good representation from your Training Union.

December

THEME: The Greatness of God's Love

SCRIPTURE: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

AIM: To Help Us to Love Others as God Loves Us

SONG: "Love Divine"

Denominational Emphases

1. Foreign Missions
2. Every-Member Canvass (completed)
3. W.M.U. Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering, November 30 to December 4
4. Convention-wide Simultaneous Associational Training Union "M" Night Meetings, December 7
5. Student Night at Christmas, December 27

Suggested Activities for Churches

1. If you have received the packet of materials setting out the plans for Enlargement Month next March, explain them to the Training Union executive committee and start now making plans for this great event.
2. Attend "M" Night meeting in the association on December 7.
3. Build your own Training Union calendar for 1954, following the Southern BAPTIST TRAINING UNION CALENDAR as a pattern. This calendar with a poster on which to put your calendar has been sent to every church in the Southern Baptist Convention.
4. Lead every member to make a special offering to foreign missions in December.
5. Plan to launch the Bible Reading Crusade and Prayer Meeting Attendance Crusade in January.

Summary of Southern Baptist Statistics—1951 As Reported by Associational Clerks

Alabama

Items	*Gains and Losses*	*1951*	*1950*
Associations	1	74	73
Churches	16	2,597	2,581
Churches with pastors	14	2,331	2,317
Baptisms	—827	25,664	26,491
Churches with baptisms	—85	2,058	2,143
Church members	17,779	554,589	536,810
Sunday school enrolment	10,326	364,143	353,817
Churches with Sunday schools	42	2,519	2,477
Training Union enrolment	6,995	129,514	122,519
Churches with Training Union	65	1,551	1,486
W.M.U. enrolment	2,142	73,642	71,500
Churches with W.M.U.	78	1,353	1,275
Brotherhood enrolment	82	6,456	6,374
Churches with Brotherhoods	21	209	188
V.B.S. enrolment	6,660	140,600	133,940
Churches with V.B.S.	40	1,756	1,716
Value of church property	$6,597,988	44,778,912	38,180,924
Churches with property	30	2,523	2,493
Total gifts	$1,395,811	12,721,909	11,326,098
Total gifts to missions	$143,232	1,874,353	1,731,121
Churches giving to missions	28	2,303	2,275
Pastors' salaries	$362,884	2,947,389	2,584,505

Alaska

Items	*1951*	*1950*
Associations	1	
Churches	8	
Churches with pastors	8	
Baptisms	142	
Churches with baptisms	8	
Church members	1,298	
Sunday school enrolment	998	
Churches with Sunday schools	8	
Training Union enrolment	335	
Churches with Training Union	7	
W.M.U. enrolment	206	
Churches with W.M.U.	5	
Brotherhood enrolment	. . .	
Churches with Brotherhoods	. . .	
V.B.S. enrolment	495	
Churches with V.B.S.	7	
Value of church property	$321,300	
Churches with property	7	
Total gifts	$95,732	
Total gifts to missions	$8,751	
Churches giving to missions	7	
Pastors' salaries	$10,910	

Arizona

Items	Gains and Losses	1951	1950
Associations	1	7	6
Churches	9	82	73
Churches with pastors	11	73	62
Baptisms	174	1,512	1,338
Churches with baptisms	9	77	68
Church members	2,340	14,257	11,917
Sunday school enrolment	1,454	14,240	12,786
Churches with Sunday schools	11	81	70
Training Union enrolment	632	5,117	4,485
Churches with Training Union	9	69	60
W.M.U. enrolment	623	3,163	2,540
Churches with W.M.U.	7	63	56
Brotherhood enrolment	—22	569	591
Churches with Brotherhoods	—3	27	30
V.B.S. enrolment	1,457	7,689	6,232
Churches with V.B.S.	13	77	64
Value of church property	$369,168	2,188,629	1,819,461
Churches with property	8	79	71
Total gifts	$163,279	738,857	575,578
Total gifts to missions	$26,036	132,292	106,256
Churches giving to missions	11	80	69
Pastors' salaries	$28,888	170,884	141,996

Arkansas

Items	Gains and Losses	1951	1950
Associations	1	44	43
Churches	23	1,064	1,041
Churches with pastors	—17	838	855
Baptisms	—1,988	14,612	16,600
Churches with baptisms	—17	865	882
Church members	9,031	248,080	239,049
Sunday school enrolment	1,168	176,008	174,840
Churches with Sunday schools	34	1,041	1,007
Training Union enrolment	3,312	72,269	68,957
Churches with Training Union	42	761	719
W.M.U. enrolment	658	31,827	31,169
Churches with W.M.U.	27	489	462
Brotherhood enrolment	510	6,564	6,054
Churches with Brotherhoods	8	187	179
V.B.S. enrolment	3,306	47,302	43,996
Churches with V.B.S.	55	464	409
Value of church property	$4,086,809	25,609,281	21,522,472
Churches with property	18	976	958
Total gifts	$427,625	7,527,641	7,100,016
Total gifts to missions	$58,079	1,210,824	1,152,745
Churches giving to missions	13	979	966
Pastors' salaries	$117,719	1,530,352	1,412,633

California

Items	Gains and Losses	1951	1950
Associations	2	20	18
Churches	34	295	261
Churches with pastors	25	266	241
Baptisms	—13	5,074	5,087
Churches with baptisms	35	276	241
Church members	7,442	40,963	33,521
Sunday school enrolment	5,776	45,328	39,552
Churches with Sunday schools	40	295	255
Training Union enrolment	2,092	17,215	15,123
Churches with Training Union	28	259	231
W.M.U. enrolment	859	7,918	7,059
Churches with W.M.U.	19	216	197
Brotherhood enrolment	18	2,089	2,071
Churches with Brotherhoods	—3	122	125
V.B.S. enrolment	2,149	19,294	17,145
Churches with V.B.S.	24	202	178
Value of church property	$1,234,644	5,649,828	4,415,184
Churches with property	19	229	210
Total gifts	$500,560	2,035,516	1,534,956
Total gifts to missions	$62,828	211,974	149,146
Churches giving to missions	56	286	230
Pastors' salaries	$120,828	619,399	498,571

District of Columbia

Items	Gains and Losses	1951	1950
Associations	. . .	1	1
Churches	. . .	36	36

Churches with pastors	—2	34	36
Baptisms	165	1,239	1,074
Churches with baptisms	...	35	35
Church members	533	30,210	29,677
Sunday school enrolment	488	22,163	21,675
Churches with Sunday schools	...	36	36
Training Union enrolment	88	3,813	3,725
Churches with Training Union	2	34	32
W.M.U. enrolment	199	3,559	3,360
Churches with W.M.U.	...	35	35
Brotherhood enrolment	173	1,070	897
Churches with Brotherhoods	6	20	14
V.B.S. enrolment	565	4,175	3,610
Churches with V.B.S.	—5	25	30
Value of church property	$1,063,830	7,495,180	6,431,350
Churches with property	1	36	35
Total gifts	$583,143	2,066,968	1,483,825
Total gifts to missions	$12,808	343,883	331,075
Churches giving to missions	1	36	35
Pastors' salaries	$14,761	117,828	103,067

Florida

Items	*Gains and Losses*	*1951*	*1950*
Associations	1	38	37
Churches	23	953	930
Churches with pastors	21	876	855
Baptisms	458	18,918	18,460
Churches with baptisms	3	849	846
Church members	18,493	297,161	278,668
Sunday school enrolment	10,968	225,370	214,402
Churches with Sunday schools	26	934	908
Training Union enrolment	2,899	71,798	68,899
Churches with Training Union	33	744	711
W.M.U. enrolment	1,038	43,335	42,297
Churches with W.M.U.	38	632	594
Brotherhood enrolment	1,255	9,392	8,137
Churches with Brotherhoods	43	297	254
V.B.S. enrolment	4,436	79,238	74,802
Churches with V.B.S.	26	632	606
Value of church property	$4,524,716	33,739,065	29,214,349
Churches with property	19	932	913
Total gifts	$604,689	10,027,712	9,423,023
Total gifts to missions	$125,310	1,475,505	1,350,195
Churches giving to missions	20	911	891
Pastors' salaries	$176,249	1,988,562	1,812,313

Georgia

Items	*Gains and Losses*	*1951*	*1950*
Associations	...	90	90
Churches	42	2,650	2,608
Churches with pastors	46	2,442	2,396
Baptisms	1,070	32,641	31,571
Churches with baptisms	—6	2,242	2,248
Church members	26,587	702,382	675,795
Sunday school enrolment	22,400	452,073	429,673
Churches with Sunday schools	68	2,532	2,464
Training Union enrolment	11,774	123,466	111,692
Churches with Training Union	111	1,500	1,389
W.M.U. enrolment	2,804	98,969	96,165
Churches with W.M.U.	153	1,441	1,288
Brotherhood enrolment	1,895	19,262	17,367
Churches with Brotherhoods	64	505	441
V.B.S. enrolment	13,678	144,959	131,281
Churches with V.B.S.	68	1,439	1,371
Value of church property	$10,137,323	58,718,052	48,580,729
Churches with property	38	2,620	2,582
Total gifts	$1,544,468	16,552,745	15,008,277
Total gifts to missions	$312,318	2,948,913	2,636,595
Churches giving to missions	51	2,353	2,302
Pastors' salaries	$411,033	3,352,123	2,941,090

Illinois

Items	*Gains and Losses*	*1951*	*1950*
Associations	...	26	26
Churches	17	619	602
Churches with pastors	49	531	482
Baptisms	671	6,662	5,991
Churches with baptisms	31	491	460

Church members	5,027	108,848	103,821
Sunday school enrolment	4,252	83,459	79,207
Churches with Sunday schools	22	613	591
Training Union enrolment	1,356	20,156	18,800
Churches with Training Union	33	325	292
W.M.U. enrolment	563	14,549	13,986
Churches with W.M.U.	37	306	269
Brotherhood enrolment	5	3,098	3,093
Churches with Brotherhoods	—9	148	157
V.B.S. enrolment	459	29,540	29,081
Churches with V.B.S.	1	374	373
Value of church property	$1,620,728	9,620,071	7,999,343
Churches with property	21	589	568
Total gifts	$405,058	3,129,774	2,724,716
Total gifts to missions	$63,640	494,196	430,556
Churches giving to missions	29	600	571
Pastors' salaries	$80,397	815,632	735,235

Kansas

Items	*Gains and Losses*	*1951*	*1950*
Associations	. . .	5	5
Churches	13	68	55
Churches with pastors	10	58	48
Baptisms	52	976	924
Churches with baptisms	9	55	46
Church members	1,408	8,429	7,021
Sunday school enrolment	1,368	8,040	6,672
Churches with Sunday schools	12	67	55
Training Union enrolment	176	2,704	2,528
Churches with Training Union	1	50	49
W.M.U. enrolment	212	1,616	1,404
Churches with W.M.U.	6	48	42
Brotherhood enrolment	50	388	338
Churches with Brotherhoods	9	24	15
V.B.S. enrolment	749	3,876	3,127
Churches with V.B.S.	9	46	37
Value of church property	$140,638	907,500	766,862
Churches with property	10	59	49
Total gifts	$145,673	398,584	252,911
Total gifts to missions	$12,157	48,965	36,808
Churches giving to missions	11	63	52
Pastors' salaries	$32,516	104,863	72,347

Kentucky

Items	*Gains and Losses*	*1951*	*1950*
Associations	. . .	79	79
Churches	34	2,277	2,243
Churches with pastors	25	2,125	2,100
Baptisms	—1,621	26,562	28,183
Churches with baptisms	36	1,892	1,856
Church members	20,583	547,945	527,362
Sunday school enrolment	13,024	366,259	353,235
Churches with Sunday schools	40	2,105	2,065
Training Union enrolment	6,369	78,029	71,660
Churches with Training Union	78	936	858
W.M.U. enrolment	2,525	61,359	58,834
Churches with W.M.U.	19	960	941
Brotherhood enrolment	903	7,935	7,032
Churches with Brotherhoods	9	171	162
V.B.S. enrolment	3,653	125,411	121,758
Churches with V.B.S.	47	1,316	1,269
Value of church property	$5,942,132	44,963,279	39,021,147
Churches with property	21	2,149	2,128
Total gifts	$1,515,135	13,291,385	11,776,250
Total gifts to missions	$183,939	2,438,172	2,254,233
Churches giving to missions	—52	1,863	1,915
Pastors' salaries	$298,725	3,005,892	2,707,167

Louisiana

Items	*Gains and Losses*	*1951*	*1950*
Associations	1	46	45
Churches	19	1,057	1,038
Churches with pastors	12	946	934
Baptisms	—1,887	14,896	16,783
Churches with baptisms	7	944	937
Church members	11,040	303,445	292,405
Sunday school enrolment	9,568	197,559	187,991
Churches with Sunday schools	24	1,046	1,022

Training Union enrolment	5,655	88,510	82,855
Churches with Training Union	47	850	803
W.M.U. enrolment	1,834	43,052	41,218
Churches with W.M.U.	26	676	650
Brotherhood enrolment	—561	11,437	11,998
Churches with Brotherhoods	8	479	471
V.B.S. enrolment	5,438	62,852	57,414
Churches with V.B.S.	45	548	503
Value of church property	$6,142,247	32,298,180	26,155,933
Churches with property	14	1,033	1,019
Total gifts	$1,702,703	10,292,613	8,589,910
Total gifts to missions	$204,044	1,578,262	1,374,218
Churches giving to missions	29	990	961
Pastors' salaries	$232,263	2,090,603	1,858,340

Maryland

Items	*Gains and Losses*	*1951*	*1950*
Associations	. . .	6	6
Churches	4	114	110
Churches with pastors	6	111	105
Baptisms	223	1,679	1,456
Churches with baptisms	6	98	92
Church members	1,454	30,943	29,489
Sunday school enrolment	2,015	28,548	26,533
Churches with Sunday schools	4	113	109
Training Union enrolment	271	5,357	5,086
Churches with Training Union	7	91	84
W.M.U. enrolment	2,535	8,432	5,897
Churches with W.M.U.	6	99	93
Brotherhood enrolment	160	415	255
Churches with Brotherhoods	8	17	9
V.B.S. enrolment	579	8,778	8,199
Churches with V.B.S.	4	85	81
Value of church property	$729,400	6,248,950	5,519,550
Churches with property	1	108	107
Total gifts	$162,878	1,142,604	979,726
Total gifts to missions	$24,931	202,991	178,060
Churches giving to missions	2	110	108
Pastors' salaries	$37,501	263,002	225,501

Mississippi

Items	*Gains and Losses*	*1951*	*1950*
Associations	. . .	75	75
Churches	20	1,666	1,646
Churches with pastors	5	1,520	1,515
Baptisms	—1,153	17,527	18,680
Churches with baptisms	57	1,396	1,453
Church members	11,093	399,519	388,426
Sunday school enrolment	8,040	235,025	226,985
Churches with Sunday schools	27	1,585	1,558
Training Union enrolment	6,736	98,328	91,592
Churches with Training Union	64	1,118	1,054
W.M.U. enrolment	2,623	51,359	48,736
Churches with W.M.U.	40	835	795
Brotherhood enrolment	1,203	8,214	7,011
Churches with Brotherhoods	51	305	254
V.B.S. enrolment	5,004	90,609	85,605
Churches with V.B.S.	44	975	931
Value of church property	$5,373,964	34,948,892	29,574,928
Churches with property	24	1,625	1,601
Total gifts	$1,008,921	9,754,559	8,745,638
Total gifts to missions	$176,317	1,567,756	1,391,439
Churches giving to missions	26	1,514	1,488
Pastors' salaries	$237,740	2,300,945	2,063,205

Missouri

Items	*Gains and Losses*	*1951*	*1950*
Associations	—1	83	84
Churches	—3	1,679	1,682
Churches with pastors	—16	1,445	1,461
Baptisms	—4,853	16,287	21,140
Churches with baptisms	—132	1,227	1,359
Church members	6,567	360,194	353,627
Sunday school enrolment	6,167	260,299	254,132
Churches with Sunday schools	7	1,639	1,632
Training Union enrolment	5,654	64,227	58,573
Churches with Training Union	89	923	834
W.M.U. enrolment	2,740	59,974	57,234
Churches with W.M.U.	72	1,039	967

Brotherhood enrolment	830	12,932	12,102
Churches with Brotherhoods	38	459	421
V.B.S. enrolment	5,717	94,037	88,320
Churches with V.B.S.	52	1,119	1,067
Value of church property	$5,127,760	34,917,678	29,789,918
Churches with property	—34	1,585	1,619
Total gifts	$1,103,442	10,891,508	9,788,066
Total gifts to missions	$216,776	1,905,475	1,688,699
Churches giving to missions	2	1,578	1,576
Pastors' salaries	$252,766	2,374,794	2,122,028

New Mexico

Items	*Gains and Losses*	*1951*	*1950*
Associations	. . .	14	14
Churches	3	187	184
Churches with pastors	—9	157	166
Baptisms	414	3,892	3,478
Churches with baptisms	2	160	158
Church members	4,515	50,219	45,704
Sunday school enrolment	2,715	40,416	37,701
Churches with Sunday schools	7	177	170
Training Union enrolment	1,012	14,322	13,310
Churches with Training Union	—1	138	139
W.M.U. enrolment	507	7,251	6,744
Churches with W.M.U.	13	131	118
Brotherhood enrolment	430	2,640	2,210
Churches with Brotherhoods	7	85	78
V.B.S. enrolment	1,231	16,950	15,719
Churches with V.B.S.	7	156	149
Value of church property	$1,314,396	6,350,851	5,036,455
Churches with property	2	165	163
Total gifts	$211,599	1,964,274	1,752,675
Total gifts to missions	$51,908	347,372	295,464
Churches giving to missions	11	178	167
Pastors' salaries	$40,509	378,948	338,439

North Carolina

Items	*Gains and Losses*	*1951*	*1950*
Associations	. . .	73	73
Churches	45	2,995	2,950
Churches with pastors	14	2,784	2,770
Baptisms	2,041	34,620	32,579
Churches with baptisms	17	2,541	2,524
Church members	27,770	719,518	691,748
Sunday school enrolment	25,860	596,479	570,619
Churches with Sunday schools	51	2,965	2,914
Training Union enrolment	9,413	116,604	107,191
Churches with Training Union	83	1,430	1,347
W.M.U. enrolment	9,449	132,002	122,553
Churches with W.M.U.	99	1,746	1,647
Brotherhood enrolment	2,419	9,655	7,236
Churches with Brotherhoods	62	269	207
V.B.S. enrolment	14,892	187,783	172,891
Churches with V.B.S.	133	1,983	1,850
Value of church property	$12,441,956	78,620,280	66,178,324
Churches with property	42	2,936	2,894
Total gifts	$2,427,467	22,458,710	20,031,243
Total gifts to missions	$296,882	3,832,050	3,535,168
Churches giving to missions	59	2,848	2,789
Pastors' salaries	$567,155	4,494,351	3,927,196

Oklahoma

Items	*Gains and Losses*	*1951*	*1950*
Associations	1	44	43
Churches	28	1,140	1,112
Churches with pastors	63	1,005	942
Baptisms	792	19,259	20,051
Churches with baptisms	21	975	954
Church members	10,698	351,358	340,660
Sunday school enrolment	8,770	246,832	238,062
Churches with Sunday schools	26	1,110	1,084
Training Union enrolment	6,546	84,802	78,256
Churches with Training Union	56	835	779
W.M.U. enrolment	2,216	44,155	41,939
Churches with W.M.U.	23	708	685
Brotherhood enrolment	208	11,649	11,441
Churches with Brotherhoods	40	360	320
V.B.S. enrolment	7,984	85,043	77,059

Churches with V.B.S.	65	721	656
Value of church property	$4,837,784	35,304,700	30,466,916
Churches with property	3	974	971
Total gifts	$425,566	10,600,291	10,174,725
Total gifts to missions	$144,853	1,718,979	1,574,126
Churches giving to missions	28	1,041	1,013
Pastors' salaries	$223,181	2,115,352	1,892,171

Oregon

Items	*Gains and Losses*	*1951*	*1950*
Associations	3	4	1
Churches	3	21	18
Churches with pastors	6	21	15
Baptisms	69	315	246
Churches with baptisms	3	20	17
Church members	535	2,858	2,323
Sunday school enrolment	550	2,993	2,443
Churches with Sunday schools	3	21	18
Training Union enrolment	179	1,159	980
Churches with Training Union	7	21	14
W.M.U. enrolment	—54	589	643
Churches with W.M.U.	. . .	15	15
Brotherhood enrolment	65	131	66
Churches with Brotherhoods	3	6	3
V.B.S. enrolment	641	2,080	1,439
Churches with V.B.S.	1	18	17
Value of church property	$159,982	502,570	342,588
Churches with property	3	18	15
Total gifts	$62,162	173,103	110,941
Total gifts to missions	$5,457	16,931	11,474
Churches giving to missions	3	21	18
Pastors' salaries	$9,726	42,702	32,976

South Carolina

Items	*Gains and Losses*	*1951*	*1950*
Associations	1	39	38
Churches	29	1,319	1,290
Churches with pastors	19	1,242	1,223
Baptisms	2,239	21,739	19,500
Churches with baptisms	19	1,177	1,158
Church members	18,383	398,184	379,801
Sunday school enrolment	17,943	320,639	302,696
Churches with Sunday schools	28	1,298	1,270
Training Union enrolment	9,828	94,565	84,737
Churches with Training Union	68	907	839
W.M.U. enrolment	6,745	92,451	85,706
Churches with W.M.U.	38	1,005	967
Brotherhood enrolment	2,012	8,486	6,474
Churches with Brotherhoods	70	257	187
V.B.S. enrolment	9,926	113,101	103,175
Churches with V.B.S.	68	962	894
Value of church property	$8,886,133	49,612,960	40,726,827
Churches with property	25	1,290	1,265
Total gifts	$2,556,223	14,520,130	11,963,907
Total gifts to missions	$265,330	2,422,262	2,156,932
Churches giving to missions	12	1,250	1,238
Pastors' salaries	$363,297	2,736,360	2,373,063

Tennessee

Items	*Gains and Losses*	*1951*	*1950*
Associations	. . .	68	68
Churches	37	2,592	2,555
Churches with pastors	33	2,354	2,321
Baptisms	—2,445	32,105	34,550
Churches with baptisms	—14	2,141	2,155
Church members	22,787	627,748	604,961
Sunday school enrolment	18,241	431,037	412,796
Churches with Sunday schools	52	2,489	2,437
Training Union enrolment	4,812	120,964	116,152
Churches with Training Union	34	1,250	1,216
W.M.U. enrolment	1,398	74,123	72,725
Churches with W.M.U.	34	1,048	1,014
Brotherhood enrolment	1,887	10,909	9,022
Churches with Brotherhoods	51	324	273
V.B.S. enrolment	1,184	135,040	133,856
Churches with V.B.S.	43	1,453	1,496
Value of church property	$8,784,136	55,312,995	46,528,859
Churches with property	21	2,438	2,417

Total gifts	$2,769,646	17,514,427	14,744,781
Total gifts to missions	$249,728	2,647,413	2,397,685
Churches giving to missions	53	2,135	2,082
Pastors' salaries	$244,731	3,189,400	2,944.669

Texas

Items	*Gains and Losses*	*1951*	*1950*
Associations	1	120	119
Churches	79	3,598	3,519
Churches with pastors	160	2,948	3,108
Baptisms	5,946	63,102	57,156
Churches with baptisms	81	3,052	2,971
Church members	56,931	1,220,172	1,163,241
Sunday school enrolment	43,749	848,112	804,363
Churches with Sunday schools	107	3,427	3,320
Training Union enrolment	24,307	298,412	274,105
Churches with Training Union	136	2,477	2,341
W.M.U. enrolment	11,391	142,531	131,140
Churches with W.M.U.	140	2,237	2,097
Brotherhood enrolment	3,913	49,813	45,900
Churches with Brotherhoods	166	1,401	1,235
V.B.S. enrolment	28,810	283,804	254,994
Churches with V.B.S.	148	2,402	2,254
Value of church property	$21,125,807	147,154,309	126,028,502
Churches with property	91	3,192	3,101
Total gifts	$4,748,586	44,013,408	39,264,822
Total gifts to missions	$1,129,419	7,699,832	6,570,413
Churches giving to missions	115	3,332	3,217
Pastors' salaries	$764,811	7,265,957	6,501,146

Virginia

Items	*Gains and Losses*	*1951*	*1950*
Associations	. . .	31	31
Churches	10	1,252	1,242
Churches with pastors	—9	1,121	1,130
Baptisms	1,206	15,710	14,504
Churches with baptisms	41	1,060	1,019
Church members	10,567	352,612	342,045
Sunday school enrolment	12,172	284,510	272,338
Churches with Sunday schools	14	1,219	1,205
Training Union enrolment	2,737	42,061	39,324
Churches with Training Union	47	594	547
W.M.U. enrolment	445	90,702	90,257
Churches with W.M.U.	21	998	977
Brotherhood enrolment	406	2,426	2,020
Churches with Brotherhoods	3	53	50
V.B.S. enrolment	7,811	85,882	78,071
Churches with V.B.S.	38	839	801
Value of church property	$5,265,783	46,033,903	40,768,120
Churches with property	15	1,216	1,201
Total gifts	$976,914	10,780,854	9,803,940
Total gifts to missions	$85,162	2,124,950	2,039,788
Churches giving to missions	—4	1193	1,197
Pastors' salaries	$138,320	1,883,043	1,744,723

Washington

Items	*Gains and Losses*	*1951*	*1950*
Associations	3	4	1
Churches	8	20	12
Churches with pastors	8	19	11
Baptisms	149	392	243
Churches with baptisms	9	19	10
Church members	748	2,566	1,818
Sunday school enrolment	1,130	3,165	2,035
Churches with Sunday schools	8	20	12
Training Union enrolment	287	933	646
Churches with Training Union	5	16	11
W.M.U. enrolment	290	663	373
Churches with W.M.U.	6	16	10
Brotherhood enrolment	2	57	55
Churches with Brotherhoods	1	4	3
V.B.S. enrolment	879	1,880	1,001
Churches with V.B.S.	6	16	10
Value of church property	$10,473	213,473	203,000
Churches with property	3	12	9
Total gifts	$58,735	144,805	86,070
Total gifts to missions	$6,043	16,071	10,028
Churches giving to missions	7	18	11
Pastors' salaries	$22,359	42,603	20,244

CHURCH CLASSIFICATION, S. B.

S.B.C. and States	Total Chs.	Total Churches					
		OC	V	T	C	CS	OC
SBC	28,289	14,531	4,905	3,654	4,918	281	51.4
Alabama	2,597	1,625	404	262	291	15	62.6
Alaska	8	.....	.....	.....	8	.....	.....
Arizona	82	3	12	15	52	.....	3.7
Arkansas	1,064	500	224	181	155	4	47.0
California	295	10	3	47	227	8	3.4
Dist. of Columbia	36	.....	.....	.....	36	.....	.....
Florida	953	326	178	163	244	42	34.2
Georgia	2,650	1,562	350	329	372	37	58.9
Illinois	619	254	124	109	131	1	41.0
Kansas	68	6	6	20	35	1	8.8
Kentucky	2,277	1,313	445	253	255	11	57.7
Louisiana	1,057	577	165	139	162	14	54.6
Maryland	114	19	11	30	52	2	16.7
Mississippi	1,666	1,048	296	171	149	2	62.9
Missouri	1,679	759	416	255	236	13	45.2
New Mexico	187	42	42	37	65	1	22.5
North Carolina	2,995	1,845	460	307	354	29	61.6
Oklahoma	1,140	420	259	210	241	10	36.8
Oregon	21	.....	.....	4	16	1	.....
South Carolina	1,319	779	157	172	180	31	59.1
Tennessee	2,592	1,648	376	206	340	22	63.6
Texas	3,598	1,113	769	581	1,100	35	30.9
Virginia	1,252	682	206	161	201	2	54.5
Washington	20	.....	2	2	16	.....	.....

C., BY SIZE AND LOCATION — 1951

%Total Churches				Churches 0–99					%Churches 0–99				
V	T	C	CS	OC	V	T	C	CS	OC	V	T	C	CS
17.3	12.9	17.4	1.0	5,640	1,695	572	633	41	38.8	34.6	15.7	12.9	14.6
15.6	10.1	11.2	0.6	674	167	28	23	4	41.5	41.3	10.7	7.9	26.7
.....	.....	100.0	.....	.....	.....	.....	4	.....	.....	.....	.....	50.0	.....
14.6	18.3	63.4	.....	3	11	11	15	.....	100.0	91.7	73.3	28.8	.....
21.1	17.0	14.6	0.4	300	109	34	7	.....	60.0	48.7	18.8	4.5	.....
1.0	15.9	76.9	2.7	7	3	29	103	4	70.0	100.0	61.7	45.4	50.0
.....	.....	100.0	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
18.7	17.1	25.6	4.4	153	72	16	12	4	46.9	40.4	9.8	4.9	9.5
13.2	12.4	14.0	1.4	464	121	31	24	3	29.7	34.6	9.4	6.5	8.1
20.0	17.6	21.1	0.2	144	70	39	30	.....	56.7	56.5	35.8	22.9	.....
8.8	29.4	51.5	1.5	3	5	15	22	.....	50.0	83.3	75.0	62.8	.....
19.5	11.1	11.2	0.5	462	119	45	20	4	35.2	26.7	17.8	7.8	36.4
15.6	13.2	15.3	1.3	204	31	22	11	1	35.3	18.8	15.8	6.8	7.1
9.6	26.3	45.6	1.8	9	5	11	2	1	47.4	45.5	36.7	3.8	50.0
17.8	10.3	8.9	0.1	327	76	16	8	.....	31.2	25.7	9.4	5.4	.....
24.8	15.2	14.1	0.8	442	175	31	15	2	58.2	42.1	12.2	6.4	15.4
22.5	19.8	34.8	0.5	32	27	16	7	1	76.2	64.3	43.2	10.8	100.0
15.4	10.2	11.8	1.0	561	119	31	36	7	30.4	25.9	10.1	10.2	24.1
22.7	18.4	21.1	0.9	262	91	21	17	2	62.4	35.1	10.0	7.1	20.0
.....	19.0	76.2	4.8	.....	.....	4	8	.....	.....	.....	100.0	50.0	.....
11.9	13.0	13.6	2.4	184	45	13	10	1	23.6	28.7	7.6	5.6	3.2
14.5	7.9	13.1	0.8	597	112	32	16	3	36.2	29.8	15.5	4.7	13.6
21.4	16.1	30.6	1.0	599	282	101	224	3	53.8	36.7	17.4	20.4	8.6
16.4	12.9	16.1	0.1	213	54	24	8	1	31.2	26.2	14.9	4.0	50.0
10.0	10.0	80.0	.....	.....	1	2	11	.....	.....	50.0	100.0	68.7	.....

CHURCH CLASSIFICATION, S. B.

S.B.C. and States	Churches 100–299				
	OC	V	T	C	
S.B.C.	7,671	2,776	1,688	1,192	
Alabama	866	216	139	69	
Alaska				3	
Arizona		1	3	24	
Arkansas	180	106	91	32	
California	3		17	94	
Dist. of Columbia				10	
Florida	154	102	102	63	
Georgia	920	206	182	81	
Illinois	109	50	60	42	
Kansas	3	1	4	10	
Kentucky	736	269	99	63	
Louisiana	327	101	54	36	
Maryland	6	6	14	20	
Mississippi	617	191	77	31	
Missouri	310	234	150	45	
New Mexico	10	14	16	22	
North Carolina	1,062	255	128	89	
Oklahoma	151	158	92	48	
Oregon				7	
South Carolina	448	72	73	25	
Tennessee	910	230	100	95	
Texas	480	435	212	240	
Virginia	379	128	75	41	
Washington		1		2	

C., BY SIZE AND LOCATION — 1951 — (Continued)

	% Churches 100–299					Churches 300–499					% Churches 300–499				
CS	OC	V	T	C	CS	OC	V	T	C	CS	OC	V	T	C	CS
123	52.8	56.6	46.2	24.2	43.8	1,079	365	941	782	49	7.4	7.4	25.8	15.9	17.4
7	53.3	53.5	53.0	23.7	46.7	81	20	71	38	2	5.0	5.0	27.1	13.1	13.3
				37.5											
		8.3	20.0	46.2				1	7				6.7	13.5	
3	36.0	47.3	50.3	20.6	75.0	19	9	37	22		3.8	4.0	29.4	14.2	
4	30.0		36.2	41.4	50.0			1	24				2.1	10.6	
				27.8					4					11.1	
13	47.2	57.3	62.6	25.8	31.0	17	2	37	46	15	5.2	1.1	22.7	18.9	35.7
24	58.9	58.8	55.3	21.8	64.9	151	17	91	66	4	9.7	4.9	27.7	17.7	10.8
	42.9	40.3	55.0	32.1		1	4	9	20		0.4	3.2	8.3	15.3	
1	50.0	16.7	20.0	28.6	100.0			1	1				5.0	2.9	
2	56.1	60.4	39.1	24.7	18.2	104	45	72	44	3	7.9	10.1	28.5	17.3	27.3
7	56.7	61.2	38.8	22.2	50.0	39	29	37	32	2	6.8	17.6	26.6	19.8	14.3
1	31.6	54.5	46.7	38.5	50.0	3		4	15		15.8		13.3	28.8	
1	58.9	64.5	45.0	20.8	50.0	95	26	51	25	1	9.1	8.8	23.8	16.8	50.0
6	40.8	56.3	58.8	19.1	46.2	6	6	54	44	3	0.8	1.4	21.2	18.6	23.1
	23.8	33.3	43.2	33.8			1	3	14			2.4	8.1	21.5	
16	57.6	55.4	41.7	25.1	55.2	205	69	90	60	4	11.1	15.0	29.3	16.9	13.8
4	36.0	61.0	43.8	19.9	40.0	6	9	74	43		1.4	3.5	35.2	17.8	
1				43.8	100.0										
9	57.5	45.9	42.4	13.9	29.0	119	24	50	39	10	15.3	15.2	29.1	21.7	32.3
9	55.2	61.2	48.5	27.9	40.9	128	33	55	61	1	7.8	8.8	26.7	17.9	4.5
14	43.1	56.6	36.5	21.8	40.0	28	50	160	146	4	2.5	6.5	27.5	13.3	11.4
1	55.6	62.1	46.6	20.4	50.0	77	21	43	29		11.3	10.2	26.7	14.4	
		50.0		12.5					2					12.5	

CHURCH CLASSIFICATION, S. B. C

S.B.C. and States	Churches 500–999				
	OC	V	T	C	CS
SBC	140	66	435	1,247	5
Alabama	4	1	24	103	
Alaska				1	
Arizona				5	
Arkansas	1		19	47	
California				6	
Dist. of Columbia				14	
Florida	2	2	7	69	
Georgia	27	6	24	109	
Illinois			1	30	
Kansas				1	
Kentucky	10	12	34	55	
Louisiana	7	4	26	35	
Maryland	1		1	12	
Mississippi	9	3	26	39	
Missouri	1	1	20	81	
New Mexico			2	12	
North Carolina	17	17	58	112	
Oklahoma	1	1	23	58	
Oregon				1	
South Carolina	28	13	34	66	
Tennessee	13	1	17	98	
Texas	6	2	103	230	1
Virginia	13	3	16	62	
Washington				1	

., BY SIZE AND LOCATION — 1951 — (Continued)

	% Churches 500–999					Churches 1,000 & Up					% Churches 1,000 & Up				
	OC	V	T	C	CS	OC	V	T	C	CS	OC	V	T	C	CS
1	1.0	1.3	11.9	25.4	18.1	1	3	18	1,064	17	0.0	0.1	0.5	21.6	6.0
2	0.2	0.2	9.2	35.4	13.3	.....	.....	.....	58	.....	.....	.....	.....	19.9	.....
	.....	.....	.....	12.5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	.....	.....	.....	9.6	.....	.....	.....	.....	1	.....	.....	.....	.....	1.9	.....
1	0.2	.....	10.5	30.3	25.0	.....	.....	.....	47	.....	.....	.....	.....	30.3	.....
	.....	.....	.....	2.6	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	.....	.....	.....	38.9	.....	.....	.....	.....	8	.....	.....	.....	.....	22.2	.....
5	0.6	1.1	4.3	28.3	11.9	.....	.....	1	54	5	.....	.....	0.6	22.1	11.9
3	1.7	1.7	7.3	29.3	16.2	.....	.....	1	92	.....	.....	.....	0.3	24.7	.....
1	.....	.....	0.9	22.9	100.0	.....	.....	.....	9	.....	.....	.....	.....	6.9	.....
	.....	.....	.....	2.9	.....	.....	.....	.....	1	.....	.....	.....	.....	2.9	.....
2	0.8	2.7	13.4	21.6	18.2	1	.....	3	73	.....	0.1	.....	1.2	28.6	.....
4	1.2	2.4	18.7	21.6	28.6	.....	.....	.....	48	.....	.....	.....	.....	29.6	.....
	5.3	.....	3.3	23.1	.....	.....	.....	.....	3	.....	.....	.....	.....	5.8	.....
	0.9	1.0	15.2	26.2	.....	.....	.....	1	46	.....	.....	.....	0.6	30.9	.....
1	0.1	0.2	7.8	34.3	7.7	.....	.....	.....	51	1	.....	.....	.....	21.6	7.7
	.....	.....	5.4	18.5	.....	.....	.....	.....	10	.....	.....	.....	.....	15.4	.....
2	0.9	3.7	18.9	31.6	6.9	.....	.....	.....	57	.....	.....	.....	.....	16.1	.....
3	0.1	0.4	11.0	24.1	30.0	.....	.....	.....	75	1	.....	.....	.....	31.1	10.0
	.....	.....	.....	6.2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
8	3.6	8.2	19.8	36.7	25.8	.....	3	2	40	3	.....	1.9	1.2	22.2	9.7
3	0.8	0.3	8.3	28.8	27.3	.....	.....	2	70	3	.....	.....	1.0	23.6	13.6
0	0.5	0.3	17.7	20.9	28.6	.....	.....	5	260	4	.....	.....	0.9	23.6	11.4
	1.9	1.5	9.9	30.8	.....	.....	.....	3	61	.....	.....	.....	1.9	30.3	.....
	.....	.....	.....	6.3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

Per Cent of Totals, Churches with and without Training Union Southern Baptist Convention, 1951

Items	*Churches with T. U.* %		*Churches without T. U.* %	
Total churches	59.7		40.3	
Open Country		43.8		56.2
Village		57.8		42.2
Town		81.3		18.7
City		90.7		9.3
City Suburban		94.4		9.6
Total baptisms	85.0		15.0	
Open Country		62.0		38.0
Village		73.2		26.8
Town		91.6		8.4
City		97.4		2.6
City Suburban		96.1		3.9
Total membership	81.5		18.5	
Open Country		55.2		44.8
Village		69.7		30.3
Town		90.5		9.5
City		97.8		2.2
City Suburban		97.3		2.7
Total Sunday school enrolment	84.2		15.8	
Open Country		58.5		41.5
Village		70.9		29.1
Town		90.6		9.4
City		97.8		2.2
City Suburban		96.4		3.6
Total V. B. S. enrolment	86.8		13.2	
Open Country		70.2		29.8
Village		76.2		23.8
Town		91.2		8.8
City		97.6		2.4
City Suburban		96.4		3.6
Total W. M. U. enrolment	91.2		8.8	
Open Country		75.8		24.2
Village		80.3		19.7
Town		92.0		8.0
City		98.1		1.9
City Suburban		97.8		2.2
Total Brotherhood enrolment	97.3		2.7	
Open Country		92.1		7.9
Village		90.2		9.8
Town		96.8		3.2
City		99.3		0.7
City Suburban		98.4		1.6
Total church property	91.8		8.2	
Open Country		67.2		32.8
Village		76.6		23.4
Town		92.3		7.7
City		98.2		1.8
City Suburban		97.6		2.4
Total gifts	91.5		8.5	
Open Country		69.8		30.2
Village		77.3		22.7
Town		92.6		7.4
City		98.2		1.8
City Suburban		96.9		3.1
Total mission gifts	94.2		5.8	
Open Country		72.2		27.8
Village		79.9		20.1
Town		93.5		6.5
City		98.8		1.2
City Suburban		97.4		2.6

Alabama

Items	*Churches with T. U.* %		*Churches without T. U.* %	
Total churches	59.7		40.3	
Open Country		48.1		51.9
Village		59.9		40.1
Town		89.3		10.7
City		95.9		4.1
City Suburban		93.3		6.7
Total baptisms	85.7		14.3	
Open Country		68.0		32.0
Village		76.0		24.0
Town		95.6		4.4
City		98.8		1.2
City Suburban		96.8		3.2
Total membership	80.4		19.6	
Open Country		59.3		40.7
Village		72.1		27.9
Town		94.9		5.1
City		99.2		0.8
City Suburban		97.2		2.8
Total Sunday school enrolment	84.1		15.9	
Open Country		61.9		38.1
Village		73.7		26.3
Town		95.1		4.9
City		99.4		0.6
City Suburban		96.7		3.3
Total V. B. S. enrolment	87.1		12.9	
Open Country		72.8		27.2
Village		81.4		18.6
Town		95.4		4.6
City		99.3		0.7

City Suburban	.....			.....
Total W. M. U. enrolment	96.0		4.0	
Open Country		87.9		12.1
Village		88.6		11.4
Town		97.1		2.9
City		99.7		0.3
City Suburban		.....		.....
Total Brotherhood enrolment	99.4		0.6	
Open Country		96.4		3.6
Village		.....		.....
Town		.....		.....
City		99.7		0.3
City Suburban		.....		.....
Total church property..	93.3		6.7	
Open Country		70.0		30.0
Village		78.8		21.2
Town		96.6		3.4
City		99.6		0.4
City Suburban		98.9		1.1
Total gifts	93.9		6.1	
Open Country		76.3		23.7
Village		81.9		18.1
Town		97.2		2.8
City		99.6		0.4
City Suburban		97.4		2.6
Total mission gifts	96.9		3.1	
Open Country		81.3		18.7
Village		83.8		16.2
Town		97.7		2.3
City		99.9		0.1
City Suburban		99.2		0.8

Alaska

Items	*Churches with T. U. %*	*Churches without T. U. %*
Total churches	87.5	12.5
Open Country	.....	.....
Village	.....	.....
Town	.....	.....
City	87.5	12.5
City Suburban	.....	.....
Total baptisms	.....	.....
Open Country	.....	.....
Village	.....	.....
Town	.....	.....
City	.....	.....
City Suburban	.....	.....
Total membership	92.3	7.7
Open Country	.....	.....
Village	.....	.....
Town	.....	.....
City	92.3	7.7
City Suburban	.....	.....
Total Sunday school enrolment	97.7	2.3
Open Country	.....	.....
Village	.....	.....
Town	.....	.....
City	97.7	2.3
City Suburban	.....	.....
Total V. B. S. enrolment	.....	.....
Open Country	.....	.....
Village	.....	.....
Town	.....	.....
City	.....	.....
City Suburban	.....	.....
Total W. M. U. enrolment	.....	.....
Open Country	.....	.....
Village	.....	.....
Town	.....	.....
City	.....	.....
City Suburban	.....	.....
Total Brotherhood enrolment	.....	.....
Open Country	.....	.....
Village	.....	.....
Town	.....	.....
City	.....	.....
City Suburban	.....	.....
Total church property..	.....	.....
Open Country	.....	.....
Village	.....	.....
Town	.....	.....
City	.....	.....
City Suburban	.....	.....
Total gifts	99.7	0.3
Open Country	.....	.....
Village	.....	.....
Town	.....	.....
City	99.7	0.3
City Suburban	.....	.....
Total mission gifts	.....	.....
Open Country	.....	.....
Village	.....	.....
Town	.....	.....
City	.....	.....
City Suburban	.....	.....

Arizona

Items	*Churches with T. U. %*	*Churches without T. U. %*
Total churches	84.1	15.9
Open Country	33.3	66.7
Village	50.0	50.0
Town	93.3	6.7
City	92.3	7.7
City Suburban	.....	.....
Total baptisms	93.1	6.9
Open Country	22.2	77.8
Village	56.3	43.7
Town	88.1	11.9
City	97.1	2.9
City Suburban	.....	.....
Total membership	95.4	4.6
Open Country	36.0	64.0
Village	62.0	38.0
Town	93.1	6.9
City	98.0	2.0
City Suburban	.....	.....

Total Sunday school enrolment	95.8		4.2	
Open Country		48.2		51.8
Village		67.4		32.6
Town		93.5		6.5
City		98.0		2.0
City Suburban		.....		.....
Total V. B. S. enrolment	93.5		6.5	
Open Country		53.3		46.7
Village		72.7		27.3
Town		93.4		6.6
City		96.0		4.0
City Suburban		.....		.....
Total W. M. U. enrolment	96.9		3.1	
Open Country		.....		.....
Village		75.5		24.5
Town		92.9		7.1
City		98.8		1.2
City Suburban		.....		.....
Total Brotherhood enrolment	.....		.....	
Open Country		.....		.....
Village		.....		.....
Town		.....		.....
City		.....		.....
City Suburban		.....		.....
Total church property..	94.8		5.2	
Open Country		.....		100.0
Village		49.4		50.6
Town		93.5		6.5
City		97.2		2.8
City Suburban		.....		.....
Total gifts	95.9		4.1	
Open Country		70.1		29.9
Village		76.3		23.7
Town		95.0		5.0
City		97.0		3.0
City Suburban		.....		.....
Total mission gifts	97.1		2.9	
Open Country		61.2		38.8
Village		69.0		31.0
Town		96.2		3.8
City		98.2		1.8
City Suburban		.....		.....

Arkansas

Items	*Churches with T. U. %*		*Churches without T. U. %*	
Total churches	71.5		28.5	
Open Country		60.6		39.4
Village		60.7		39.3
Town		90.1		9.9
City		100.0		.....
City Suburban		100.0		.....
Total baptisms	92.8		7.2	
Open Country		82.5		17.5
Village		76.0		24.0
Town		98.0		2.0
City		.....		.....
City Suburban		.....		.....
Total membership	91.2		8.8	
Open Country		75.6		24.4
Village		73.4		26.6
Town		96.1		3.9
City		.....		.....
City Suburban		.....		.....
Total Sunday school enrolment	91.7		8.3	
Open Country		75.6		24.4
Village		74.5		25.5
Town		96.4		3.6
City		.....		.....
City Suburban		.....		.....
Total V. B. S. enrolment	96.7		3.3	
Open Country		92.1		7.9
Village		83.3		16.7
Town		97.8		2.2
City		.....		.....
City Suburban		.....		.....
Total W. M. U. enrolment	98.4		1.6	
Open Country		92.8		7.2
Village		92.9		7.1
Town		98.3		1.7
City		.....		.....
City Suburban		.....		.....
Total Brotherhood enrolment	.....		.....	
Open Country		.....		.....
Village		.....		.....
Town		.....		.....
City		.....		.....
City Suburban		.....		.....
Total church property..	96.8		3.2	
Open Country		81.7		18.3
Village		81.3		18.7
Town		96.7		3.3
City		.....		.....
City Suburban		.....		.....
Total gifts	96.8		3.2	
Open Country		85.7		14.3
Village		82.2		17.8
Town		97.5		2.5
City		.....		.....
City Suburban		.....		.....
Total mission gifts	98.1		1.9	
Open Country		85.6		14.4
Village		83.7		16.3
Town		98.4		1.6
City		.....		.....
City Suburban		.....		.....

California

Items	*Churches with T. U. %*		*Churches without T. U. %*	
Total churches	87.8		12.2	
Open Country		50.0		50.0
Village		33.3		66.7
Town		85.1		14.9
City		90.3		9.7
City Suburban		100.0		.....
Total baptisms	96.9		3.1	
Open Country		65.1		34.9
Village		69.2		30.8
Town		94.9		5.1

City		98.0		2.0
City Suburban		.....		.....
Total membership	96.0		4.0	
Open Country		47.1		52.9
Village		47.3		52.7
Town		92.0		8.0
City		97.7		2.3
City Suburban		.....		.....
Total Sunday school enrolment	95.6		4.4	
Open Country		61.4		38.6
Village		41.9		58.1
Town		93.5		6.5
City		97.0		3.0
City Suburban		.....		.....
Total V. B. S. enrolment	96.4		3.6	
Open Country		63.3		36.7
Village		100.0		.....
Town		91.0		9.0
City		97.8		2.2
City Suburban		.....		.....
Total W. M. U. enrolment	98.0		2.0	
Open Country		77.4		22.6
Village		.....		.....
Town		94.1		5.9
City		99.0		1.0
City Suburban		.....		.....
Total Brotherhood enrolment	97.9		2.1	
Open Country		61.4		38.6
Village		.....		.....
Town		97.0		3.0
City		99.0		1.0
City Suburban		.....		.....
Total church property	97.5		2.5	
Open Country		55.1		44.9
Village		94.2		5.8
Town		97.2		2.8
City		98.0		2.0
City Suburban		.....		.....
Total gifts	96.7		3.3	
Open Country		66.1		33.9
Village		68.0		32.0
Town		92.3		7.7
City		97.6		2.4
City Suburban		.....		.....
Total mission gifts	98.5		1.5	
Open Country		82.6		17.4
Village		60.4		39.6
Town		97.3		2.7
City		98.8		1.2
City Suburban		.....		.....

District of Columbia

Items	*Churches with T. U. %*	*Churches without T. U. %*
Total churches	94.4	5.6
Open Country	.....	.....
Village	.....	.....
Town	.....	.....
City	94.4	5.6
City Suburban	.....	.....

Total baptisms	98.5		1.5	
Open Country		.....		.....
Village		.....		.....
Town		.....		.....
City		98.5		1.5
City Suburban		.....		.....
Total membership	98.7		1.3	
Open Country		.....		.....
Village		.....		.....
Town		.....		.....
City		98.7		1.3
City Suburban		.....		.....
Total Sunday school enrolment	98.3		1.7	
Open Country		.....		.....
Village		.....		.....
Town		.....		.....
City		98.3		1.7
City Suburban		.....		.....
Total V. B. S. enrolment		.....		
Open Country		.....		.....
Village		.....		.....
Town		.....		.....
City		.....		.....
City Suburban		.....		.....
Total W. M. U. enrolment	98.8		1.2	
Open Country		.....		.....
Village		.....		.....
Town		.....		.....
City		98.8		1.2
City Suburban		.....		.....
Total Brotherhood enrolment		.....		.....
Open Country		.....		.....
Village		.....		.....
Town		.....		.....
City		.....		.....
City Suburban		.....		.....
Total church property	98.1		1.9	
Open Country		.....		.....
Village		.....		.....
Town		.....		.....
City		98.1		1.9
City Suburban		.....		.....
Total gifts	99.1		0.9	
Open Country		.....		.....
Village		.....		.....
Town		.....		.....
City		99.1		0.9
City Suburban		.....		.....
Total mission gifts	99.5		0.5	
Open Country		.....		.....
Village		.....		.....
Town		.....		.....
City		99.5		0.5
City Suburban		.....		.....

Florida

Items	*Churches with T. U. %*	*Churches without T. U. %*
Total churches	78.1	21.9
Open Country	62.3	37.7

Village		68.0	32.0
Town		88.3	11.7
City		97.1	2.9
City Suburban		92.9	7.1
Total baptisms	94.1		5.9
Open Country		78.3	21.7
Village		81.0	19.0
Town		91.6	8.4
City		99.6	0.4
City Suburban		98.8	1.2
Total membership	93.6		6.4
Open Country		75.4	24.6
Village		80.0	20.0
Town		92.8	7.2
City		99.1	0.9
City Suburban		99.1	0.9
Total Sunday school enrolment	94.5		5.5
Open Country		77.2	22.8
Village		80.2	19.8
Town		93.4	6.6
City		99.3	0.7
City Suburban		98.4	1.6
Total V. B. S. enrolment	85.1		14.9
Open Country		83.7	16.3
Village		84.9	15.1
Town		94.2	5.8
City		99.3	0.7
City Suburban		98.4	1.6
Total W. M. U. enrolment	97.4		2.6
Open Country		86.6	13.4
Village		92.0	8.0
Town		96.7	3.3
City		99.4	0.6
City Suburban		99.6	0.4
Total Brotherhood enrolment	98.7		1.3
Open Country		96.8	3.2
Village		91.2	8.8
Town		97.9	2.1
City		.....	.....
City Suburban		.....	.....
Total church property	96.7		3.3
Open Country		80.7	19.3
Village		83.0	17.0
Town		94.4	5.6
City		99.1	0.9
City Suburban		99.4	0.6
Total gifts	96.2		3.8
Open Country		79.8	20.2
Village		83.2	16.8
Town		94.9	5.1
City		99.2	0.8
City Suburban		99.0	1.0
Total mission gifts	97.9		2.1
Open Country		80.9	19.1
Village		83.2	16.8
Town		96.7	3.3
City		99.6	0.4
City Suburban		99.1	0.9

Georgia

Items	*Churches with T. U.* %	*Churches without T. U.* %
Total churches	56.6	43.4
Open Country	44.5	55.5
Village	52.0	48.0
Town	77.2	22.8
City	89.2	10.8
City Suburban	100.0	.....
Total baptisms	80.3	19.7
Open Country	57.8	42.2
Village	70.0	30.0
Town	88.2	11.8
City	95.1	4.9
City Suburban	.....	.....
Total membership	76.4	23.6
Open Country	52.5	47.5
Village	64.8	35.2
Town	85.5	14.5
City	97.0	3.0
City Suburban	.....	.....
Total Sunday school enrolment	82.7	17.3
Open Country	58.7	41.3
Village	66.9	33.1
Town	88.0	12.0
City	97.4	2.6
City Suburban	.....	.....
Total V. B. S. enrolment	87.8	12.2
Open Country	76.0	24.0
Village	74.5	25.5
Town	91.4	8.6
City	96.8	3.2
City Suburban	.....	.....
Total W. M. U. enrolment	92.8	7.2
Open Country	81.2	18.8
Village	75.5	24.5
Town	92.3	7.7
City	98.7	1.3
City Suburban	.....	.....
Total Brotherhood enrolment	95.9	4.1
Open Country	83.9	16.1
Village	85.4	14.6
Town	97.2	2.8
City	99.3	0.7
City Suburban	.....	.....
Total church property	91.3	8.7
Open Country	63.7	36.3
Village	72.6	27.4
Town	91.2	8.8
City	99.1	0.9
City Suburban	.....	.....
Total gifts	91.3	8.7
Open Country	69.7	30.3
Village	73.0	27.0
Town	91.2	8.8
City	98.6	1.4
City Suburban	.....	.....
Total mission gifts	94.5	5.5
Open Country	74.0	26.0
Village	71.3	28.7

Town	92.1	7.9
City	99.5	0.5
City Suburban	.....	.....

Illinois

Items	*Churches with T. U. %*	*Churches without T. U. %*
Total churches	52.5	47.5
Open Country	30.7	69.3
Village	50.0	50.0
Town	67.0	33.0
City	84.7	15.3
City Suburban	100.0	.....
Total baptisms	81.6	18.4
Open Country	51.4	48.6
Village	70.8	29.2
Town	79.2	20.8
City	95.8	4.2
City Suburban	.....	.....
Total membership	75.6	24.4
Open Country	40.3	59.7
Village	63.8	36.2
Town	78.2	21.8
City	95.9	4.1
City Suburban	.....	.....
Total Sunday school enrolment	78.6	21.4
Open Country	42.1	57.9
Village	64.4	35.6
Town	78.1	21.9
City	96.0	4.0
City Suburban	.....	.....
Total V. B. S. enrolment	79.9	20.1
Open Country	53.3	46.7
Village	70.6	29.4
Town	78.7	21.3
City	94.8	5.2
City Suburban	.....	.....
Total W. M. U. enrolment	89.4	10.6
Open Country	52.3	47.7
Village	84.4	15.6
Town	84.8	15.2
City	97.2	2.8
City Suburban	.....	.....
Total Brotherhood enrolment	92.3	7.7
Open Country	75.6	24.4
Village	84.5	15.5
Town	86.4	13.6
City	97.5	2.5
City Suburban	.....	.....
Total church property	87.8	12.2
Open Country	49.2	50.8
Village	68.5	31.5
Town	83.6	16.4
City	97.4	2.6
City Suburban	.....	.....
Total gifts	85.9	14.1
Open Country	51.8	48.2
Village	71.6	28.4
Town	81.8	18.2
City	96.8	3.2
City Suburban	.....	.....
Total mission gifts	88.3	11.7
Open Country	54.0	46.0
Village	74.9	25.1
Town	87.1	12.9
City	98.0	2.0
City Suburban	.....	.....

Kansas

Items	*Churches with T. U. %*	*Churches without T. U. %*
Total churches	73.5	26.5
Open Country	83.3	16.7
Village	66.7	33.3
Town	80.0	20.0
City	71.4	28.6
City Suburban	.....	100.0
Total baptisms	90.3	9.7
Open Country	83.3	16.7
Village	92.3	7.7
Town	97.1	2.9
City	91.5	8.5
City Suburban	.....	100.0
Total membership	90.9	9.1
Open Country	88.3	11.7
Village	80.3	19.7
Town	90.4	9.6
City	94.3	5.7
City Suburban	.....	100.0
Total Sunday school enrolment	89.3	10.7
Open Country	69.9	30.1
Village	73.2	26.8
Town	92.4	7.6
City	92.1	7.9
City Suburban	.....	100.0
Total V. B. S. enrolment	91.8	8.2
Open Country	57.2	42.8
Village	84.2	15.8
Town	90.1	9.9
City	96.5	3.5
City Suburban	.....	.....
Total W. M. U. enrolment	94.1	5.9
Open Country	75.8	24.2
Village	73.6	26.4
Town	92.3	7.7
City	97.4	2.6
City Suburban	.....	.....
Total Brotherhood enrolment	92.3	7.7
Open Country	.....	.....
Village	69.0	31.0
Town	88.7	11.3
City	95.5	4.5
City Suburban	.....	.....
Total church property	88.4	11.6
Open Country	90.5	9.5
Village	70.0	30.0
Town	73.3	26.7
City	93.6	6.4

City Suburban		.....		100.0
Total gifts	92.8		7.2	
Open Country		83.1		16.9
Village		75.1		24.9
Town		92.7		7.3
City		94.3		5.7
City Suburban		.....		100.0
Total mission gifts	94.9		5.1	
Open Country		80.0		20.0
Village		84.1		15.9
Town		94.6		5.4
City		95.8		4.2
City Suburban		.....		100.0

Kentucky

Items	*Churches with T. U. %*		*Churches without T. U. %*	
Total churches	41.1		58.9	
Open Country		26.8		73.2
Village		42.0		58.0
Town		66.4		33.6
City		86.3		13.7
City Suburban		81.8		18.2
Total baptisms	71.1		28.9	
Open Country		44.1		55.9
Village		59.1		40.9
Town		82.3		17.7
City		94.1		5.9
City Suburban		93.5		6.5
Total membership	66.9		33.1	
Open Country		39.9		60.1
Village		55.1		44.9
Town		81.6		18.4
City		94.6		5.4
City Suburban		96.6		3.4
Total Sunday school enrolment	73.0		27.0	
Open Country		45.6		54.4
Village		57.7		42.3
Town		81.6		18.4
City		95.3		4.7
City Suburban		94.1		5.9
Total V. B. S. enrolment	75.2		24.8	
Open Country		59.6		40.4
Village		58.5		41.5
Town		82.4		17.6
City		94.4		5.6
City Suburban		88.7		11.3
Total W. M. U. enrolment	87.6		12.4	
Open Country		77.2		22.8
Village		73.7		26.3
Town		86.6		13.4
City		95.9		4.1
City Suburban		.....		.....
Total Brotherhood enrolment	94.9		5.1	
Open Country		91.8		8.2
Village		76.5		23.5
Town		88.9		11.1
City		99.0		1.0
City Suburban		.....		.....
Total church property	84.0		16.0	
Open Country		55.5		44.5
Village		66.8		33.2
Town		84.6		15.4
City		95.3		4.7
City Suburban		97.6		2.4
Total gifts	82.6		17.4	
Open Country		56.8		43.2
Village		65.8		34.2
Town		83.9		16.1
City		95.7		4.3
City Suburban		93.6		6.4
Total mission gifts	90.2		9.8	
Open Country		64.9		35.1
Village		77.4		22.6
Town		85.7		14.3
City		98.0		2.0
City Suburban		97.5		2.5

Louisiana

Items	*Churches with T. U. %*		*Churches without T. U. %*	
Total churches	80.4		19.6	
Open Country		70.2		29.8
Village		86.1		13.9
Town		93.5		6.5
City		98.1		1.9
City Suburban		100.0		.....
Total baptisms	94.5		5.5	
Open Country		85.8		14.2
Village		93.3		6.7
Town		96.6		3.4
City		99.7		0.3
City Suburban		.....		.....
Total membership	93.6		6.4	
Open Country		81.7		18.3
Village		93.3		6.7
Town		98.0		2.0
City		99.6		0.4
City Suburban		.....		.....
Total Sunday school enrolment	94.5		5.5	
Open Country		83.6		16.4
Village		93.6		6.4
Town		98.1		1.9
City		99.5		0.5
City Suburban		.....		.....
Total V. B. S. enrolment	98.4		1.6	
Open Country		96.0		4.0
Village		96.6		3.4
Town		99.1		0.9
City		.....		.....
City Suburban		.....		.....
Total W. M. U. enrolment	98.5		1.5	
Open Country		94.9		5.1
Village		98.1		1.9
Town		98.6		1.4
City		.....		.....
City Suburban		.....		.....
Total Brotherhood enrolment	98.8		1.2	

Open Country		97.1		2.9
Village		98.5		1.5
Town		.....		.....
City		.....		.....
City Suburban		.....		.....
Total church property..	96.8		3.2	
Open Country		87.0		13.0
Village		94.4		5.6
Town		98.5		1.5
City		98.6		1.4
City Suburban		.....		.....
Total gifts	96.9		3.1	
Open Country		89.6		10.4
Village		94.1		5.9
Town		98.6		1.4
City		98.9		1.1
City Suburban		.....		.....
Total mission gifts	95.4		4.6	
Open Country		90.9		9.1
Village		95.4		4.6
Town		99.1		0.9
City		95.1		4.9
City Suburban		.....		.....

Maryland

Items	*Churches with T. U. %*		*Churches without T. U. %*	
Total churches	79.8		20.2	
Open Country		47.4		52.6
Village		63.6		36.4
Town		90.0		10.0
City		90.4		9.6
City Suburban		50.0		50.0
Total baptisms	93.9		6.1	
Open Country		84.3		15.7
Village		62.4		37.6
Town		98.8		1.2
City		96.9		3.1
City Suburban		50.0		50.0
Total membership	92.1		7.9	
Open Country		69.0		31.0
Village		77.9		22.1
Town		97.6		2.4
City		95.7		4.3
City Suburban		28.2		71.8
Total Sunday school enrolment	93.8		6.2	
Open Country		72.6		27.4
Village		80.1		19.9
Town		97.1		2.9
City		96.5		3.5
City Suburban		48.1		51.9
Total V. B. S. enrolment	90.7		9.3	
Open Country		62.4		37.6
Village		75.2		24.8
Town		98.6		1.4
City		96.1		3.9
City Suburban		46.7		53.3
Total W. M. U. enrolment	94.9		5.1	
Open Country		74.9		25.1
Village		70.1		29.1
Town		94.7		5.3
City		97.9		2.1
City Suburban		66.3		33.7
Total Brotherhood enrolment	88.4		11.6	
Open Country		.....		.....
Village		25.0		75.0
Town		.....		.....
City		.....		.....
City Suburban		.....		100.0
Total church property..	86.9		13.1	
Open Country		48.5		51.5
Village		68.5		31.5
Town		97.3		2.7
City		89.3		10.7
City Suburban		7.1		92.9
Total gifts	92.2		7.8	
Open Country		67.2		32.8
Village		79.0		21.0
Town		96.2		3.8
City		96.3		3.7
City Suburban		14.1		85.9
Total mission gifts	94.6		5.4	
Open Country		64.2		35.8
Village		86.8		13.2
Town		98.1		1.9
City		96.4		3.6
City Suburban		24.3		75.7

Mississippi

Items	*Churches with T. U. %*		*Churches without T. U. %*	
Total churches	67.1		32.9	
Open Country		56.7		43.3
Village		75.7		24.3
Town		88.9		11.1
City		98.0		2.0
City Suburban		100.0		.....
Total baptisms	88.4		11.6	
Open Country		78.3		21.7
Village		87.9		12.1
Town		93.4		6.6
City		99.2		0.8
City Suburban		.....		.....
Total membership	84.6		15.4	
Open Country		70.2		29.8
Village		85.4		14.6
Town		94.3		5.7
City		99.8		0.2
City Suburban		.....		.....
Total Sunday school enrolment	88.3		11.7	
Open Country		74.5		25.5
Village		86.2		13.8
Town		95.3		4.7
City		99.6		0.4
City Suburban		.....		.....
Total V. B. S. enrolment	92.9		7.1	
Open Country		86.8		13.2
Village		90.0		10.0
Town		97.4		2.6
City		99.6		0.4

City Suburban	.....	.....	.....
Total W. M. U. enrolment	96.3	3.7	
Open Country	93.5		6.5
Village	91.1		8.9
Town	95.4		4.6
City	99.9		0.1
City Suburban	.....	.....	.....
Total Brotherhood enrolment	99.1	0.9	
Open Country	97.3		2.7
Village	98.7		1.3
Town	.....	.....	.....
City	.....	.....	.....
City Suburban	.....	.....	.....
Total church property	94.5	5.5	
Open Country	81.8		18.2
Village	91.9		8.1
Town	96.0		4.0
City	99.9		0.1
City Suburban	.....	.....	.....
Total gifts	94.0	6.0	
Open Country	83.2		16.8
Village	90.3		9.7
Town	95.3		4.7
City	99.7		0.3
City Suburban	.....	.....	.....
Total mission gifts	96.9	3.1	
Open Country	88.4		11.6
Village	90.0		10.0
Town	96.5		3.5
City	.....	.....	.....
City Suburban	.....	.....	.....

Missouri

Items	*Churches with T. U.* %	*Churches without T. U.* %	
Total churches	55.0	45.0	
Open Country	36.8		63.2
Village	49.3		50.7
Town	78.4		21.6
City	96.6		3.4
City Suburban	84.6		15.4
Total baptisms	84.2	15.8	
Open Country	54.0		46.0
Village	68.4		31.6
Town	90.9		9.1
City	98.4		1.6
City Suburban	94.5		5.5
Total membership	80.4	19.6	
Open Country	46.5		53.5
Village	59.5		40.5
Town	87.4		12.6
City	98.9		1.1
City Suburban	95.1		4.9
Total Sunday school enrolment	83.2	16.8	
Open Country	48.4		51.6
Village	62.2		37.8
Town	87.6		12.4
City	99.1		0.9
City Suburban	93.9		6.1
Total V. B. S. enrolment	81.7	18.3	
Open Country	54.4		45.6
Village	65.2		34.8
Town	88.4		11.6
City	99.0		1.0
City Suburban	95.4		4.6
Total W. M. U. enrolment	90.2	9.8	
Open Country	68.2		31.8
Village	74.0		26.0
Town	89.8		10.2
City	98.9		1.1
City Suburban	90.3		9.7
Total Brotherhood enrolment	94.4	5.6	
Open Country	76.7		23.3
Village	88.7		11.3
Town	94.9		5.1
City	98.4		1.6
City Suburban	94.7		5.3
Total church property	91.5	8.5	
Open Country	50.9		49.1
Village	67.2		32.8
Town	90.3		9.7
City	99.1		0.9
City Suburban	98.0		2.0
Total gifts	90.3	9.7	
Open Country	57.6		42.4
Village	69.3		30.7
Town	90.7		9.3
City	99.1		0.9
City Suburban	93.1		6.9
Total mission gifts	92.7	7.3	
Open Country	57.7		42.3
Village	72.1		27.9
Town	92.1		7.9
City	99.1		0.9
City Suburban	97.0		3.0

New Mexico

Items	*Churches with T. U.* %	*Churches without T. U.* %	
Total churches	73.8	26.2	
Open Country	45.2		54.8
Village	64.3		35.7
Town	83.8		16.2
City	92.3		7.7
City Suburban	100.0		.....
Total baptisms	94.8	5.2	
Open Country	70.0		30.0
Village	84.1		15.9
Town	94.6		5.4
City	97.9		2.1
City Suburban	.....	.....	.....
Total membership	95.1	4.9	
Open Country	67.7		32.3
Village	82.3		17.7
Town	95.5		4.5
City	98.7		1.3
City Suburban	.....	.....	.....
Total Sunday school enrolment	94.9	5.1	
Open Country	64.2		35.8
Village	84.1		15.9
Town	95.4		4.6

City		98.9		1.1
City Suburban		.....		.....
Total V. B. S. enrolment	91.5		8.5	
Open Country		63.5		36.5
Village		83.1		16.9
Town		93.2		6.8
City		97.1		2.9
City Suburban		.....		.....
Total W. M. U. enrolment	95.6		4.4	
Open Country		69.6		30.4
Village		98.3		1.7
Town		92.5		7.5
City		97.7		2.3
City Suburban		.....		.....
Total Brotherhood enrolment	98.6		1.4	
Open Country		93.0		7.0
Village		85.9		14.1
Town		.....		.....
City		.....		.....
City Suburban		.....		.....
Total church property	97.9		2.1	
Open Country		76.4		23.6
Village		87.8		12.2
Town		97.2		2.8
City		99.6		0.4
City Suburban		.....		.....
Total gifts	97.3		2.7	
Open Country		75.6		24.4
Village		89.1		10.9
Town		97.3		2.7
City		99.4		0.6
City Suburban		.....		.....
Total mission gifts	97.9		2.1	
Open Country		73.7		26.3
Village		89.8		10.2
Town		99.0		1.0
City		99.8		0.2
City Suburban		.....		.....

North Carolina

Items	*Churches with T. U. %*	*Churches without T. U. %*
Total churches	47.7	52.3
Open Country	33.5	66.5
Village	52.4	47.6
Town	76.5	23.5
City	89.0	11.0
City Suburban	69.0	31.0
Total baptisms	72.4	27.6
Open Country	47.4	52.6
Village	66.8	33.2
Town	90.0	10.0
City	95.5	4.5
City Suburban	74.2	25.8
Total membership	68.7	31.3
Open Country	44.9	55.1
Village	64.1	35.9
Town	87.2	12.8
City	96.1	3.9
City Suburban	87.6	12.4
Total Sunday school enrolment	70.8	29.2
Open Country	46.9	53.1
Village	64.2	35.8
Town	87.0	13.0
City	95.9	4.1
City Suburban	81.1	18.9
Total V. B. S. enrolment	74.6	25.4
Open Country	56.2	43.8
Village	71.0	29.0
Town	85.2	14.8
City	96.7	3.3
City Suburban	82.7	17.3
Total W. M. U. enrolment	82.6	17.4
Open Country	63.9	36.1
Village	71.9	28.1
Town	86.1	13.9
City	97.5	2.5
City Suburban	91.2	8.8
Total Brotherhood enrolment	93.3	6.7
Open Country	81.8	18.2
Village	69.8	30.2
Town	97.8	2.2
City	99.2	0.8
City Suburban	90.8	9.2
Total church property	83.1	16.9
Open Country	58.0	42.0
Village	71.1	28.9
Town	88.2	11.8
City	97.1	2.9
City Suburban	91.1	8.9
Total gifts	82.6	17.4
Open Country	58.6	41.4
Village	69.5	30.5
Town	88.2	11.8
City	96.6	3.4
City Suburban	87.5	12.5
Total mission gifts	88.2	11.8
Open Country	62.1	37.9
Village	74.0	26.0
Town	90.6	9.4
City	98.2	1.8
City Suburban	80.3	19.7

Oklahoma

Items	*Churches with T. U. %*	*Churches without T. U. %*
Total churches	73.2	26.8
Open Country	51.4	48.6
Village	71.0	29.0
Town	91.9	8.1
City	96.3	3.7
City Suburban	100.0	.....
Total baptisms	91.1	8.9
Open Country	69.9	30.1
Village	77.5	22.5
Town	95.3	4.7
City	98.0	2.0
City Suburban	.....	.....
Total membership	92.2	7.8
Open Country	62.7	37.3
Village	81.0	19.0

Town		95.9		4.1
City		98.5		1.5
City Suburban		.....		.....
Total Sunday school enrolment	92.5		7.5	
Open Country		64.6		35.4
Village		79.5		20.5
Town		96.1		3.9
City		98.8		1.2
City Suburban		.....		.....
Total V. B. S. enrolment	94.6		5.4	
Open Country		83.0		17.0
Village		86.0		14.0
Town		95.3		4.7
City		98.3		1.7
City Suburban		.....		.....
Total W. M. U. enrolment	95.9		4.1	
Open Country		73.3		26.7
Village		89.9		10.1
Town		97.0		3.0
City		99.0		1.0
City Suburban		.....		.....
Total Brotherhood enrolment	98.4		1.6	
Open Country		95.7		4.3
Village		90.0		10.0
Town		99.2		0.8
City		99.6		0.4
City Suburban		.....		.....
Total church property	96.6		3.4	
Open Country		80.1		19.9
Village		85.2		14.8
Town		98.0		2.0
City		98.2		1.8
City Suburban		.....		.....
Total gifts	96.5		3.5	
Open Country		80.4		19.6
Village		85.2		14.8
Town		96.9		3.1
City		99.0		1.0
City Suburban		.....		.....
Total mission gifts	97.7		2.3	
Open Country		83.8		16.2
Village		88.2		11.8
Town		97.8		2.2
City		99.4		0.6
City Suburban		.....		.....

Oregon

Items	*Churches with T. U.* %	*Churches without T. U.* %
Total churches	100.0	.....
Open Country	.....	.....
Village	.....	.....
Town	100.0	.....
City	100.0	.....
City Suburban	100.0	.....
Total baptisms	100.0	.....
Open Country	.....	.....
Village	.....	.....
Town	100.0	.....
City	100.0	.....
City Suburban	100.0	.....
Total membership	100.0	.....
Open Country	.....	.....
Village	.....	.....
Town	100.0	.....
City	100.0	.....
City Suburban	100.0	.....
Total Sunday school enrolment	100.0	.....
Open Country	.....	.....
Village	.....	.....
Town	100.0	.....
City	100.0	.....
City Suburban	100.0	.....
Total V. B. S. enrolment	100.0	.....
Open Country	.....	.....
Village	.....	.....
Town	100.0	.....
City	100.0	.....
City Suburban	100.0	.....
Total W. M. U. enrolment	100.0	.....
Open Country	.....	.....
Village	.....	.....
Town	100.0	.....
City	100.0	.....
City Suburban	100.0	.....
Total Brotherhood enrolment	100.0	.....
Open Country	.....	.....
Village	.....	.....
Town	100.0	.....
City	100.0	.....
City Suburban	100.0	.....
Total church property	100.0	.....
Open Country	.....	.....
Village	.....	.....
Town	100.0	.....
City	100.0	.....
City Suburban	100.0	.....
Total gifts	100.0	.....
Open Country	.....	.....
Village	.....	.....
Town	100.0	.....
City	100.0	.....
City Suburban	100.0	.....
Total mission gifts	100.0	.....
Open Country	.....	.....
Village	.....	.....
Town	100.0	.....
City	100.0	.....
City Suburban	100.0	.....

South Carolina

Items	*Churches with T. U.* %	*Churches without T. U.* %
Total churches	68.8	31.2
Open Country	57.0	43.0
Village	74.5	25.5
Town	86.0	14.0
City	93.3	6.7
City Suburban	96.8	3.2
Total baptisms	87.8	12.2

Open Country		75.2		24.8
Village		89.1		10.9
Town		94.5		5.5
City		95.6		4.4
City Suburban		99.3		0.7
Total membership	85.9		14.1	
Open Country		71.4		28.6
Village		88.0		12.0
Town		94.0		6.0
City		97.0		3.0
City Suburban		98.3		1.7
Total Sunday school enrolment	87.6		12.4	
Open Country		72.8		27.2
Village		88.7		11.3
Town		93.9		6.1
City		97.3		2.7
City Suburban		98.7		1.3
Total V. B. S. enrolment	88.6		11.4	
Open Country		78.6		21.4
Village		87.7		12.3
Town		92.1		7.9
City		97.5		2.5
City Suburban		98.2		1.8
Total W. M. U. enrolment	91.9		8.1	
Open Country		83.5		16.5
Village		91.0		9.0
Town		93.7		6.3
City		97.6		2.4
City Suburban		98.6		1.4
Total Brotherhood enrolment	97.4		2.6	
Open Country		95.7		4.3
Village		95.4		4.6
Town		98.3		1.7
City		98.1		1.9
City Suburban		.....		.....
Total church property	92.4		7.6	
Open Country		79.2		20.8
Village		88.7		11.3
Town		94.1		5.9
City		97.8		2.2
City Suburban		99.6		0.4
Total gifts	92.6		7.4	
Open Country		79.9		20.1
Village		91.4		8.6
Town		96.3		3.7
City		97.3		2.7
City Suburban		99.2		0.8
Total mission gifts	95.0		5.0	
Open Country		83.1		16.9
Village		93.8		6.2
Town		96.6		3.4
City		98.4		1.6
City Suburban		99.3		0.7

Tennessee

Items	*Churches with T. U.* %	*Churches without T. U.* %
Total churches	48.2	51.8
Open Country	34.6	65.4
Village	50.8	49.2
Town	81.6	18.4
City	89.1	10.9
City Suburban	81.8	18.2
Total baptisms	77.8	22.2
Open Country	52.6	47.4
Village	61.9	38.1
Town	92.2	7.8
City	96.4	3.6
City Suburban	95.3	4.7
Total membership	72.0	28.0
Open Country	45.5	54.5
Village	60.7	39.3
Town	90.8	9.2
City	96.3	3.7
City Suburban	94.7	5.3
Total Sunday school enrolment	77.7	22.3
Open Country	52.0	48.0
Village	62.7	37.3
Town	91.3	8.7
City	96.7	3.3
City Suburban	95.3	4.7
Total V. B. S. enrolment	85.5	14.5
Open Country	72.9	27.1
Village	73.8	26.2
Town	92.4	7.6
City	97.1	2.9
City Suburban	97.9	2.1
Total W. M. U. enrolment	95.2	4.8
Open Country	90.3	9.7
Village	85.0	15.0
Town	96.2	3.8
City	98.0	2.0
City Suburban	.....	.....
Total Brotherhood enrolment	97.6	2.4
Open Country	96.9	3.1
Village	95.8	4.2
Town	97.6	2.4
City	97.8	2.2
City Suburban	.....	.....
Total church property	90.6	9.4
Open Country	68.5	31.5
Village	72.3	27.7
Town	94.7	5.3
City	98.1	1.9
City Suburban	96.6	3.4
Total gifts	90.9	9.1
Open Country	69.2	30.8
Village	76.2	23.8
Town	94.5	5.5
City	97.8	2.2
City Suburban	96.7	3.3
Total mission gifts	95.9	4.1
Open Country	76.2	23.8
Village	80.3	19.7
Town	96.6	3.4
City	99.2	0.8
City Suburban	98.5	1.5

Texas

Items	Churches with T. U. %		Churches without T. U. %	
Total churches	68.8		31.2	
Open Country		51.4		48.6
Village		59.8		40.2
Town		79.7		20.3
City		86.2		13.8
City Suburban		97.1		2.9
Total baptisms	93.2		6.8	
Open Country		72.4		27.6
Village		78.8		21.2
Town		93.5		6.5
City		98.4		1.6
City Suburban		97.5		2.5
Total membership	92.4		7.6	
Open Country		65.0		35.0
Village		73.6		26.4
Town		93.4		6.6
City		99.1		0.9
City Suburban		99.4		0.6
Total Sunday school enrolment	93.1		6.9	
Open Country		68.1		31.9
Village		75.4		24.6
Town		93.3		6.7
City		98.7		1.3
City Suburban		99.2		0.8
Total V. B. S. enrolment	93.0		7.0	
Open Country		77.5		22.5
Village		79.2		20.8
Town		93.1		6.9
City		98.1		1.9
City Suburban		.....		.....
Total W. M. U. enrolment	96.3		3.7	
Open Country		89.6		10.4
Village		84.0		16.0
Town		94.6		5.4
City		98.8		1.2
City Suburban		99.2		0.8
Total Brotherhood enrolment	98.2		1.8	
Open Country		93.1		6.9
Village		93.0		7.0
Town		96.3		3.7
City		99.4		0.6
City Suburban		.....		.....
Total church property	96.6		3.4	
Open Country		76.1		23.9
Village		80.1		19.9
Town		94.4		5.6
City		99.3		0.7
City Suburban		99.8		0.2
Total gifts	95.8		4.2	
Open Country		77.3		22.7
Village		78.7		21.3
Town		93.9		6.1
City		99.4		0.6
City Suburban		99.5		0.5
Total mission gifts	97.4		2.6	
Open Country		81.3		18.7
Village		81.9		18.1
Town		94.8		5.2
City		99.6		0.4
City Suburban		99.8		0.2

Virginia

Items	Churches with T. U. %		Churches without T. U. %	
Total churches	47.4		52.6	
Open Country		32.1		67.9
Village		45.1		54.9
Town		68.9		31.1
City		85.1		14.9
City Suburban		100.0		.....
Total baptisms	76.3		23.7	
Open Country		50.9		49.1
Village		5.3		44.7
Town		85.5		14.5
City		94.8		5.2
City Suburban		100.0		.....
Total membership	71.2		28.8	
Open Country		44.0		56.0
Village		53.9		46.1
Town		79.5		20.5
City		92.4		7.6
City Suburban		100.0		.....
Total Sunday school enrolment	74.9		25.1	
Open Country		47.3		52.7
Village		59.6		40.4
Town		81.3		18.7
City		92.8		7.2
City Suburban		100.0		.....
Total V. B. S. enrolment	73.9		26.1	
Open Country		52.6		47.4
Village		65.6		34.4
Town		82.8		17.2
City		91.7		8.3
City Suburban		100.0		.....
Total W. M. U. enrolment	73.4		26.6	
Open Country		50.1		49.9
Village		58.1		41.9
Town		80.1		19.9
City		91.8		8.2
City Suburban		100.0		.....
Total Brotherhood enrolment	93.2		6.8	
Open Country		83.1		16.9
Village		51.1		48.9
Town		88.6		11.4
City		98.6		1.4
City Suburban		.....		.....
Total church property	81.5		18.5	
Open Country		51.4		48.6
Village		59.7		40.3
Town		82.6		17.4
City		93.8		6.2
City Suburban		100.0		.....
Total gifts	79.5		20.5	
Open Country		50.5		49.5
Village		60.3		39.7
Town		82.3		17.7
City		92.1		7.9
City Suburban		100.0		.....

Total mission gifts	83.0		17.0	
Open Country		51.6		48.4
Village		58.3		41.7
Town		79.9		20.1
City		95.3		4.7
City Suburban		100.0		.....

Washington

Items	*Churches with T. U. %*		*Churches without T. U. %*	
Total churches	80.0		20.0	
Open Country		.....		.....
Village		50.0		50.0
Town		50.0		50.0
City		87.5		12.5
City Suburban		.....		.....
Total baptisms	90.6		9.4	
Open Country		.....		.....
Village		94.1		5.9
Town		55.3		44.7
City		95.5		4.5
City Suburban		.....		.....
Total membership	91.2		8.8	
Open Country		.....		.....
Village		79.8		20.2
Town		61.9		38.1
City		94.4		5.6
City Suburban		.....		.....
Total Sunday school enrolment	91.6		8.4	
Open Country		.....		.....
Village		67.5		32.5
Town		67.9		32.1
City		95.6		4.4
City Suburban		.....		.....
Total V. B. S. enrolment	98.5		1.5	
Open Country		.....		.....
Village		.....		.....
Town		.....		.....
City		98.2		1.8
City Suburban		.....		.....
Total W. M. U. enrolment	92.8		7.2	
Open Country		.....		.....
Village		69.5		30.5
Town		37.8		62.2
City		100.0		.....
City Suburban		.....		.....
Total Brotherhood enrolment	.....		.....	
Open Country		.....		.....
Village		.....		.....
Town		.....		.....
City		.....		.....
City Suburban		.....		.....
Total church property	96.5		3.5	
Open Country		.....		.....
Village		91.4		8.6
Town		.....		.....
City		96.9		3.1
City Suburban		.....		.....
Total gifts	94.8		5.2	
Open Country		.....		.....
Village		79.0		21.0
Town		58.3		41.7
City		98.1		1.9
City Suburban		.....		.....
Total mission gifts	98.5		1.5	
Open Country		.....		.....
Village		74.4		25.6
Town		.....		.....
City		99.1		0.9
City Suburban		.....		.....

SUNDAY SCHOOL CALENDAR FOR 1953

[*Continued from page 40*]

Uniform Lesson Titles

6. Government Ordained of God (Rom. 13:1-10; Acts 5:25-29)
13. The Oneness of All People (Acts 10:9-15, 25-28, 34-35, 44-45)
20. The Prince of Peace (Isa. 2:2-4; 9:2, 5-7; Luke 2:8-14)
27. "Thy Kingdom Come" (Matt. 6:9-10; 28:16-20; John 17:18-21; Acts 1:6-8; Rev. 11:15*b*)

Sunday Morning Program Themes

6. Our Authority for Government
13. Our Pattern for Unity
20. Our Hope for Peace
27. Our Assurance of Victory

In the Denomination

1. Foreign missions
2. Student Night, December 27

In the Associations

1. Promote plans for Bible Study Week
2. Work for attendance at associational training banquet.
3. Lead churches to preview the lessons for next quarter.
4. Conduct officers' meeting.
5. Have Sunday school workers' meeting in the form of training banquet.

In the Churches

1. Provide missionary instruction in all the departments and classes.
2. Co-operate in associational training banquet.
3. Plan for Bible Study Week.

Churches with Baptisms by Number and Location

SOUTHERN BAPTIST CONVENTION—1951

	Number Churches	*Churches Reporting No Baptisms*	%	*1-9*	%
Open Country	14,531	3,289	22.6	7,814	53.8
Village	4,905	871	17.8	2,579	52.6
Town	3,654	277	7.6	1,336	36.6
City	4,918	187	3.8	705	14.3
City Sub.	281	7	2.5	54	19.2
Total	28,289	4,631	16.4	12,488	44.2

	10-24	%	*25-49*	%	*50-99*	%
Open Country	2,853	19.6	519	3.6	52	0.4
Village	1,175	23.9	245	5.0	34	0.7
Town	1,352	37.0	546	14.9	132	3.6
City	1,417	28.8	1,438	29.2	909	18.5
City Sub.	89	31.7	92	32.7	32	11.4
Total	6,886	24.3	2,840	10.0	1,159	4.1

	100-149	%	*150-199*	%	*200 and above*	%
Open Country	4	0.0				
Village	1	0.0				
Town	10	0.3	1	0.0		
City	205	4.2	35	0.7	22	0.5
City Sub.	4	1.4	3	1.1		
Total	224	0.8	39	0.1	22	0.1

THERE'S A CROSS FOR ME

(*Continued from page 33*)

tune: "Must Jesus Bear the Cross Alone?" I have never felt any call to be a missionary, but somehow I feel now like missions should come first in my life. If it does, that will mean sharing in a little way the cross of Christ. That means, there's a cross for me.

Superintendent: I feel sure that we all feel more conscious of our missionary obligation and, even more, of the privilege of trying to share the sufferings of Christ. As we assemble in our classes, we will have an opportunity to give a love offering for home and foreign missions. Our giving is one way to express our concern for a lost world.

Information on Church Extension Funds—Various Denominations 1952

With the present interest in church extension within our own denomination, it should be of interest to our readers to know what other denominations are doing in this field. The articles which follow were supplied by the various denominations.

Evangelical Lutheran Church

MYRON C. AUSTINSON

332 North Jackson Street
Janesville, Wisconsin

How are funds raised? During the course of many years our people have contributed funds for these purposes. We have found this fund to be totally inadequate to carry on our program which has been rapidly expanded under the leadership of Dr. P. S. Dybvig, executive secretary.

During the past two years we have asked for an annual church extension fund offering. The results have not been in accordance with our needs.

The biggest help has been obtained through borrowing from the Church up to about 75-77 per cent of the total of our church extension fund. The ideal ratio would be $1.00 of church extension fund money to 80 cents to borrowed money. Since we are repaying this loan continuously, it has not been possible to keep the ratio at $1.00-80c.

At our recent convention, it was voted to give the Home Mission Board the authority to sell bonds up to 65 per cent of our first mortgages. This should prove to be of great help. We have no experience in this venture, as yet, but we believe that these bonds will be purchased by our people with eagerness. This method has been approved by financial experts in many fields. Congregational building funds, cemetery funds, private loans, etc., should swell this fund to a very large figure.

What procedure is followed in making loans or grants? After approval has been secured from the Regional Home Mission committee (National Lutheran Council churches), and the field has been given to our ELC, the District President together with one of the assistant directors (three assistant directors work under Dr. Dybvig) present their findings to the Home Mission Board.

When we go into a field, we usually purchase an adequate piece of land. We have paid as much as $45,000 for a site. The average expenditure is about $10,000. We do not like to buy less than 50,000 square feet.

Very often we have built the first unit even before the congregation has been organized. This unit costs in the neighborhood of $30,000. The first unit normally consists of a simple basement and meeting hall. It is attractive, but

it is not extravagant. Some churches require a second unit, or a Sunday school building very soon.

We are not certain that building in two units is the answer to our problem. We have been leaning toward the policy of spending more on the first unit, and letting the congregation carry on from that point.

The outstanding feature of our program is its flexibility. We resist the idea of a set and rigid pattern. Parishes are like people in this respect.

A parsonage is purchased very early in the life of the congregation. We do not approve of buying a parsonage that has less than 1540 square feet of floor space. When we have permitted smaller houses to be purchased, we find ourselves invariably up against buying another house in a very short time.

We do complete financing. We hold only first mortgages. The new congregation must carry out its operational procedure according to certain standards, both as to their own stewardship methods as well as type of worship, etc. There is a tremendous freedom in our Lutheran church, but we have long since discovered that peculiar types of accents in the order of worship are a luxury that can be afforded only by those who are able to pay their own fare. Therefore, Home Mission patters are a middle of the road proposition.

We like to use pastors who have a reputation for success. It is not in keeping with our policies to call young and inexperienced men from our seminaries for Home Mission work. We would rather pay a good salary to an experienced pastor than to pay less for a longer time to one who is learning. Our average congregation goes self-supporting within six months.

What security is required on any loans or grants made? We require a first mortgage. There are but few exceptions to this rule. Such an exception must have the approval of the entire Board.

I cannot remember our having taken a second mortgage in the last two years except when one congregation refinanced on the local level. At that time, we did take a small second mortgage, and the congregation agreed to pay this off before the first mortgage was paid.

When a congregation has been in existence for three or four years, it is often possible for that congregation to secure local financing. Usually, they have by this time reduced the first mortgage considerably. We give them some consideration on future interest payments. This makes it possible for them to put on a building fund drive, and handle the balance of their indebtedness through a local bank or loan firm.

Our method of operation is rather detailed and in many instances it is somewhat involved in explanation, but the above is a summary of our technique. If you have any further questions, I shall be happy to give you such answers as I am able to supply.

Incidentally, the Home Mission Board consists of one person from each of our ten districts, some of these representatives being pastors and others laymen. These are the voting members of the board. The districts are headed by full-time District Presidents (The Methodists would call these men bishops, but we haven't gotten that far) but the District Presidents do not vote on any issues.

An Executive Board of five voting members and two District Presidents meets on call from the Executive Secretary.

If you wish to secure a copy of our Annual Report you may write Augsburg Publishing House, 425 South Fourth Street, Minneapolis 15, Minnesota, for the same. This will include our new loan plan. The price for the complete report is $3.00.

Protestant Episcopal Church

THE REV. GEORGE A. WIELAND

281 Fourth Avenue
New York 10, New York

In an organization such as ours, church extension plans fall into two major categories. Each diocese is responsible for its own program of church extension and some of the stronger units carry on this work without help from national funds. Other weaker units (dioceses and missionary districts) look to us for financial assistance.

Many of our dioceses have organized money raising campaigns for this purpose. Others have asked for grant or loans from national funds.

We do not have, nationally, any large budget from which grants can be made, but we do use "designated legacies" to help out where we can and where local resources cannot meet the situation. Our grant in such cases is contingent upon (1) the need and opportunity in the field asking for help, (2) the willingness of the local field to meet a reasonable portion of the cost, and (3) an investment by the diocese in which the field is located. We do not play "Santa Claus," but we are the "third partner" when the other two, local field and diocesan, have honestly explored and exhausted their own financial resources.

During the past two years we have been able to help in the new communities created by shifting populations, through ten-year loans to the diocese. We make no loans to local projects—but to the Bishop and Diocese on a ten-year note—signed by the Bishop. These loans are made without interest or mortgage.

Distribution of funds thus loaned is a matter of diocesan strategy and policy. Some are reloaned by the Diocese without security, and some are secured by mortgage on the newly acquired property.

Our experience here has been most heartening. Last year we loaned to 27 dioceses a total of 1½ millons of dollars with a 10 per cent annual repayment provision. At the close of the year we had $150,000 returned! We have now loaned this $150,000 on the same terms to ten other diocesan units. We have also loaned an additional $100,000 made available to us by the Episcopal Church Foundation.

Perhaps I should say that our orignal "capital" of 1½ million dollars consisted of funds earmarked for new buildings and equipment in China. Since we could not use them for the purpose designated, we have put them to work in building projects in new areas, rather than hold them for the interest they would thus accumulate.

I think I can safely say that with the loans we have made, we can be sure of several millions of dollars of new buildings—in places of greatest need, which will add much to the future strength of the Church. This is one case where we "eat our cake and have it too."

1953 CALENDAR

[*Continued from page 34*]

Southwide Simultaneous Associational Training Union Meetings, December 7

Student Night at Christmas, December 27

*These offerings have been approved by the Southern Baptist Convention

†The special doctrinal emphasis for 1953 is the Holy Spirit and stewardship.

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

Path of the Dawning Light

GWYNN McLENDON DAY

Broadman Press, $1.75

Reviewed by Geo. W. Card

Rejected for Foreign Mission service, for which she had made adequate preparation, the author has focused her life on activities that are blessing her homeland in large measure. This book of brief devotionals is being used helpfully by young and old. You will want it.

A Kentuckian by birth, Mrs. Day received preliminary education in Louisville. Her studies in Bethel College, Hopkinsville, Kentucky, won for her a teachers' certificate. Her master's degree in religious education came from the Woman's Missionary Union Training School, Louisville. Other degrees were earned from Coker College, South Carolina, and from Baylor University, Texas.

Since her school days, Mrs. Day has been very active in Christian service. Her teaching experience was in Kentucky, Georgia, and Colorado. In Arkansas and Virginia, she has held the position of education secretary in various Baptist churches.

In these twenty-one chapters the author shares her own rich faith with the reader. To quote her pastor: "Faith will be kindled anew, hope will be undergirded, and love will glow with a new radiance for all who read these practical and inspiring messages. Out of her own firm faith and deep conviction and her personal experience in working with young people, the author has shed light on many perplexing problems and given new life and meaning to old and familiar words and phrases."

In a blending of Scripture, poetry, prose, and story, Mrs. Day testifies to the truth of God and suggests its meaning for our lives today. Here is something for those who love poetry, suggestions for sermon illustrations, thought-provoking messages, for teachers and workers with young people.

These heart-warming messages would woo the self-satisfied Christian to a life above and beyond the standards of their little world. Some of the chapter titles are: The Long Look, Have You Won Your Wings? How Big is Your Bible? The Gardens of God, The High Cost of Sin.

Having read this delightful volume, you will feel impressed to make it easily available to many of your friends. After all a book that is worth publishing is worthy of promotion by all who read it.

Popular Religious Books

This section is prepared by the Sales and Advertising Department, George W. Card, Secretary. Each book listed here is reviewed through this 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

Bible Characters

By Dwight L. Moody, T. DeWitt Talmage, Joseph Parker, (lz), $3.95

This is a volume that will help every reader to learn how to put into practice the great teachings of the Word of God and to meet victoriously the everyday experiences of life. This trio of authors has rendered a real service by showing how these individuals in the Word of God met victoriously the temptations which are as old as the Garden of Eden and as contemporary as next Sunday's paper.—*Dr. Carl J. Giers, pastor, First Baptist Church, Chattanooga, Tennessee.*

A picturesque, brief sketch of from twenty-five to thirty characters is presented in the words of each one of these notable servants of past years. It constitutes a ready source book of valuable and essential information in the preparation of sermons, devotionals, and lessons. Although the subject changes every few pages, it constitutes interesting and helpful reading. Also, there is an underlying theme through all the pages, namely, the life that is rightly related to God is the great life.—*Rev. James E. Coggin, pastor, Central Avenue Baptist Church, Memphis, Tennessee.*

Stories to be read and told. This volume will be most helpful to Sunday school teachers, preachers, and others who speak often to schools, Sunday schools, or other groups of children.—*Dr. Carroll Trotter, pastor, Eutaw Baptist Church, Eutaw, Alabama.*

The Book of Numbers

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

AUTHOR: Professor emeritus of practical theology at Princeton Theological Seminary

This is an interesting, readable exposition of the book of Numbers. The author gives in simple, readable style the basic facts of a book which is not always understood by the average reader. It is, as usual, authentic and accurate in its interpretation. It will also be of use in its suggestiveness to those who may have need of suggestive generalizations on the issues involved in this period of Israel's history.—*Dr. R. C. Briggs, Union University, Jackson, Tennessee.*

A very helpful book for Old Testament students. The author's thesis is found in his own words in his introductory statement, "Numbers is a history of the wilderness experiences of the Children of Israel." By reverent and outline discussion of the book of Numbers, the author's work will take its place among the more helpful commentaries on Numbers. The book meets the tests of good literary style with language that is clear, chaste, appropriate, and expressive. With the aid of this book, Numbers should more than ever become the book of warning, guidance, and inspiration for believers.—*Dr. O. A. Davis, pastor, First Baptist Church, Gadsden, Alabama.*

This author takes a practically unknown book in the Bible and presents it so that it becomes vital and living. It reaches the high level of other books by this same author.—*Dr. Jerome O. Williams, Baptist Sunday School Board, Nashville, Tennessee.*

Broadman Comments, 1953

By R. Paul Caudill, (26b), $2.25

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

This is an excellent commentary of the International Sunday School Lessons for 1953. The book has many attractive features, especially the concise lesson outlines, the terse and suggestive interpretations, and the pungent down to earth lessons in life. This work is a must for every minister and Sunday school teacher.—*Dr. Earl B. Eddington, pastor, First Baptist Church, St. Petersburg, Florida.*

It is a thorough, scholarly interpretation of the designated Scripture. I particularly appreciate the definition of words and phrases. I feel that these comments are about the most usable that I have read. The book should be of untold help to a multitude of men and women who

handle the Word of God.—*Rev. John H. Stout, pastor, Jal, New Mexico.*

The author has given us some of the sanest, safest, and most usable material that can be found on these lessons.—*Dr. W. Ross Edwards, pastor, Swope Park Baptist Church, Kansas Ctiy, Missouri.*

The Four Gospels

By Burnett Hillman Streeter, (9m), $3.75

AUTHOR: Fellow of Queen's College, Oxford and fellow of the British Academy

This is and has been the "classic" on the sources of the Gospels for twenty-five years, the first edition coming from the press in 1926. Dealing largely with the Synoptic problem, Streeter offers the best insight into this problem that I have found. Although differing violently with him at times, I must even yet admit the tremendous debt we owe this mighty scholar.—*Dr. G. Allen West, Jr., pastor, Woodmont Baptist Church, Nashville, Tennessee.*

A Harmony of Samuel, Kings, and Chronicles

By William Day Crockett, (66b), $3.50

AUTHOR: First Presbyterian Manse, Canton, Pennsylvania.

An indispensable aid to the student of the Old Testament. He harmonizes the six books, I and II Samuel, I and II Kings, and I and II Chronicles by placing their accounts of the same event in parallel columns. A book which the preacher or the Bible teacher will want to have at hand for reference.—*Rev. James P. Carroll, pastor, First Baptist Church, Bamberg, South Carolina.*

A helpful book giving an excellent work on the history of the kingdoms of Judah and Israel. —*Rev. J. C. Greer, pastor, First Baptist Church, Mt. Carmel, Illinois.*

A very useful study; moreover, it is the only one of its kind available.—*Dr. J. Wash Watts, New Orleans Baptist Seminary, New Orleans, Louisiana.*

Man's Ruin, Vol. I

By Donald Grey Barnhouse, (10v), $3.00

AUTHOR: Holds degrees in ancient history, modern history, and in English literature.

This book is an exposition of the first chapter of the book of Romans. Each chapter in Dr. Barnhouse's book is the exposition of one verse of Scripture. Each verse of Scripture is treated in the light of the whole Bible. Those who want to enjoy exposition of the Scriptures at their richest and fullest will enjoy this book. We understand that other volumes will follow on succeeding chapters of the book of Romans. We look forward to their appearance.—*Dr. R. L. Holmes, pastor, First Baptist Church, Lafayette, Louisiana.*

A preacher who has one of the greatest radio audiences in this country offers in this volume the substance of twenty-two of his talks. Without endorsing every word, this book is commended to preachers as an outstanding example of the kind of preaching that is sorely needed today. The handsome binding of this book is worthy of special remark.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

New Testament Life and Literature as Reflected in the Papyri

By E. D. Head, (26b), $2.00

AUTHOR: President, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Dr. Head has set out in this book to give his readers a simple yet scholarly work that deals with his research in the field of papryology. Such chapters as the family life, trade professions, legal transactions, and system of taxation open up a wealth of material for the preacher who would enrich his sermons by knowing the life and customs of the New Testament world.—*Rev. Howard G. Judah, pastor, First Baptist Church, Albany, Missouri.*

The serious student of the New Testament will find the book both interesting and instructive. He discusses the rich, vivid, colorful, animated, common language of the Greek-speaking people of the New Testament age, revealing through correspondence, court, and tax records abundant witness to the life and literature of the New Testament.—*Dr. O. A. Davis, pastor, First Baptist Church, Gadsden, Alabama.*

In some instances his explanations are somewhat technical yet there is enough of the practical in the book to give it an appeal for the student who has not had training in the Greek language.—*Dr. C. M. Coalson, superintendent of City Missions, Arlington, Florida.*

The Psalms, and Their Meaning for Today

By Samuel Terrien, (21b), $3.00

AUTHOR: Associate professor of Hebrew and Old Testament, Union Theological Seminary

A helpful volume in which the author deals with twenty-eight of the Psalms in considerable detail. His approach is both exegetical and devotional. The material will invariably result in a deeper appreciation of many of our most often-read and frequently-quoted psalms. I regret that some of the terminology lends a liberal flavor to the book.—*Rev. John W. Slazman, pastor, First Baptist Church, Muskogee, Oklahoma.*

Interesting interpretation of the Psalms. His many quotations from biblical and secular literature bring out the depth of meaning. Baptists would question his material on the origin of the Psalms. Of value mainly to those readers able to sift the parts which are objectionable.—*Rev. Clifford R. Lyon, pastor, Central Baptist Church, Mineral Springs, Arkansas.*

This is a book to appeal not to the scholar but to the average reader. Liberal, but on the whole, the book will greatly profit the reader.—*Dr. Harold G. Basden, pastor, Calvary Baptist Church, Jackson, Mississippi.*

The Witness of Luke to Christ

By Ned B. Stonehouse, (Ie), $3.00

AUTHOR: Professor of New Testament in Westminister Theological Seminary, Philadelphia, Pennsylvania.

An exegetical study of the Person of Christ as presented in the Third Gospel. The spirit of this volume is expressed in the statement, "The Christ of Luke is not a new Christ." It is a book primarily for the student and while interestingly written, requires concentration and contemplation.—*Dr. Harold W. Seever, pastor, Dauphin Way Baptist Church, Mobile, Alabama.*

The study of the kingdom and the Galilean ministry are especially fine. I appreciate this book and will go over it many times in my own study.—*Rev. E. Paul Fisher, pastor, Kensington Avenue Baptist Church, Kansas City, Missouri.*

This is not a full commentary on Luke but a study of his particular contribution. The book provides profitable study. It takes time to read and follow through, but it is most profitably done.—*Rev. W. George Bond, pastor, First Baptist Church, Boone, North Carolina.*

BIOGRAPHY

Born of Those Years

By Perry Burgess, (20h), $4.00

AUTHOR: For the past twenty-seven years the president of Leonard Wood Memorial, Foundation for Research on Leprosy.

The book has its value not so much in the life of Burgess, but in his vivid descriptions of the leper colonies he has visited around the world and the work that is being carried on in them. An interesting volume, one which gives the reader a clear picture of the true facts concerning leprosy. The author in telling his story of the work that is being carried on in the fight against the centuries old disease certainly left a lot of taboos that are associated with it. One certainly has a different opinion of leprosy after reading this volume.—*George W. Schroeder, executive secretary, Brotherhood Commission, Memphis, Tennessee.*

Thus, the book turns out to be a recital of the multitudinous experiences the author has had in the pursuit of his work. There are some things that some of our people would object to such as dancing, cocktails, and divorce.—*Dr. George J. Griffin, Wake Forest College, Wake Forest, North Carolina.*

Conqueror in Chains

By Donald G. Miller, (8w), $2.50

Unquestionably this is one of the most outstanding books written about a Bible character in many years in that the life of the Apostle Paul is so graphically portrayed that he becomes a living character to influence the lives of young people for Christ. Difficult passages of Scripture are made realistic and this volume has an appeal that will command attention. The illustrations by Albert DeMee Jousset are especially attractive. This is a "must" book for every pastor, youth worker, and church library. —*Dr. Harold W. Seever, pastor, Dauphin Way Baptist Church, Mobile, Alabama.*

A fascinating story of the Apostle Paul. The author supplies from his own mind those areas and details not in the New Testament account, but are in keeping with the facts and the spirit of the Scriptures. Dr. Miller has done an excellent work in presenting this dramatic life. —*Dr. W. K. McGee, Baptist Hospital, Winston-Salem, North Carolina.*

Jefferson and the Rights of Man

By Dumas Malone, (13-L), $6.00

AUTHOR: Professor of history at Columbia University.

This is the second volume in a proposed four or five volume definitive biography of *Thomas Jefferson, the Virginian* and deals almost entirely with the man during his years in France

and England (1784-1792) through the opening months of the French Revolution and all but the final year of his service in his own country as the first Secretary of State under the new constitution. The biography is excellently written and the material is carefully presented. There are few, if any, anecdotes, but details of importance and of relative unimportance are adequate. The influence of Jefferson upon our nation can never fully be described.—*Dr. G. Allen West, Jr., pastor, Woodmont Baptist Church, Nashville, Tennessee.*

Luther's Progress to the Diet of Worms, 1521

By Gordon Rupp, (13w), $2.00

AUTHOR: Minister in the Methodist Church and holds the chair of Church History at Richmond College in the School of Divinity of the University of London.

This rather brief volume gives some interesting material concerning the intellectual and spiritual development of the great reformer, Martin Luther. The author has not added particularly to the historical data connected with Luther and his work, but he has presented certain phases of the material in a new light. The major emphasis is upon the evolution of Luther's theology. The book is a valuable companion volume to the classic work of Dr. R. H. Bainton, *Here I Stand.* —*Dr. Monroe F. Swilley, Jr., pastor, Second Ponce de Leon Baptist Church, Atlanta, Georgia.*

The author makes a distinct contribution to an understanding of Luther's background and of the processes and progress leading to the Diet of Worms.—*Dr. E. C. Routh, retired pastor, Lockhart, Texas.*

A Man of the Word

By Jill Morgan, (6r), $4.50

AUTHOR: Wife of the eldest son of Dr. G. Campbell Morgan.

The story of a man who occupied pulpits in some of the strongest and most influential churches in England and the United States, who crossed the Atlantic fifty-four times on preaching and Bible conference missions, who wrote more than fifty books, whose name is listed and associated with the all-time great of his generation (1863-1945). The author writes in a lucid and free-flowing style which makes for easy and interesting reading. Ministers will profit from the accounts of his methods of Bible study and teaching techniques. All will be amazed at his ability as an organizer.—*Dr. Frank W. Wood, pastor, Woodlawn Baptist Church, Birmingham, Alabama.*

This volume will furnish profitable recreation and will find friends among those in every walk of life.—*Dr. Carl J. Giers, pastor, First Baptist Church, Chattanooga, Tennessee.*

Martin Luther

By William Dallmann, (21c), $3.50

AUTHOR: He has held pastorates in Baltimore, New York, and Milwaukee; a graduate of Concordia Seminary, St. Louis.

Biographer Dallmann's own personality is reflected in this interpretation and adds to the reader's interest. The book is captivating from beginning to end. One of the chief values of this biography is the authenticated picture he presents of the corruption of the Roman Catholic Church in Luther's day. In his foreword, the author assures the reader that the Catholic Church has not been wronged. He simply presents the facts that are validated by many Catholic historians. One of the most profitable biographies I have read.—*Dr. Vernon Elmore, pastor, Baptist Temple, San Antonio, Texas.*

Many incidents and quotations not found in the usual history of Martin Luther are recorded herein. Of particular interest is the mention of innumerable relics which Luther observed when he went to Rome. The critical moral condition of the popes is set forth clearly.—*Dr. Franklin M. Segler, Southwestern Baptist Theological Seminary, Fort Worth, Texas.*

The author does a fine job of presenting many of the events leading to the Reformation and gives many of the moral lapses of the Catholic Church. This he does in a different way from most writers which is best described as a "witty sarcasm."—*Rev. John Strutton, pastor, First Baptist Church, Idabel, Oklahoma.*

A Sports Editor Finds Christ

By Morgan Blake, (64h), $3.00

A delightful book. Here is the opportunity of spending a happy evening listening to the author tell of the wonderful things he has experienced and participated in during the last half century. Clean sports and happy saints alike will be charmed and edified by reading this unique book.—*Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

The large "Mass Meeting" class which he led and addressed each Sunday as described by him

was a development of the Organized Class Era which is now happily a thing of the past. Sunday school leaders of today would not encourage this type of organization in Baptist Sunday schools, as helpful as is suggested by the author. Neither could we share the interdenominational ideas and leaning which he suggests.—*William P. Phillips, Baptist Sunday School Board, Nashville, Tennessee.*

The story of his conversion and Christian life is thrilling and I commend it.—*Dr. G. Allen West, Jr., pastor, Woodmont Baptist Church, Nashville, Tennessee.*

CHRISTIAN LIVING

Everyday Religious Living

By Joseph Fort Newton, (la), $1.25

AUTHOR: Rector of the Church of St. Luke and the Epiphany, Philadelphia from 1938 to 1950.

These brief essays on Christian living are delightfully composed. The sweep of the author's interests is indicated in the wealth of illustrations which he uses, gathered from life and literature in all centers. Pungent aphorisms and clever observations enrich the pages. Preachers especially will be grateful for many stimulating thoughts. Unfortunately, however, Dr. Newton cannot be recommended as a theological guide.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Many questions are raised and helpful answers given about our daily life as Christians. Even though it is not a daily devotional book, any one of the chapters may be read in the morning and most likely some opportunity will come during the day to apply the truth to some situation.—*R. L. Middleton, Baptist Sunday School Board, Nashville, Tennessee.*

I found no objectionable features and think this to be a book of quite some merit.—*Rev. P. C. Williams, pastor, Third Baptist Church, Houston, Texas.*

How to Be a Transformed Person

By E. Stanley Jones, (la), $1.50

AUTHOR: Missionary, preacher, and author.

The book is a description of the transformed person and a presentation of practical steps into the transformed life. Except for an uncertain note on pages 67-68, Dr. Jones argues urgently for the necessity of conversion. Repentance, faith, and obedience are the heart of that experience. The power of that experience, he finds in Jesus Christ. He avoids the controversial issue of ecumenicity. I would recommend the book. He raises serious questions about irreligious psychiatry, but he approaches the conversion problem with psychological help.—*Dr. William J. Fallis, Baptist Sunday School Board, Nashville, Tennessee.*

Most readers will appreciate the fact that this book does not preach at them. It is not light. There is much of challenge in what is said and in the way truth is presented.—*Dr. Howard E. Spell, dean, Mississippi College, Clinton, Mississippi.*

Readings calculated to give a better understanding of what it means to live a Christian life and how to appropriate the resources God offers to all who desire to live this life. Very suggestive and stimulating.—*Dr. Henry W. Tiffany, pastor, Park Place Baptist Church, Norfolk, Virginia.*

How to Live with Yourself

By Merv Rosell, (10v), $1.00

AUTHOR: An evangelist.

The author begins by relating the true method for allowing God to plan one's life. The fundamental fears which are common to everyone are discussed with advice as to their control. The individual life becomes victorious as the Holy Spirit is allowed to control the personality. The prongs that anchor one's faith are emphasized. The author concludes that to build a successful Christian home one should observe the "five first" in daily living. This is an easy, readable, short book which would be beneficial to everyone and especially helpful to the new convert. One has a feeling that the author is sitting beside you talking.—*Dr. Charles L. Black, Shreveport, Louisiana.*

The title may arouse expectations which the book does not fulfil. The subjects are too important and complex to be satisfactorily covered in the brief treatment given them. Yet his purpose is laudable and sincere. Doubtless, many will benefit from the kind of spiritual shot-in-the-arm which he administers.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Jesus' Spiritual Journey and Ours

By Thomas S. Kepler, (33w), $2.00

AUTHOR: Professor of New Testament, Graduate School of Theology, Oberlin College.

This book consists of forty devotions on the story of Jesus as related in the Gospel of Mark with supplementary materials from Matthew and

Luke. They discuss the real-life problems that Jesus faced. Those same problems grip us today. The author frequently illustrates their presence in current life and how men have met them. It was written to be included in the World Devotional Classics along with other great devotional books. There are some ideas and interpretations here with which the average Baptist does not agree but one could use in talks, addresses, and sermons.—*Dr. Norman W. Cox, Historical Commission, Nashville, Tennessee.*

Profitable, highly readable, very stimulating, and crammed full of good usable illustrations with a few others not so usable. Devotional in tone. Only a few objectionable interpretations. —*Albert McClellan, Executive Committee, Nashville, Tennessee.*

The Joys of Jesus

By Maynard F. Ewton, (17e), $2.50

AUTHOR: Minister, First Baptist Church, Enid, Oklahoma.

Here is a general appraisal of the life and teachings of Jesus in the form of twelve sermons. The title is derived from the writer's conviction that "the joy of Jesus was in imparting His power, His courage, His strength, His patience, His understanding, His love, and His life to all who would open their hearts to receive Him." Less of the rhetorical and poetic and more contact with the present world scene would have helped it. It inclines to be too verbose and the choice of words is too conventional. But the overall impact is so definitely wholesome and true that one is disposed to forget the flaws. —*Dr. Grady D. Feagan, pastor, Lee Street Baptist Church, Valdosta, Georgia.*

There seems to be no direct connection between the title of the book and plan of the messages. While the messages contain many fine thoughts, some of them seem to lack a definite plan and a logical thought pattern which progresses to a definite conclusion. The messages will be helpful to anyone who reads them carefully.—*Dr. W. Fred Kendall, pastor, First Baptist Church, Jackson, Tennessee.*

Cardinal truths of the Scripture are here reiterated in clear, simple, and direct language. It is a well-thought out and well-constructed work which will richly reward the reader.—*Dr. Claude T. Ammerman, pastor, First Baptist Church, Troy, Alabama.*

Keys to Christian Living

By Luella Knott, (14w), $2.50

A book of six main divisions: faith, Scripture, prayer, obedience, consecration, and suffering. These topical divisions are all presented as "keys" that will unlock the secrets to larger Christian living. Saturated with Scripture quotations. The selections and groupings are well done in devotional style.—*Dr. Frank W. Wood, pastor, Woodlawn Baptist Church, Birmingham, Alabama.*

The discussions are true to the Bible and well presented. It is easy to read, good print, and leaves the individual with confidence in God.— *Rev. William R. Lawrence, pastor, First Baptist Church, Dalhart, Texas.*

It is thoroughly sound. I can recommend this to the average layman who does not have a complete library.—*Dr. Leonard Stigler, pastor, Grace Baptist Church, Nashville, Tennessee.*

A Man and His God

By Russell J. Humbert, (1a), $1.50

AUTHOR: President of DePauw University.

The subtitle to this book has been well chosen, "Spiritual Vitamins for Men." A dose a day could be recommended to most men to give them vigor and vision. The writer understands today's man and the world in which they live. The counsel he offers is sound and helpful. His vitamins should not be mistaken, however, for the main meals, but might be regarded as supplements to a basic diet of gospel truth.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Compact man-to-man devotional treatment of twenty-two themes that should have especial appeal to the average layman. The style is direct, informal, and concrete. The messages are consecrated common sense designed to inspire love and loyalty to Christ.—*Dr. William J. Fallis, Baptist Sunday School Board, Nashville, Tennessee.*

A college president delivered talks to men of all faiths who met at noon each Tuesday. The educated layman will profit with pleasure from this book while the preacher can mine it for the gold nuggets of sermon ideas.—*Dr. Duke K. McCall, president, Southern Baptist Theological Seminary, Louisville, Kentucky.*

CHURCH

The Church in Community Action

By Harvey Seifert, (1a), $2.75

AUTHOR: Professor of Christian ethics, Graduate School of Religion, University of California at Los Angeles.

Dr. Seifert believes that the churches should develop "functional" rather than "institutionalized" churches, a distinction which exists in part in the author's attitude toward denominational programs. Dr. Seifert has a very unhappy slap at the doctrine of baptism, a recongnition perhaps of Baptist refusal to tread the road toward union. His book is stimulating, nevertheless, and it is not necessary to accept its full implications to value its information on strategy and techniques in the field of social and political action. —*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

It is the first book in which all pertinent information on "techniques of community action for the local congregation" has been brought together. For this reason alone, it constitutes a great practical contribution to the church leader or library. From the beginning to the end one's interest is held.—*Rev. Amplus D. Howard, pastor, First Baptist Church, Aiken, South Carolina.*

This is a valuable what, why, and how book for pastors and other community leaders. It is different. Excellent survey outline, bibliography, and index are given. The author believes in practical co-operation.—*Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

It Can Happen in the Church

By Albert Emmanuel Kirk, (10d), $2.50

The author out of a wide and varied experience in duties of Methodist minister and teacher brings to our attention five basic matters related to the church program and progress. It is his conviction that these matters are gaining ground in the thinking of the leadership of the church. His facts and reasoning are basically interdenominational. His style of writing is thought provoking. The problem is stated, the answer given, and then the approach to the workable solution. Most of the ideas in the answer to the problem and the approach to it are acceptable, yet there are some points where I differ with him. His geographical discussion groups and approval of Federal Council of Churches in helping the program of the church is beyond my conception. We will all agree that more ought to be happening along these basic matters in the Christian movement.—*Rev. J. L. Pollard, associate pastor, Temple Baptist Church, Memphis, Tennessee.*

The book has a lot of arid sections relieved here and there by some sane and sensible pointers. I would not recommend it as a valuable book, yet a working pastor will find some insights worthy of his consideration.—*Rev. John S. Moore, pastor, First Baptist Church, Amherst, Virginia.*

Students of ecclesiology and modern religious movements will find the author's point of view interesting and searching. The volume will be of special interest to pastors and educational directors who would study church organization in the world today.—*Rev. W. R. Hamilton, pastor, First Baptist Church, Sarasota, Florida.*

CURRENT AFFAIRS

A Catholic Speaks His Mind

By Thomas Sugrue, (9h), $1.00

AUTHOR: A reporter, critic, foreign correspondent, book reviewer, and author.

Sugrue feels that the Roman Church is getting out of bounds in its preoccupation with the externals of religion and the manifestations of institutional power and importance. He protests against the ambitious extension of its authority to cover all phases of human life. He bemoans the evident growth of a "Catholic bloc" in American political life. It is in the light of these ideas that he argues strongly against appointment of an ambassador to the Vatican. A volume that should be read carefully by every thinking Protestant.—*Dr. Claude U. Broach, pastor, St. John's Baptist Church, Charlotte, North Carolina.*

His protest is interesting and perhaps even significant, but it cannot be regarded as important; Mr. Sugrue speaks only for himself, and while his criticisms of Catholicism are doubtless valid, his pleas for religious tolerance and American social solidarity are based on wrong assumptions.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

This little book is well named. He wants to be a good Catholic and a good American. You will like some things he says and wonder what the high-ups will say about it.—*Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

Communism and Christ

By Charles W. Lowry, (24m), $2.50

AUTHOR: Minister, All Saints' Church, Chevy Chase, Maryland.

This book gives a contrast between communism and Christianity. A good record of the background, promotion, and program of each is presented. It closes with the note of certainty that Christ will triumph. It is a book to challange the thinking of our people. While the author is Episcopalian and uses terminology Baptists do

not accept, he has written a good background book on communism. A readable book.—*Dr. Jerome O. Williams, Baptist Sunday School Board, Nashville, Tennessee.*

The Communist Problem in America

Edited by Edward E. Palmer, (25c), $3.50

Mr. Palmer, who is a teacher, expresses dismay at the ignorance of the communist problem in this country and the conviction that "by far the best weapon with which to fight communism lies in the dissemination of facts." Acting on his conviction, he furnishes in this volume a valuable symposium of material bearing on communism as a political and social system, and upon its activities in the United States. Counteractive measures are discussed in the second part of the book which avoids being too objective in order to stimulate individual thinking upon a problem of increasing gravity.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Freedom Is the Right to Choose

By Archibald MacLeish, (43b), $2.50

AUTHOR: Former Congressional Librarian and Assistant Secretary of State

I would recommend that Mr. MacLeish take some time out to study the teachings of Jesus concerning the value of man, as man. Then, he would write a much better book on freedom. This book calls for an America which trusts in self-reliance, dignity, and adequacy of its own free people to work out an American destiny through positive and courageous action. In it the poet, statesman, and Pulitzer prize winner call up resources for the decisive battle for the soul of America. An excellent book!—*Dr. William P. Davis, pastor, Flora Baptist Church, Flora, Mississippi.*

The Return to Morality

By Charles W. Tobey, (11d), $2.00

AUTHOR: United States Senator from New Hampshire.

This brief book is a clarion call to all Americans to arise, clean out this cesspool of sin in our midst, and to return to the practice of the great moral principles laid down in the Bible. Here is a Christian statesman who saw and heard a parade of underworld witnesses all over their country and writes from first-hand information.—*Dr. Harold J. Purdy, pastor, Belmont Heights Baptist Church, Nashville, Tennessee.*

Disclosure of moral conditions in America showing the causes and growth of crime and presenting Christian faith, fidelity, and fortitude as the remedy. Every American should read and take to heart the lessons learned.—*Dr. Henry W. Tiffany, pastor, Park Place Baptist Church, Norfolk, Virginia.*

DEVOTIONS

For Love—For Life

By Nell Warren Outlaw, (6r), $2.50

With the deft touch of an artist the author strums the strings of the human spirit until even the dullest of us responds with a hymn of praise to Jesus Christ. This is not so much a book about something as it is a message to the reader. Aesthetic pleasure and growing personal, spiritual devotion will characterize the reader's response.—*Dr. Duke K. McCall, president, Southern Baptist Theological Seminary, Louisville, Kentucky.*

God Lit a Candle

By Gwynn McLendon Day, (19e), $2.00

AUTHOR: A Southern Baptist writer who has contributed many poems and articles to our periodicals.

Seven dozen religious poems each with a fitting Bible verse and ranging from the praise of God to a denunciation of Satan. They are simple, serene, and some are almost sublime. They should be of help in private and group devotions.—*Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

A variety of religious poems on nature, patriotic, and devotional themes. Occasionally, the reader feels a breath of mysticism in the devotional poems. Again one finds verses of praise akin to hymns. Especially good are the nature verses. This volume is a warm and satisfying expression of a woman's Christian faith and attitude toward life.—*Rev. J. Dan Williams, pastor, Little Flock Baptist Church, Shepherdsville, Kentucky.*

Let Us Pray

By Albert Buckner Coe, (43s), $2.00

AUTHOR: Minister and president of the Massachusetts Congregational Conference and Missionary Society.

The beauty of this little book cannot be denied. The well-phrased, highly spiritual prayers of a veteran minister of the Gospel are choicely printed

and therefore have an appeal to the eye as well as to the heart. But Baptists have never taken kindly to ready-made liturgies, and they will find these prayers with all their deep devotion, second best to the outpourings of their own hearts. The very diversity of occasions provided for by these prayers suggests that the book is designed for the use of ministers. If so, we could recommend it for the enrichment of their souls in private reading but not for carrying into the pulpit.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Meditations and Verse on Living in Two Worlds

By Ralph Spaulding Cushman, (Ia), $1.25

AUTHOR: Resident Bishop of the St. Paul, Minnesota area.

This is the kind of book I would like to sit and read before a blazing fireplace on a cold winter night. It has a warmth and feeling that seems to impart new courage and strength. It has a soothing character that rather overflows into one's own feeling until there is a glow of comfort. I particularly like the manner in which Bishop Cushman has interspersed the poems with gems of prose until the whole has a tapestry-like quality of beauty. A brief book, it is one that deserves reading meditation, then rereading. I recommend without qualification.—*Rev. Roy S. Dinkins, pastor, First Baptist Church, Nevada, Missouri.*

It is not a strong devotional book, but I consider its poetry its weakest point. The Bishop has, perhaps, more attractive titles for his several sections of the book than the content. Some people, especially among the older group of Christians, would appreciate the book.—*William Hall Preston, Baptist Sunday School Board, Nashville, Tennessee.*

Worship leaders will find here many fresh ideas and helpful suggestions.—*Dr. Allen W. Graves, pastor, Immanuel Baptist Church, Tulsa, Oklahoma.*

Obligations of Christians to One Another

By Harry McCormick Lintz, (10v), 50c

AUTHOR: Director of Victory Crusade Evangelistic Association, Inc.

Devotional comments on the application of New Testament teachings to Christians' relationships with each other, such as, "Love One Another," "Forgive One Another," and "Bear Ye One Another's Burdens." Numerous Scripture quotations and well-selected poems are used. They would make a fine series of prayer meeting talks, sermonettes, or devotionals.—*Dr. H. K. Masteller, pastor, First Baptist Church, Asheboro, North Carolina.*

These thirteen brief chapters, each based on a biblical exhortation to Christians, will be helpful either as a devotional or source book.—*Rev. Ralph B. Winders, state student secretary, Richmond, Virginia.*

The Potter and the Shepherd

By J. C. Brumfield, (10v), $1.50

AUTHOR: In 1932 he became director of the "Back to the Bible" broadcast. Now, he is vice-director of the International Child Evangelism Fellowship.

This book is composed of two separate parts. The first deals with Jeremiah's record of his experience at the potter's house, and the second is a devotional study of the Twenty-third Psalm. Dr. Brumfield finds many similarities between the way the potter works with his clay and the way God works with his people. His illustrations are applicable and turn light upon the meaning of the Scripture under discussion. Not a great book but a good one.—*Dr. C. M. Coalson, superintendent of City Missions, Arlington, Florida.*

The treatment is that which would be appealing to children, and yet will stimulate the more mature believer as well.—*Rev. T. S. Boehm, pastor, First Baptist Church, Lakeland, Florida.*

There is little originality but his style is good. It is a very fine book for devotions.—*Dr. Harry P. Clause, pastor, Huntingdon Baptist Church, Baltimore, Maryland.*

The Psalms for Daily Needs

Edited by Raymond Calkins, (11g), $2.50

With care and rare insight Dr. Calkins gives the historical value of the ninety-five selected Psalms: with unusual artistry he interprets briefly the meaning of each Psalm and with clarity conveys the message to the soul in earnest search of courage and strength, comfort, and peace of mind in a troubled and confused world. The answer to our every spiritual need for courageous living may be found in these Psalms.—*Dr. Pierce S. Ellis, pastor, First Baptist Church, Waynesboro, Virginia.*

Frequent reference to an integration of interpretation with a liturgical church year will appear as useless to most of our Baptists.—*Dr. B. Frank Smith, Mississippi Woman's College, Hattiesburg, Mississippi.*

Those who seek devotional help from the Psalms may still be recommended to go to the Bible itself where they will find treasure in what Dr. Calkins has rejected.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Special Day Programs and Selections

By Flora E. Breck, (14w), $2.00

A source book of materials to be used by Sunday school teachers for children's programs. Poems, dialogues, drills, etc., together with songs are recommended for the various occasions usually celebrated during the church school year. More of the selections are suitable for beginner and primary boys and girls, although some are adapted for older ages. Nicely printed, attractive, and well arranged.—*Rev. Paul B. Cullen, pastor, Lawndale Baptist Church, Houston, Texas.*

The materials and suggestions are suitable for small churches as well as for the larger ones. Many complete programs could be taken from this book alone.—*Dr. W. K. McGee, Baptist Hospital, Winston-Salem, North Carolina.*

Spires of the Spirit

By Frederick Brown Harris, (1a), $2.00

AUTHOR: Chaplain of the United States Senate.

A most refreshing and inspiring collection of devotional essays. The author has succeeded in making thrilling experience out of the commonplace "stuff" of life. Especially desirable reading for young people, young married men and women. —*James M. Sapp, Brotherhood Commission, Memphis, Tennessee.*

This little book is a gem for busy pastors and Christian laymen. The five minute messages are pointed and exceptionally well illustrated out of the whole field of literature, much of it being contemporary life and Christian literature. These messages are suggestive to speakers.—*Dr. Bruce Whitaker, Shorter College, Rome, Georgia.*

The Weaver

By Harold E. Dye, (26b), $1.75

The book tells the story of the weaving of a rug by an old Navajo woman. The pattern of that rug was supposed to contain the history of the extinct Gallinas people. While the rug is being woven, the author has time to meditate upon the work of the Master Weaver who includes many threads in the making of our lives. Thus the heart of the book deals with the threads of courage, strength, faith, love, patience, sorrow, righteousness, and simplicity. The story is incidental to the main purpose of presenting a series of meditations.—*Dr. N. P. Howington, pastor, South Knoxville Baptist Church, Knoxville, Tennessee.*

Using the rug and its colors as a theme, he sets forth a series of devotional messages each represented by a color in the rug. The novelty of the presentation captures the reader's interest, and affords a continuity to the whole book. Illustrations and word pictures add much to the book. —*Dr. Robert J. Hastings, pastor, University Baptist Church, Carbondale, Illinois.*

I could not put this book down till I had finished it.—*Rev. F. Clyde Helms, pastor, Shandon Baptist Church, Columbia, South Carolina.*

DOCTRINES

Building Church Membership Through Evangelism

By Dawson C. Bryan, (1a), $2.00

AUTHOR: Minister of pastoral work, First Methodist Church, Houston, Texas.

A further expansion of the plan of evangelistic visitation promoted among Methodist churches. The basic concepts are: find the prospects, select and train evangelistic visitors, and send the visitors out two by two to visit those definitely assigned to them to seek decisions for Christ and the church in the homes. Baptists will want to change the statements to make changes to adapt the plan to their needs and the theology to their interpretations, but there is too much of value in the book for Baptist pastors not to read it and adapt this method of evangelism to their programs.—*Dr. Gaye L. McGlothlen, pastor, Immanuel Baptist Church, Nashville, Tennessee.*

Perhaps all will not care for the entire plan as suggested by the author, nor for all the forms he would like used, but there is much in the book that will repay any pastor, who desires to increase the evangelistic effort of his people, to read it.—*Dr. Paul G. Kirkland, pastor, First Baptist Church, Clarksville, Tennessee.*

This book is too valuable to be discarded for minor points of disagreement. We express surprise and regret over the statement that "Protestants and Catholics . . . both practice Christian baptism"—but we will say to pastors, "Get this book!"—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Faith and Education

By George Arthur Buttrick, (1a), $2.00

AUTHOR: Pastor of the Madison Avenue Presbyterian Church, New York City.

Dr. Buttrick is concerned for the future of education in this country so he pleads with an eloquence that charms even when it stings for a revival of faith in our schools. The easy assumptions and facile optimisms of the scientific mind are exposed by appeal to facts; the mischief of a "covert or implied atheism" is exposed; and the Christian faith is urged as the necessary foundation for all education. Without endorsing every word, this little book may be acknowledged as a timely call to review our concepts of education in the light of human failure and God's abiding truth.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

With eloquent effectiveness he pleads that education must live within some faith. He proposes that the only adequate faith is found in the Great Commandment as stated by our Saviour. This book is written not only for people concerned about so-called "higher" education for it confronts issues that all of us deal with.—*Dr. Claude U. Broach, pastor, St. John's Baptist Church, Charlotte, North Carolina.*

Faith and Sanctification

By G. C. Berkouwer, (1e), $3.00

AUTHOR: Professor of systematic theology, Free University of Amsterdam.

Although no one could be expected to write a book on sanctification which would please everybody, G. C. Berkouwer has gone a long step in that direction. This book is the first of some nineteen volumes on the whole field of Christian theology. Calling a discussion about sanctification a "bread and butter" problem of this life rather than a maze of theoretical abstractions the author raises the question as to whether sanctification is indeed a radiant reality or a mere fancy. In the opinion of this reviewer the author has succeeded remarkably well in showing that there is no conflict between the doctrine of justification by faith ("sola-fide" is the author's terminology) and sanctification. Baptists in general will not agree with the author's emphasis on "the sacraments" and their aid in sanctification, but this is a book which ought to be read and pondered by all of those who believe in salvation by grace.—*Dr. Howard E. Spell, Mississippi College, Clinton, Mississippi.*

It will appeal to those students of theology who wish to make a diligent study of this doctrine.—*Dr. W. K. McGee, Baptist Hospital, Winston-Salem, North Carolina.*

The Greater Life and Work of Christ

By Alexander Patterson, (29m), $3.50

AUTHOR: The first superintendent of the Presbyterian Training School, died in 1912.

This is a reprint of a book that once had many readers. It is different from the usual volumes on the life of Christ in that the author does not limit himself to the earthly ministry of our Lord. The author treats Christ not only from the standpoint of his historical life, but also from the standpoint of his eternal existence. Included are chapters on "Christ in the Eternal Past," "Christ in Creation," and "Christ in the Eternal Future." It is a book which exalts the Eternal Christ.—*Dr. Harold G. Basden, pastor, Calvary Baptist Church, Jackson, Mississippi.*

The author assumes that a life of Christ should be written that includes more than his work and ministry while on earth. Dr. Patterson is sound and scriptural. He shows a wide use of resources for the material contained in his book. The book contains an outline of the Christian doctrines studied from the historical base line of the eternal life of Christ.—*Rev. Joe Weldon Bailey, pastor, First Baptist Church, Sulphur Springs, Texas.*

Light From the Cross

By Friedrich August Tholuck, (29m), $3.50

AUTHOR: The University of Halle became a noted center of evangelicalism under Tholuck's influence.

In this reprint we have a series of Tholuck's sermons on the passions of our Lord which help us to understand his power. This is great preaching, not of the modern kind, but still capable of being appreciated by those who love the Word and the Lord of the Word. In the first part of the book we have sermons on New Testament characters in the light of Calvary; in the second part a series of discourses on actual incidents in our Lord's passion.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

"One of the greatest sermonic works on the cross ever given to the English-speaking world, directly or through translation" is how J. C. Macaulay refers to this book in the introduction. It is highly recommended.—*Dr. Merrill D. Moore, Executive Committee, Nashville, Tennessee.*

The New Testament Doctrine of the Church

By J. Clyde Turner, (26b), 60c

Dr. Turner has presented, as a guide in Bible study, a fresh and interesting thesis concerning the New Testament church. A copy should be in each Christian's home.—*Rev. Rel Gray, pastor, First Baptist Church, Rogers, Arkansas.*

Scripture referenecs are numerous with quoted interpretations of the most argued ones. In this respect the volume will probably be of the greatest value to the layman.—*Rev. W. F. Patrick, pastor, Berry Field Baptist Church, Nashville, Tennessee.*

Some might feel that Dr. Turner has not been definite enough on some subjects, but a close study will cause one to appreciate the ideas that he has set before us.—*Rev. Harold L. Harsh, pastor, Tabernacle Baptist Church, Decatur, Illinois.*

FOR THE MINISTER

. . . And Be Baptized

By Kenneth I. Brown, (2j), $1.50

AUTHOR: Since 1950 executive director of the Danforth Foundation, St. Louis, Missouri

Dr. Brown has made a thorough study of the issues involved, and out of his own experience and by conference with many pastors he has marshaled all relevant facts and information. Among questions discussed are the shape and position of the pool, the dress of pastor and candidates, the provision of dressing rooms, the mode of immersion, the formula used, and the preparation of candidates for the ordinance. Dr. Brown advances a variety of ideas and opinions on most of these subjects and by a commendable impartiality leaves the reader to make his own decisions in the light of his personal convictions and preferences. Not all the practices suggested will commend themselves.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

The book is based on the assumption of the scriptural background for immersion, therefore, the propriety of having the baptismal rite performed "decently and in order." The book may prove of great value to all young ministers and may profitably be placed in the hands of every minister as he enters his first pastorate.—*Rev. E. N. Gardner, pastor, First Baptist Church, Henderson, North Carolina.*

This is a little book on the practical side of the ordinance of baptism. It succeeds in its purpose.—*Dr. Jerome O. Williams, Baptist Sunday School Board, Nashville, Tennessee.*

He Expounded

By Douglas M. White, (29m), $2.50

AUTHOR: Pastorates have been in Georgia, Arkansas, and Virginia since 1935.

About half of the book consists of verbatim quotations rehashing what others have to say about expository preaching—hence these pages are difficult to read and follow the thought of the author. The latter part of the book shows how the author develops an expository sermon. Several outlines and one complete sermon are included. The author has the opinion that expository preaching is the only effective preaching that a pastor can do and hence he believes it is the only ideal method. All will not agree with him.—*Dr. Gaye L. McGlothlen, pastor, Immanuel Baptist Church, Nashville, Tennessee.*

Every preacher should read and study this book.—*Rev. D. Kenneth Duncan, pastor, Millington, Tennessee.*

How to Talk with People

By Irving J. Lee, (9h), $2.00

AUTHOR: Professor of public speaking, Northwestern University School of Speech.

The author, through careful study, observed that there was need for improvement of conversation especially in committee meetings. When conflicts and misunderstandings arise, it is the result usually of faulty expression. The author's assumption is that people are closer together more often than they realize but for language clarity. The author offers suggestions for improvement of communication.—*Leonard E. Wedel, Baptist Sunday School Board, Nashville, Tennessee.*

The author of this book seeks to lead one from the practice of talking "to" another to the fine art of talking "with" someone else. He points out the weaknesses in average conversation and the problems that result. It is a very stimulating discussion and can be very helpful to one who desires to be helped.—*Dr. Joe Davis Heacock, Southwestern Baptist Theological Seminary, Fort Worth, Texas.*

The Minister's Mission

By C. E. Colton, (23s), $3.00

AUTHOR: Pastor of the North Temple Baptist Church of Dallas, Texas.

An excellent book on the minister's life and work. Though not exhaustive nor technical, it is comprehensive in its discussion of the various fields of ministerial activity. Not once did the reviewer find himself taking exception with the author's position regarding ministerial ethics and its practical application. This work will help to perpetuate the noblest traditions of this high calling.—*Dr. Claude T. Ammerman, pastor, First Baptist Church, Troy, Alabama.*

By writing with a pronounced Southern flavor and from a Baptist point of view, the practical nature of the book limits its usefulness to Southern Baptists. It may be used as a practical orientation book for ministers.—*Rev. W. F. Patrick, pastor, Berry Field Mission, Nashville, Tennessee.*

I doubt seriously that any work of this nature will ever find great popularity with an individualistic ministry. The author has assumed some things just alike. The work is helpful at any rate.—*Rev. Carl E. Bates, pastor, First Baptist Church, Amarillo, Texas.*

The Secret of Pulpit Power

By Simon Blocker, (Ie), $3.00

AUTHOR: Professor of practical theology, Western Theological Seminary of the Reformed Church in America, Holland, Michigan.

A well-written book on preaching. Part one sets forth the meaning of "thematic preaching" and shows how to develop and apply it. Part two includes demonstration sermons, expository, topical, textual, doctrinal, narrative. This is not just another book on homiletics. It is a contribution by a conservative scholar. The author's insistence upon biblical preaching is one of his strong points. Every preacher will find new ideas and creative suggestions on how to be a better Bible preacher.—*Dr. Franklin M. Segler, Southwestern Baptist Theological Seminary, Fort Worth, Texas.*

A good book for the man who still thinks he has a future as a preacher and who still wants to grow. There are two weaknesses in the book. The author carries his idea farther than it should be carried. He gets tedious in trying to make it walk on all fours. Also, the author assures that there is something fundamentally different spiritually in the thematic sermon, a point that he does not prove. Neither of these weaknesses is important. —*Albert McClellan, Executive Committee, Nashville, Tennessee.*

The book is well worth reading.—*Dr. Austin Crouch, Nashville, Tennessee.*

So You Want to Speak

By Mark W. Lee, (Iz), $1.50

AUTHOR: Chairman of the Speech Department and associate professor, Northwestern Schools. Minnapolis, Minnesota.

This book possibly may whet the desire of the ministry to produce great preachers. It may whet the desire of the laity to expect great preaching. Mark Lee has succeeded not alone in presenting the basic principles involved in public speaking but produced a book bristling with unusual ideas and clever suggestions. You will not want to lay it down once you start it. There are fascinating subjects treated in this gripping book! —*Rev. T. K. Rucker, pastor, First Baptist Church, Forrest City, Arkansas.*

This is a readable, suggestive, concise little book designed to help preacher and layman alike increase their speaking abilities. The author handles his subject matter well, and we believe that it would be profitable for every preacher to read this little book.—*Rev. Paul B. Cullen, pastor, Lawndale Avenue Baptist Church, Houston, Texas.*

The book is lacking in sufficient detail and follow-through to help a novice speaker. The book's material would form an appropriate pamphlet but needs more thoroughness to become a book.—*Rev. Paul W. Turner, pastor, First Baptist Church, Clinton, Tennessee.*

Stir Up The Gift

By Paul S. Rees, (Iz), $2.00

AUTHOR: Pastor of the First Covenant Church in Minneapolis, Minnesota.

Traces briefly the history of evangelism, stresses evangelism as a function of the local church, shows the relevance of the evangelistic message to contemporary problems, attributes the fading fires of evangelism to the humanization of modernism. Much in this book will not be new to Southern Baptists. It will do much, however, toward keeping evangelism in touch with reality, defining aims, and refining techniques.—*Rev. Daniel R. Harrison, pastor, Hereford Baptist Church, Monkton, Maryland.*

A thoughtful discussion of the tragic decline of evangelistic zeal and the accompanying loss of dynamic faith in the power of the Gospel on the part of Protestant churches. The author is encouraged by signs of an awakening and a reclamation of a Christ-like zeal and passion in evangelism. Any one of the three last chapters in the book is worth the price of the book.—*Dr. B. B. Hilbun, pastor, First Baptist Church, Greensburg, Kentucky.*

It is highly worth reading, though it fails to stir the evangelistic fires as much as you would expect.—*Dr. J. R. Johnson, retired, Jefferson City, Tennessee.*

HISTORY

Foundations for Freedom

By W. Earle Smith, (2j), $1.50

AUTHOR: Executive secretary of the San Francisco Bay Cities Baptist Union.

This little volume is a treatise on the Baptist heritage and their contribution to American life. It deals with something of the history of our Baptist people through the ages and then it considers some of the problems that are before the various Baptist bodies today. It has a gripping interest that will prove to be most pleasing. One of the greatest values was its abundance of quotations from works on Baptist history with which we were not familiar prior to reading this volume. While average Southern Baptists will not agree with all of the author's suggestions regarding the future course of Baptist people, we believe that everyone will find this to be a very helpful book. —*Dr. H. H. Hobbs, pastor, First Baptist Church, Oklahoma City, Oklahoma.*

He has done hardly more than given a summary of a small segment of Baptist history, doctrines, and aims. Its 112 pages carry a good deal of worth-while material.—*Rev. E. F. Hallock, pastor, First Baptist Church, Norman, Oklahoma.*

Author decries the strained relations that seem to exist between the Southern and American Baptist conventions. He indicates the desire that there might be a better spirit of co-operation between these two groups.—*Dr. Lloyd T. Householder, pastor, Broadway Baptist Church, Maryville, Tennessee.*

The Irony of American History

By Reinhold Neibuhr, (9s), $2.50

AUTHOR: Union Theological Seminary, New York.

The eight chapters emphasize the precarious position our nation is in now. Recognizing the threat and danger of communism, Dr. Neibuhr points out with force and clarity that the greatest danger confronting us comes from ourselves. The sin of self-righteousness is our most frightening enemy. This volume will win other friends to this contemporary theological philosopher. The book cannot be called easy reading but it is rewarding.—*Dr. Carl J. Giers, pastor, First Baptist Church, Chattanooga, Tennessee.*

Dr. Neibuhr examines the position of our country in the world community in the light of our history. His qualifications for such an endeavor are readily evident. The American future will be determined largely by the manner by which our nation strips herself of all illusions and readily accepts her moral responsibilities in the realm of world politics. This is a provocative and interesting book for all students of political science and world affairs.—*Dr. Monroe F. Swilley, Jr., pastor, Second Ponce de Leon Baptist Church, Atlanta, Georgia.*

Tradition, Freedom, and the Spirit

By Daniel Jenkins, (8w), $3.00

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

The purpose of the author is a careful examination and a fresh evaluation of the traditions of Catholicism and Protestantism. He sets forth the bane and blessings, the strength and the weaknesses of each group. He reminds the reader that the foundation of Catholicism is tradition and Protestantism is not entirely free from tradition. In general, I should recommend the book for its valuable history, easy style, reverential attitude, and timely message for this age of totalitarianism.—*Dr. William R. Rigell, pastor, Central Baptist Church, Johnson City, Tennessee.*

This book is an effort to show the value of tradition as it affects Christianity today. He places great value upon it. Baptists will not agree with his view. I consider the book a waste of paper and ink.—*Dr. C. M. Savage, pastor, Memorial Baptist Church, Beaumont, Texas.*

HOME

Love Is No Luxury

By Marjory Louise Bracher, (42m), $1.50

AUTHOR: Graduate of Wittenberg College and the wife of a mission pastor in Seattle, Washington.

Beginning with a study of what is happening to family life under the present pace of modern living, the author proceeds to outline the Christian concept of family living and offers a great deal of helpful material on developing an effective program for the Christian family in all its relationships. It is a well-planned, well-written book, sacrificing literary eloquence for solid facts and practical guidance.—*Dr. Claude U. Broach, pastor, St. John's Baptist Church, Charlotte, North Carolina.*

Baptists will object to the brief references to infant baptism, but otherwise, they will find this to be a useful volume.—*Dr. Joe W. Burton, Baptist Sunday School Board, Nashville, Tennessee.*

Sacred Marriage Vows

By Bernard Brunsting, (66b), 75c

A brief explanation of the meaning of the marriage vows, the Episcopal form is given; at the front a presentation page is given; at the close a marriage contract is included plus several pages for listing the wedding guests and the wedding gifts. There is nothing unique about this, but it could be used to advantage by pastors who want to do something for the couples they marry.—*Dr. William E. Denham, Jr., pastor, River Oaks Baptist Church, Houston, Texas.*

A gift book to the bride and groom containing marriage certificate, space to list guests, and pages of counsel for the husband and wife.—*Dr. Henry W. Tiffany, pastor, Park Place Baptist Church, Norfolk, Virginia.*

MISSIONS

The Biblical Background of the Christian World Mission

By Edmund Davison Soper and William J. Keech, (1a), 75c

AUTHOR: Edmund Soper is professor of the history of religion, Garrett Biblical Institute. William Keech is director of the department of Missionary Education of the American Baptist Convention.

In this little book of seventy-nine pages he goes back to the beginning of things, shows the concept of God held by the human race before Abraham, calls attention to the call of Abraham and the patriarchs and the widening view of God as we get the verdict of Moses and the prophets. From beginning to end Dr. Soper sticks strictly to his text and has given us a very strong and a very wholesome presentation of the Bible view of missions.—*Rev. W. R. Cullom, Wake Forest College, Wake Forest, North Carolina.*

Reveals the why of Christian missions, the motive, and develops the passion. We hope many will study this brief book.—*Dr. Henry W. Tiffany, pastor, Park Place Baptist Church, Norfolk, Virginia.*

There is little if any denominational flavor. The author depends wholly upon scriptural references for the development of the story.—*Dr. Wayman C. Reese, pastor, First Baptist Church, Jasper, Alabama.*

Caravan: The Story of the Middle East

By Carleton S. Coon, (20h), $5.00

AUTHOR: Professor of anthropology, University of Pennsylvania; traveler and author.

A background of geographical and cultural information for Americans interested in the Middle East. It is full of geography and history. It helps one to understand the complex forces which have made the Moslem world. Profusely illustrated with maps and photographs and set in beautiful type. Of great value for those interested in Christian missions and international relations.—*Dr. Clifton J. Allen, Baptist Sunday School Board, Nashville, Tennessee.*

Missions in the Plan of the Ages

By William Owen Carver, (26b), $2.50

AUTHOR: Led the administration of the Southern Baptist Theological Seminary to establish the Department of Comparative Religion and Missions—the first in America.

This is the fourth edition of a very popular book which presents the biblical basis, authority, and guide for missions. It presents missions as a great Bible truth. It is a comprehensive work attempting to cover the entire field of missions as set forth in the Bible. The idea of missions is presented first as related to God, Christ, the Christian, the church, and the world. He concludes by discussing the missionary message, plan, power, and work.—*Dr. Robert J. Hastings, pastor, University Baptist Church, Carbondale, Illinois.*

Bacon observed, "Some books are to be tasted, others to be swallowed and some few to be chewed and digested." For those seeking a larger appreciation and the wider implication of Christian missions, this book comes within Bacon's last category.—*Dr. Bruce Whitaker, Shorter College, Rome, Georgia.*

The material is of timeless value in that it is a scholarly treatment of missions as revealed in the Scriptures.—*Rev. G. Earl Guinn, president, Louisiana College, Pineville, Louisiana.*

PHILOSOPHY

The Great Philosophers

By W. F. Tomlin, (53w), $3.00

AUTHOR: Extension lecturer for the University of London.

A guide to the great philosophic thought from ancient Greece to modern times. In this volume, the history of philosophy is gathered about sixteen of the greatest philsophers from Socrates, Plato, and Aristotle to Hegel, Nietzsche, and Bergson. The author has skilfully interwoven the biographies of these philosophers with an

explanation of their basic ideas. Additional discussions, which he refers to as interludes, bridge the historic gaps between certain of the philosophers who are separated in considerable point of time.—*Dr. Merrill D. Moore, Executive Committee, Nashville, Tennessee.*

An Introduction to the Philosophy of Religion

By Peter A. Bertocci, (20p), text ed. $4.75, reg. ed. $6.75

AUTHOR: Professor of philosophy, Boston University.

This is an unusual approach to the philosophy of religion. The chapter headings will give an excellent idea of the scope of his discussions: what it means to be religious, why human beings develop religious beliefs and disbeliefs, the meaning and function of reason in experience, do we know God directly in religious experience? The author is a theological liberal and one must continually interpret and weigh his conclusions in the light of the Word of God. However, he does present fairly both the conservative and liberal points of view.—*Dr. Harold J. Purdy, pastor, Belmont Heights Baptist Church, Nashville, Tennessee.*

Natural Science and the Spiritual Life

By John Baillie, (9s), $1.75

AUTHOR: Principal of New College and dean of the Faculty of Divinity, Edinburgh University.

Presents in academic language the claims of Christ to men of science and reminds them that their very techniques are the by-products of the great body of truth of Christianity. Challenges the theologian to remember the debt he owes to the scientific methods of our present day.—*Dr. Carl J. Giers, pastor, First Baptist Church, Chattanooga, Tennessee.*

A masterful analysis of the methodology of science and its relation to religious thought. Heavy reading but extremely worth while to scientists and theologians alike.—*Dr. R. Orin Cornett, Education Commission, Nashville, Tennessee.*

The author undertakes to reveal the proper relationship of science and faith. He has unfolded these truths by making use of the teachings of Socrates, Plato, Aristotle, and others. The book is well written and can be a blessing to some but not to the average reading public.—*Dr. Charles L. McKay, Baptist Sunday School Board, Nashville, Tennessee.*

A Philosophy of the Christian Religion

By Edward John Carnell, (1e), $6.00

AUTHOR: Professor of apologetics, Fuller Theological Seminary, Pasadena, California.

An incisive, revealing presentation of philosophies that have and are competing for the choices and loyalties of men. Each philosophy has its devotees and their manner of life is founded thereupon. Hedonism, materialism, communism, humanism, the Christian philosophy, etc., are presented and criticized. It is well written; it challenges one to think; it lays a firm foundation for Christianity as the satisfying answer to man's universal needs, while showing that human philosophies finally issue in boredom and frustration.—*Rev. E. F. Hallock, pastor, First Baptist Church, Norman, Oklahoma.*

The author leads the reader to faith in Jesus Christ as the only philosophy which satisfies the deepest yearnings of the full or complete man.—*Dr. G. Allen West, Jr., pastor, Woodmont Baptist Church, Nashville, Tennessee.*

Having read this book, one need not feel that his ministry or Christian living today is groping along unlighted paths.—*Rev. Lloyd O. Barker, pastor, Snyder Memorial Baptist Church, Fayetteville, North Carolina.*

PSYCHOLOGY

Group Work Recordings: Principles and Practices

By Anne W. Lindsay, (31w), $3.00

The underlying theme is a challenge to see people in organized groups as persons and to seek to minister to their individual needs. As a means to accomplish these objectives, many practical suggestions are made for keeping purposeful records on group members. The book is of special value to Sunday school teachers.—*Dr. Raymond M. Rigdon, Baptist Sunday School Board, Nashville, Tennessee.*

This book should prove very practical for directors and supervisors in goodwill centers or other social agencies.—*Dr. Joe Davis Heacock, Southwestern Baptist Theological Seminary, Fort Worth, Texas.*

How to Help an Alcoholic

By Robert V. Seliger, (41s), 20c

This is a brief medical summarization with practical suggestions and tests. It is the best brief work that has come to the reviewer's at-

tention. It faces the problem sensibly with an air of fair-mindedness and has as its purpose the development of the one victimized by alcohol. The suggestions about treatment would be of great benefit to any pastor seeking to help someone. The book is entirely wholesome.—*Rev. A. Lambert, pastor, South Fort Worth Baptist Church, Fort Worth, Texas.*

This booklet has been needed for many years. It should be widely read. It is accurate, interesting, and helpful.—*C. Aubrey Hearn, Baptist Sunday School Board, Nashville, Tennessee.*

How to Live a Richer and Fuller Life

By Edgar F. Magnin, (20p), $2.95

AUTHOR: Rabbi of Wilshire Boulevard Temple in Los Angeles.

A strong challenge to live the courageous, victorious life. Each chapter contains practical guidance in such worthy undertakings as discovering oneself, understanding human nature, maintaining physical and mental health, overcoming failures and developing a vigorous faith. Although many statements do direct attention to the Source of all strength, most of the discussion on faith deals with its results rather than its most worthy Object. The book is especially valuable to speakers who are called upon frequently to address youth groups.—*Dr. Raymond M. Rigdon, Baptist Sunday School Board, Nashville, Tennessee.*

Human Crisis in the Kingdom of Coal

By Richard C. Smith, (23f), Pa. $1.25; cl. $2.00

AUTHOR: Director of Mountaineer Mining Mission, Morgantown, West Virginia.

The author writes clearly and convincingly about the things which plague the coal miner. The coal miner experiences the ghost towns, the bread line, social ostracism, and faces constantly either a state of unrest or exploding crises. The author names numerous safety devices which have improved working conditions. He presents practical illustrations on how the churches can and must minister to the spiritual needs of the miner and his family.—*Leonard E. Wedel, Baptist Sunday School Board, Nashville, Tennessee.*

The Making of Public Opinion

By Emory S. Bogardus, (18a), $4.00

AUTHOR: Sociology faculty member of the University of Southern California since 1911.

A great book for any one who leads masses of people. The whole field of mass psycholgy is here given a tangible practical technique. Clearly, forcefully written, well organized. A book in this area is an annual must for any leader. There is not a better one on this year's horizon.—*Albert McClellan, Executive Committee, Nashville, Tennessee.*

Principles of Personality Building for Christian Parents

By C. B. Eavey, (Iz), $3.75

AUTHOR: Former chairman of the Department of Education and Psychology, Wheaton College, Wheaton, Illinois.

The startling statements found in the preface of this book cause the reader to proceed with anticipation until the very last page. The author has set forth principles rather than methods parents should apply in personality development of children.—*Dr. Joe Davis Heacock, Southwestern Baptist Theological Seminary, Fort Worth, Texas.*

One will not always agree with the author as to practice, but his straightforward approach to even the most delicate problems will please the reader.—*Rev. Paul G. Kirkland, pastor, First Baptist Church, Clarksville, Tennessee.*

The book is thoroughly Christian in its development.—*Rev. Malcolm B. Knight, pastor Southside Baptist Church, Jacksonville, Florida.*

Psychology, Religion, and Healing

By Leslie D. Weatherhead, (Ia), $5.00

AUTHOR: Minister of City Temple, London.

This is by far the most interesting book to reach my hands in the last five years. This book is a sort of review of the whole field of mental hygiene and health. He evaluates the works of Freud, Jung, Adler, and others. He begins this work with a study of the miracles of Christ. I am not able to accept every interpretation of his but they are thought provoking. A treasure of information and suggestion.—*Dr. Preston L. Ramsey, pastor, First Baptist Church, Somerset, Kentucky.*

There are some things regarding the miracles with which we would not agree though the author always concludes with a thoroughly Christian position.—*Dr. Franklin Owen, pastor, First Baptist Church, Gainesville, Georgia.*

Dedicated to spiritual health, scientific thinking, and victorious living. Should be studied by every forward-looking Christian worker.—*Rev. C. D. Creasman, Baptist Sunday School Board, Nashville, Tennessee.*

SERMONS

Best Sermons, 1951-52

Edited by G. Paul Butler, (9m), $3.95

No one minister could possibly agree with *all* these sermons, but any preacher will be helped in his sermonizing by reading most of them and by studying some of them. The fifty-two printed were selected from those submitted by Protestant, Catholic, and Jewish preachers. There are only two by Baptists. All the range of theology from liberalism on can be found here. Hence the sermons should be read only by those able to discern New Testament truth.—*Dr. Gaye L. McGlothlen, pastor, Immanuel Baptist Church, Nashville, Tennessee.*

Christ and the Inheritance of the Saints

By Thomas Guthrie, (Iz), $2.50

AUTHOR: Former pastor of the Edinburgh Church of old Greyfriars, died in 1873.

A reprint of a book of sermons by a master of the English pulpit a generation ago. Like those of that day, the sermons are rather long. His themes are scriptural. His treatment is textual. His emphasis is doctrinal. His style is largely description. His presentation is logical and convincing. The sentences were tedious and the thought content was somewhat "other-worldly" and somewhat deficient in application to living every day; however, the book has great value to minister and students of preaching.—*Dr. Carl G. Campbell, pastor, Ruhama Baptist Church, Birmingham, Alabama.*

Dr. Guthrie in this work devotes many pages to a full presentation of verses 12-20 of the first chapter of Colossians. He develops the discourses on these few verses in a most commendable fashion. It constitutes splendid devotional reading.—*Rev. James E. Coggin, pastor, Central Avenue Baptist Church, Memphis, Tennessee.*

I found it to be fairly good but rather hard to keep interested in much of the reading.—*Rev. Leo K. Sullivan, pastor, Farmington, New Mexico.*

Funeral Sermons and Outlines

By F. B. Meyer, Charles H. Spurgeon, Albert Barnes, and others, (66b), $1.75

This is a compilation of funeral sermons, seven complete, eight in outline, thirteen meditations, additional illustrations, and quotable poetry with suggestions of themes and texts for funeral sermons. It would be suggestive and helpful to young preachers who have not accumulated a large library.—*Dr. Jerome O. Williams, Baptist Sunday School Board, Nashville, Tennessee.*

Excellent sermons on subjects relating to death and the future life by pulpit masters of past generations. While sermons at funerals are now almost a thing of the past, the present-day preacher will find inspiration and help as he reads this book. It is good reading not only for preachers but for all who face the questions of death and the future life.—*Rev. Ronald E. Wall, pastor, College Park Baptist Church, Greensboro, North Carolina.*

The minister who uses this book wisely will be able to glean from it the element that is pertinent to the individual death. Ministers are too prone to use something already outlined rather than making it their own for their particular situation.—*Rev. W. F. Patrick, pastor, Berry Field Mission, Nashville, Tennessee.*

Marching Off the Map

By Halford E. Luccock, (9h), $2.50

AUTHOR: Former teacher at Hartford Theological Seminary and Drew Seminary.

This book is a group of stimulating sermons on a variety of subjects. If there is any unifying theme, I would say that it is the author's emphasis upon the social aspect of the Gospel. He knows modern life and modern thinking. Here he attempts to show how the impact of genuine Christian faith and practice can change the conditions of our day. Dr. Luccock has the unique ability of taking an ordinary theme and making it new and exciting. Although the average Southern Baptist reader will not agree entirely with all of the author's theological views, yet there is much here that will inspire and strengthen his convictions that the Gospel is still "the power of God unto salvation."—*Dr. Harold J. Purdy, pastor, Belmont Heights Baptist Church, Nashville, Tennessee.*

The author discovers truths in texts that are timely for our day. He uses many choice quotations from literature. He often uses a keen sense of humor and a form of satire that makes the sermons entertaining but which also gives them power.—*Dr. W. Fred Kendall, pastor, First Baptist Church, Jackson, Tennessee.*

The reader will find that Dr. Luccock uses the English language in a most brilliant manner, but when completed, one wonders if the negatives of Christianity aren't being lived on instead of the Scripture and Christian doctrine.—*Rev. W. F. Patrick, pastor, Berry Field Mission, Nashville, Tennessee.*

Monday to Friday Is Not Enough

By Frederick M. Meek, (5-o), $3.00

AUTHOR: Minister of the Old South Church, Boston, Massachusetts.

Twenty-five sermons showing that Christianity is a seven-day-a-week affair with each day demanding a choice between good and evil, right and wrong. The sermons are like lawyer's briefs moving in a straight line and preaching for an immediate verdict.—*Dr. Henry W. Tiffany, pastor, Park Place Baptist Church, Norfolk, Virginia.*

These sermons live with the people and have done this reviewer's heart much good. I recommend them to preacher and laiety alike.—*Rev. Arthur L. Jordan, pastor, Memorial Baptist Church, Baytown, Texas.*

Ride the Wild Horses!

By J. Wallace Hamilton, (6r), $2.50

AUTHOR: Pastor of the famed "Drive-in-Church," Pasadena Community Church, St. Petersburg, Florida.

Excellent book dealing with individual human nature, as it is, and problems of the world today and how to face them creatively. Written in a scholarly way and presented in a down-to-earth fashion. The kind of a book which will inspire the reader to greater heights in Christian living.—*Rev. L. D. Ball, pastor, First Baptist Church, Lamesa, Texas.*

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THEOLOGY

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Edited by Alan Richardson and Wolfgang Schweitzer, (8w), $4.00

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I shall find it a valuable "reference" volume,

but I cannot believe that it will be a best seller among Baptists.—*Rev. J. T. Ford, pastor, First Baptist Church, Huntsville, Alabama.*

Eternal Retribution

By William Elbert Munsey, (55s), $1.50

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By Carl F. H. Henry, (10v), $3.00

AUTHOR: Professor of theology and Christian philosophy, Fuller Theological Seminary, Pasadena, California.

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By Daniel Luzon Morris, (9h), $2.50

AUTHOR: Supervisor of a research laboratory in Seattle, Washington.

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The work is seriously marred by some unbiblical positions on a number of matters. The book must be used with careful discrimination.—*Dr. Howard P. Colson, Baptist Sunday School Board, Nashville, Tennessee.*

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By Emil Brunner, (8w), $2.00

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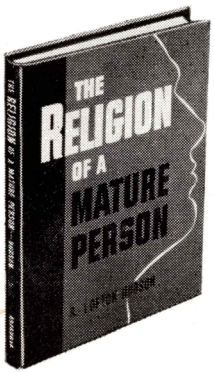
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Edited by Thomas S. Kepler, (33w), $1.50

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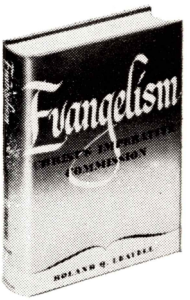
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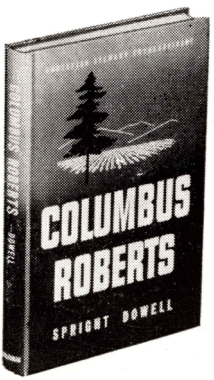
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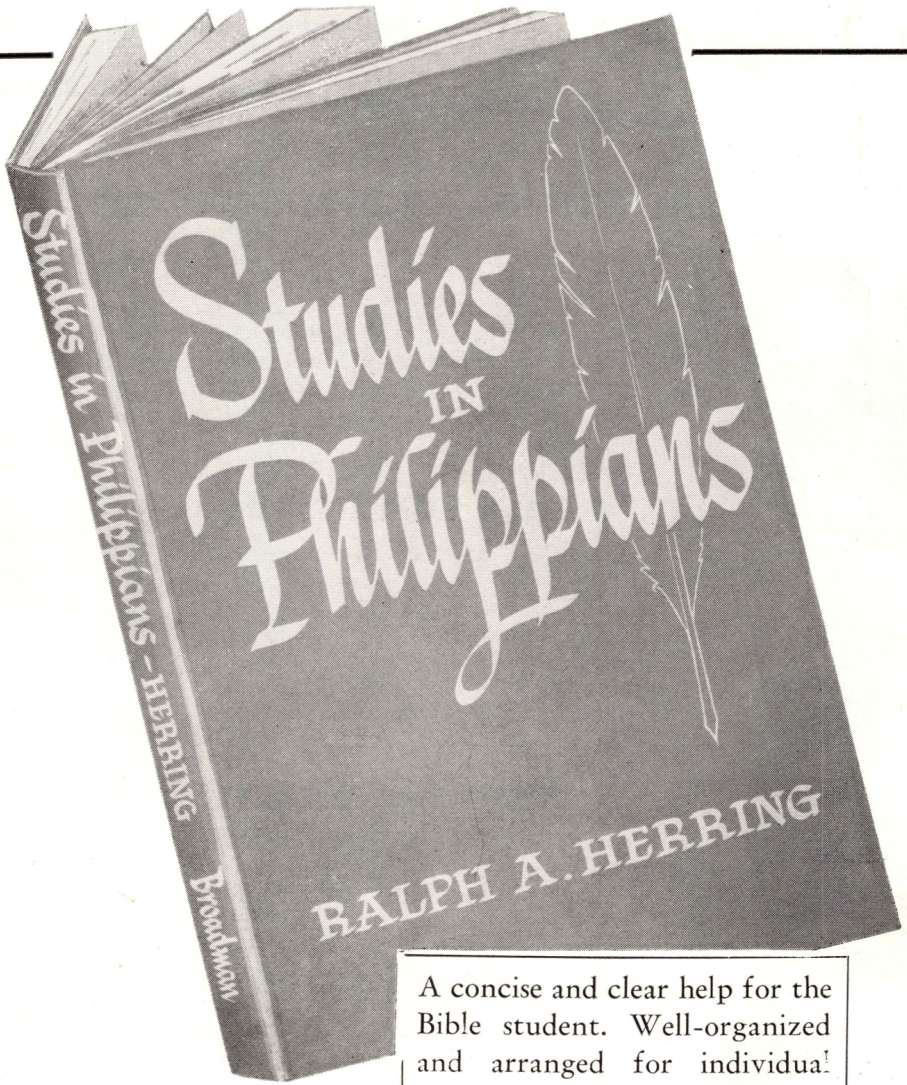
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