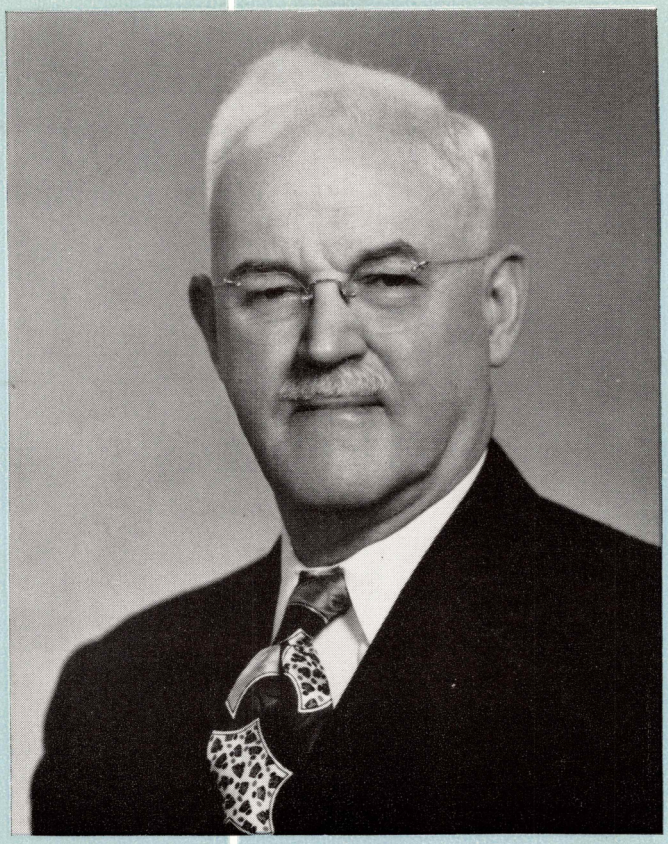
DR. HOMER L. GRICE, SECRETARY VACATION BIBLE SCHOOL WORK 1924-1953, BAPTIST SUNDAY SCHOOL BOARD, SOUTHERN BAPTIST CONVENTION

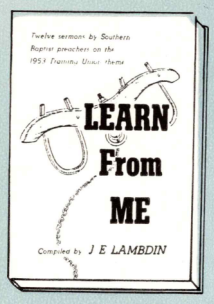


THE *Quarterly* REVIEW

APRIL MAY JUNE 1953

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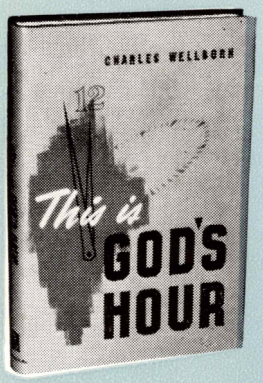
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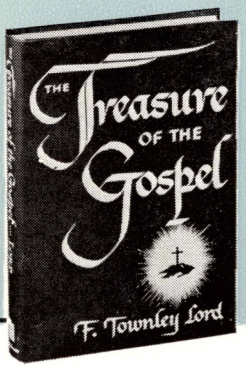
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The Quarterly
REVIEW

SUCCESSOR TO THE "PASTOR'S PERISCOPE"

SECOND QUARTER
1953

Volume 13 Number 2

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the survey

Few men in history have had the distinction of starting a denominational movement as a young man and giving direction to that movement for twenty-eight years, until retirement. And, the number would be still smaller who led their movement from a small beginning to more than two million annual participants. Such has been the experience of Dr. Homer L. Grice who came to the Baptist Sunday School Board in September, 1924 to promote Vacation Bible school work for Southern Baptists. Before retiring January 1, 1953 as secretary of this department, he led Southern Baptists to enrol 2,059,163 in 21,741 Vacation Bible schools during the summer of 1952.

In achieving this unusual distinction, Dr. Grice has the satisfaction of knowing that his life has been invested in a ministry to child life; in the propagation of the Word of God; in the building of greater churches; and in the enlistment of thousands of adults who have shared in this glorious investment.

In a real sense, Dr. Grice has been a pioneer in Vacation Bible school work. Free literature had to be provided; textbooks had to be written; methods had to be developed and promoted; leadership had to be enlisted and trained in the churches. In all of this Dr. Grice has excelled.

Not only has he pioneered in the field of Vacation Bible school work, he has developed the field. Look at the 1952 records, his final year: 21,741 schools; 2,059,163 enrolled; 50,000 professions of faith; more than 350,000 faculty members enlisted; and approximately 150,000 pupils enrolled who attended no Sunday school.

Since an important era in our Southern Baptist Vacation Bible school work has closed, we dedicate this issue to a review of these twenty-eight years, and to the one whose far-sighted vision brought this era to pass.

The Editor

The Cover

Homer Lamar Grice, Secretary of Vacation Bible School Work for the Baptist Sunday School Board from September, 1, 1924 to January 1, 1953, was born at Citra, Florida, April 12, 1883. Education: A.B. and D.D., Mercer University; M.A. George Peabody College for Teachers; Vanderbilt University, Boston University School of Religious Education and Social Service. He was ordained by the First Baptist Church of Birmingham, Alabama, June 22, 1913, married Ethel Harrison of Birmingham, Alabama, August 21, 1912. No children. He taught in Ouachita College, Arkansas, 1913-1915; was pastor of First Baptist Church, Washington, Georgia, September 1915-September, 1924; and came to the Sunday School Board in September, 1924 as secretary of the new Vacation Bible School Department; and retired from this position January 1, 1953.

Next Quarter

The next issue will feature "Eighteen Years of Achievement" of the administration of Dr. T. L. Holcomb, Executive Secretary of the Baptist Sunday School Board, who retires in June of this year. The achievements of his administration have been phenomenal. In connection with this feature, the progress of our denomination during these eighteen years will be graphically presented.

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Southern Baptists and the Vacation Bible School

HOMER L. GRICE

The Vacation Bible school movement was twenty-two years old before Southern Baptists began to do anything about Vacation Bible schools. The movement began in New York City in 1901 when Dr. Robert G. Boville, the newly elected executive secretary of the New York City Baptist Mission Society, promoted five mission schools as a part of his mission work. He made it an interdenominational movement in 1905, a national movement in 1907, and an international movement in 1912. The first denomination to recognize it was the Presbyterian Church in the U. S. A. (Northern) which began to promote mission schools through its home mission board in 1910. The second denomination, Northern Baptists, at their annual convention in 1915 instructed the American Baptist Publication Society both to promote schools (church and mission) and provide textbooks.

Probably earlier, but certainly by 1918, Southern Baptist churches were interested. That year the First Baptist Church, Bessemer, Alabama, had a school. In 1919 Miss Lillian S. Forbes received a letter from Dr. Boville with reference to the promotion of the schools through the Sunday School Board Elementary Department. In either 1923 or 1924 Miss Forbes and her state associates recommended to Dr. Van Ness the active promotion of Vacation Bible schools.

In 1923 the Sunday School Board report carried this item: "We are now ready to help in carrying on Daily Vacation Bible Schools. Mr. H. E. Ingraham, of our department of Sunday School Administration, is to give this his special attention."

Mr. Ingraham prepared three tracts: *Vacation Bible Schools, Books Needed for Vacation Bible Schools,* and *The Meaning of the Vacation Bible School.*

Rev. R. E. F. Aler, Sunday school secretary of Maryland, wrote in 1923 an eighty-page book, *Vacation Bible School,* which the Sunday School Board published.

In 1922 the Sunday School Administration Department had a class in Vacation Bible school work in its Southwide training school at Ward-Belmont College, and again in 1923.

In 1923 Mr. Bryan Robinson, Fort Worth, Texas, came to the Sunday School Administration Department to promote the Vacation Bible school and rural Sunday school work. He remained about a year.

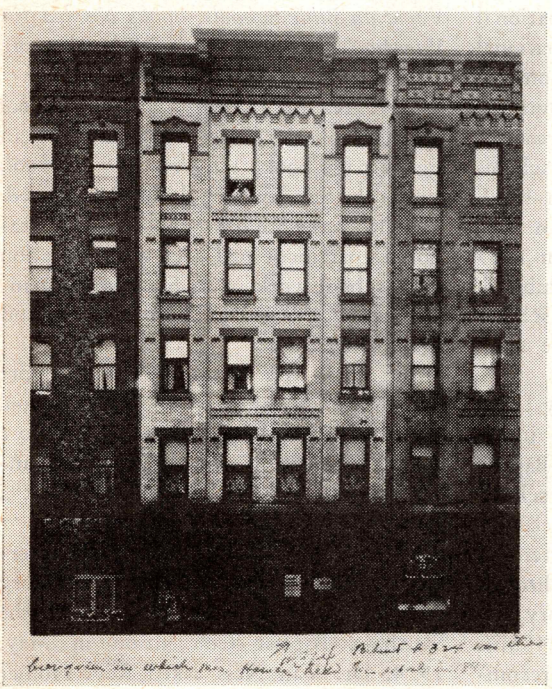
By 1924 there was an increasing interest throughout Southern Baptist territory in the Vacation Bible school. At the Southern Baptist Convention in May, 1924, Dr. Van Ness asked Rev. Homer

L. Grice, pastor at Washington, Georgia, to speak on the Sunday School Board's time about the Vacation Bible school he had conducted in his church in 1922 and again in 1923. Later in the year Mr. Grice was invited to Nashville for a conference, at which it was agreed that the Board would create a Vacation Bible school department. September 1, 1924, he became secretary of the department and remained with it until his retirement, January 1, 1953, or for a period of twenty-eight years and four months.

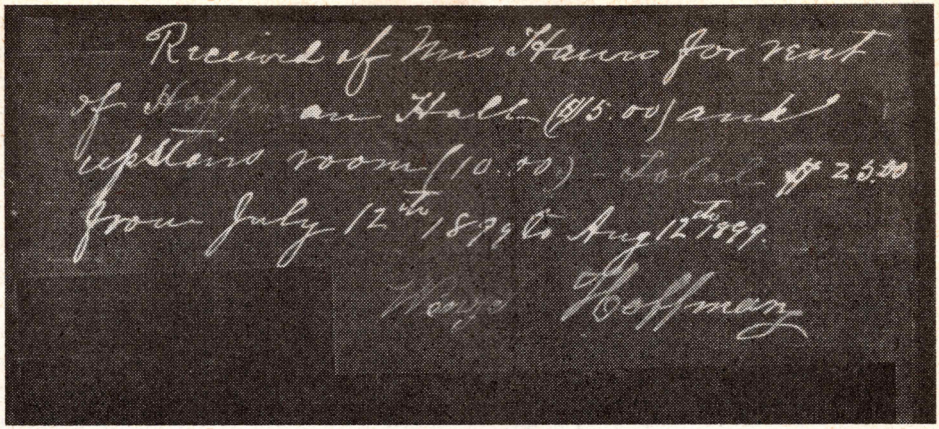
Mr. Grice held his first school in 1922. Mr. Louie D. Newton, editor of the *Christian Index*, visited the school, took pictures, and wrote an illustrated editorial about the school. He then asked Mr. Grice to write a series of several articles on his school (his second, 1923).

A little later, Mr. George W. Andrews, Georgia Baptist Sunday school secretary, asked Mr. Grice to conduct a conference on the Vacation Bible school at the state Sunday school convention in Atlanta. Miss Forbes and others showed a deep interest. There were a number of schools in Georgia in 1924.

Mr. Grice, a member of the Georgia Baptist Executive Committee, led the Committee to add to the duties of Mr. James W. Merritt, the associate of Mr. Andrews, the promotion of Vacation Bible schools. He got some results in 1924, and in 1925 led Georgia to have some fifty-five schools, by far the largest number held in any state that year. Mr. Merritt prepared material for a special Vacation Bible school number of the *Christian Index* in April, 1925. This was the first state paper to have such an issue on the Vacation Bible school. Incidentally, Georgia was the first state in the Southern Baptist Convention to designate a special worker to promote the Vacation Bible school.



Behind the saloon at 324 East Seventy-first Street, New York City, (the whiter portion of the picture) was the beer garden, not used in the day time, which Mr. Hoffman rented to Mrs. Hawes for her first and second Vacation Bible schools in 1898 and 1899. Elsewhere is a facsimile of one of the receipts Mr. Hoffman gave Mrs. Hawes in 1899 for a month's rent of the building. Her schools were for six weeks.



Reproduction of the receipt given by the saloon keeper, Mr. Hoffman, to Mrs. Hawes for a month's rental of his beer garden where Mrs. Virginia Sinclair Hawes held her first two Vacation Bible schools in 1898 and 1899, the schools that led Dr. Boville to establish the Daily Vacation Bible school movement in 1901.

VACATION BIBLE SCHOOL DEPARTMENT

Mr. Grice began work as secretary of the Vacation Bible School Department of the Baptist Sunday School Board September 1, 1924. He went into a vacant office and was given an office secretary. He was given freedom by Dr. Van Ness to do what needed to be done.

Additional free promotional literature was provided. It was decided not to make the Vacation school an independent unit of work, but to tie it in with Sunday school work and ask the state Sunday school secretaries to promote it. In 1935 it was made a division of the Sunday school; and in November, 1943, in a reorganization of the work at the Board, the Vacation Bible School Department became a division or section in the reorganized Sunday School Department.

Textbooks

First Series.—It became immediately apparent that promotion without textbooks would be inefficient. So the new department secretary began at once to get ready a set of books for use in 1925. Three textbooks (Beginner, Primary, and Junior) were ready for use in 1925. In 1926 four more textbooks were ready (one for each department), a record book, and the *Vacation Bible School Guide.* In 1927 and 1928 an additional Primary book and two each of the Junior and Intermediate textbooks were printed.

All the textbooks were in harmony with the procedures set up in the fall of 1924. They were prepared for use by volunteer teachers, trained and untrained, for every type of school in every kind of community. They included all the teaching materials that would be needed for the school—Bible stories, character stories, music, handwork activities, etc. This made it possible for a faculty, without outside help, which was not often available, to plan, promote, and conduct a school without the need of library facilities and extra books of various kinds. Of course the books were non-technical, and free from psychological, pedagogical and theological terminolgy. They met with success. They were prepared for twenty-day schools; but soon many schools were having only ten days, and using a book two years—ten programs a year. One

result of this was that less than a thousand copies of Junior Book Four were sold during the life of the series. (There was no Intermediate Book Four.)

Second Series.—The first four books of the second series of textbooks were available for the schools of 1938. Additional books were added yearly until the series of thirteen books was complete.

The second series of books had built into them the experiences gained during the thirteen years the first books were used. The department manual was greatly enlarged in each book. Three columns to the page instead of two were introduced to lessen the eye span in reading. Many other improvements were made. The books were put on a schedule so that the same four books would be used every year by every school in every state. This proved to be most popular with and valuable to the schools, the promotional workers, and the Sunday School Board. It reduced costs, simplified procedures, and improved efficiency.

The first edition of the *Junior-Intermediate Joint Service Book* appeared in 1938. It was for the use of the principal in the joint service. The book has undergone an annual development. It now includes a worship service with all the needed music, the character stories, a guidance manual, suggestions about how to use all the evangelistic opportunities provided by the textbooks and in the school, a section on changes in the missionary materials in the Junior and Intermediate textbooks so that they may be brought up to date, etc. The title of the book now is the *Vacation Bible School Joint Service Book.* The 1953 edition is the sixteenth volume, or volume 8 of the second cycle of eight years—the time a Junior-Intermediate may go to a school.

Nursery Textbook.—With the development of the schools, the improvement in church equipment, and the great increase in childhood population, there developed a need for a textbook for teachers to use with three-year-old children. Nursery Book A, *Learning of God's Love and Care,* was published in 1952.

Notebooks.—The textbooks were prepared with a view to the teachers leading the pupils to make their own notebooks. With the great increase in the number of schools, there arose among many teachers a desire for ready-made notebooks to lessen their work and also get a better response from their pupils. In response to this desire individuals here and there began to make and sell notebooks, some claiming that they were based on the textbooks. The rapid increase in such unauthorized notebooks led the Board in 1952 to begin publishing its own notebooks, really based on the textbooks and in harmony with all the suggested textbook teaching procedures. Teachers now have the option of leading their pupils to make their own notebooks, generally the better procedure, or of providing them with ready-made notebooks.

Promotion

It was decided that if this work was of God it should be planned to reach every child everywhere, and should therefore be promoted in every church, and that churches and individuals should be encouraged to have mission schools and help neighbor Negro churches to have schools. Furthermore, it was decided that there should be no tuition, but that, like the Sunday school, the Vacation Bible school would be free to all who came; and that, as in the Sunday school, there would be no paid workers. The schools were to be on free time for the masses.

There was a recession of giving in the churches following the Seventy-five Million Campaign of 1919-1924; and before it picked up, the panic of 1929 and

the depression of 1931-1933 followed. Money was scarce. The state Sunday school secretaries were greatly limited by lack of both money and workers; and it was not until the spring of 1928 that the Sunday School Board could make small appropriations to make it possible for them to do something. Every year since 1928, the Board has made special appropriations to assist the states in V.B.S. promotion, handling these appropriations through the Vacation Bible School Department to bring about close co-operation in promotion.

In March, 1928, the Department had its first promotional institute—in the First Baptist Church, Sherman, Texas, pastored, by the way, by Dr. T. L. Holcomb. This was a clinic for workers in that section of Texas.

In the meantime the Seminaries had introduced courses in Vacation Bible school work, and asked the Department to co-operate with them in training young ministers in this type of educational work.

It took ten years to get one thousand schools in a year—1935, when there were 1,044 schools.

In 1936 the Sunday School Board launched its five-year program for Sunday School and Training Union enlargement, and held state clinics in which workers from the associations were brought together for training in associational promotion. The Vacation Bible School Department participated in this, and with marvelous results. The growth in the succeeding years was as follows:

Year	*Schools*	*Enrolment*
1936	1,810	198,153
1937	2,520	264,247
1938	3,548	375,455
1939	4,349	421,377
1940	5,756	541,206
1941	7,077	617,404

World War II was on, but the popularity and spread of the schools increased. The four-year program followed the five-year program. The Vacation Bible School Department was made a division or section of the Sunday School Department. Teamwork by everybody at the Board and in the states continued to bear fruit. In 1946 enrolment passed 1,000,000 for the first time. Note the continued increase.

Year	*Schools*	*Enrolment*
1945	10,222	801,218
1946	13,145	1,064,881
1947	16,222	1,328,790
1948	17,543	1,485,360
1949	18,803	1,636,260
1950	20,124	1,830,147
1951	20,832	1,926,100
1952	21,741	2,059,163

In 1935 schools were held in 390 district associations of the Southern Baptist Convention. The number increased to 610 in 1937; to 703 in 1938; to 801 in 1941; and to 986 of the 994 co-operating associations in 1952.

Naturally, the work had to begin in the cities, but soon after associational promotion began in earnest, thousands of rural and village churches were having schools. By 1952 more than 68 per cent of the churches were having a school.

Since 1947 there have been from 1,182 to 1,273 mission schools a year, and from 704 to 993 Negro churches have been helped to have a school. Many of the mission schools became mission or branch Sunday schools, and later became churches. In the spring of 1952, a new and necessarily small church in Arizona, had its own school and then put on four mission schools.

Miscellaneous Matters

When the Board began promoting Vacation Bible schools it had to begin where the movement was at that time. Naturally, at first, it had no experience of its own to go on. As experience was

gained, the Board wanted not only to reach every child possible, make him happy, and do everything it could to help him physically, mentally, morally, socially, and spiritually; it also wanted to help the home and the community in every way possible, to strengthen the life of the church, and to promote the work of the denomination.

The children enjoyed the school and the parents appreciated it. The churches began to realize what this new educational work meant to them; and in time the denomination discovered what great help the Vacation Bible school could be in promoting among the pupils and in many churches a deeper interest in and a greater loyalty to the denomination.

Here are a few improvements that were made from time to time in the program of the schools.

Evangelism.—Not until 1936 was anything said in the annual reports of the Department about evangelism. In that year, 395 schools reported 3,728 professions of faith, an average of 9½. Of these 1,474 had united with a church, as reported by 279 schools, before they sent in their reports.

Since that time every effort has been made to get real New Testament evangelism in the schools. In 1951 there were 40,141 professions of faith reported by 13,238 schools. In all there must have been around 50,000, for many schools did not make a report. Nearly 10,000 of these had united with a church before the reports were sent in.

The Department came to realize that the schools presented a great opportunity for deepening the spiritual life of the pupils who were already Christians, and began to place an emphasis on more consecrated living. This has borne rich fruitage. In 1952, for example, 11,232 schools reported that 27,097 Christian pupils at a special service vowed to live a more Christlike life, many of whom surrendered for a life of special service.

As a result of this emphasis in the schools, the Vacation Bible school is now one of the great denominational agencies for enlisting young Christians in surrendered lives for Christian service— pastors, missionaries, etc.

Missions and Offerings.—When the Board began Vacation Bible school work in 1924 it had not had time to think of all that could be accomplished in missionary teachings. The emphasis in the movement till then had been in designated mission gifts by the pupils.

Not until some years later did the Department begin planning a bird's-eye view of all benevolent, educational, and missionary work of the denomination, and tieing in the daily mission offering at the worship service with the Cooperative Program.

It was soon learned that nearly all the schools were designating their offerings and forming the habit of designating. A new emphasis was given to efforts to correct this. In a few years there was a marvelous response. In 1952, for example, 10,596 schools reported $191,501 for the Cooperative Program; 3,808 schools reported $84,580 for designated causes (many of them for denominational special items); and 950 schools failed to state what their $19,203 was for or split it between designations and the Cooperative Program. The total was $295,284, and would have been around $333,333 if every school had reported—surely, a fine testimony to the value of mission teaching in the Vacation Bible school.

A Look at the Growth.—In 1925, the first year of active promotion, there were reported 209 schools. There may have been 300 schools in all with an enrolment of about 40,000.

In 1952 there were 21,741 and more schools with an enrolment slightly in excess of 2,000,000. These schools spent



Mrs. Virginia Sinclair Hawes (an early picture) who conducted seven annual Vacation Bible schools on the East Side of New York City (1898-1904) under the auspices of the Epiphany Baptist Church at Madison Avenue and Sixty-fourth Street.

about one million dollars on the children—a wonderful testimony to parents, friends, and churches in giving the children a better religious ministry in the summer vacation days of the public schools.

Approximately 150,000 pupils were enrolled who attended no Sunday school. These put the churches in direct contact with some 500,000 children and parents who neither attended Sunday school nor were church members. Some 50,000 boys and girls made a profession of faith in Christ; and some 30,000 Christian pupils dedicated or rededicated their lives to more Christlike living. Some 25,000 teachers and faculty members who were doing their first teaching ministry were enlisted as Sunday school teachers after the Vacation Bible schools closed.

January 1, 1953, Rev. Sibley C. Burnett, associate secretary of the Vacation Bible School Section of the Sunday School Department, became secretary upon Dr. Grice's retirement, having been with the Section since May 1, 1938. Dr. Charles F. Treadway succeeded Dr. Grice as editor of Vacation Bible school textbooks and other curricular materials.

NOTE.—A word of appreciation should be said of Mrs. Virginia Sinclair Hawes, a native of Charlottesville, Virginia, and a sister of the second Mrs. John A. Broadus, who was a member of the Epiphany Baptist Church, New York City. She became deeply interested in the teeming children of the tenements on the East Side, and in July, 1898, conducted a "summer Bible school" for them—six weeks, five days a week, and for three or four hours daily. She planned a school much like the early Vacation Bible schools, and led it for seven successive years (1898-1904), when her husband having retired from the practice of medicine they returned to Charlottesville.

When she had conducted three of her schools Doctor Boville became the executive secretary of the New York City Baptist Mission Society. In the fall of 1900 he preached at the Epiphany Church, where Mrs. Hawes told him of her schools and suggested that the Society conduct other schools like hers as a part of its missionary activities. This suggestion led directly to Dr. Boville having the five mission schools in 1901; and the success of these schools led him to give the rest of his life to the promotion of such schools. He launched the movement and moved out from the Baptist work to interdenominational work in New York City, then the United States, then Canada, and finally the world. Looking back, it may be said that if it had not been for Dr. Boville there would have been no movement; and if it had not been for Mrs. Hawes, Dr. Boville would have had no schools and no basis for his movement.

The Significance of the Vacation Bible School Movement for the Churches

A TESTIMONY

By JAMES L. SULLIVAN, Pastor
First Baptist Church, Abilene, Texas

For twenty consecutive years it has been my privilege to participate in from one to five Vacation Bible schools each summer. Of course, there has always been one in the local church. This has been a "must" in the church calendar.

Mission schools have been a plus to the local program. They have meant nearly as much to the local work as have our own schools. They have been held in mission points, struggling churches, neglected areas, and Negro communities. Without exception, they have proven to be blessings to every participant.

This article, therefore, is something of a personal testimony. It is given out of experience and in conviction. In loudest possible tones it proclaims the Vacation Bible school in its full worth to our churches.

Outreaching Force

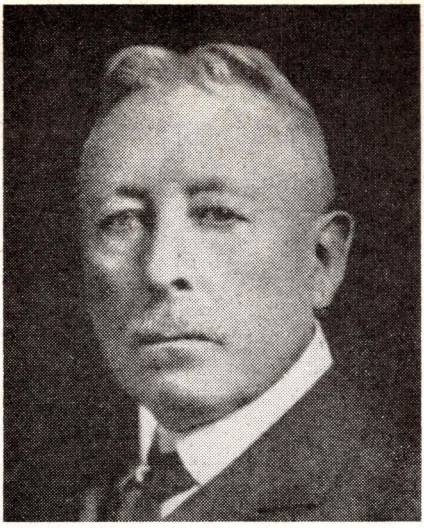
If there is a single infallible entree into any home in any community it is through the child. Gain the confidence of the child and you win the friendship of the parents. This fact has made the Vacation Bible school a most effective means of establishing new work where Baptists have not been strongly established.

We were anxious to start a Baptist work in a community where there had been no church services for twenty years. A church building was there. People lived near by. Planning our strategy carefully and prayerfully, we got the consent of the caretaker to use the property. Visiting every home we made a census of all the young people of the community from six through sixteen years of age. Then we invited each youngster to attend the Vacation Bible school which had been scheduled. On the very first day the majority of the youngsters in the entire area reported for the school, and they came early.

During the first of the week we visited all remaining youngsters who had not shown up for attendance, and succeeded in enlisting most of them. We had a Vacation Bible school of the finest type, and rendered the best service possible to each person and home.

We then scheduled a revival meeting to follow the Vacation Bible school. We had opportunity to publicize the revival through the youngsters of the Vacation Bible school. On graduation night we had all the parents present where we could extend the invitation personally. We made much of the singing, prayed often, and worked much. Using the youngsters we organized a junior choir for the approaching revival, knowing that they, in turn, would bring their parents.

The net result was that the auditorium was filled from the very first night of the revival. In no other way could we have reached that number. Not only did we succeed in winning many of the young people to Christ, but we baptized many parents also. We reactivated the church, and launched it on a full-scale program.



Rev. Robert G. Boville, D.D., founder of the Daily Vacation Bible School Movement while secretary of the New York City Baptist Mission Society in 1901.

The Vacation Bible school must be praised as the means by which we gained entrance into the homes and hearts of the people of the community. It is almost infallible as an effective force for this purpose. It can be used equally well in launching a revival, establishing a mission point, resurrecting a dead church, enlarging the Sunday school, or winning the lost.

The Vacation Bible school is one of the greatest forces at our disposal in reaching people.

Bible Teaching

If the Vacation Bible school were not what it is, it could not do what it does. It is efficient in reaching people because it so effectively teaches Bible truths and shares the Christian spirit.

Its teaching is through sustained and effective means. For two weeks the Bible is studied, and work is done in illustrating Bible truth. Memory work is taught with intensive concentration. The fact that the study is done daily and vividly helps the child to remember it throughout a lifetime.

Once I was anxious to give a Bible quiz in the local high school. Several things would be revealed by such a study. Not only could we study the effectiveness of Bible instruction in our own Sunday school, but we could contrast the Bible knowledge of youngsters of Christian homes with that of the pupils from non-Christian homes. The idea met with the approval of the superintendent and the trustees. Questions were formulated on simple Bible facts, which should be answered by any regular attendant at any Sunday school of any denomination.

Identical questions were given to all grades from the seventh through the twelfth grades. Normally, the chart of results would give the lowest general average to the seventh grade, and the highest to the twelfth grade. When the papers were graded, however, it did not work out that way. The eleventh grade scored the highest grade. The IQ's of the eleventh and twelfth grades were about the same. To analyze this unexpected and significant result, I studied each pupil in each class individually and in detail. Like a revelation the cause was apparent. Here it was! All but two of the eleventh grade pupils had attended a Vacation Bible school for at least two consecutive years. Only two of the entire list of twelfth grade pupils had ever been in a Vacation Bible school anywhere.

Here was the difference. Since the same percentage of pupils attended Sunday school and were from Christian homes, this is the one thing that made the difference in their Bible knowledge.

People Used

Because of its nature there are church members who can serve well in Vacation

Bible school who cannot be used effectively in any other phase of church life. This is due in some measure to the brevity of the school. It is also due to the fact that certain people can assist in handwork, memory work, etc., who would be frightened out of their wits to try to teach a class. It is gratifying to see, however, that many of our top church leaders today got the "feel" of leadership through the Vacation Bible school. They responded to instruction, gained confidence, grew rapidly, and developed nobly into some of our best leadership. It began when they were led to accept a place on the Vacation Bible school faculty.

This word can also be said. Never fear to ask even the most skilled and busy persons of the church to work in Vacation Bible school. One of our most thrilling memories as a pastor is that of a $40,000.00 a year manufacturing executive who left his office every morning and drove across town to direct handwork for Junior boys in our Vacation Bible school. He happily testifies that it was a most joyous experience in his church life.

Instruction in Worship

Many of our adults act like they do in worship services because they have never been instructed in the art of reverence. Not so with our youngsters in Vacation Bible school. Daily they are trained, and they are trained well. Through them we can build better choirs, more reverent audiences, and more careful listeners. This is done by instructing them on the methods of behavior in the house of God. This is not the least of the assets of the Vacation Bible school Young People can be taught to conduct themselves well in the Lord's house and this is of tremendous worth to the church.

Youth and the Pastor

The efficient pastor will schedule his Vacation Bible school early in his own personal calendar so he can participate in the Vacation Bible school without conflict. Only in the extremest emergencies should he be away for a single day while the school is in progress.

Not only is the school beneficial in that it builds affection in the heart of the youngster for the church. It also builds affection in the heart of the youth for the pastor. And the pastor needs just such contact. Too many of our young people look upon the pastor as a man who is "strangely set apart." They think of him in terms of being the real person that he is. Certainly they do not know him in the intimate fashion which is necessary if they are to feel relaxed in his presence.

The Vacation Bible school is of particular benefit in giving the pastor a shoulder-to-shoulder, man-to-man, heart-to-heart relationship with each young person of his church. In handwork, recreation, and classroom, they come to know him and honor him for being so closely related to them. He is not a "parson" in that he is far removed and aloof; but he is looked upon as a friend, down-to-earth and real, and one who can be called upon in hours of need. This is of untold benefit in later years as these young people desire counsel and advice from the pastor. He will be a confidant to them. What could be more desired by any pastor?

The Vacation Bible school renders a thousand services to the church. Only a few of the major ones are mentioned here. So great are the benefits that it is impossible for us to over-estimate the worth of the Vacation Bible school movement to our churches.

May they be used to the maximum by our churches!

Why I Have Promoted Vacation Bible School Work

ANDREW Q. ALLEN
State Sunday School Secretary
Dallas, Texas

During the summer of 1928, while I was a student in the Southwestern Seminary and employed in the Gambrell Street Baptist Church, I worked in my first Vacation Bible school. It was an interesting experience, but for some reason I did not pay too much attention to the procedures or to the values.

In May, 1935, while working with Rev. H. E. Fowler as Education Director in the East Grant Baptist Church in Dallas, he informed me that I was to serve as principal of their first Vacation Bible school to start the first week in June. Out of my bookcase came the *Guide* and I started burning the midnight oil to get ready personally for the leadership of this school. Yes, it was late, but it had to be done, and I was determined not to let the faculty, then being enlisted, know this was to be my first school to conduct.

We got ready for 225 boys and girls. I suppose we were too vigorous in our advertising and promotion, for we opened the school with 325 and immediately announced to the community that we could not admit any new enrollees. What an experience for a green principal, but how much the Lord was in this experience I little realized. My heart was set on fire with enthusiasm for the Vacation Bible school. At the end of this my first school to direct, I left Dallas to become state Sunday school secretary for Tennessee Baptists.

Upon my arrival in Nashville one of the first persons to greet me in my new office was a giant of a man named Homer L. Grice. Long shall I remember his friendly welcome, his expression of interest, the warmth of his own soul, and the vision of his great mind.

During that summer of 1935, Tennessee Baptists had 71 Vacation Bible schools. Texas reported 145 schools. Even though I was a native Texan, deep in my heart was a desire to beat Texas in at least one record. Here was my one chance! Dr. Grice promised to go with me the next spring on a two week's tour of the state, holding ten one-day clinics with the hope that we could warm the hearts of the Tennessee pastors in those meetings. We were successful. The churches responded. During 1936 Tennessee beat Texas by holding 266 schools, 70 more than Texas, and led the South that summer and for the next eight years.

My first answer, therefore, to the question suggested in the title of this article is in my own personal experience as the principal of a school. My second answer is found in the enthusiasm which Homer L. Grice generated in my own soul as I traveled with him for two weeks in those Tennessee clinics. These are personality factors. Now let me turn to give some of the more basic reasons why I have promoted Vacation Bible schools during these twenty-two years of the twenty-nine under Dr. Grice's leadership.



The seventh Vacation Bible school held by Mrs. Hawes (in striped blouse at the right) in 1904 in the unused building of the Knox Presbyterial Church at East Seventy-second Street and Second Avenue.

A Rich Ministry to Child Life

Who could even begin to enumerate the blessings that have come to boys and girls through the ministry of the Vacation Bible school? The happy hours of fellowship with their playmates, the release from the public schools to the freedoms of the vacation time with stored-up energy and burning desires to do things, the love and understanding of those who lead in the Vacation schools, the mission stories, the worship periods—these and many other things make rich contributions to their lives.

Much of the learning in Vacation Bible schools is "experienced learning." The things most of us know best are the things we have experienced. Others may have told us about them, but we really didn't know them until they became a part of us through experience. In the Vacation Bible school the pupil is not just a listener; he is a participator. He is learning through experience.

Observations in the public schools and in the Vacation Bible schools have convinced me that the most attractive part of any educational procedure with boys and girls is that which is related in some way to the creative instinct which God planted within us. In the handwork period, for example, the child has an opportunity to make decisions for himself. If the church he is building out of blocks is not taking the shape he wants it to take, he can rearrange it, or start over. It is through experimenting that outcomes are validated. The child learns to put his work to a test and to test himself.

This opportunity for creative experiences can become a vital part in the formation of character. A well-known conductor used to say, "The boy who blows a horn in a band will never blow a safe." The lad with something to do, if given the proper guidance, will develop some principles of honesty in workmanship and integrity in the handling of materials which will likely function later in real life relationships.

Sibley Burnett, associated for many years with Dr. Grice, tells of a Primary girl who was quiet, selfish, and unable to play happily with other children when she first came to the Vacation Bible school. Somehow, in the happy, active days of the school, she was awakened creatively. She built a crude diorama depicting a child by her bedside at prayer. Not only did she use her hands to make the scenic representation, but she also created with her mind this poem and pasted it over the top of the scene:

"Dear Heavenly Father,
Help me throughout this day;
Help me to be fair when I'm at play.
Help me to share all my toys
Like other little girls and boys. Amen."

The idea was the child's own, and the diorama was designed by her alone. Her mother told the teachers of the great change that had taken place in the daughter during the sessions of the school.

Boys and girls learn appreciation for the church in their handwork periods and in their worship services. They learn practical applications of scriptural teachings in sharing with others. Scriptures become, not just memory verses to these boys and girls, but a way of life. They learn to live together and play together. They hear Bible and character stories that make an indelible impression upon their lives.

One could not close this section of the subject without referring to the thousands and tens of thousands who have been converted in the Vacation Bible schools, and the countless numbers who have given their lives to special service.

A Reawakening of Teachers

I have been enthusiastic about Vacation Bible schools also because I have seen in them an opportunity to reawaken our Sunday school teachers to improved methods of instruction. The child comes, in most cases, of his own accord. He has no textbooks, no home assignments. The teachers must do the studying and the guiding. They soon learn that they cannot get by with the "you-sit-still-while-I-instil" attitude. They learn that teaching is not "just telling" but a process taking place between teacher and pupil that helps growing minds to grow some more. Some of the best Sunday school teachers I know today are those who were discovered in the Vacation Bible school.

The understanding and appreciation of child life on the part of those who work with the children is a rich dividend of the Vacation Bible school. Many a pastor has had his own heart warmed by the feeling that the children in his church knew him better after the Vacation Bible school. Many Sunday school workers have been drawn closer to the children because they have had with them the opportunities of playground and handwork experiences. Others have found such joy in their first experiences in dealing with boys and girls in the Vacation Bible school they have volunteered for service with children in the Sunday school. Talent has been discovered and put to work for the Lord.

An Asset to the Denomination

One of the major contributions of the Vacation Bible school movement has been the indirect blessing it has been in our denomination. So many people have gained Bible knowledge which they would not have had without the schools. Mission stories have been told which have deepened impressions of denominational loyalty. Antimission churches have been changed, and are now contributing to our Cooperative Program work. Many college and seminary young people have found such delight in working in the

schools they have volunteered their services for other religious activities.

Out of many mission Vacation Bible schools have come the organization of new Sunday schools, many of which later became churches. Elmer Dunham, in charge of mission work for Texas Baptists, says: "I consider the Vacation Bible school approach the best possible way to establish a new church."

As a result of the missionary teachings and the emphasis of the Vacation Bible schools, conceptions of giving have been changed and the practice of many churches improved. For example, a few years ago an analysis of the reports revealed that nearly all the schools were designating their mission offerings, and only a small percentage were giving to the Cooperative Program. In 1945, in Texas alone, 945 schools designated their mission offering, and only 38 gave to the Cooperative Program. We came to realize what this meant: we were training our boys and girls to be designators instead of co-operators. We began to work at this through educational processes. As a result, there was a change. In 1951, only 706 schools designated their offerings, in comparison with 1,115 schools that gave their offerings to the Cooperative Program.

In a similar way the picture has changed throughout the Southern Baptist Convention. In 1945, designating schools numbered 5,170, and Cooperative Program schools numbered 2,097; but in 1951, the figure had changed to 5,164 designating schools in comparison with 8,226 Cooperative Program schools.

It was Dr. Homer L. Grice who discovered this trend as revealed in the reports and who has worked so efficiently to get it corrected. Surely, our denomination will be tomorrow what we plant in the hearts of the boys and girls today. If we want to grow a group of Missionary Baptists, we can help by starting with the boys and girls in our Vacation Bible schools.

A Tribute to a Great Leader

In conclusion, let me pay a personal tribute to both Dr. and Mrs. Grice. They have not been privileged through the years to have any children of their own, and yet God has burned into both of their souls a deep affection and clear understanding of child life. For many years Mrs. Grice has been an outstanding Junior worker. I do not believe she has missed working in her own Vacation Bible school in more than thirty years. She has been a genuine, sympathetic helpmate to her husband . . . never complaining of his long hours of work or extended absences in field promotion.

I have sat beside Homer Grice in international meetings where Vacation Bible school work was discussed by leaders for forty denominations. I have seen them ignore his presence, even though Southern Baptists were holding annually as many schools as all of the other groups added together. Yet he did not "pick up his marbles and go home." He stayed by these meetings for three and four days with the attitude of a learner. His ardor was not dampened, nor his vision beclouded.

I have watched him in conferences when his ideas were under fire and being challenged. I have seen him in a sweet spirit and with clear understanding, win his opposition over to better methods.

How Homer L. Grice has travelled over the Southern Baptist Convention territory time and again for nearly thirty years, writing on the train, in the office, late hours at night at home, editing book after book, reading printer's proofs, maintaining his gracious spirit and good health is more than most any human can understand.

He came out of the pastorate at Washington, Georgia, with a warm evangelistic heart and during these years could have held many revival meetings thus supplementing his salary. During this time however he has declined revival meeting invitations and has given himself in the spirit of Paul to "this one thing I do."

He has produced and edited materials loyal to our denomination, true to the Word of God, and unsurpassed by any other group in the world. Only eternity will reveal the lasting good and far-reaching significance of his great life. I thank God it has been my privilege to know Homer and Ethel Grice. I am grateful for the opportunities which were mine to work by his side for six years as Secretary of the Department of Elementary Sunday School work at the Sunday School Board, and to have worked with him in the states of Tennessee and Texas.

The Contribution of the Vacation Bible School to the Churches

HAROLD D. TALLANT, Pastor
First Baptist Church, Madisonville, Kentucky

The Vacation Bible school movement which began originally as a missionary enterprise on behalf of underprivileged children of a great city, has become today one of the important agencies of teaching and training in every type of church. As a pastor I would not let one year pass without a Vacation Bible school in my church. Its program is so varied and all-inclusive that the influence of the school each year is felt in every part of the church life.

It has been my privilege to adapt the program of the Vacation Bible school to both the country and the city church. I have seen it revive DEAD churches! Many of our Sunday schools today will attribute their beginning to the Vacation Bible school.

As superintendent of Vacation Bible school of the Laurel River Association in Kentucky, I walked one day to a country church which had not been used for worship for an entire year. I opened the door and rang the bell. A man came. I told him of my plan to conduct a Vacation Bible school in every church in the association that year and explained the nature of the school. I asked him to help me let the people know about it. We had a good school the next week and as a result on the following Sunday afternoon a Sunday school was organized. The church became alive again!

On another occasion, the Christians of a certain community became revived during a mission Vacation Bible school, and at the close of the school organized a Baptist church.

That same year in the forty-one churches of the association there were forty-three Vacation Bible schools, with

all the churches giving to missions. Every church in the association received numerous blessings from this a new experience to many churches.

The Vacation Bible School and Worship

The Vacation Bible school is a splendid time to teach reverence and devotion to God and one's own church. Boys and girls delight in participating in the songs, Scripture verses, prayers, giving etc. Every pastor ought to take advantage of this time of leading the boys and girls of his church in worship of God. The program of worship is so well-planned that it commands reverence and worship. I saw a Vacation Bible school conducted in a church where the Intermediate boys were noted for their loud talking and disturbing of worship. Before the school was over these same loud-talking boys were taking active part in the worship program. They had become keenly aware of what it meant to be reverent.

The Vacation Bible School and Teaching

Someone has said concerning the Vacation Bible school that it is the Sunday school extended during the week days. It is one of the finest ways we have in our churches to teach the Bible. The time spent in Bible study during the Vacation Bible school approximates the number of classroom hours for a half year of the Sunday school.

It is interesting to me to know that the second-place winner of the Intermediate Sword Drill the second week at Ridgecrest last summer, first became interested in the Bible during Vacation Bible school the previous summer. It was in this school that she learned the books of the Bible.

The time spent in Bible study and Bible drill will long be remembered by our boys and girls. It will result in the committing of their lives to Christ.

The Vacation Bible School and Evangelism

The Vacation Bible school affords excellent opportunity for winning boys and girls to Christ. Every part of the program of every day points toward surrender of life to Christ.

Recently during a two-weeks-school in our church 33 boys and girls were converted to Christ. On commencement night, following the program, an opportunity was given for these boys and girls to unite with the church. The invitation was extended to parents and friends. Several parents, boys and girls united with the church that Friday night. It had the same effect on our church as a two-weeks-revival. In fact more were baptized at the close of this school than were baptized at the close of the previous two-weeks-revival! Every year we look forward to the Vacation Bible school as a time of special evangelistic efforts in our church.

When the churches of the Little Bethel Association in Kentucky began to sponsor Vacation Bible schools, the number of baptisms for the churches was increased immediately. In this association in 1946 there were seven Vacation Bible schools and 276 baptisms reported for the entire year. In 1951 in the same association there were 39 Vacation Bible schools and 498 baptisms during the year. The Vacation Bible school is a very significant factor of evangelism in the churches.

The Vacation Bible School and Giving

The enterprise of missions is constantly before the eyes of the boys and girls during the Vacation Bible school. Through the missionary program and activity boys and girls are taught the importance of giving. In the Laurel River Association in 1947 many small churches gave their only contribution to the Cooperative Program for that year

through the Vacation Bible school. Giving to missions had not been emphasized up to the time of their first Vacation Bible school.

The Vacation Bible School and Survey

Through the records of the Vacation Bible school we have been able to locate new prospects for every department of the Sunday school. Two years ago a family of four was located during the Vacation Bible school. Since that time all four have united with the church and each is now actively engaged in the work of the church. Many other families have enlisted in every phase of our church life as a direct result of the Vacation Bible school.

The Vacation Bible School and Activity

Growing boys and girls need something to do. They are constantly engaged in activity. The Vacation Bible school gives opportunity to do something worth while and lasting with the hands through the handicraft period. It becomes a joy to work together when the result of that work will bring joy to someone else. In many cases ideas which began in the Bible school are carried out in other phases of church life.

The Vacation Bible School and Character Building

One of the biggest responsibilities of the church is to build Christian character among its young people. The Vacation Bible school creates a desire among boys and girls to help others, to be tactful and kind, honest, sincere, trustworthy, patient, polite, unselfish, self-controlled, willing to accept responsibilities and carry them through, in spite of difficulties. During the school itself opportunity is given to build character because of the unique nature of the Vacation Bible school program.

Methods used during the Vacation Bible school may be carried over into the Sunday school for better work throughout the year. Many of the excellent teachers in my Sunday school today received their first experience in a Vacation Bible school. Many of them have testified to the fact that the Vacation Bible school meant more to them than words could tell.

The program of the Vacation Bible school, properly carried out, will enrich the whole church program. Only eternity will reveal what good is accomplished through our Vacation Bible schools!



Significant Factors of the Vacation Bible School Movement

A TESTIMONY

LEE NICHOLS, Pastor
First Baptist Church, Daytona Beach, Florida

Approaching retirement of Dr. Homer L. Grice makes timely an evaluation of the movement which he has taken a lead in popularizing among Southern Baptist churches. For nearly one-third of a century he has been in the forefront in the development of the Vacation Bible school work in our beloved denomination. Thus he has placed in the life of the churches a new effective instrument for carrying out our Lord's commission.

It was in 1928 that I first realized the potentialities of Vacation Bible schools. This came as a student in the Southern Seminary when Dr. G. S. Dobbins invited Dr. Grice to lecture before his class in Religious Education.

In those days it was Daily Vacation Bible school. Dr. and Mrs. Grice had produced most of the materials offered our churches through the Sunday School Board. This devoted couple seemed to know at that time that they were placing at the disposal of the churches a powerful additional means of fulfilling Christ's purpose for the churches.

From that introduction to Vacation Bible school in 1928 until now my appreciation of the movement has grown steadily. I have served since then as principal and as Bible teacher for Intermediates in 42 Vacation Bible schools. Several of these schools were conducted annually in the Masonic Building of the Arkansas State Tuberculosis Sanatorium at Booneville, Arkansas. Two schools where I thus served were in Negro churches in Daytona Beach. Another such school was in the quiet and beautiful inland village of Geneva, Florida. My wife and I had gone there a week to rest by Lake Harney. We were persuaded to run a Vacation Bible school. We stayed two weeks—running the Vacation Bible school each morning and fishing each evening. Twelve older Juniors and Intermediates were converted and at least two of them have yielded their lives for special Christian service. I remember that the missionary offering for the Co-operative Program was the first sent from that little church in many years. It was a thrilling experience.

But, it has been in the two churches which have honored me as pastor that I have seen the significance of the Vacation Bible school movement for our churches. In these churches I have been the "parade marshall," the principal, and the Bible teacher for Intermediates every year since 1932. In Booneville, Arkansas, and in Daytona Beach, Florida, I have seen the Vacation Bible school accomplish glorious results for our Lord, for the denomination and for the church.

I list herewith, not in order of importance, significant factors of the Vacation Bible school movement in the churches.

Advertising the Church

First of all, the Vacation Bible school has given occasion to advertise the church in a unique and effective way. Dr. Grice was absolutely right in emphasizing the importance of the Preparation Day Parade. It is loads of fun! Our Vacation Bible school parades in Daytona Beach get bigger and better year after year. Literally thousands of people have their "eyes opened" as First Baptist Vacation Bible school parade goes by with its police escort, fire engines, flags, Bible, beach trains, and several hundred happy, singing children travel the parade route of five miles. With posters, streamers, and a sound truck the story is told. First Baptist Church, Daytona Beach, profits through the whole year by the wholesome advertising of the Parade.

Building Good Will

A second significant factor is the good will established toward the church by the happy and pleasant feeling of the boys and girls for the church, the Bible, the missionary movement, and the pastor. Our posters in the parade and about the buildings advertise "Fun for All Boys and Girls." We live up to the advertisement!

In hospital visitation the day before I wrote this article, a patient I did not know called to me as I passed down the corridor. I stepped into her room. "You do not know me," she began, "but my children attended your Bible school last summer. They liked it so well and have told me so many wonderful things about your church and you that I want you to pray for me."

After a prayer for her healing and for God's blessing on her home, she told me how her two children had often persuaded them to attend our evening services after they had been to their own Episcopal church in the morning. Her children had had real fun at our Vacation Bible school!

Enlisting and Developing Workers

A third factor which makes the Vacation Bible school movement profoundly significant for the churches is the enlistment and development of scores of faculty members in satisfying Christian service. Too many members of our churches are like stagnant swamps. They receive and receive and never flow out in service. What a stagnant swamp needs is not more rain but ditches. The service in Vacation Bible school is a ditch which provides an opportunity for an outflow of Christian love in blessed service for Jesus Christ to boys and girls.

New faculty members will be recruited and trained each year; and, in course of time, will be working under the guidance of the most expert workers. Every year I teach the *Vacation Bible School Guide;* and, departmental superintendents teach the preview studies for the year. In consequence we have a faculty of confident, compassionate, and consecrated workers, whose ministries please our Lord.

Evangelism

A fourth factor is that of evangelism. This primary work of the churches is mightily advanced through the work of a good Vacation Bible school. For months after the school closes, boys and girls and their parents are received into our church for baptism as a direct result of the Vacation Bible school ministry. As principal of the school, I am exceedingly careful in the daily joint worship to avoid any unwise invitation to confess the Lord Jesus. But with all my heart, under the power of the Holy Spirit, I do seek to introduce every boy and girl to our wonderful Saviour and Lord. On the closing day of the school, I give a careful invitation for boys and girls to make a public profession of their faith in Him. No invitation is given for membership in the church. Thus, there follows throughout the year a steady stream of additions to the church,

which represent experiences in Vacation Bible school days.

Also, we fill out carefully, and work through visitation evangelism, the list of unsaved and unchurched parents listed on the registration cards. For time, energy and money spent, the Vacation Bible school is the most effective instrument of evangelism in our church.

Bible Teaching

By all odds, the most significant factor of the Vacation Bible school movement for our churches is the actual Bible teaching. Under a well-trained faculty, the average child learns as much about the Bible in one Vacation Bible school as in four to six months experience in an average Sunday school.

The teaching of the Word of God is certainly one of the major tasks of our churches. There is little use to complain about the secularism of modern public school education if our churches do not step into the breach with an effective program of religious education. One good Vacation Bible school in every church in our city would mean a great deal more for the spiritual and moral life of the community than some stereotyped form of religious observance in the public schools for a year.

The Vacation Bible school movement affords a real instrument to every church to teach effectively the Word of God. This probably is the most significant factor of the entire movement, to which Dr. Grice has given the best of his full life.

Cultivating Mission Interest

Another factor of deep significance is the increased knowledge and the deepened devotion of boys and girls to the missionary enterprise. A good Vacation Bible school makes missions live for the children. They become acquainted with the missionary heroes. They get a glimpse into many lands hitherto unknown to them. They see how Christ is the answer to the needs of the whole wide world.

For any pastor who cares and for any pastor who knows, it is absolutely unthinkable that he should not lead his church into having the very best possible Vacation Bible school each summer. The significance of the movement at the end of Dr. Grice's term of service is simply incalculable!

Significance of the Vacation Bible School Movement in the Realm of Worship, Music, and Enlistment

T. W. MEDEARIS
Executive Secretary
Missouri Baptist General Association
Jefferson City, Missouri

As a pastor who loved Vacation Bible school and emphasized it strongly, and now for ten years a state executive, I gladly take advantage of this occasion to congratulate Dr. Homer L. Grice upon the tremendous contribution he has made to thousands of lives and multitudes of our churches through the Vacation Bible

school work in which he pioneered and persevered for twenty-nine years.

We are reporting for Missouri in 1952 1,326 Vacation Bible schools in all. For twenty-nine years and more this work has been going on. A new generation has grown up under the influence of this program. It has dealt with and helped to mould youth. "As the twig is bent the tree's inclined," and I think we are now seeing new proof of that old adage in our churches—not one hundred per cent, to be sure, but enough to impress us all with the eternal worth-whileness of the effort.

Worship

That there is a great need for better worship services in our churches is recognized on every hand. Our people when in church services must come to realize that they are in the house of God, and in a very real sense in the presence of God. In song and prayer, in sermon and meditation there should be a definite drawing nigh unto God that he might draw nigh unto us. Without any attempt to be technical we should remember that reverence, humility, praise, thanksgiving, confession, adoration, are all but phases and facets of worship, and that it all, to be pleasing to God, must be "in spirit and in truth."

Youth is admittedly the time to teach the fine art of true worship. The Vacation Bible school, with its daily emphasis upon true worship, and continuing as it does for a period of weeks, is a wonderful opportunity to teach and develop the churches of tomorrow to worship aright.

Music

Dr. Homer L. Grice, though not a musician himself, knew the power of music to influence life, and laid plans to use music to its greatest advantage in Vacation Bible school. Extensive use would be made of many musical forms, the rousing strains of the opening march, the serious contemplation of the meditation hymn, and the jubilant rejoicing of a B. B. McKinney anthem. Even the "uprising" and the "downsitting" of the school would be accomplished at the insistent command of musical chords.

The joint worship service has provided many children their first opportunity to praise God through song. Here the children learned that they could sing together with results which were pleasing, if not professional. Departmental choirs continued to inspire the musical efforts of the children. Trained leaders helped them develop their abilities and taught them the art of musical expression. Parental approval on Commencement Night helped many of them decide they could contribute to the musical program of the church. Choir directors have learned that the Vacation Bible school is a fertile field for the discovery and development of musical talent.

Vacation Bible schools have encouraged the appreciation of good music. Great care has been exercised in the selection of musical numbers. The marches represent the most attractive selections. The "quiet music" often a hymn, is a melody which encourages noble thinking. The hymns come from the best in standard hymn literature. Both the tune and the words have "heart appeal." Departmental music is chosen with careful regard to its spiritual values for definite age groups.

Appreciation for the best in sacred music is soon translated into a desire for improvement in the quality of music used in public worship. Children who learn the charm of music with the "heart appeal" are not easily satisfied with that which expresses only "foot appeal" or "head appeal." We Southern Baptists are proud of the rising quality of our church music. In seeking an explanation for this advance, the influence of a quar-

ter-century of good music in Vacation Bible schools cannot be ignored.

Christian hymns preach the gospel of Christ with amazing effectiveness. The messages of hymns receive special study, as teachers endeavor to press upon pupils the claims of Christ. The seed is sown faithfully. It often produces its fruit during the evangelistic service of the school.

The culture of any people is expressed in its music. The abundant literature of Christian music has been a medium for the preservation of our Christian culture. During the joyous hours of Vacation Bible school, children have quite unconsciously absorbed knowledge of the Christian traditions. Music has brought great Christian truth within their grasp, and has presented it in attractive form. Children have received it gladly, and through the ministry of music have learned to order their lives according to the precepts of the Word of God.

Enlistment

The program of Vacation Bible school provides for the participation of every youngster in all kinds of activities—in memory work, in handwork, in Bible study, in the daily offering, in the worship hour, in playground activities. There is no place in Vacation Bible school for an idler.

It is comparatively easy to lead on from this kind of program, following conversion and church membership, into full enlistment in the total work of the church. The enlistment of our youth today in the various phases of church activity is of prime importance. People whose hearts are right are glad to render service for which they are prepared.

Enlistment in giving is an important feature of Vacation Bible school. The children are encouraged to bring a daily offering for specific purposes. Dr. Grice has "sold" our workers everywhere on the idea of making these offerings for Cooperative Program objectives. The opportunity is thus provided to present the various institutions and interests which are included in our co-operative work to these interested children and youth by the method of "an item a day." If this is done well an interest in and an appreciation of the great program of the denomination is generated which will bear fruit.

The groundwork is laid in Vacation Bible school for enlistment in personal services of various kinds that are vital to a full-rounded Christian character. So, also, is the ability to speak intelligently in Sunday school, in various programs of the church, and to lead in public prayer.

The most important service that can be rendered by any individual Christian, young or old, is that of soul-winning. Not only are efforts made in Vacation Bible school to win the unsaved to Christ, but also to enlist boys and girls who are saved to win their friends to the Lord. This greatest glory of the Christian experience begun in Vacation Bible school should carry through in later years and should add to the Lord and his church multitudes who otherwise would be eternally lost.



Mrs. Homer L. Grice has made a lasting contribution to the work.

The Significance of the Vacation Bible School Movement in Evangelism, Missions and Stewardship

CHESTER L. QUARLES
Executive Secretary Mississippi Baptist Convention

The Vacation Bible school movement is one of the most fruitful ever to be introduced into the overall program of Southern Baptists. The work has been most unique in its development and Southern Baptists have utilized this development significantly. The impact and influence of such work in our churches awaits the probing examination and the discerning evaluation of the historians.

Vacation Bible schools are hard work. Many hours are spent in the churches during the schedule of the schools. Workers must spend many hours before and after the several-hour daily schedule in arranging and preparing materials, studying and following through on enlistment. Months before the Vacation Bible school begins, workers must study, confer and prepare. Yet there is no work that workers in Southern Baptist churches do that is more significant than this. The knowledge gained and the work done by the volunteer workers is of far-reaching significance.

There is a unifying element in Vacation Bible schools. Several years ago a minister moved into another association. He felt that one of the real needs of the work in that area of the state was to unify the churches in a program of work. Because of his subsequent election as associational Sunday School superintendent, he had the opportunity to try out some ideas. He felt that if the churches could be brought together on any program of work it would be the Vacation Bible school work. The effort was made to enlist every church in the association to have a school. Whereas the year before eleven churches had had schools, that year every one of the thirty-two churches had a school, and there were several mission schools in addition for both white and colored children. All this effort united the churches through their workers, and they were enabled to move out into an enlarged mission program within the association.

Possibly the most significant results on Vacation Bible schools can be found in the areas of evangelism, missions and stewardship. These are the paramount interests of Southern Baptists.

Evangelism

How many revivals have begun in Vacation Bible schools may never be known, but "their name is legion." In rural churches and in city churches, in all kinds of churches this has been true. It has been the experience of practically every preacher, if not every one, when going into a church to begin revival services to be told that a number of boys and girls made known their desire to publicly profess their faith in Christ during the recent Vacation Bible school. When these prospects are sought out, they are found many times to be truly converted and therefore ready for church membership.

An analysis of conversions during Vacation Bible schools in relation to our total number has never been made on a Convention-wide basis so far as the writer knows. He is sure, however, that such a study would be most revealing. Several years ago a study was made in an association in the Deep South, and it was found that one-third of the reported conversions of all the churches that year came during or directly after the Vacation Bible schools.

W. A. Criswell says, "Evangelism has made us. Evangelism must maintain us." Let us look carefully to one of our greatest evangelistic opportunities. Missionaries in South American countries tell us that the Vacation Bible schools give them one of their greatest evangelistic opportunities. It is true in North America as well.

Suppose one year we would conduct a ten-day school in every church in the Southern Baptist Convention territory. What if it could be done this summer? The result would be more conversions among Southern Baptists than ever before.

Teaching the boys and girls the message of God's Word brings results. The pastor conducting special services in the school and/or serving as principal will be God's instrument to bring many of his children into the fold.

Missions

Southern Baptists are a missionary people. We are because it is the message of the Bible, and we believe the Book. Someone has said that missions, the message of missions, can be found on every page of the Bible. Whether that is true or not, the missionary message of the Bible is paramount. When boys and girls are led in faithful Bible study and when the stories out of the lives of our missionaries are told, there is an instant response in their hearts.

No doubt there are many missionaries on the home and foreign fields now who had the fire of their missionary passion first kindled in a Vacation Bible school. Some possibly could refer to that definite day when first they said, "When I'm grown I'm going to be a missionary."

Just as significant are those faithful laymen and women who are missionary in spirit and practice because of such training. All over our Southland churches are sponsoring branch or mission Sunday schools and Vacation Bible schools. Great churches are encouraging mission committees to search out areas where there should be done a pioneer work for God. New churches are springing up because of these efforts. Did not many gain their first missionary information in a Vacation Bible school?

Vacation Bible schools and encampments are being sponsored for boys and girls of other races. Boys and girls as well as young people are receiving immeasurable and invaluable experience in practical church work as they conduct and work in these mission schools.

The doors of prejudice, misunderstanding and even race hatred have been broken down many times. They will be many times more in the future.

The study of the mission field is a spiritual stimulant. Such study opens up a part of the world to the boys and girls. They learn where Baptists are working and where they are not. They learn what type mission work Baptists are doing and what kind they are not doing in the various areas. The world truly can become "our field" through years of such training and study. When one studies a map of the world with Southern Baptist missions in mind he cannot help being overwhelmed by the thought of how much of the world Southern Baptists have not yet concerned themselves with. The Vacation Bible schools through the years will help change this.

Stewardship

One cannot become concerned in evangelism and missions without having a revolution of the soul to begin. The sin of coveteousness cannot thrive in the warm-hearted atmosphere of evangelism and missions. Half-hearted stewardship of possessions becomes a spiritual embarrassment to the Christian with awareness of the needs of the Kingdom of God.

And that is exactly what is happening to our Baptist people. More Southern Baptists are tithing now than ever before. This spiritual practice has not come because of a desire to raise big church budgets for their own sake or because of church or denominational vanity. God's children just do not give large sums of money with those motives. It must spring from something far greater than that.

The tithing emphasis in Southern Baptist life is a good one. It is a spiritual emphasis. No Christian fails to remember that the nine-tenths belongs to God as well as the one-tenth. So many young Christians have come to this second spiritual comprehension only after they became faithful in tithing.

In the very center of this emphasis in our church life has been the Vacation Bible school. Because little children and older boys and girls are being dealt with, some may not have considered the importance of the faithful teaching and training year in and year out.

Our Baptist boys and girls in increasing thousands are being led into a fruitful study of the needs of mankind for Christ. They have learned and are learning that a man without Christ is the neediest person in the world. Studying the movement of missions they learn that there are hundreds of square miles where the name of Jesus has never been spoken. Confronted with the plain teaching of the Word of God, fired with the evangelistic zeal of every truly converted individual, they are realizing they must be faithful stewards of their own lives, personalities, abilities and talents. Further they are considering Christ's claims upon the money power of the Christian.

Of particular importance and significance is the practice in so many Vacation Bible schools of contributing the daily offering through the Cooperative Program. The amount of money is important, but of far greater importance is the teaching value concerning Southern Baptists' plan of contributing to all of our agencies, institutions and missionary projects.

We are learning that our people will respond to such a plan of giving that is comprehensive. Sporadic giving is not the satisfactory way of taking care of our institutions. Designated giving with the exception of the long-time and constantly promoted special offerings are on the decline.

The hope of the future in expanding a great program of work for Christ among Southern Baptists and out in the Christless sections of the earth is the Cooperative Program. The Vacation Bible school emphasis upon it is healthy, wholesome and a happy one.

Let us seek to evaluate the worth of the Vacation Bible schools. And when we have done so and understand their real value, let us encourage their promotion everywhere.

Attention: Associational Clerks

Attend one of the
TWO TRAINING WEEKS FOR ASSOCIATIONAL CLERKS

Ridgecrest, North Carolina—June 18-24

Glorieta, New Mexico—July 20-26

Why the Vacation Bible School Movement Has Significance for the Churches

PAUL EDWARD CRANDALL
Pastor Larchmont Baptist Church, Norfolk, Virginia

Usually it takes the perspective of years to determine the real value of a movement. Usually the expression, "Time will tell," is true, but some movements by their very "rightness" quickly reveal their inherent values. The Vacation Bible school movement is one of these, as I shall illustrate from the experiences of my own denomination.

The lasting impressions of great events often require several generations before historians will give them more than casual reference in their chronicles. But this is not so with all movements. This has been illustrated in the impact of the Vacation Bible school movement on our generation.

The figures and information given in other articles of this issue are but a part of the thrilling evidence. Only the annals of God can fully record the lives that have been profoundly changed by the Vacation Bible school, and the churches that have had their vigor renewed and their educational work strengthened. In years the movement is still in its infancy, but in service to the Kingdom of God it has entered well into its maturity.

For the past sixteen years I have been permitted to work in Vacation Bible schools—the first ten years as their promoter and director while an educational director, and for the past six years as a pastor of a residential city church. I can therefore easily show what the significance of a Vacation Bible school is for a church. I think other pastors with Vacation Bible school experience will agree with what I have to say, and think of still other ways by which the school serves the churches.

All of us are aware of the need for more time in which to teach the Bible to our boys and girls. I am glad of the emphasis being put on how the home, in co-operation with the church, can add to this time; but we must find more time too for the teaching program of the church in its own building. The Vacation Bible school has proved itself a most practicable educational unit in the church program for increasing its teaching time. It offers five daily programs a week of three hours each to supplement the Sunday school and the Training Union programs of approximately one hour each week with six days intervening between sessions. And this accounts for approximately 80 per cent of the pupils being present every day in the Vacation Bible school, a much higher average than can ever be hoped for with Sunday sessions that have six intervening days between them.

The Vacation Bible school has several factors inherent in its program that make for very favorable teaching conditions and a better application of the "laws

of learning." However, it is in no sense a substitute for, but an addition to the Sunday school and the Training Union.

The factors that favor more and better Bible teaching are also in evidence in connection with the evangelization of the pupils. Furthermore, the principal and the pastor can establish very close friendships with the pupils in ten days and get to know them better than probably for the rest of the year. The effective teaching and the intimate personal relations make it easy to win many of the pupils to Christ, and to deepen the religious experiences and convictions of those who are already Christians.

The same factors make it possible to have most effective missionary teaching in the Vacation Bible school. It is hard for some of us to realize, and for many even to know, how profoundly the schools are changing the attitudes of the boys and girls toward the educational, benevolent, and missionary efforts of the denomination, and enlisting their hearty and continued interest in them. Only the annals of God will show the results that are taking place in the lives of the pupils because of this missionary emphasis in the Vacation Bible school.

Another significant result of the Vacation Bible school movement is what it has done and is doing for the approximately one third of a million faculty members who teach each year. Besides deepening and enriching their own lives, it also leads many to the discovery that they have aptitudes and abilities for Bible teaching and to become willing to be teachers in the Sunday school and leaders in the Training Union. My experience has been that the Vacation Bible school has been my most fruitful field for recruiting new teachers and workers. My daily personal relations with them and the winning of their confidence enable me to enlist them in a further teaching ministry and lead them into new enriched living as they put to use their newly discovered abilities and awakened interests.

I have observed that churches, because of their own Vacation Bible schools, become more aware of the needs of other churches and more willing to try to be of help. I can illustrate this by a church in our city which, after it had its own school, made its wonderful equipment and facilities available to a Negro church not too far away, which brought its children to the white church, both to their own good and also the enrichment of the members of the white church who made the school possible for their colored friends. One of the wonderful results of the movement has been the growth of a spirit in the churches with schools to share with the churches that have not had schools, especially with churches handicapped in one or more ways.

In these paragraphs I have tried to give glimpses of what the Vacation Bible school movement has meant and is meaning to children, homes, and churches. We are on our way. Greater days are ahead for it. We give thanks for men like Dr. Homer L. Grice who gave "blood, sweat, and tears" to launch and develop the movement among Southern Baptists, and for the host who have worked wholeheartedly with him through these twenty-eight years since the Sunday School Board began active promotion of the Vacation Bible School September 1, 1924.

Have YOU Planned YOUR School of Stewardship?

October 18-25, 1953

1. Utilize every organization.
2. Make it a church-wide school.
3. Enlist every possible church member.

The Vacation Bible School As an Investment

ROY E. BOATWRIGHT
Kentucky State Sunday School Secretary
Louisville, Kentucky

Just eight years ago a little country church was about to close its doors when along came a good missionary of the association, asking for the privilege of putting on a Vacation Bible school. The few indifferent members agreed since it would not cost them much effort or money. The good minister brought in some workers to use as department superintendents and was then able to secure some of the ladies of the church to assist. The school was a big success. The church was aroused to the realization of the newly discovered responsibility to the children and young people in that community. Today there is a thriving church with a Standard Sunday school, a W.M.U. and a Training Union. The story of this little church has been duplicated many times in the past twenty or twenty-five years.

It would be impossible for anyone to fully present in a brief article the value of the Vacation Bible schools to our churches, although it is a delight to think upon a few of the great blessings which came to many churches that have schools. Perhaps no other phase of our church life which is promoted on so limited a time basis yields such great returns to the kingdom of our Lord.

Five things come to our attention:

1. *The church which promotes a good Vacation Bible school will reach unenlisted boys and girls and will win them to Christ.*—We are now enrolling annually about 150,000 children who are not enrolled in any Sunday school. The schools serve as an outreaching agency. When they are over for the summer the churches are then able to enrol thousands of children who have not previously been enrolled in the Sunday school. In one church there were enrolled in Sunday school about 800 and in the Vacation Bible school 559. Of this number enrolled in the school approximately one hundred were not attending any church service. The average attendance in that same church was 480 in Sunday school and 443 in Vacation Bible school. This speaks of the great opportunity which lies before all of our churches. Besides enrolling these pupils, we are able to win them to Christ. In one state there were 1630 saved in 820 schools in 1951. In one of the leading associations in Missouri there were 135 professions of faith reported in the Vacation Bible schools in 1950 and about 160 were saved in the simultaneous revival effort conducted by the same churches. Many churches are finding the Vacation Bible school an excellent means for establishing new Sunday schools. Often a Vacation Bible school will pave the way for a Sunday school in a difficult community.

2. *The Vacation Bible school is a great blessing to a church in training young Christians.*—After winning them to Christ the next step is to properly nourish them toward maturity. Jesus emphasized, "Teach them to observe all things." Teaching is a major objective in the Vacation Bible school program. Many children learn for the first time what the Bible is when they sing in the joint worship service, "Holy Bible, book divine, precious treasure thou art mine." In the study periods they are led further

into knowledge of the Bible. They learn certain Scriptures by memory and are trained to locate the various books. The Bible lessons are presented in the child's language and thus become very real and helpful in establishing his heart in the basic principles of Christianity.

A vital factor in any church is co-operation. In the schools the children are taught to work together, to receive and to give for the sake of others. They learn this important lesson so when later in life they become teachers, officers, deacons and pastors they then have a greater understanding of one another. The denominational program is clearly taught in the Junior and Intermediate departments. When one speaks of the Cooperative Program the Intermediate boy or girl who attended the Vacation Bible school will have vividly in mind the distribution of the offering which goes to promote the entire kingdom of the Lord. Everything taught in the school goes toward developing a better quality of church members.

3. *A church which promotes a good Vacation Bible school will usually find a greater spiritual atmosphere.*—There is a spiritual element which binds adults together when working for and with children. The faculty members learn to love the pupils and thus the parents. The parents learn to love the teachers because of the interest they have in their children. It may not be very dignifying for the pastor to play leapfrog with the boys or to watch them as they play at the recess period, but it is an excellent way for the pastor to win his way into the hearts of the boys. As one pastor stated, "I would rather be less dignified and have the satisfaction of winning boys to Christ than to be crowned with dignity and stand before my Lord empty handed." It has been my privilege to serve as principal of many schools. I would not take anything for the joy of having intimate fellowship with thousands of children by working and playing with them. Therefore, as faculty and children study, work, sing, worship, and play together God's blessings abide, providing a deeper spiritual condition in the church.

4. *A Vacation Bible school is one of the better ways of advertising the church.*—Many churches are not sufficiently before the public. An exhibit of handwork in a store window, a poster placed in a conspicuous place, a parade of about one hundred children carrying the flags, the Bible and singing "Onward Christian Soldiers," are means of letting the community know the interest the church has in all the children. The picnic and commencement program may also serve as means of advertising the church, although this is not the primary aim. The church with a good Vacation Bible school each year is a church well recognized in the community.

5. *Many churches have found that one of the most effective ways of recruiting workers for any phase of the church life is through the Vacation Bible school.*—For ten years a good Christian lady sat in the pew Sunday after Sunday with no responsibility. She had been approached many times to take a Sunday school class of girls but because of an inferiority complex she refused. The pastor and principal of the Vacation Bible school were successful in getting her to become a helper in the Junior department. After the school was over it was no trouble at all to enlist her as a teacher. This incident has been repeated many times in the churches of the Southern Baptist Convention.

Many of us who have for years worked in schools can hardly think of the work apart from Dr. and Mrs. Homer L. Grice. Eternity can only reveal the full influence of their service to millions throughout this nation.

The Man Who Put Over 300,000 People To Work

SIBLEY C. BURNETT

In September of 1924, Homer L. Grice looked in an office at the Baptist Sunday School Board in Nashville, Tennessee. In this office was a desk and a chair, nothing more. Very little had ever been done about promoting Vacation Bible schools among Southern Baptists. There were no textbooks, no literature, and no policy previously conceived and set forth.

This physical and mental giant was destined to lead Southern Baptists to be the foremost denomination in Vacation Bible school work. This man was full of inspiration and enthusiasm. He met Miss Willie Jean Stewart one day and with a burst of enthusiasm said, "Southern Baptists will have 10,000 Vacation Bible schools next year." Dr. Grice had to wait for twenty-one years to realize this achievement. It was not until 1945 that Southern Baptists held 10,222 Vacation Bible schools. Few people realize how long it takes an idea to get in the minds and hearts of a great multitude of people. Without Dr. Homer L. Grice, Southern Baptists would have never caught the vision which they have today.

In that first year, Dr. Grice produced four textbooks. He included in these textbooks everything that was needed for a three hour school.

The process of educating Southern Baptists was slow, tedious, and discouraging. Years of heartache and disappointment came to the hearts of Dr. and Mrs. Grice before they began to see their dream blossom out. Their enthusiasm and energy never flagged. Dr. Grice with tremendous energy kept going to meetings, conventions, and churches telling the story of the need for a ministry to child life in the summertime when the public schools were on vacation.

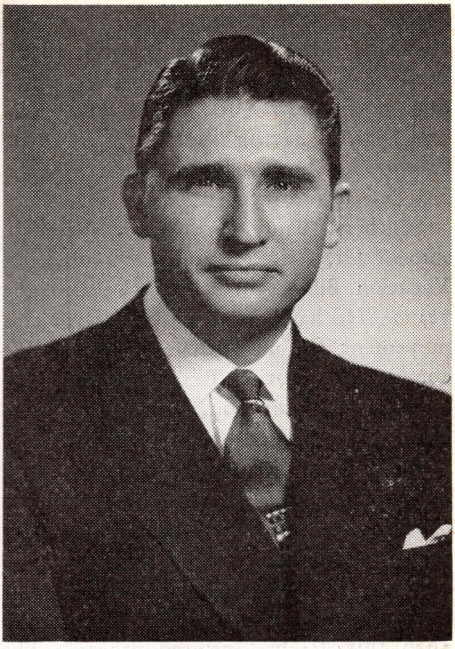
Early in his experiences he was given insight by the Holy Spirit that this movement should reach the multitudes. His aim was to get a group of volunteer workers to give themselves to the ministry of the child during the summer months. He wanted to reach the masses. The realization came early that if the masses were to be reached the textbooks must be put in the hands of teachers inexperienced. These textbooks were to inspire and inform these teachers to do the job of teaching boys and girls.

With this idea in mind Dr. Grice secured writers for the textbooks, and inspired them to write the program material. He then took this material, and as editor, fused the books into a system. He made each book a unit in the system. Each book was edited with the idea of it being the least common denominator. In other words, this textbook must meet the needs of all the churches. Churches which had advanced in educational ideas with equipment could take the textbook and step it up to meet their need. The small church which was backward and had not advanced educationally and did not have the equipment could take the textbook and step it down to meet their needs.

These textbooks had the fundamental elements of pedagogy written in simple language. The person with limited education could read the books and make



Sibley Burnett, Secretary of Vacation Bible School Promotion



Charles Treadway, Editor of Vacation Bible School textbooks and curricular materials

them work in their church. The psychology of teaching, the psychology of child life was put into everyday language, and forged into an instrument with which volunteer workers could do a good job of teaching boys and girls. The program material was given in such a way that every detail of the day's work was outlined. There could be no failure if the teacher prepared and followed each day's program. Ultimately a series of fourteen textbooks were produced.

Coupled with his wonderful editorial insight, was a genius for promotion. He traveled many thousand of miles in states of the Southern Baptist Convention to tell the story of how churches should minister to the child.

Everywhere that Dr. Grice went he influenced people to see the child's needs. He gave leaders insights into the must of magnifying the child in our midst. His leadership and organization ability resulted in putting to work over 300,000 people.

In the summer of 1951 Southern Baptists had an enrolment of 1,926,100 pupils in 20,832 Vacation Bible schools. Of this number 332,618 were faculty members. He led the churches to be conscious of boys and girls between the age of 3 and 16 during the summertime. To put an army of people to work the size of this, 332,618 faculty members, is no small achievement. Few men are given the privilege of leading in their lifetime a mighty army of Christian men and women to spend their energies in blessing and teaching child life.

Vacation Bible school work is a trophy of Baptists. A great Baptist woman of New York City, Mrs. Virginia Sinclair Hawes, and a member of the Epiphany Baptist Church, held three schools in

1898-1900 (she had seven in all) on the East Side, not far from her church which resulted in Dr. Robert G. Boville, secretary of the New York City Baptist Mission Society, having five schools in 1901. From these he developed the movement that has spread into all the world.

Southern Baptists, under the leadership of Dr. Grice, have been conducting Vacation Bible schools for twenty-eight years. He has been connected with this movement for more than 30 years. He conducted Vacation Bible schools in his church at Washington, Georgia before he came to the Baptist Sunday School Board.

We are too close to the man to realize his great genius. Due to him an army of Christian volunteer workers have been put to work every summer ministering to the boys and girls in our Southern Baptist churches. But he has done more than this, he has inspired others. The textbooks which he has edited through the years have been used by other denominations.

Thousands of men and women know the name of Homer L. Grice as synonymous with Vacation Bible school. There are many who do not know him personally, but he has inspired them and blessed them. His genius has molded and shaped the Vacation Bible school movement among Southern Baptists. Vacation Bible school movement is a unique contribution of Baptists to the Christian world. When the full story is written the name of Homer L. Grice will stand out as one who made a significant contribution to the Vacation Bible school movement.

January 1, 1953, Dr. Grice retired from his activities with the Vacation Bible school promotion and editorial work at the Baptist Sunday School Board. Although he ceased specific and direct activities on that date, we all know that Dr. Homer L. Grice will never stop loving boys and girls, and will never stop inspiring people to give themselves to bless boys and girls.

Schedule for Ridgecrest Conferences—1953

June 3-9
- Young Woman's Auxiliary Camp

June 10-17
- Southern Baptist Student Retreat

June 18-24; June 25-July 1; July 2-8 (Three Weeks)
- Southern Baptist Sunday School Conference

July 9-15; July 16-22; July 23-29 (Three Weeks)
- Southern Baptist Training Union Leadership Assembly

July 30-August 5
- Foreign Missions Conference
- Writers' Conference

August 6-12
- Woman's Missionary Union Conference
- Business Woman's Circles

August 13-19
- Home Mission Board Conference
- Baptist Brotherhood Conference

August 19-24
- Ridgecrest Bible Conference
- Relief and Annuity Board Conference
- School for Church Librarians
- Audio-Visual Aids Workshop
- Leadership Conference on Christian Recreation
- Social Service Conference
- Meeting of Southern Baptist Historical Society

August 25-31
- Convention-Wide Church Music Conference

June 8-July 13 and July 16-August 20 (Two Camps—Five Weeks Each)

CAMP RIDGECREST FOR BOYS

Suggestions for Sermons

By JEROME O. WILLIAMS

Permit me to present on these pages for this issue, a type of message that Dr. J. E. Dillard has called "experimental preaching." It is the case where the Holy Spirit guides the mind and heart into the reality of spiritual truths as recorded in the Bible. These are a few of a larger number of such messages which are now in process of publication in book form under the title, *Spiritual Truth in Personal Experiences.*

"HE BEGAN TO READ"

I conducted a few days of revival meetings in a good church. At the morning hour of worship every day, there was a good man who worked at night as a clerk in a large hotel. He was a Catholic. A copy of the New Testament was given to him, and during the quiet hours of the early morning while all others were sleeping, he began to read it. It was appealing to him and he greatly enjoyed it. He read it through several times, and became a true believer in the Lord Jesus Christ.

The man made a profession of faith in Christ as his personal Saviour, united with the church as a candidate for baptism, and after that was received into the fellowship of the church. He has been a faithful, loyal, and true member of that church ever since. He had some difficulties in doing this, for the members of his family, even his wife, belong yet to the other faith. But he is true, and follows Christ to the best of the light that has been given him.

There is power in the Word of God. There is power in the gospel of Jesus Christ. It is the power of God unto salvation to all who will believe. Our great need is that the gospel of Christ may have a chance in the hearts of people of this busy age.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

"LEAP OUT! THEY'LL SAVE YOU!"

One morning during my seminary days in Louisville, Kentucky, we boys were on the lawn in front of New York Hall just after breakfast. Some were singing songs, others having a friendly visit, and yet others leisurely enjoying the fresh air for a few minutes.

Suddenly the noisy, red fire wagons came rushing by. We looked in the direction in which the wagons were going and saw the smoke ascending rapidly from a building not so far away. Like all boys, we rushed away to the fire, some to be of help if possible, and others through mere curiosity.

When we arrived on the scene, we saw the Bush Sanatorium was burning from the center of the building. The firemen were rescuing the patients from the win-

dows of the three-story building. Long ladders were extended to the windows and strong firemen were bringing weak patients to safety. Stronger patients were climbing down ropes that had been securely fixed in the windows. All was in excitement.

Alarming screams were heard from the rear of the building and many rushed that way to find four men in great danger begging someone to help them from the flames of the second story window. All ladders were being used. There were no other ropes. The fires were fast coming. Something had to be done quickly to save the men from the horror of the flames.

Soon, four mighty firemen came with a strong net and one at each corner, stretched it out beneath the window and braced themselves firmly, and cried to the men, "Now leap out on the net one at a time and we will save you!"

One after another, three of the men leaped safely onto the net from the window and were sent away to another hospital. They trusted themselves bodily to the mercy and strength of the firemen. The way of rescue was safe. They were saved from the horror of the approaching flames.

The fourth man looked at the net and the men, and shook his head saying, "I cannot risk that. Is there not some other way?"

The firemen replied, "The ladders are all being used elsewhere. There is no other way. This is safe. Leap out! We'll save you!"

But the man was not willing to risk it. He would not trust himself to the way provided for his safety. An impulsive friend of mine was near by nervously watching the procedure. Seeing the man being wrapped in flames, he could stand it no longer. He looked up at the man, threw his hands in the air and screamed aloud to him, "Oh, man, leap out! Leap out of there! They'll save you! Leap out!"

The man would not risk the plan. He turned back into the burning building. Hours later, when the fire was under control and the building could be searched, the poor man's body was found, nothing but a burned, charred mass of dead human flesh. He would not risk the way.

The only way on this earth today for poor lost souls to escape the fires of eternal punishment is by simple faith in the crucified Christ. The soul must trust itself wholly into the saving hands of Christ. It is the safe way. It is the only way.

"There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

"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).

CLOSE TOGETHER

Our telephone rang early in the morning of Saturday, December 3, 1949. When I lifted the receiver and answered, a voice replied, "I'm Julian Hart, Jr., over on Hemingway Drive here in Nashville. I operate a short-wave radio set and I have a contact in Ascuncion, Paraguay. Your friend, Dr. Franklin Fowler, is standing by there and desires to talk with you."

He then explained that it would be a one-way conversation. He would make the connection and Dr. Fowler would talk for a time, and then he would change the direction and we could reply and make any further conversation.

The connection was made and I heard and recognized the voice of Franklin as clearly as if he had been in the room with me. Then my wife and his wife had a visit.

No, I do not understand how it happened. In fact, it is hard to believe that it did, but it did! And it does every day.

All of this draws the whole world very close together. It places us next door to everybody. And it should make it easy for Christians to carry out the commission of Christ, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19-20).

"LO, I AM WITH YOU"

When my brother, James T. Williams, first went to China as a missionary, the person, Dr. Park Anderson from Kentucky, who was to meet him and his wife at Hong Kong did not reach the port in time to greet them when they landed. They got off the ship, stood on the shore by the side of their baggage, looked first at one another, and then at the strange looking people. After a while, J. T. turned and looked at his wife. She was weeping, and he wept with her.

Then they decided to go up to what looked like a little hotel near by. They went to the building, found that it was a hotel, registered, went to a room, and had a prayer meeting, telling the Lord that they were at the row's end. He left his wife in the room and told her that he would go out and see what he could find.

As he left the hotel, a voice seemed to speak to him, "Lo, I am with you." He walked up the crowded street among the people of the foreign city with renewed faith and courage. At the end of the first block, he had an impression to turn right, and there in the midst of the crowded street, moving hither and thither, he saw what he took to be an American. He wound his way through the crowds so that he could meet this person face to face. When he met him, he said to him, "Sir, I do not know who you are, where you came from, where you are going, or what your business may be, but for my sake, I wish you would say a few words in good old American language." The man looked up into his face, extended his hand, and said, "My name is Park Anderson and I am looking for J. T. Williams."

Until this day, you cannot change the opinion of my brother that the Lord was testing his faith the first hour that he stood on the soil of China. The Lord Jesus Christ promises his disciples, "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20).

WHAT TO SCRAP

It happened in a great Laymen's Missionary Conference. A good program had been prepared, and for three days, large numbers of men gathered to talk about the work of the kingdom in all the world. More than a thousand men were enrolled. Great numbers attended each session. Some very inspiring addresses were made.

The time came for conference on the methods of our boards in doing mission work, with Bishop Ainsworth conducting the conference. Questions came thick and fast from all parts of the auditorium. One earnest student of the great mission enterprise arose and asked, "Do you think our Boards will have to scrap the present methods of doing mission work and get something new?" Bishop Ainsworth replied that it would not be possible to do away with all of our methods, but stated that they would possibly have to be modified. He then closed his remarks on this question by saying, "We need to scrap this going to a million dollar church in a half-million dollars' worth of automobiles, to drop a dime on the collection plate to Christianize the world." We are sure the bishop is right.

Materialism has gotten such a hold on American people that we spend far too much to gratify personal wishes, and far

too little for the advancement of the kingdom of God. We place emphasis on things that are perishable rather than on things that are eternal. We invest our treasures in things of the earth. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven" (Matt. 6:19-20).

A TITHER BECOMES A CHRISTIAN

When you read this title, you feel that it is not stated correctly. You would think it should read "A Christian Becomes a Tither." But the former is just what happened in our church some years ago.

In the offerings of the church the treasurer had been finding, as often as once a month for several months, a roll of bills totaling as much as twenty-five or thirty dollars. The deacons were alerted to watch very carefully to see if they could learn who was placing the money on the plates in the church. Sure enough, in less than a month, the roll was dropped on the plate again, but the keen eye of a deacon saw the person place it there.

The offering was made by a man. He was pointed out to me, and later when I talked with him I found that he was not a Christian but felt that at least one dollar out of every ten he earned belonged to the Lord and should be given to the church. Thus, he was honest with the Lord and religiously tithed his salary each month. When the way of the Lord in salvation was made plain to him, he immediately accepted Christ as personal Saviour. He joined the church and followed Christ in baptism and became active in Christian service.

It is a rebuke to Christians that even unsaved people feel they must give at least one tenth of their income to the Lord. This should inspire every Christian to honor God with his substance. "Blessed are all they that put their trust in him" (Psalm 2:12).

THE MORNING WATCH

Every person who carries a watch will find it necessary occasionally to take it to a jeweler to be cleaned and regulated. This time came to me. An expert jeweler was sought, and when the watch was in perfect condition and ready to be delivered, the expert said, "When do you wind your watch?" I then told him it had been my custom to wind it every night before retiring. He assured me that most men have the same custom, and then hastened to advise me to wind the watch the first thing in the morning. He explained that the works of the watch would then act under the stronger force of the spring during the rough handling of the day, and at night when it is placed aside, the weaker force of the spring would be sufficient. It was a new lesson to me in caring for a watch.

This same lesson may be well applied to our spiritual lives. We should be sure to fill well our minds and hearts with the strength of the Lord in the early morning, so that we may have the most possible spiritual force during the trials, and cares, and labors of the day. Then at night when we are ready to sleep, we have only to thank the Lord for his marvelous strength given to us during the hours of the day, and to leave ourselves in his mercy for the hours of rest. However much we may pray at noontime and in the evening, we should be very certain to have moments of real joy with the Lord in prayer, fellowship, and communion at the beginning of the day.

"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up" (Psalm 5:3).

"RATHER DIE THAN DISOBEY"

It was in the early part of November, 1918. We were in the First World War, and in the battle of the Argonne. We had lost many men, and in fact, had not had time to find and bury the bodies, and report the names to headquarters and back home. Many parents in America became so anxious about their sons that they would call, wire or write to their senators, and have the senators intercede for them to get some kind of information about their sons in the war zone in Europe. The messages would be sent to the headquarters of the divisions.

One day I was in the headquarters of one of the infantry units of our Division, where I was serving temporarily in absence of the regular chaplain. A little corporal from Division Headquarters came into our dug-out, saluted the colonel, and said to him, "I have been commanded by the general to find out how many men in the territory over which you have commanded have fallen, and have not yet been buried, and their names reported."

The colonel answered, "I do not know, sir," and pointed to me, saying, "You might get the information from the chaplain."

The corporal then turned and saluted me and repeated what he had said to the colonel. I replied, "I cannot tell you. We cannot find all of our dead in the night time, and we are commanded not to expose ourselves to death during the day in order to find and bury our dead."

The corporal answered as he stood at attention, "Yes, sir, but I am commanded to know. I must find out."

I answered, "Then there is just one way to do it; that is to go on the field and make a search for the dead bodies, and in the effort you will lose your own life."

The corporal stood for a moment as if he were dazed; then he saluted and said, "Sir, I will either find out, or I will die in the effort."

He turned and walked out of the dug-out, up to the top of the hill, and over beyond. At the twilight of the evening when we started out, we found that boy's body, just over the hill where it had been blown to pieces by shrapnel. A big sergeant looked at the pieces of his body as they laid them together and said, "There is the example of a boy who would rather die than disobey his superior."

We often wonder if there is any soldier anywhere who would be truer to the uniform of his country than a minister of Christ, or a believer in Christ, would be to the Lord Jesus Christ, his great Lord and Master.

The Lord said through John to the angel of the church in Smyrna, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

"NOT GOOD ENOUGH FOR JESUS"

Out of our large family growing up back yonder in the quiet hills so close to nature and nature's God, it would seem right for God to call at least one to go to some foreign field to proclaim his glorious gospel. That is what he did, and for years, one of my older brothers was one of our most faithful missionaries.

The missionary brother had made preparation in faithful work in public school, high school, college, and the theological seminary. The Foreign Mission Board had made the appointment to China, the field of his choice. The young lady, who was to be his life's companion, had been appointed also. They were to be married, and then off for the long journey and years of service.

Our family desired to have a reunion at home on the last day the missionary

brother could be there before leaving for China. He was to be married in south Georgia the day before, and arrive at home with his bride at ten o'clock on the morning of the day of the reunion. The children were to come from all places for this day. It was my pleasure to go home the day before the reunion and assist in perfecting plans for the day. Things had gone well. All things were as nearly ready as could be at that hour for a perfect day.

Very early in the morning we began the final preparations for the day. Mother was on the back porch, weeping as she worked. Seeing this, I went and sat by her side and said to her, "Mother, this is the last day Brother will spend at home for many years. He has made his decision to spend his life in China in the ministry of Christ. It is right. He is happy in it. He may never come back, and if he does, some of us may not be here. Let us brace up today and give him courage for his work; then we can weep after he is gone."

Mother then said, "I am not weeping because he is going."

"Then why do you weep?" was my inquiry.

She replied immediately, "I wish I could do something for him in getting him ready to go, and making his home comfortable when he gets there."

Mother did not have the material riches of this world. I turned the conversation to another side of the matter by saying, "Mother, you have done everything for him. You gave him birth. You cared for him in childhood. You made it possible for him to have years of training and to be able to go out for Christ. You have done everything to get him ready to go."

Mother then dried away the tears from her eyes and said, "Well, maybe I have done more for him than I think."

Then I drew close to her and said, "Mother don't you think he is the best boy you have?"

Her reply was immediate and earnest, "All my boys are good boys, but the best I have is not good enough for Jesus."

I have said a thousand times since that morning, "Oh for a million mothers in our land who feel that the very best they have is not good enough for Christ and his cause."

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12).

THE TRUE LIGHT

Some weeks ago in making a trip by train, it was necessary for me to change cars at a small town very early in the morning. The change necessitated a wait for about two hours. When we got off the train it was very dark; yet I had been on the train all night and had another day before me, so I decided to take a walk in the bracing atmosphere of the dark morning.

A five-minute walk took me to the heart of the town. There I saw every effort of man to cope with darkness. The street lights were hanging at every corner; the White Way was found on the main street; the show windows were all lighted; yet how feeble were the lights to cope with darkness in the world about.

Then I walked to an elevated place and looked again at the dense darkness covering the earth and the feeble efforts to drive it away. After waiting for a time, the sun began to show light in the east, and soon, in a gloriously clear morning, the sun was brightly lighting every nook and corner of the earth about. What change when the sun came!

John was a "burning and shining light" but he came only to announce the coming of the great Light, the true Light, the Christ, which lighteth every man that

cometh into the world. When Jesus came he said, "As long as I am in the world, I am the light of the world" (John 9:5). When Jesus had taught his disciples, he said, "Ye are the light of the world" (Matt. 5:14). "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

Only in him can we cope with the darkness of this world.

Illustrations From Broadman

Selected by Agnes Gibbs Ford

Allegiance to Jesus

Sometimes after reading the pages of history and seeing how men and women paid allegiance to earthly kings and to human leaders, I think how poor is the allegiance we pay to Jesus Christ. You remember when Napoleon took his great army and marched to Russia? Four hundred thousand men started out on that great campaign, and only forty thousand bedraggled, starved, emaciated soldiers ever found their way back to Paris.

When he marched on Moscow, the Russians set fire to their city; and there was no alternative for Napoleon except to turn around and return to France. He went to Marshall Ney and said: "You are in charge of the rear guard. Keep the Russians back from my main army. Hold them back at any cost that I can get my men safely back with me to Paris." And Marshall Ney gathered his faithful troops around him and they fought their way back bit by bit. And the cold nights set in. These men loved Marshall. He would lie down to sleep at night in a little improvised tent. One morning when he got up feeling warm, he found he had been covered with overcoats. When he stepped out of the door of his tent, there were two soldiers standing there stiff and erect on either side. They were frozen dead. They had not their overcoats on. And when they made improvised bridges, some of the men plunged into the icy cold waters and held up the parapets while the rear guard went over. As Marshall Ney went over, he pinned the cross of the Legion of Honor of France on the breasts of the dead men as they stood frozen in the icy water.

One day, away back in Paris, there were four young officers playing cards, and there appeared in the door of the room, an old, dusty, bent man. His tunic was torn, his hair was matted over his face, he was covered with dust from head to foot. One of the young officers jumped to his feet and said: "It is Marshall Ney." The other three arose to salute. They said: "Marshall, tell us, where is the rear guard?" The old soldier squared his shoulders, and said: "Sirs, I am the rear guard." It was almost literally true, for he alone was left. —R. G. Lee, *Pulpit Pleadings*. (The Broadman Press).

Change the Heart

There are those today who say: "Sin comes because of ignorance. Let us educate people and they will not sink down into sin." However, some of the glibbest crooks in the country have been the best

educated men. Education of the head doesn't make a change of the heart. A certain man had a rabbit dog which he trained to hunt birds. One day he went with his dog into the fields hunting quail. The dog happened to run across a rabbit's trail and ran off after the rabbit just as fast as he could go. He had been trained to hunt birds, but when the temptation came, the old nature asserted itself. You can train a man and teach him how he ought to live, but if his heart hasn't been changed, his old nature will assert itself and he will fall before temptation. —W. Herschel Ford, *Simple Sermons On The Great Christian Doctrines.* (The Broadman Press).

If God Be Your Partner . . .

Many years ago a devoted Sunday school teacher in Boston, Massachusetts, Edward Kimball, discovered a young clerk in a local shoe store and invited him to give his heart to Christ and to enrol in his Sunday school class. The young man, still in his teens, was not a Christian. Mr. Kimball soon led him to give his heart to Christ and, during the next forty years this young man led a million persons in this and other lands to give their hearts to God.

Shortly after his conversion, this young man, Dwight L. Moody, still in his teens, moved to Chicago, and organized a Sunday school for underprivileged boys. He became a lay evangelist and preached all over America and the English speaking world with marvelous results. Mr. Moody did not have even a high school education, but he dedicated all of his talents and resources to the Lord and followed God's will for his life completely.

It is reported that Moody's farewell words to his sons as he lay upon his deathbed were, "If God be your partner, make your plans large."—Frank E. Burkhalter, *Intermediate Fishers.* (The Broadman Press).

. . . Consecrate to Thee My All

Forget not, I beg you, the Christ who died for you. But with repentance toward God, with faith in Jesus Christ, come out of your loss and defeat into his gain and victory—and say to him:

Lord, I am Thine, entirely Thine,
Purchased and saved by blood divine;
With full consent Thine I would be,
And own Thy sovereign right in me.

Thine would I live, Thine would I die,
Be Thine, thro' all eternity;
The vow is past beyond repeal,
And now I set the solemn seal.

Here, at the cross where flows the blood
That bought my guilty soul for God,
Thee, my new Master, now I call,
And consecrate to Thee my all.

—R. G. Lee, *The Sinner's Saviour.* (The Broadman Press).

"The Sin of Indifference"

The writer was conducting a revival in a downtown Baptist church in a large city. One Wednesday night the sermon subject was "The Sin of Indifference." The chief usher in the church was present. This man was president of a bank, a position he had held for twenty years. He was a fine Christian gentleman, highly respected in his city as a businessman and a citizen loyal to his church and faithful in church attendance. Something was said in the sermon that brought self-condemnation to this banker's heart because of his neglect in trying to win his many lost friends to Christ.

Here is the banker's testimony as to what he did, given after the close of the revival: "The next morning after hearing the sermon, I went to my office and told my secretary that I would be away from the bank most of each day during

the revival. I instructed her as to what to say in answering phone calls and personal calls during my absence. Then I made a list of names of lost men in my city with whom I had business dealings. I wish you could have seen the length of that list of names. I then contacted each of them in person. What I said and did in these personal calls was practically the same in each case. Upon entering the place of business, I would ask my friend if I could see him privately. In every instance my request was cordially granted. Then I would say, 'I have come to make an apology to you. I have known you and have had business dealings with you for a number of years. In all of these years during which I have known you, I have been an active deacon in my church, but not one time have I sought to help you become a Christian. I want you to forgive me, for that is far more important than all the business dealings I have had with you. Because you knew that I was an active churchman, I am quite sure that you have wondered why I failed to manifest an interest in your spiritual welfare.' In several cases, the prospect would say, 'Yes, I have expected you to say something to me about religion.' Then I would ask, 'Would you permit me to read a few verses of Scripture and pray?' In every instance permission was granted. At the close of the prayer I would ask the prospect if he believed that Jesus was the Son of God and if he believed that he died to save us from our sins. Then I would ask if he would take my hand and say that he would trust Jesus as his Saviour. Several men did this. In every case, the prospect promised to attend the revival services."

This Christian banker did not tell anyone, not even his pastor, about his effort at personal work until the close of the revival. This church usually had one or two revivals each year. As a rule, conversions were limited to young people and a few adults. In this meeting, however, following that Wednesday night's service, from one to four men were saved every night. The pastor and the evangelist wondered what was responsible for the unusual number of conversions among men. At the close of the revival ninety-one persons were baptized into the church, the largest number in its history. The largest percentage of these were men. Almost all of them were the fruits of this Christian banker's effort. Think of the number that probably would never have known Christ as Saviour had this Christian layman not had the courage and the faith to try.—C. E. Matthews, *Every Christian's Job.* (The Broadman Press).

Win A Boy To Christ

Years ago a woman found a German boy by the name of Myers on the streets of Louisville, Kentucky. She asked him, "Would you not like to attend Sunday school tomorrow?" He said that he would. Later she asked, "Would you not like to become a Christian?" He said that he would. Again she asked, "Would you not like to live in my house and go to school?" He said that he would. Years later she asked, "Would you not like to be a preacher and go to the seminary?" He said that he would and he did. At last she asked, "Would you not like to go to Japan as a missionary?" He said that he would and he did. This same missionary, Dr. H. W. Myers, led Toyohiko Kagawa to Christ. Little did the good woman in Louisville know that she was starting a stream of spiritual blessing which would exalt Christ in Japan and throughout the world. When she invited that boy to Sunday school, she did her greatest deed in life. Win a boy to Christ, and it may mean winning a continent. It is life's best privilege and opportunity.—Frank E. Burkhalter, *Intermediate Fishers.* (The Broadman Press).

. . . Climbed the Highest and Saw The Farthest

A legend tells of an Indian chief who wished to choose his successor. He called his three sons to him and told them to scale a distant mountain, to return and report to him what they had seen from its highest peak. Many days went by. One of the sons returned and told of having reached the top. "What did you see?" the old chief asked. "I saw the vast rolling plains below." In a few days the second son returned, worn with his journey but confident and expectant. "I saw still other mountains in the far distance," he said. After many days the third son returned, exhausted by his ordeal but with a look of exultation on his face. "Father," he cried, "I saw the sea, the shining sea!" "Oh, my son," the old man joyfully exclaimed, "you have indeed climbed the highest and seen the farthest! You shall be chief in my stead."—Gwynn McLendon Day, *Path of the Dawning Light*. (The Broadman Press).

One Who Is Greater

It is told of the old teacher of Martin Luther that he always bowed low whenever he came into the presence of a new class of boys. "I never forget," he explained, "that I might be in the presence of one who is greater than my emperor. —Lillian Moore Rice, *Better Bible Teaching For Juniors*. (The Broadman Press).

The Way To Success

A minister was travelling through the countryside to his church one day and stopped to admire an abundant crop. He expressed admiration to the farmer, and then said, "You ought to thank God for blessing you with such a crop." "What!" exclaimed the farmer. "I do not see why I should thank God for it, since it is the result of my hard work and the use of proper fertilizers."

The next year when the minister visited the same farm, he saw an entirely different picture and found the farmer complaining because of his poor crop. With a shepherd's heart of consideration, he said, "You may work as hard and as long as you can, and you may use the best fertilizer available; but if you lack God's blessing, you can never succeed."—R. L. Middleton, *Don't Disappoint God*. (The Broadman Press).

"Being Dead Yet Speaketh"

When a man dies, he is not done with the world, and the world is not done with him. There is much about a man, be he good or bad, which men cannot confine in a coffin, which cannot be obscured in a shroud, which cannot be hauled off in a hearse, which cannot be buried. We are greatly affected by what other men did. We eat from orchards we did not tend, drink from wells we did not dig, reap from fields we did not sow, gather from gardens we did not plant, find refuge under roofs we did not build.

Every telegram says that Samuel F. B. Morse "being dead yet speaketh." Every cablegram says Cyrus Field still lives. Every telephone ring says Bell still lives. Every reaper says McCormick still roams wheatfields. Every discovery by astronomers says Galileo still lives. Every anaesthetic says Simpson and Long still live. Every X-ray picture says Roentgen "being dead yet speaketh." Every printed page says Gutenberg speaks through the printing press. Every cotton gin says Eli Whitney "being dead yet speaketh." Every play by Shakespeare says the great dramatist still plays his part on the stage of the world. Every steamboat on the Seine in 1803 and another on the Hudson in 1807, still is walking in influence on the face of the deep. Through his vaccination Jenner lives—preventing smallpox. Through his ether, G. W. T. Morton lives on—making operations painless. Koch

and Loffler live on in that they clipped the black wings of diphtheria that once fluttered over cradles everywhere. Every glow of incandescent light and the phonograph, compressing Caruso into the microscopic point of a needle, say that Edison, though dead, yet speaks.—R. G. Lee, *The Sinner's Saviour.* (The Broadman Press).

Jesus Moved In . . .

Martin Luther once said, "When one comes and knocks at the door of my heart and asks, 'Who lives here?' I reply, 'Martin Luther used to, but he has moved out, and Jesus Christ lives here now.' "—R. C. Campbell, *Answered By the Master.* (The Broadman Press).

Wasting Time "Fussing"

An elderly woman who had never before left her native community took a railway trip through fifty miles of beautiful country. She had looked forward to the new experience with much pleasure and planned to enjoy it to the full. When the train started, however, she spent some time arranging her belongings. Then she adjusted her seat, removed her hat, smoothed her hair, and changed the position of the shades at the window. Finally, she settled back to enjoy the scenery. At that moment the name of her station was called. "Oh," she wailed, "if I had only known we would be here so soon, I wouldn't have wasted all my time fussing!"

Many of us make the same mistake in the use of our fast flying years.—Gwynn McLendon Day, *Path of the Dawning Light.* (The Broadman Press).

Quotations

"A house of defence to save me,
For thou art my rock and my fortress;
Therefore for thy name's sake lead me
and guide me."

"We are never so high as when we are on our knees."—J. W. Storer, *These Historic Scriptures.* (The Broadman Press).

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Religious Clichés

R. Lofton Hudson

Clichés (pronounced kle-shaz) are words with wrinkled skin and ribs sticking out. Once they were good expressions. But now they have the snows of too many winters (Oops, I did it myself!) upon them.

You can hear some of them at any convention or even in church on Sunday. But they really aren't bad—as sedatives—even if they do make editors a little angry.

Miserable sinner
Men's brotherhood
These dear girls
Psychologists tell us
Manifold grace of God
Repentant sinner
Spiritual power
Tear stained face
Null and void
Man made schemes
Worldly pleasures
Militant church
Pure and simple
Weak and weary
Flaming evangel
A needy world
That noble man of God
By the foolishness of preaching
The local church
I tell you
Unquestionably true
Glorious Gospel of Christ
Let us share together
Our wonderful Christ
Fully consecrated
Our great denomination
On fire for God
Little did I think
The everlasting gospel
Skepticism and doubt
Blood-stained banner
Teeming multitudes
Saved to serve
Pause to consider
Present-day problems
Defies description
Conscience stricken
Inescapable duty
Call your attention
A marked degree
Saving faith
Unmerited favor
Once and for all
Our blessed heavenly Father
This secular age
My deepest conviction
Glorious privilege
Tried and true
Sense of duty
A lot of people
Our noble women
In season and out of season
Overwhelming conviction
Ours is the privilege
Search your heart
My beloved
The very lifeblood
Give us pause
Sin and sorrow
Unconditional surrender
Vital experience
Matchless message
Deep and profound conviction
The vale of sorrow
With all my soul



III

John Hart

Signer of the Declaration of Independence July 4, 1776

ESTELLE A. BROOKS
233 South Melville Street, Philadelphia 39, Pa.

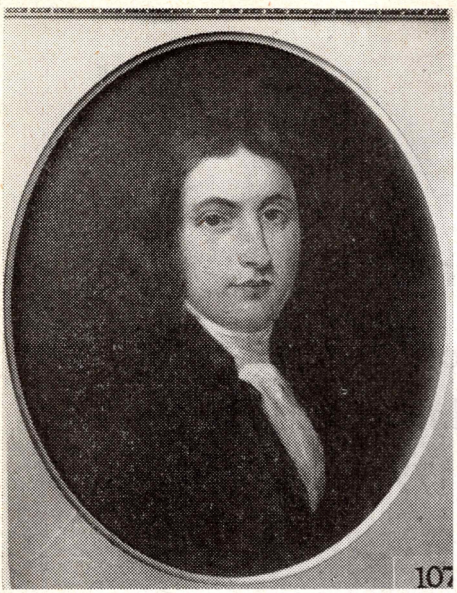
Hopewell, Hunterdon County, New Jersey, might well be called a Baptist Community, for it owes its origin to those sturdy early Baptists—the Stouts, Goldens, Houghtons and Merrils in the northern part of the settlement; and to the Burroughs (Burrows), Harts, Hunts, Mershons, Drakes, Baldwins, Tituses, Phillips, Moores, Brooks, Smiths, Stephensons, Bakers, Temples, Bollens, Hoffs, Wellings and Cains in the middle and southern part. Old names, all of them, and many times we find them mentioned in the life of the borough and church they founded, for most of them were Baptists.[1]

Of the Stouts, the very "seed" of the Baptists in West Jersey, the records give us interesting data; of Richard Stout, the young Englishman, first of the line in America, and of Penelope Van Princes (Lent or Kent—her young husband who was killed). That Penelope Van Princes whom Richard Stout married in New Amsterdam (New York) after she had recovered from her terrible experiences. First—the wreck of the ship and the massacre of the passengers and crew, including her young husband; that Dutch lass, not yet twenty, who was left for dead, hacked by tomahawks in head and body, survived all this to live to the great age of 110 years. At her death, in 1712-13, she left 502 descendants. From two such vital strains as the Stouts and the Van Princes came the beginning of Hopewell village and the church, which still stands in its serene dignity amid the peaceful surroundings of a happy community.[2]

It was Jonathan Stout, son of Richard, who, in 1706, bought the section of West Jersey we know as Hopewell, Amwell, and other adjacent small towns. Hopewell! Amwell! Truly there does seem to be some foundation for the old legend of the Stout brothers, David and Jonathan,

(1)—Hopewell Museum and Library, Hopewell, New Jersey.

(2)—Material towards the History of the Baptists—Morgan Edwards.



John Hart, 1711-1779, of New Jersey, only Baptist signer of the Declaration of Independence.

"like they were to the David and Jonathan of Biblical history." They saw each other probably every day and gave the same greeting—"I hope ye are well, Jonathan, I hope well," and the reply—"I am well, David, am well."[3]

The West Jersey Baptists planned for their church in Middletown in 1666-68; on removing to the new section the little congregation met at the home of Joseph Stout for services, and in 1715 they made definite arrangements for the building. However, it was not until 1747 that the church was actually erected, in the center of the community on land given for the purpose by JOHN HART. This is the first mention we have of JOHN HART's interest in the Baptist Communion.

The following quotations identify JOHN HART's membership in the Hopewell Baptist Church:

In the *Biography of the Signers of the Declaration of Independence,* Vol. IX—The Historical Society of Pennsylvania, we read:

"Mr. Hart was a munificent benefactor of the Baptist Church of Hopewell, New Jersey, presenting the ground . . . and burial yard adjoining. He and his family attended services regularly until his last illness. He was a sincere but unostentatious Christian."

In L. Carroll Judson's *Signers of the Declaration of Independence* (1839) he says:

"Not a stain rests upon John Hart's public or private character; he performed his duty nobly. He was an honest and brave man; and devoted Christian, a member of the Baptist Church in Hopewell, Hunterdon County, New Jersey."

In Cathcart's *Encyclopaedia,* p. 505, Governor Parker of New Jersey is quoted as saying at the dedication of the monument erected in 1865 in the churchyard of Hopewell Baptist Church:

"As his public career was without blemish so was his private life pure and exemplary. He was a consistent member of the old Hopewell Baptist Church, and gave to the congregation the land on which the meeting-house was erected, and in which his remains are now deposited. He was a true patriot. I am of opinion, after a careful examination of the history of New Jersey during and immediately preceding the Revolutionary war, that John Hart had greater experience in the colonial and State legislation of that day than any of his contemporaries, and that no man exercised greater influence in giving direction to the public opinion which culminated in independence."

Hopewell was not far from Trenton, one of the principal Jersey towns in Colonial Days; it was close to the great Delaware River, then a busy inland waterway for trade and travel; it was in a fine farming country and the Indians were

(3)—Fare To Midlands. Henry C. Beck.



Cave in the Mountain wilds of New Jersey in which John Hart spent many months during the Revolutionary War as a refugee from the intensive efforts of the British to capture him. Photo courtesy *Newark News*.

generally peaceful and friendly. But times were growing uncertain. England became more demanding, increasing the taxes of the Colonies and levying others; and curtailing their trade with other countries. The inevitable happened! Great Britain and her Colonies must soon be at war! Then to the fore in their resentment came those steadfast loyal souls crying out—"Taxation without representation is tyranny!" And Hopewell, that quiet little village, produced JOHN HART, the farmer-patriot and thirteenth signer of the Declaration of Independence.

Today they will proudly take you along a typical country lane which struggles over the ridge of the Sourland Mountains. Here the tangled brush partially hides the huge boulders which form the famous "Rock-House," the deep cave where JOHN HART found comparative safety during that bitter Winter of 1776. But go there in the Spring time when the dogwood is in bloom.

Over the countryside British troops and Hessian hirelings sought JOHN HART night and day. Few of his neighbors dare come to his aid or bring him food; it would mean imprisonment

and probably death—for Britain called JOHN HART a traitor. Among the faithful who gave him sanctuary was Mrs. Golden, a neighbor, and it was from her he learned of his wife's death while he was fleeing for his life. He could seldom get home, even for a short time, to give her comfort as the end neared—for there were always Tories about only too willing to assist in his capture.[4]

It is strange how the British hated and feared JOHN HART. He was only a fairly well-educated farmer; surely there were many patriots of greater prominence, more important "catches" than that quiet unassuming man. But JOHN HART had the gift of leadership! His truthfulness and honest dealings with his associates had long since brought him the name of "Honest John Hart; it was to him they brought their differences for adjustment for he showed no favor.

The Hart family was among the earliest settlers of Newtown, Long Island.[5] Edward Hart, probably the first of the line in America, was called to appear before Governor Stuyvesant as . . . "objecting to the Dutch method of choosing the Sheriff." This Edward Hart was Town Clerk in 1657; in 1658, he signed a "Remonstrance . . . against the law against the Quakers."[6]

His son, the first John Hart of the line, was great-grandfather of JOHN HART, the signer of the Declaration of Independence. Unfortunately, most of the long Long Island records have been destroyed but there seems conclusive proof of this line.[7] There is no record of the birth of John Hart(1). He appears, however, in March 1668, regarding a transfer of land in Maspeth Kill. He died about 1670-71. His will names five children.

John Hart(2) was born about 1650; he married Mary ————. In 1678, his father gave him land adjoining his own, to which he added land bought from his brother William, who lived in Mantinicock. John Hart(2) was a carpenter by trade but always interested in land deals; there is mention of him selling land in Oyster Bay in 1690 and several deeds in Newtown, from 1703 to 1705, bear his name.[8] John Hart(2) moved to West Jersey and settled in Hunterdon County where his name appears as "witness to the confirmation of the Hopewell patent, August 26, 1703." He was one of the thirty-six men who signed the deed for the Presbyterian Church at Maidenhead, Hunterdon County, in 1698. Maidenhead was later changed to Lawrenceville, in honor of Captain Lawrence, of the ship-of-war, "Chesapeake." It was so legalized in 1816.[9] John Hart(2) died about 1710-12, leaving no will. He had six children, Edward, his fourth son, is the line we follow as he was the father of JOHN HART.

Edward Hart, second of the name and the fourth generation in America, married Martha Furman, May 1711, in the Elmshurst Presbyterian Church, Elmshurst, Long Island. About 1712-13, he moved to Hopewell, New Jersey. Records show he witnessed wills there in 1713 and one in Maidenhead in 1722. Captain Edward Hart served with distinction in the French and Indian (Canadian) War in the rifle corps affectionately dubbed "The Jersey Blues" or "The New Jersey Blues." It is recorded "their service was

(4)—Hopewell data, Hopewell Library and Museum.

(5)—Riker's "Annals of Newtown, Long Island."
The Early Records of Newtown.

(6)—New York Colonial Documents—Vol. XIV.

(7)—Long Island Historical Society—Letters.

(8)—Important Families of New Jersey (Office of Attorney General—1915)

(9)—New Jersey Archives—Vol. XXIII—1670-1730.

gladly received, emphatically acknowledged, but never recompensed by the royal government." The Colonies fought Great Britain's battles loyally and willingly. Edward Hart served from 1727-1759, taking part in the Battle of the Heights of Abraham where both English and French commanders were killed—but Canada belonged to Great Britain. A tablet was unveiled at Military Park, New Jersey, on July 14, 1916, in honor of the "Jersey Blues."[10]

JOHN HART, signer, was evidently born in Stonington, Connecticut, in 1711; although his birthplace is sometimes listed as Hopewell, 1708. JOHN HART came of Presbyterian ancestry although in later life both he and his family, records assert, turned to the Baptist faith.[11]

A military career had no attractions for JOHN HART. His father, now a farmer, young JOHN lived the life every farm boy knows. He was a friend of the Stout boys near his age and probably learned something of their Faith in early life. He was to become interested in public affairs in youth and later to hold many offices under the Provincial Government. As a young man he was "prepossessing and could even be called handsome; tall, well built, with an erect carriage; very black hair and blue eyes . . . in disposition he is gentle and affectionate." Isn't it strange such a man did not marry until he was thirty? He was waiting, no doubt, until he owned a farm to which he could take his bride—for, in 1741, we find him the owner of a "plantation of 400 Acres"—and the same year he married Deborah, daughter of Richard Betts and Hannah (Reeder) Scudder, of Ewing, Hunterdon County. Their union was blessed with thirteen children, seven of them being sons.

Thomas Scudder, immigrant, came from London to Salem, Massachusetts, in 1635; and died there in 1658. Records refer to him as "Old Goodman Scudder." Captain Richard Scudder, fourth in line from Thomas; was the grandfather of Deborah (Scudder) Hart and mentions her in his will. Richard Betts Scudder, generally called Richard, Jr., was a Lieutenant of Militia in the French and Canadian War. He settled in Ewing Township in 1709, along the Delaware River, calling his place "Scudder Fall." Richard Betts Scudder died at eighty-three and is burried in Ewing Churchyard. Deborah (Scudder) Hart, through her ancestress, Alice (Stout) Throckmorton, is said to be a direct descendant of a signer of the Magna Charter.

January 10, 1742. Between Edward and JOHN HART, son of said Edward, both of Hopewell, in the County of Hunterdon, yeomen, and John Coxe . . . the said Edward and JOHN HART have agreed to purchase the plantation whereon the said Edward now dwells . . . in Hopewell, at 23 shillings per Acre (with interest) when surveyed."

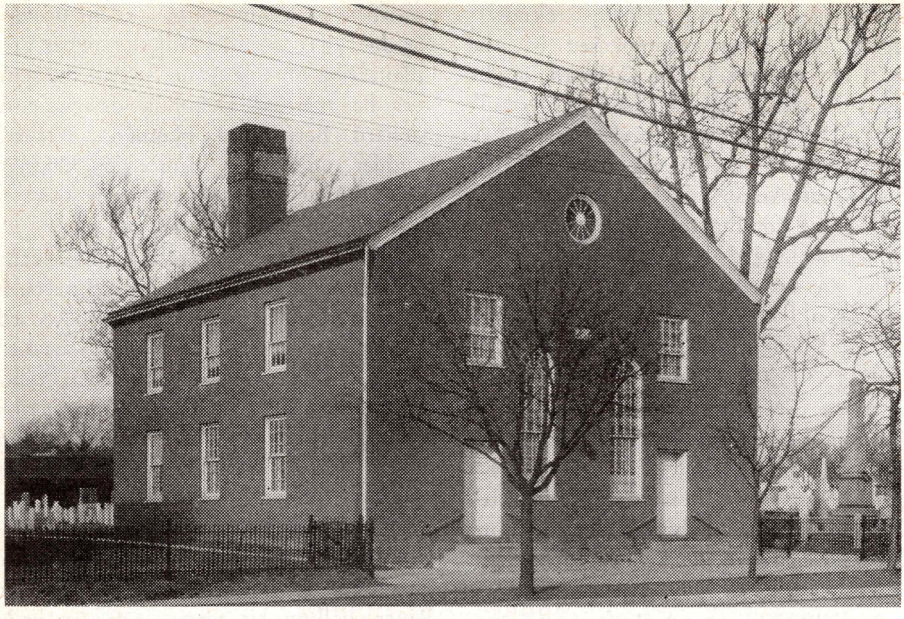
This agreement called for semi-yearly payments, alternately by JOHN HART and his father, after the first installment of Sixty-Pounds. The payments were completed in 1753; amount being—One Hundred and Forty-Four Pounds; Fifteen Shillings; Sixpence.[14]

JOHN HART was executor of his Uncle Nathaniel's will dated 1742—as son

(10)—Appleton's Encyclopedia of American Biography
New Jersey Order of Founders and Patriots of America.
Important Families of New Jersey (Office of Attorney General—1915)
New Jersey Archives—Vol. XXI—1664-1705.

(11)—Records of Presbyterian Churches, Philadelphia; Lawrenceville, New Jersey.
History of Hunterdon and Somerset Counties, New Jersey.

(14)—New Jersey Archives Vol. XXIII—Abstracts of Wills—1670-1730.



Hopewell Baptist Church. Land and part of the expense of erection were given by John Hart. His monument can be seen in the church yard on the right.

of the testator's brother, Edward Hart, who is a witness.[15]

He is Administrator of his father's will, July 1752, giving this inventory:— "75 pounds; 4 shillings; 9 pence. Including two Bibles and a dictionary, (1 pound; 10 shillings). 5 silver spoons and six teaspoons (6 pounds). Book debts—13 pounds; 3 shillings; 9 pence."[16]

JOHN HART served the Provincial Government in various offices for twenty years; in 1755 he was Justice of Peace of Hunterdon County and a member of the Provincial Assembly from 1761 until it was dissolved in 1771. In 1765 he was sent to the Congress meeting in New York—to resent the Stamp Act; for being a staunch supporter of the people's rights, he vigorously opposed *all* taxation of the Colonies—without their own representatives in England. He was active in sending the two remonstrances, 1768 and 1771 to the King.

Hunterdon County:

Instructions of the Freeholders, JOHN HART and Samuel Tucker, to oppose in Assembly the Quartering of troops in the province . . . lists these reasons. They met May 25, 1771.

Gentlemen—

1st—Whether to have the King's Troop Stationed among us in Time of Peace is Constitutional and Agreeable to our Rights and Privileges.

2nd—Whether they are or can be of any use to us, or whether any proper Officer of this Government has the Command of them in any Case of Immergency?

3rd—Whether Regular Troops does not spreade Vice and Immorality

(15)—New Jersey Archives Vol. XXXII—Abstracts of Wills—1751-1760.

(16)—New Jersey Archives Vol. X—First Series.

in a county where they are maintained in Idleness?

4th—Is it Consistent with Honor and Justice to Support those who do us no service?

5th—Whether there is not Danger that a Military Power may in Time interrupt Proper Influence and Management of Civic Administration?

We think, Gentlemen, the Consideration of these things . . .***

Signed by the Freeholders of Hunterdon, May 1771.[17]

With level heads like JOHN HART's, the Colonies moved carefully. Many of the Colonists still hoped for restoration of amity—few considered INDEPENDENCE. In England, William Pitt, once "the friend of America," was now Lord Chatham, an old and feeble man.[18]

July 8, 1774, JOHN HART was elected to the Provincial Congress of New Jersey and successively re-elected in 1775-76. In 1774 he was sent to the Continental Congress, meeting in Philadelphia, elected by a "conference of committees from . . . the Colonies . . . as a fit representative because of his moderation, disinterestedness and firmness."

Beyond all praise was this Congress of 1774. Future statesmen can look to it and learn what it is to be a patriot! For it "contained no selfish intrigue for power, no aim at personal distinction or aggrandisment or striving for individual honor." We will never know what happened at that Congress of 1774. The proceedings were secret—but we do know that JOHN HART took an active part. When Congress adjourned, JOHN HART went back to his farm. His wife, Deborah, and his sons had managed well. He was so glad to be home again.[19]

Feeling was running high everywhere! In December 1774, New Jersey had her "Tea Party," not so well known as that of Boston but just as effectual. Her twenty-three young "braves" solemnly stalked around the huge bonfire in the market-place at Greenwich, tossing on the flames boxes and packages of tea—they say it made a fragrant burning! To the memory of these men the "Tea Burners Monument" was erected in Greenwich. A watcher, Hugh Drum, of Somerset County, vowed he would never again drink tea, and he never did—even when a brave new Nation imported its own.[20]

In 1775, we find JOHN HART serving as Judge in the Court of Common Pleas of New Jersey; then chairman of Township Committees of Hunterdon County; later he was appointed to the Committee of Correspondence and in August 17, 1775, he was made a member of the Committee of Safety, serving through 1775-76. We must wonder how this old man (JOHN HART was then about sixty-five) could carry on all his numerous and onerous duties. After the Battle of Lexington feeling was intense—and Congress began active preparations for WAR. News of the battle was brought to the Jersey Colonists and nearby settlements by Colonel Joab Houghton, a close friend of JOHN HART's and for many years the choirmaster of Hopewell Church. In his far-

(17)—Allison's Laws.
Genealogy of Early Settlers in Trenton and Ewing—E. F. and W. S. Cooley.
Lives of Signers—Sanderson; Goodrich; Lossing.

(18)—Minutes of the Provincial Congress—1774-1776.
Biography of the Signers of the Declaration of Independence—Vol. IX (Historical Society of Pennsylvania)

(19)—Stories of New Jersey—Federal Writers' Guide Series—1939.

(20)—Minutes of the Provincial Congress—1774-1776.
Hopewell, New Jersey,—Museum and Library

***NOTE: I have cut out the body of the Remonstrance, using only the enumerated reasons.

reaching tenor voice he read aloud the message from the old "horse-block" which stand beside the Church and now forms the Colonel's monument. New England called on her sister Colonies to stand firm.[21]

In New Jersey, JOHN HART aided Congress by making estimates for defense and formulating methods of issuing bills of credit; he was chairman of the committee which erected a Court of Admiralty. "During these hours of storm and stress a State (New Jersey) was born; while in nearby Philadelphia, a Nation came into existence."[22]

JOHN HART was always "a most considerable man" in his community. Of his seven sons four are known to have served in the Continental Army. His wife, Deborah, and his younger boys managed the big farm while he gave what time he could spare "from his Country's business" to his one-third share in the Stony Brook Fulling Mills at Glen Moore and two-thirds interests in the Grist and Fulling Mills at Rocky Hill. It is interesting to learn that the other third in this venture belonged to his son-in-law, John Polhemus, husband of his daughter, Susannah. Major Polhemus served in the Continental Army from 1775 to 1780; he was captured by the British and held at New York; later he was transferred to the famous "Sugar House" prison. Major Polhemus was commended by Governor Livingston and later served as Coroner of Hunterdon County (1788). He died in 1834 and is buried in Old Ronaldson's Cemetery, Philadelphia.***

Royal authority had long since ceased to function in New Jersey. Then JOHN HART was elected, February 1776, as one of New Jersey's representatives to the Continental Congress—"vested with full power to consent and agree to all Measures which Congress might deem necessary." And that was not all—

On June 15, 1776, JOHN HART was elected vice-president of the New Jersey Congress and on June 21, New Jersey gave her five delegates these instructions:

> ". . . to join with the delegates of the other Colonies in Continental Congress in most vigorous measures for supporting the just rights and Liberties of America . . . ; to join with them in declaring the Colonies independent of Great Britain . . . ; entering, for union, confederation and self defense, making treaties with foreign nations for commerce and assistance. . . ; regulating the internal police of this province is to be reserved to the Colonial Legislature."

On June 22, 1776, JOHN HART, Richard Stockton, John Witherspoon, Francis Hopkinson and Abraham Clark, as delegates from New Jersey, joined the Continental Congress in Philadelphia.[24]

And what of those other delegates? Can we take a minute to scan them? We know JOHN HART was a plain but substantial farmer. Richard Stockton, however, was one of the greatest lawyers of his time—later he was to be a Justice of the Supreme Court. John Witherspoon was a fiery Scot, a divine, who had seen service with the Pretender—in the American Commonwealth he was to become president of Princeton College. Francis Hopkinson was an educated man, a

(21)—New Jersey as a Colony and as a State—Francis Bazeley Lee. Vol. II.
Biography of the Signers—Historical Society of Pennsylvania.

(22)—Descendants of Signers
Dictionary of American Biography (American Council of Learned Men—1932.)

***NOTE: Ronaldson's cemetery has for many years been cleared of graves and is now a public square.

(24)—Newark Evening News—April 4, 1925.



Interior of Hopewell Baptist Church as it appears today.

musician and poet; well read, and a collector of fine books. Abraham Clark was a self-taught lawyer, noted for his sturdy commonsense—but if the truth must be told "he had a keen nose for a fight." These were JOHN HART's colleagues.[25]

On August 2, 1776, JOHN HART signed the Declaration of Independence! The first published copy bore only the names of "John Hancock, President, and Charles Thomson, Secretary." These two men "would willingly bear full responsibility . . . and they only could be identified with such a dangerous instrument."

The vote for INDEPENDENCE *must* be unamimous! Long and animated were the debates! But it was finally so voted and adopted, July 4, 1776.[26]

JOHN HART has been elected, unanimously, Speaker of the First New Jersey Assembly and held that office through 1776-77 and the early months of 1778, when, on account of age and failing health, he retired from public life. It was while he was Speaker of the Assembly, he addressed this note to Governor Livingston:—

Princeton, November 25th, 1777.

Sir, The House of Assembly Request that your Excellency Direct Mr. Collings to print fifty Coppies of the Law for purching Cloathing for the New Jersey Redgment and tranmit the same to your Excellency as soon as possible.

I am, Sir, Yours Humble Servant,
John Hart[27]

(25)—Declaration of Colonial Rights. Cyclopedia of United States History—1774—Benson J. Lossing LLD.

(26)—Sedgwick's "Livingston"—Theodore Sedgwick, Jr. (p. 192).

(27)—Newark Evening News—April 4, 1925. Lives of Signers of the Declaration—Benson; Goodrich; Lossing.

The British were on Staten Island! The war soon centered in New Jersey! Patriot JOHN HART was to suffer more than most men. New Jersey, not even waiting for the final signing of the Declaration of Independence, immediately formed an independent government of her own. By July 2, 1776, the New Jersey Assembly approved a Constitution which has stood without revision until 1844.[28] And this was while JOHN HART was Speaker—he surely had a hand in that work! His friends and neighbors, determined he should be well accredited, joined in sending Governor Franklin a signed memorial which "is one of the most peppery broadsides fired in our Revolutionary times."

With the British and Hessians in New Jersey, in the area where lay his farmlands, JOHN HART, already a marked man, would have been hanged as a traitor had he been apprehended. As it was, the enemy seemed to take peculiar satisfaction in destroying his fine farms and gardens and hewing down his magnificent woodlands. Yet no one heard him utter a complaint or regret—save of bitter sorrow for the loss of his wife, who had died in December 1776; for his children, bereft of their home; and for his beloved country's sufferings.

But he never lost faith in the outcome. We can rejoice that he did live to see Peace reign again; although it was not until after the successes of General Washington at Trenton and Princeton, that he dared go home. The Old School Baptist Church in Hopewell also had a vital part to play; for during and directly after the battles of Trenton, Princeton and Monmouth, the building was, for a time, used as a hospital for the wounded troops, as well as a House of Prayer for those so inclined. It is quite possible that General Washington prayed there before the Battle of Monmouth as his Chaplain, John Gano, a Baptist minister, and a native born son of Hopewell, attended there whenever he could.[29]

Hopefully, JOHN HART gathered his remaining children together and returned to his farm. After starting repairs there he again left the work for his sons to finish while he turned his attention to his mills—there was so much to do! The Winter of 1776 had sapped his strength; he had been forced by ill health, old age and increasing feebleness to resign from all public work in 1778. But when friends dropped in, in his quietly humorous way, he would recall his experiences when he was not only fleeing capture but was usually cold and hungry —and so very tired. "Once," he said, "I shared accommodations with a large dog, a bed-fellow, even in those evil times, most exceptional."[30]

JOHN HART, we know, signed Colonial notes and script, otherwise than this there are few examples of his handwriting in existence;[31] and why should there be. He was not a man of letters and his family was close about him. He is said to have given money to the Pennington Presbyterian Church—this may have been in memory of his father and mother, who were evidently members there and were buried in the churchyard.[32] But records from several reput-

(28)—New Jersey Archives Vol. X (footnote on page 269).
Newark Evening News—April 4, 1925.
Stories of New Jersey—Federal Writers' Guide Series—1939.

(29)—Lives of Signers—Benson; Goodrich; Lossing.
Council of Learned Men.

(30)—Pennsylvania Magazine, November 1868—Col. T. B. Myers (footnote on page 230).
Historical Society of Pennsylvania.

(31)—Material Towards a History of Baptists—Morgan Edwards.
History of Baptists—David Benedict.

(32)—(Several of above listed references.)

able sources assert that he attended the Hopewell Baptist Church and was always a "munificent benefactor" of the Church.

JOHN HART died at Hopewell, May 11, 1779—as his will proves. He was first buried in the lot of John Price Hunt, a loyal friend, later his remains were placed under the monument erected in his honor—in the Baptist Church yard, close beside the building.

His monument bears this inscription:—

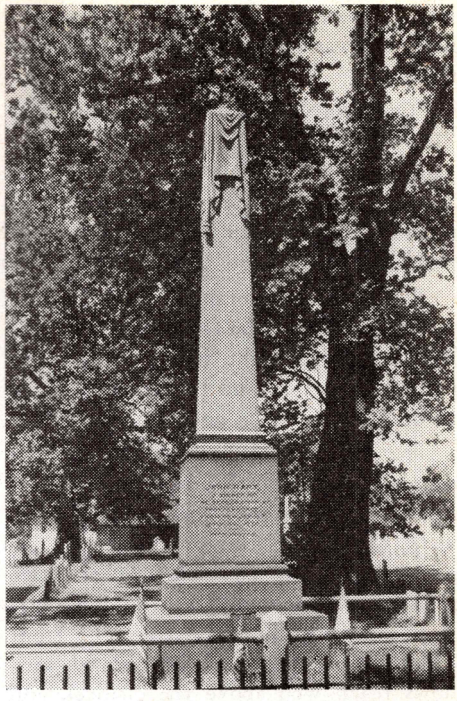
JOHN HART
A Sygner of the Declaration of Independence
From New Jersey
July 4, 1776; Died 1780
1st Speaker of Assembly, Aug., 1776
Member of Committee of Safety
1775-1776***33

At the dedication of the monument, July 4, 1865, Governor Joel Parker of New Jersey, said:—

"I am of the opinion after careful examination of the history of New Jersey, during and immediately preceding the Revolutionary War, that JOHN HART had greater experience in the Colonial and State Legislature of that day than any other of his contemporaries, and that no man exercised greater influence in giving direction to the public opinion which culminated in INDEPENDENCE."

At the unveiling ceremony, the Chairman of the Commission proposed this toast:—

"To the People of the State of New Jersey! They have opened the door of their treasury and rolled out a money bag sufficiently large to erect a suitable monument to the memory of JOHN HART."



John Hart's monument in the Hopewell Baptist Church yard.

There are numerous eulogies on JOHN HART. "JOHN HART was an able and a wise man, steadfast in his ideas and ideals. A man of strong mind and sound judgment, of clear perception and liberal views. Always mild, deliberate, cautious and discreet. Not a stain rests upon the public or private character of JOHN HART. He performed his duty nobly. He was an honest and a brave man, and a devoted Christian. He was a member of the Baptist Church in Hopewell, Hunterdon County, New Jersey."

"JOHN HART was a munificent benefactor of the Baptist Church of Hopewell, New Jersey; presenting the ground for the church and the burial yard adjoining. He and his family attended

(33)—New Jersey State Gazette—June 14, 1865. (Trenton)

***Note: Historians say—"Many of these dates are incorrect. From a granddaughter's letters, he was born in Stonington 'about 1711.'"

service there regularly until his last illness. He was a sincere but unostentatious Christian."

"Of JOHN HART it has been said—"His character was free of sordid or selfish gain, or uncandid motive, as has ever fallen to the lot of man to sustain . . . the Public has shown its belief in his untarnished probity and cool sagacity."

The words of Abraham Lincoln could well be applied to the farmer-patriot, "He had faith that right makes might, and in that faith . . . and to that end, dared to do his duty as he understood it."[35]

The Old School Baptist Church is a simple two-story brick building, painted bright red. It stands flush with the sidewalk, the chancel being at the street end so that entering by either of the two front doors you will face the congregation—and not the minister. The front doors are panelled; two tall arched windows reach well above the chancel, and with the two wide windows (second floor height) and the rose window under the eaves, a pleasant light falls on the reading desk.

The old church was renovated in 1900 but so carefully has the new for comfort been added—a new heating-ventilating system; new windows, keeping the small window-lights; old chandeliers have been replaced by adequate side lamps; a charming color scheme of soft gray-green walls, pale rose ceiling, and ivory woodwork with dark red trim, brightens the interior; new dark red chancel fittings and a like color carpet in the chancel and aisles, the old church takes on new life.

The church, a building "40 by 30 feet," is much as JOHN HART knew it. It has been signally honored by the Advisory Committee of the Historical American Buildings Services, as "possessing exceptional historical and architectural interest and thus being worthy of . . . preservation . . . the record of present appearance and condition . . . has been made . . . for permanent reference in the Nation's Library of Congress."[36]

But JOHN HART had little time to attend services in those days immediately preceding and during the Revolutionary War. He spent so many months away from home; attending both the Provincial Assembly until 1771; the several meetings of the Continental Congress, as well as the New Jersey *State* Assembly, of which he was Speaker until he resigned from public life in 1778.

He was, we know, a good Christian man and a Churchman—but he was a very busy man. The affairs of a Nation a-borning must ever be a grave and weighty matter; and JOHN HART was always a leader in the Nation's business. And who of us would say, that in his never ending labor for INDEPENDENCE—he was not on grave and weighty business for OUR LORD.

(35)—Newark Evening News—1900
Hopewell Museum and Library
The Trentonian—September 13, 1947.

(36)—New Jersey Archives Vol. XXXIV—Abstract of Wills—1771-1780. (Will of JOHN HART)

Other material used for reference:—

Sketch of JOHN HART—L. H. Patterson Vol. X—New Jersey Historical Society.

Biographical Sketches of Distinguished Jerseymen—S. G. Arnold (1845)

Documents Relating to the Revolutionary History of New Jersey. Vol. 1 (1901)

The Trentonian—September 13, 1947.

Minutes of Council of Safety of the State of New Jersey (1872)

New Jersey Archives—Vols. I and III; Vols. X and XVI. (First Series)

I am indebted to Miss Susan S. Weart, of the Hopewell Library-Museum for aid in research there.

NOTE.—Baptist Encyclopedia—edited by William Cathcart and the encyclopedia written by John Woodworth both include JOHN HART—as a Baptist.

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

(A comparison of authority invested in Executive Boards of the State Conventions in various states. In a previous issue we carried similar information on ten additional states.)

LOUISIANA

Article VI—Executive Board

Section 1. The Convention shall elect at each annual meeting an Executive Board. This Board shall consist of the President of the Convention together with fifteen members, two of whom shall reside in Southwest Louisiana, two of whom shall reside in that portion of Louisiana lying East of the Mississippi River, two of whom shall reside in Central Louisiana, two of whom shall reside in Northwest Louisiana, two of whom shall reside in Northeast Louisiana, and the remaining five shall be elected from any portion of the state, and one additional member from each of the district associations co-operating with the Louisiana Baptist Convention. One-third of the members of the Board shall constitute a quorum for the transaction of business.

Section 2. The officers of this Board shall consist of a President, a Vice-president, a Recording Secretary, an Executive Secretary-Treasurer, and shall be elected by the Board, provided, however, the Convention in session may elect the Executive Secretary-Treasurer when it is deemed wise.

Section 3. It shall be the duty of this Board to promote and give direction to the work of the Louisiana Baptist Convention as set forth in Article II of this Constitution.

Section 4. This Board shall control the times of its meetings and make By-Laws for its government subject to the constitutional provisions of the Convention. It shall also make careful and specific reports to the Convention of all work for the preceding year. It shall fill all vacancies occurring in its body and regulate the compensation of its missionaries and other employees.

Section 5. This Board shall elect annually a committee of five from its membership whose official title shall be "For Budget Control." The duties of this Committee shall be to confer with the various Boards of the Convention, or representatives from these boards, relative to proposed expenditures and anticipated receipts of the said boards for the ensuing year. The agencies through their boards, shall submit to the Budget Control Committee by the first of September each year their budgets for the ensuing year. From these reports, the Committee shall recommend to the Executive Board the budget for the entire Convention at its annual meeting.

BY-LAWS

Fourth—If the Recording or Statistical Secretaries fail to perform their duties, or become inefficient, their compensation will be withheld by the Executive Board, and they shall become ineligible for further election to said office.

Eleventh—No one shall be appointed or elected to membership on more than two committees, boards or standing committees, nor shall any person be eligible to membership on the Executive Board or any other Board of any institution or agency of the Convention who is in the employ of the Board or any institution or agency of the Convention except officers of the Convention and/or ex-officio members as provided by institutional and/or agency charters.

MARYLAND

Article VII

This Association shall elect an Executive Board, to be known as the State Mission Board, none of whom shall be missionaries of the Association, and of whom seven shall be a quorum, to transact business during the recess. The General Secretary shall also be an ex-officio member of this Board, but without the right to vote. Forty-eight of the members are to be selected from members of churches in the Baltimore Association and nominated by a committee of five, appointed the previous year. Three members from each of the District Associations, except the Baltimore Baptist Association, and residing outside of Baltimore city are to be nominated by the respective District Associations at their preceding annual meeting, or by the Nominating Committee if they have not done so, and the twelve additional members are to be nominated by the President. The forty-eight members from the Baltimore Association shall be elected to serve for three years each, except that the Nominating Committee shall so arrange it that the term of office of approximately one-third of the number shall expire every year. The members elected on the nomination of the President and the members from the District Associations shall be elected for one year.

The State Mission Board shall have full power to collect and disperse funds, to employ missionaries and agents to accomplish the objects specified in Article II and to do such other work as shall be authorized by the Association. They shall make a report of all their proceedings at each meeting of the Association. They may fill vacancies that occur in their own body, and upon recommendation of their president may elect not to exceed five additional members to serve during the current year. They may also appoint persons for specified work without electing them to membership. The President of the Association, shall be ex-officio a member of the State Mission Board.

MISSISSIPPI

Article VII

The general work of the Convention shall be committed to the Convention Board, which shall have charge and supervision, unless otherwise provided, of all the work of the Convention, including Missions, Education, Social Service, and Benevolences, in the interim between the annual sessions of the Convention. The Board shall be composed of one member from each association, nominated by the association and elected by the Convention.

The clerks of the association shall notify the recording secretary in writing before the annual meetings and immediately after the adjournment of the association as to the nomination of members. If any association fails to nominate or to notify the recording secretary of its nomination, a member of the Board from such association shall be nominated and elected by the Convention.

Any board member moving from such associatioin will automatically terminate his office as board member, and that the associational executive committee be asked to nominate a man for this place,

and that the convention board be instructed to seat such nominee until the next regular meeting of the convention, and that such nominee shall be a resident of and a member of a church in that association.

The Board shall annually recommend to the convention the percentage for the division of Cooperative Program Funds as between state and southwide objects.

The Convention Board shall annually elect an Executive Secretary, who shall be the executive and administrative agent of the Convention and the Convention Board, and such employees, assistants, and representatives as may be necessary to carry on the work of the Board, and shall fix their salaries.

The Board is authorized to receive gifts, accept donations, borrow money, execute notes, invest funds and make financial arrangements in behalf of the Convention, and is further authorized and empowered by resolution entered upon the minutes to authorize the Executive Committee, or the person designated by the Executive Committee, to represent the Board in all these matters.

The Board shall have such power and authority as may be necessary to carry on the work of the Convention in the interim between the annual sessions of the Convention.

The Board shall elect annually an Executive Committee of nine members, of which the Executive Secretary shall be an ex-officio member, and the Executive Committee shall have the power and authority to carry on the work of the board, under the direction of the Board.

The Trustees or Members of the Education Commission shall be elected as provided by the Charter of the Commission.

The Executive Committee shall be the trustees of the Convention for the property of the Convention, and are authorized and empowered to hold in trust and administer all trusts, property, and invested funds of the Convention and of the Convention Board not otherwise provided for, and shall at all times be under the direction, supervision and control of the Convention Board and the Convention.

The Convention Board shall elect annually a Treasurer, who shall be in charge of all money, and of all property of the Convention, under the supervision of the Convention Board and Executive Committee of the Convention Board. He shall keep an authentic record of all receipts and disbursements of the Convention funds and shall make full written report annually to the Board and to the Convention. He shall be required to give such adequate bond as the Board or the Executive Committee thereof shall require.

The Executive Secretary of the Convention Board may be the Treasurer of the Convention Board, and, if such Treasurer, he shall be required to give an adequate bond to be approved by the Convention Board or the Executive Committee thereof, and as required by the said Board or Committee.

The Convention Board, and all other boards, commissions, standing committees and agencies of the Convention shall make reports to the Convention through the Convention Board, which reports shall be published, and shall be made available to the members of the Convention, and for distribution on the first day of the annual meeting of the Convention.

The Convention Board and the Board of Trustees of the colleges and the trustees of other institutions and commissions handling the funds of the Convention shall have all accounts audited annually, and the audits thereof, or accurate summaries of such audits, shall be made a part of the annual reports and published for distribution as aforesaid.

BY-LAWS

XV. The Convention Board, the Education Commission, and the Social Service Commission shall report to the Convention at each annual meeting the work done during the year and all recommendations shall be made seriatim at the close of the reports. The reports shall be printed and ready for distribution on the first day of the Convention.

The Report of the Convention Board shall cover:

(1) Administration, showing the collection and disbursement of all funds, the management of all other interests committed to its care.

(2) Missions within the state, showing church extension, enlistment work, associational mission work, Sunday School work, B.T.U. work, W.M.U. work, Baptist Brotherhood work, Bible Institute work, publications, evangelism and campaign work.

(3) Missions outside the state, including Home Missions and Foreign Missions, setting forth clearly and concisely the work of the Home and Foreign Boards.

MISSOURI

Article VIII—Executive Board

Sec. 1. Structure:

There shall be an executive board which shall be incorporated under the laws of Missouri under the corporate name of the Executive Board of the Missouri Baptist General Association, and shall have charge of the Missionary, Educational and Benevolent work of the Association, and which shall be composed as follows:

a. The Board shall consist of thirty members, of which at least one-third shall be women, provided that no church shall have more than one representative on the Board at any one time, and that no elected member of the Board shall be eligible to serve more than two successive terms. Any elected member who may serve two successive terms shall be eligible for re-election to the Board after the expiration of at least one year from the close of his second term. The Moderator and Assistant Moderator of the Missouri Baptist General Association shall be ex-officio members of the Executive Board.

b. The Board shall be elected at the annual meeting of the Association. Those first elected shall divide themselves into three equal classes, one of which shall serve for one year, one for two years and one for three years.

c. After the first year ten members of the Board shall be elected at each meeting of the Association to serve for three years.

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

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

Sec. 2. Organization:

The Board shall elect a Chairman, Vice-Chairman and Recording Secretary, who shall serve without pay. It shall also elect a treasurer who shall have custody of all the funds that may come into the possession of the Board; who shall disperse them only as directed by the Board for the purposes for which they were given; whose accounts shall be properly audited; and who shall give such bond as the Board shall require. The Treasurer of the Executive Board shall be the Treasurer of the General Association.

Sec. 3. Powers and Duties:

General:

a. The Board shall determine the times and places of its meetings; fill vacancies

occurring during the year; adopt all necessary regulations for the conduct of its business; appoint such committees as it may deem wise, and shall report annually in writing to the General Association.

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

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

Specific:

a. The Board shall elect a General Superintendent of Missions, Education and Benevolence and such other workers as it may deem necessary for the prosecution of the denominational work and fix the salaries of all employees.

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

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

BY-LAWS

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

Sec. 6. The expenses of the Association and of the Executive Board shall be paid out of funds received for the co-operating agencies affiliated with the Missouri Baptist General Association on the percentage basis as fixed for the distribution of funds among the interests and institutions included in the budget.

NEW MEXICO

Section VI

State Mission Board: (a) The Convention shall elect a State Mission Board to consist of twenty-seven members at large, and the president of the State Convention shall serve during his tenure of office as a member of the State Mission Board. No person may be elected a member of the Board unless and until he shall have resided in New Mexico at least one year after having attended a full session of the State Convention.

(b) The membership shall be divided into three classes: A, B, and C, whose term of office expire in one, two and three

years respectively, one-third of the number being elected after the first year, the regular term being three years. No member shall succeed himself to the Board after serving two terms until one year shall have elapsed.

(c) The State Mission Board shall have charge and control, except when otherwise ordered by the Convention, of all the work of the Convention in interim of its sessions. The Board shall have power to fill vacancies in its membership. Eleven members shall constitute a quorum.

(d) The State Mission Board shall elect annually a President and Recording Secretary. Said officers shall be elected at the first meeting of the Board following the annual meeting of the Convention.

(e) The State Mission Board shall elect for an indefinite period, an Executive Secretary-Treasurer, and such other workers as may be deemed necessary to carry on the work of the Convention; provided that the Convention may elect the Executive Secretary at any time it deems best. Also, that the calendar year be the basis of making appropriations. The Executive Secretary of the Baptist Convention of New Mexico shall be considered the Executive of the Convention and legal documents shall be signed by the Executive Secretary of the Convention and the President of the State Mission Board of the Convention.

(f) The State Mission Board shall make annually a full and complete report of the Convention setting forth the condition of the work as it may think wise and fitting. This report shall give an accurate exhibit of the finances of the Convention and shall be printed and distributed to the members of the Convention at its first session.

(g) The headquarters of the State Mission Board shall be in Albuquerque.

(h) A regular meeting of the State Mission Board may be held at the place of holding the Annual Meeting of the Convention, at the call of the Chairman or Executive Secretary; and regular meetings shall be held at the headquarters of the State Mission Board on the third Tuesday in November, April, and July provided, however, the Board may, upon resolution, change the time and place of holding its meetings.

(i) That the Executive Secretary notify all members of Boards or special committees of their election by the Convention and ascertain if they can serve as elected; and, if for any reason they cannot serve, or if they fail to respond to such notice, the place be declared vacant and the place be filled by the State Board at its first session thereafter.

Section VII

The Convention shall hold its annual meeting at such time and place as the Convention may select, provided, however, that the State Mission Board may change the place and date, as necessity may arise; but the fiscal year shall end with the thirtieth day of September, each year.

NORTH CAROLINA

Article VII. The General Board of the Convention

1. The General Board of the Convention shall consist of the President and the Recording Secretary of the Convention ex officio, and one member from each Co-operative Baptist Association, and one additional member from each association for every twenty thousand members or fraction thereof beyond the first twenty thousand members; provided, that no association shall be entitled to more than three members, and that no church shall have more than one member serving on the Board.

2. The members of the General Board shall be elected by the Convention after receiving nominations from the com-

mittee selected by the Convention for this purpose, and after giving opportunity for nominations from the floor of the Convention. No one who is in the employment for pay of any institution of the Convention shall be eligible for membership on the Board except as ex-officio member.

3. The term of their service shall be four years, except for those members elected at the 1951 session of the convention in this order: as nearly as possible, one fourth of the total membership to serve one year, one fourth to serve two years, one fourth to serve three years, and one fourth to serve four years. Any member who has served not more than two years shall be eligible for re-election. Members who have served for four years shall not be eligible for re-election until the following meeting of the Convention.

4. The terms of office of members of the General Board, Trustees and directors of the institution and agencies of the convention shall begin on January 1, following their election.

5. The General Board presently serving, and the members elected by the Convention in 1950, shall remain in office until December 31, 1950, whereupon their tenure of office shall expire at which time this amendment shall become effective.

6. Removal of a member from his association shall terminate his membership on the General Board. Any vacancies occurring may be filled by the Convention, or, between sessions, vacancies occurring may be filled by the General Board.

7. The General Board shall have the power to act for the Convention in the interim between sessions, except as specifically limited by the constitution, and it shall have general supervision of all agencies and institutions fostered and supported by the Convention.

Article IX. Concerning Debts

Section A. The General Board shall have authority to borrow money in anticipation of current revenue, provided that any unpaid balance of such borrowing at the end of the current fiscal year shall be provided for in and made a part of the budget for the subsequent fiscal year.

BY-LAWS

Article III. The General Board

Section A. Its Organization.

Subsec. 1. Meetings. The General Board shall meet in regular sessions in January and June of each year, and in cases of emergency, at the call of the General Secretary and the President of the Board, or of any five members.

Subsec. 2. Officers and Department Heads. At the January meeting of the Board, there shall be elected the following officers who shall serve for one year, and until their successors are elected and qualified; a President, a Vice-President, and a Recording Secretary. At the same time, the Board shall elect a Comptroller, all department heads, and such other assistants as may from time to time be deemed necessary, and shall fix the compensation of its secretaries and other employees, and all salaried officers of the Convention.

The Comptroller shall be the chief accountant of the Convention. As such, he shall be charged with the responsibility of accounting for all funds of the Convention, including all receipts and disbursements, and shall countersign all checks and make such reports and accounting as the General Board may direct, and perform any other duties which may be assigned to him by the General Board.

Subsec. 3. At the January meeting of the General Board the Convention program shall be organized and promoted under the following divisions.

(1) Administration and Promotion.
(2) Missions.
(3) Christian Education.
(4) Social Service.

These four divisions shall be administered and promoted under committees composed of the members of the General Board as indicated.

(1) Administration and promotion shall be under the direct supervision of the General Secretary and the committee from the General Board. The membership of this committee shall include approximately one-half of the members of the General Board remaining after committees 2 and 3 have been made up. This committee will deal with the following phases of the work:

(a) All Convention Properties.
(b) Biblical Recorder.
(c) Associational Missionaries.
(d) Brotherhood.
(e) Baptist Foundation.
(f) Co-operation with Southern Baptist Convention.
(g) Co-operation with Woman's Missionary Union.
(h) Publicity.

(2) Missions Committee shall be made up of approximately one-third of the membership of the General Board with a full-time paid secretary. This committee shall be divided into three subcommittees as follows:

(a) Training Activities:
Sunday School
Training Union
Student Union
Summer Assemblies

(b) Direct Missions:
Aid to Missionary Pastors
Rural Church Programs
Promotion of New Churches
Aid to Silent People
Aid to Displaced Persons
Work in Sanatoriums and Correctional Institutions
Music and Drama
Visual Aids
Work with Other Races

(c) Evangelism

(3) Christian Education. This committee shall be composed of approximately one-fourth of the members of the General Board, with a full time paid secretary. This committee will deal with all matters pertaining to the operation of our Baptist Colleges. The committee, together with the President, Dean, and Chairman of the Board of Trustees of each of the colleges receiving funds from the Convention, with the President of the Baptist State Convention, the President of the General Board, and the President of the W.M.U. as ex officio members, shall be known as the Council on Christian Education. Representatives on the Council from the colleges will not have voting power in the allocation of funds.

The Council on Christian Education in co-operation with the general secretary of the Convention shall nominate, and the General Board shall elect an executive secretary.

(4) Social Service. This committee shall be composed of approximately one-half of the General Board remaining after committees 2 and 3 have been made up. This committee will have supervision of the following phases of our work:

(a) Baptist Hospital
(b) Orphanages
(c) Home for the Aged.

2. In the light of the significant accomplishments of the Council on Christian Education in promoting worthy educational, physical, and spiritual standards in the schools, in encouraging a closer relationship among the schools and among the churches and the schools, and in giving encouragement to the schools and to the Convention concerning the program of Christian Education, the Council shall be continued and its con-

stituency brought into conformity to Sec. B. of Article 8 of the constitution.

At this same meeting an Executive Committee of eight members shall be elected with the understanding that the four chairmen of the above named committees shall serve on the Executive Committee, and that four other members be elected by the Board.

Subsec. 4. The General Board shall present its recommendations to the Convention; and these recommendations shall be printed in the *Biblical Recorder,* together with any pertinent information, two weeks prior to the meeting of the Convention.

Sec. B. Powers and Duties of General Board.

Subsec. 1. Charge of work. The General Board shall have charge and control of all work of the Convention, including Missions, Education, Beneficencies, and all other general activities, in the interim between sessions of the Convention, except those activities committed specifically by charter to the Boards of Trustees of its institutions and agencies. It shall have the power to act for the Convention in the interim between sessions of the Convention; and any action taken during the interim shall be binding on the Convention and reported fully to the Convention at its next session. It shall make and approve all appropriations. It shall have no power to contravene any action of the Convention nor to launch any new institution. It may provide for the expansion of any phase of work which its income and resources may make possible. It shall have the responsibility of bringing to the Convention for its consideration recommendations concerning any phase of the work that is being done or that should be undertaken in order that the Convention may have an overall picture of the total program of North Carolina Missionary Baptists.

Subsec. 2. Reports. The General Board shall make a full report to the Convention of its activities during the year, including the work done by the departments of Missions, Education, and Beneficencies and all other general activities. The Board shall have its report printed and ready for distribution at the first session of the Convention, including reports from Educational Institutions, Hospitals, Orphanages, Baptist Foundation, Educational Council, and all other agencies of the Convention.

Subsec. 3. Allocation of Funds. The General Board shall recommend to the Convention the percentage of undesignated gifts which each object of the Convention shall receive, both State and Southern Baptist Convention objects.

Subsec. 4. Audits. The General Board shall employ a certified public accountant each year to make a complete audit of the books and accounts of the treasurer and bookkeeping departments and report to the General Board and shall have it published in the Minutes of the Convention.

OKLAHOMA

Article VI—Board of Directors

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

Section 2. This Board shall consist of the President and Recording Secretary of the Convention and thirty-two (32) other members who shall be chosen by the Convention, at the annual meeting. The term of office for these members shall be four (4) years, eight (8) of them shall retire annually and shall not be eligible for re-election to this Board for a period of one (1) year.

Section 3. The Board shall, in case of vacancy, elect a Corresponding Secretary. He shall be the official superintendent of

all the work of this Board and shall make full report of all matters committed to it. He may also be Treasurer of the Board.

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

BY-LAWS

Article I

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

The number of Directors shall be thirty-four (34).

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

Section 2. The Board of Directors shall be elected by a majority vote of the Baptist General Convention of the State of Oklahoma, in its annual convention, which meets from year to year as hereinafter provided: the term of office for these members shall be four years. Eight (8) of them shall retire annually and shall not be eligible for re-election to this Board for a period of one year.

Section 3. The date for the annual meeting of the State Convention of the Baptist General Convention of the State of Oklahoma shall be set by the Board of Directors as herein provided for, unless the Convention itself in its annual meeting designates the day and place where its next annual convention shall be held, provided that the Board of Directors for good cause may advance or postpone the date set for the annual convention and may likewise select a place for the holding of the convention.

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

Section 5. The Directors shall hold quarterly meetings at Oklahoma City, Oklahoma, and such special meetings as the President in his judgment may call.

Section 6. The Board of Directors after its first meeting after the adoption of these By-Laws shall by proper action designate the day upon which each quarterly meeting shall be held as above provided.

Section 7. Seven members shall constitute a quorum for the transaction of business.

Article II

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

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

Article III

Section 1. The Executive Officers of the Board of Directors shall be:

A president of the Board of Directors, elected by the Convention itself.

Two Vice-Presidents, selected by the Board.

A Recording Secretary elected by the Convention.

An Assistant Recording Secretary, elected by the Board.

A Corresponding Secretary and Treasurer, elected by the Convention.

A Historical Secretary, elected by the Board.

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

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

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

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

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

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

The office of Corresponding Secretary and Treasurer may be held by one and the same person.

Article IV

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

Article V

Section 1. The By-Laws herein adopted shall conform to the Constitution of the Baptist General Convention of the State of Oklahoma, which has been adopted, and in case of conflict between the By-Laws and the Constitution the provisions of the Constitution shall prevail.

Section 2. The Board of Directors may provide for auxiliary corporations working in connection with and in harmony with the Baptist General Convention of the State of Oklahoma, but such auxiliary corporations or associations shall be subject to the general control of the Board of Directors of the Convention.

Section 3. No bond, mortgage, or other evidence of debt shall be executed by any

auxiliary corporation, or association, involving any of the property of the Baptist General Convention of the State of Oklahoma.

Section 4. The Board of Directors herein provided for shall only execute bonds, mortgages, and other evidence of indebtedness when expressly authorized so to do by the General Convention. Except that in cases of emergency a three-fourths majority of the Board may authorize the incurring of indebtedness, but the same shall be done in cases of emergency which were unforeseen by the General Convention at its annual convention.

Section 5. The Board of Directors through the President and Secretary thereof shall make a general report of all its accounts at the annual convention of the Baptist General Convention of the State of Oklahoma.

Article VI

Section 1. No existing institution or agency of this Convention shall launch any move or enterprise calling for the expenditure of money apart from usual operating expenses, until same has been presented to the Executive Board and published in the Baptist State paper at least six months prior to the coming of the Convention of the same year.

Section 2. No new enterprise shall be launched by any group or agency of the Convention without notice served as provided in Section 1.

Section 3. In case any proposal not so conforming with this request comes to the Convention direct, it shall be laid over until the following Convention a year hence.

OREGON-WASHINGTON

Article VI

Boards, Committees and Trustees

Section 1. This Convention shall have power to appoint such boards, committees and trustees as shall be found necessary for the promotion of the objects of said Convention.

Section 2. Executive Board—The Convention shall appoint an executive board of fifteen (15) members through which it shall function in its co-operative work. These members shall be so chosen as to be representative of the territory served by the Convention. This Board shall have charge of the work of the Convention in the interval between its annual sessions, provided it shall not altar any ultimatum of the Convention. It shall make appointment of such workers and agencies, not otherwise provided for, as may be required to prosecute the work of the Convention, so far as funds contributed by the churches may enable them to do, provided the Executive Board may, in emergency incur indebtedness commensurate with the emergency for promotion of its work. The Board shall make a complete report of all its work at the annual session of the Convention.

The members of this Board shall serve for three years, one-third being elected annually and one-third being retired annually, and no member shall be eligible for re-election for a period of one year except it be an appointee to an unexpired term of one year or less, in which case election to a full term of three years is permissible. Eight members shall constitute a quorum.

Section 3. EXECUTIVE COMMITTEE—The Executive Board shall name five (5) of its members as an Executive Committee which shall deal with such matters as do not demand the attention of the full Board and/or which may be referred to it by the Executive Board.

Section 4. COMMITTEES—The Convention shall appoint, or authorize the appointment of committees on Missions, Benevolences, Evangelism, Christian Edu-

cation and such other special or standing committees as may be necessary for the promotion of the objects of the Convention.

Section 5. TRUSTEES—The Convention shall appoint six Trustees who shall be custodians of any property owned or controlled by the Convention. These shall serve for a period of three years, provided two shall be retired annually and two elected to a three year term annually, and provided no trustee shall be eligible for re-election before one year. Provided further, that any major decisions concerning any property which may be acquired by the Convention must be ratified by the Convention or, in emergency, by the Executive Board.

Section 6. No person shall serve as a member of the Executive Board and a trustee or director of any incorporate agency or institution fostered and supported by this Convention at one and the same time.

Article VII

Meetings

The Convention shall meet annually at such time and place as may be designated by the Convention. In emergency the officers of the Convention, acting on authority of the Executive Board, may change the time and/or place of the annual meeting to meet prevailing conditions. Special sessions of the Convention may be called by the officers with the approval of the Executive Board, in emergency.

Article IX

Our Baptist Paper

The official organ of this Convention shall be under control of the Executive Board. The Editor shall be nominated by the Executive Board and elected by the Convention annually, or, in emergency, by the Executive Board.

SOUTH CAROLINA

Article VI

Section 1. The work of the Convention, except as otherwise specified, shall be committed to a General Board described as follows: The General Board of the State Convention of the Baptist Denomination in South Carolina shall act for the Convention ad interim representing the Kingdom of God and promoting all the interest of that Kingdom in this State such as missions, education, benevolence, etc.

Section 2. The General Board shall have its headquarters in Columbia, South Carolina, and shall organize itself by the election of an Executive Committee of nine of the members and of such officers as it may need.

Section 3. The General Board shall consist of the President, Vice Presidents, Secretaries, and the Treasurer of the Convention, ex-officio, one member from each of the Associations of the Convention, and ten members from the State at large, all elected by the Convention, but no member shall be eligible to succeed himself until one year has elapsed.

Section 4. The members from the Association and from the State at large shall be divided into six groups, as nearly equal as possible, and the terms of office of one-fifth of the number to expire annually.

Section 5. The General Board shall have at least two meetings annually at which all general plans of work shall be instituted under the instruction of the Convention.

Section 6. The General Board shall designate groups of its own members to act as committees on the special objects fostered by the Convention.

Section 7. The General Secretary-Treasurer of the General Board shall be nominated by the Board and elected by the

Convention for an indefinite term and retirement be made mandatory at age 68. Nominations from the floor shall be allowed. He shall be the executive officer of the Board and it shall be his duty to unify and harmonize our work to enlist and educate our people throughout the State to elicit, combine and direct their energies and resources in support of the objects fostered by the Convention.

Section 8. The General Board shall provide an Assistant Secretary-Treasurer, who shall give his time to stimulating interest in missions; a Director of Sunday school and a Director of Training Department work; a Director of Baptist Student Union work; a Director of Baptist Brotherhood; a Superintendent of Evangelism, and when instructed by the Convention shall elect such additional secretaries, clerical help and other workers as may be necessary to transact its business and carry on the work. The Board shall elect these workers for an indefinite term. The term of office for any worker under the Board may be ended by either party with a thirty day notice.

Section 9. The General Board through its General Secretary-Treasurer shall render a comprehensive report of all business and administrative proposals in its department at the annual meetings of the Convention.

TENNESSEE

Article VII

This Convention shall elect at each annual meeting an Executive Board of the Tennessee Baptist Convention to be composed of fifty-four members, of whom not fewer than seventeen shall reside in each grand division of the state, which Board shall have charge of all its missionary, educational, and benevolent enterprises. The Convention shall also elect the members of the following Boards, to hold property and administer funds, etc., to wit: The Tennessee Baptist Orphans' Home and the Baptist Memorial Hospital. It shall also name the members of the following Boards for the same purpose: Union University, Carson-Newman College, Cumberland University, Harrison-Chilhowee Academy, Mid-State Baptist Hospital, Tennessee Baptist Press, Inc., and Tennessee Baptist Foundation. In addition to these the Convention shall also elect members of the Tennessee Baptist Historical Society.

BY-LAWS

Article I

The Directors shall consist of fifty-four (54) persons, all of whom shall be members in good standing of missionary Baptist churches co-operating with the Tennessee Baptist Convention.

Article II

These Directors shall be elected at the annual meeting of the Tennessee Baptist Convention. In event of a failure of said Convention to appoint or nominate, the Directors shall have full power to elect their own successors.

Article III

The officers of the Board shall be a President, Vice-President, Recording Secretary, Treasurer, Auditor, Executive Secretary, who shall be elected by the Board at its first meeting following the annual session of the Tennessee Baptist Convention. Should the Directors desire, they may combine the office of Executive Secretary and that of the Treasurer and elect one individual to hold said two offices, he to draw one salary for his services.

Article IV

The duties of the officers of the Board shall be as follows:

First: The President, Vice-President, Recording Secretary, and Auditor shall

discharge those duties usually devolving upon such officers.

Second: The Executive Secretary shall be charged with the raising of all funds throughout the state for the various enterprises of the Board, and with the direction and presentation of our unified Baptist program to our constituency. In conference with the heads of the departments and agencies of the Convention as soon as possible after the annual meeting of the Board, he shall arrange for systematic visitation of the associations for the purpose of acquainting the people with this program and stirring up the churches to good works. He shall render written reports to the Board at their quarterly meeting, with whatever recommendations he may deem wise.

Third: In case the President should move from the state, or otherwise be disqualified to fill his office, the Vice-President shall assume his place and duties.

The treasurer of the Board shall receive and disburse to their proper agencies all funds as directed by the Board. He shall give good and sufficient bond for the faithful discharge of his duties and for the proper accounting of all funds handled by him, the amount of his bond to be fixed by the Board. The bond shall be in a solvent surety company and the premium shall be paid by this Board.

Article V

Fifteen members shall constitute a quorum for the transaction of business.

Article VI

Regular sessions of the Executive Board shall be held: (1) in connection with the annual meeting of the Tennessee Baptist Convention, and prior to the opening session of that body; (2) as soon after the meeting of that body as practical, the exact date to be fixed by the Board at its pre-convention meeting, or set by the president and the Executive Secretary of the Board.

Article VII

Special meetings of the Board may be called at any time by the President and the Executive Secretary, or by the President when he shall have been requested to do so by a majority of the members of the Administrative Committee.

Article VIII

An Administrative Committee of seven shall be elected from the members of the Executive Board, two from East Tennessee, two from West Tennessee, and three from Middle Tennessee, five of whom shall constitute a quorum. This Administrative Committee shall have charge of the Board's business in the interim between the meetings of the Board for its ratification.

Article IX

Standing Committees of the Board shall be appointed as follows: Administrative Budget, Auditing, Sunday School and Brotherhood, Training Union and Student Union, Orphans' Home, Hospital, *Baptist and Reflector,* Promotion, Christian Education, and Baptist History. These committees shall make a study of the work committed to the several departments, and shall assist in carrying out the full program of the Tennessee Baptist Convention.

Article X

Special committees may be appointed at any time.

Article XI

In relation to the other boards of the Convention, it shall be the duty of this Board, in carrying out the unified program to have charge of the raising of all funds as heretofore set forth. This Board shall not have direction of the management of these institutions and

boards, unless specifically directed by the Tennessee Baptist Convention, but shall require a satisfactory annual audit and report of all the resources and activities of the institutions and boards under its supervision. Furthermore, nothing in this article shall be so constructed as to alter or interfere with any existing contacts or agreements.

Article XII

All employees of the Board, including missionaries and superintendents, or heads of departments, shall be directly responsible to the Board for the prosecution of their work, and shall render to the Board in writing quarterly reports of their activities, the same to be left with the Executive Secretary at least five days previous to the quarterly meeting of the Board.

Article XIII

The Treasurer of the Board shall pay to the Treasurer of each agency fostered by the Convention, as far as is practicable, by the end of each month, its pro rata share of moneys collected for that agency, and by the end of the Convention year the total amount so designated, provided, however, that in the case of the Southwide or General Boards, the term "Convention Year" shall mean each period of twelve months, beginning the first day of May, 1919.

Article XIV

These By-Laws may be changed at any regular meeting by a majority vote of the Board then present, or at any special meeting where the subject of the change is incorporated in the call.

TEXAS

Article VI—Boards

Section 1. Each institution fostered by this body shall have a Board consisting of thirteen or more trustees that shall be elected by this body in its annual sessions. When the charter of such institution provides for a specific number of trustees, the number so provided for shall be elected. Trustees shall be elected in classes so that the terms of one class only shall expire with each Convention year. The personnel of these Boards shall be active members of co-operating Baptist churches in the state of Texas.

Section 2. Part One—This body in annual session shall elect one hundred eighty directors, who, with the President, the two Vice-Presidents, the two Recording Secretaries, the Secretary of the Corporation, the President of the Woman's Missionary Union, President of the Men's Brotherhood, and the Presidents of the Sunday school, Training Union, and Baptist Student Union Conventions, shall be the Board of Directors provided for in the charter of this Convention.

The one hundred eighty elective directors shall be elected in three groups designated as "Group A" with 60 members, "Group B" with 60 members, and "Group C" with 60 members; which groups shall serve one, two and three years from election, in alphabetical order named.

The one hundred ninety one Directors thus provided for shall be known as the Executive Board of the Baptist General Convention of Texas.

Section 2. Part Two—The elected members of the Executive Board shall be selected from the districts of the Convention territory with the following regulations.

1. No one who is a direct beneficiary of the funds of this body, or who is connected with any Institution belonging to this Body, except as a Trustee, or except he be an ex officio member of the Board, shall be eligible to membership on the Executive Board.

2. No District shall have fewer than 5, nor more than 20 elective members.

3. There shall be a minimum of 60 suitable laymen elected each year, with each District having representation, and this number divided among the three groups, "A," "B," and "C."

4. When the terms of these Groups expire their successors shall be elected for terms of three years, except that no person, having served on the Executive Board for six consecutive years, beginning with the election at the annual meeting in 1946, or from a subsequent date of any annual meeting thereafter, shall be eligible for re-election until one year after the expiration of his three year term ending in Group "A."

Parenthesis—Let it be understood that all members of the Executive Board who were elected in any Group prior to the annual meeting in 1946 shall be eligible to election for two full three year terms thereafter, as thus explained:

Members serving Group "A" in 1946 are eligible to 1952.

Members serving Group "B" in 1946 are eligible to 1953.

Members serving Group "C" in 1946 are eligible to 1954.

After 1954 this parenthesis shall be automatically dropped from the Constitution.

5. In case a member of the Board moves from one district to another he shall be automatically dropped from the Board, unless there is a vacancy on the Board in the District to which he moves.

If vacancies occur between sessions of the Body in annual meeting, the same shall be filled by the Executive Board, whose appointees shall serve until the end of the term thus filled; however, the filling of such vacancies shall not count as any part of this member's six consecutive years.

Section 3. The Executive Board shall have charge and control, except when otherwise directed by this body, of all the work of the body, including missions, education and beneficence, in the interim between sessions.

Section 4. The Executive Board shall elect annually an Executive Secretary, and such assistants as may be deemed necessary, shall fix salaries, make financial arrangements and have such other powers and authority as may be necessary to carry on the work of the body.

Section 5. The Executive Board shall annually make to this body a financial report of the year's work, accompanied by a statement, showing all receipts and disbursements for the year.

Section 6. The Executive Board shall hold in trust and shall administer all the properties, annuities, trusts, and invested funds of this body except as otherwise provided for by the Convention, and shall report annually to the body the state of all funds and properties which it holds and administers.

Section 7. (A) The Board of each institution owned or controlled by this Convention shall submit to the Convention at each annual session, such written report as will keep the Convention fully informed concerning the activities, plans, resources, financial condition, and legal status of the institution.

Section 7. (B) The Board of each institution, owned or controlled by this Convention shall submit for review and approval to this body, or to a committee designated by this body, each and every project or policy, that involves an increase of liabilities on this body. Any Institution incurring liabilities by independent action shall be wholly responsible for such liabilities without in any way involving this body.

Article VII—Meetings

This body shall meet annually at such time and place as it may appoint, and the Executive Board shall have power to call

a meeting of the body when it deems necessary.

VIRGINIA

Article V

Section I.

(a) The General Association shall elect the Virginia Baptist Board of Missions and Education, consisting of the President of the General Association, who shall be President of the Board, and forty-seven (47) other members—one from each District Association in Virginia and fifteen (15) members at large. Each District Association may nominate to the General Association its representative on the Board.

(b) Members of the Virginia Baptist Board of Missions and Education, except the President, shall be elected by the General Association for a term of three years. Vacancies caused by death, resignation, or otherwise, shall be filled for the unexpired term.

(c) No person serving as a member of a board, no trustee, no employee of any Baptist agency in Virginia participating in the revenues of the denomination, and no member of a church receiving financial help from the Board, shall be eligible to serve on the Board of Missions and Education, except the President. (This does not apply to those already elected 1951).

(d) No member of the Virginia Baptist Board of Missions and Education shall be eligible for election for more than two consecutive terms. An unexpired term shall be construed as a whole term.

Section II.

1. The members of the Virginia Baptist Board of Missions and Education shall divide themselves into three committees: A Committee on Administration of sixteen members, and a Committee on Education of sixteen members, and a Committee on Missions of fifteen members.

2. The Executive Committee of the Board shall consist of the President and fifteen members—five members to be selected from each of the three aforesaid committees.

3. The Treasurer and the Executive Secretary of the General Association shall be the Treasurer and the Executive Secretary, respectively, of the Virginia Baptist Board of Missions and Education.

4. The Board shall have entire managment of the matters committed to its trust, shall make such by-laws and carry out such plans as may seem judicious, provided they are in strict accordance with the Constitution of the General Association and such instructions as may from time to time be given by the General Association. The Board shall keep records of its proceedings and make an annual report of them to the General Association.

5. The Board, upon receiving notice from the Board of Trustees of the University of Richmond, of an election to be held of a trustee or trustees thereof, whether to fill a vacancy or upon expiration of terms of office, shall, at a meeting to be held as hereinafter provided, proceed to make nominations for such election, provided that the number of persons nominated shall be three for each trustee to be elected, and provided further, that the Board of Trustees of the University of Richmond shall be at liberty to elect any one of the total number of persons so nominated to any of the trusteeships to be filled.

6. At least ten days before a meeting the members of the Board shall be given in writing a notice stating the purpose of such meeting, at which meeting fifteen members of the Board shall constitute a quorum. The Board shall at the next meeting of the General Association report the names of such nominees.

7. This Board shall also act in the interim for the General Association on such matters as the officers of the Association may determine to be emergencies.

Reviews of Popular Religious Books

from BOOK STORE DEPARTMENT

JOHN WILLIAMS, Director

MARY CHRISTIAN, Book Consultant, Compiler

(Each book listed here is reviewed through the service of the Book Store 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 Handbook

By Joseph Angus, (lz), $5.95

AUTHOR: A member of the Royal Asiatic Society during the past century.

This reprint of a great Christian classic by a British teacher of the last century is a conservative, scholarly, helpful book for today. Part I is devoted to discussion of the genuineness and authority of Scripture and interpretation of Scripture. Part II discusses the books of the Bible in seven groups and that many chapters.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

The Bible When You Want It

Compiled by Lewis Gaston Leary, (18a), $1.00

A compilation of Scripture quotations classified for ready reference according to various subjects. They are bound in a small pocket size book for easy carrying.—*Dr. Harold G. Basden, pastor, Calvary Baptist Church, Jackson, Mississippi.*

A Bruised Reed

By T. A. Lambie, (15-L), $2.50

AUTHOR: Veteran missionary of Africa and the Holy Land.

This is a good book which explains many phrases or statements in the Bible that are not easily understood, such as "a bruised reed," "eagle's wings," "a polished shaft," "his yoke," "a corn of wheat," and some twenty more such statements in the book. Bible students will find it most helpful.—*Dr. Jerome O. Williams, Baptist Sunday School Board, Nashville, Tennessee.*

Career Women of the Bible

By Elizabeth Williams Sudlow, (59p), $2.50

AUTHOR: Former director of religious education at First Presbyterian Church, Coral Gables, Florida.

Here are twenty-two informal sketches of biblical women and their professions. Priscilla is described as "the Bible teacher," Eunice as "the kindergarten teacher," Phoebe as "an early mail carrier." Anna, described as a factory hand, is not truly a biblical character, coming from the book of Tobit of the Apocrypha. Jezebel is strangely described as "the missionary"—of idolatry. The sketches are generally interesting and instructive.—*Dr. William J. Fallis, Baptist Sunday School Board, Nashville, Tennessee.*

Many of the ideas and suggestions are worth passing on. The minister and the layman will find the book practical.—*Dr. Harry P. Clause, pastor, Huntingdon Baptist Church, Baltimore, Maryland.*

I commend the book most heartily. It should be a popular addition to any church library and to the reading shelf of all Christian women. —*Dr. Allen W. Graves, pastor, Immanuel Baptist Church, Tulsa, Oklahoma.*

Centuries Ago

By Virginia Drysdale Kenny, (13k) $2.50

This is the Old Testament story briefly and interestingly told. While recognizing the documentary sources, no effort is made to separate the narrative according to these sources. The author has done a good but difficult job in trying to reconcile apparent contradictions.—*Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

A Class Book of New Testament History

By G. F. Maclear, (1e), $3.50

AUTHOR: A notable, deceased, scholar of Bible history.

This book is exactly what the title suggests it to be—a history of the inter-biblical period from Malachi to Matthew followed by contemporary history of the New Testament, beginning with John the Baptist and continuing to the death of the apostles. It is a valuable aid to enable one to understand his New Testament.—*Dr. Norman W. Cox, Historical Society, Nashville, Tennessee.*

Since its original publication this book has gone through twenty-six editions. Such a record testifies of its value. Many college and seminary students have used it either as a textbook or handbook in New Testament study.—*Dr. Merrill D. Moore, director of promotion, Southern Baptist Convention, Nashville, Tennessee.*

Maclear begins with the Inter-Testament Period and continues the history to the close of Paul's second imprisonment at Rome. The presentation of the Inter-Testament history and the rise and description of the Jewish sects is the best I have seen anywhere. This book should be in every church library.—*Rev. R. Don Gambrell, pastor, Erlanger Baptist Church, Erlanger, Kentucky.*

A Class Book of Old Testament History

By G. F. Maclear, (1e), $3.50

AUTHOR: A notable, deceased, scholar of Bible history.

Since it has been impossible to find new copies for many years, this photolithoprinted edition should find favor with many classes of Bible students. It should be understood that the book does not purport to be a critical and exegetical study of the Old Testament. It is a history of Old Testament times with a conservative approach. Since it is a reprint of an old book, one does not expect to find many of the results of newer archaeological discoveries and their bearing on Old Testament history.—*Dr. Howard E. Spell, dean, Mississippi College, Clinton, Mississippi.*

Still the best survey history of the Old Testament! Very useful appendices have been added, with a list of persons and places, chronological tables, maps, tables of weights, measures and money.—*Dr. J. Wash Watts, New Orleans Baptist Theological Seminary, New Orleans, Louisiana.*

This reprint of a textbook first published in 1865 is valuable as a reference work to check Bible incidents as to time and order and also to compare older conservative ideas with other viewpoints.—*Dr. S. L. Stealey, president, Southeastern Seminary, Wake Forest, North Carolina.*

Epistle to the Philippians

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

AUTHOR: An English Bible teacher.

This is a challenging book on Paul's "Joy in Christ" as found in the Epistle to the Philippians. It is presented in the form of twenty-six brief, interesting, expository sermons. Each passage of Scripture, and each message thereon, comes like a gem to radiate and bless one's heart and soul.—*Rev. R. Frank Marshburn, pastor, Garland Baptist Church, Salemburg, North Carolina.*

This book was a blessing to my heart. It can be a source of pleasure and instruction to every Christian who reads it.—*Rev. T. Lynn Stewart, pastor, First Baptist Church, Burkburnett, Texas.*

This is easily understood and carries many challenging thoughts. The message of Philippians is easily seen when one reads this book.—*Rev. Adam Gebhardt, pastor, Richland Baptist Church, Nashville, Tennessee.*

The Fourth Gospel

By R. H. Strachan, (9m), $3.50

AUTHOR: Former professor of New Testament Language and Literature, Westminster College, Cambridge.

This is a good book on the Gospel of John. It gives John's approach to Jesus and the history, purpose, environment, author, and construction of the Gospel, then a general analysis of the Gospel. Helpful to Bible scholars in every Christian activity.—*Dr. Jerome O. Williams, Baptist Sunday School Board, Nashville, Tennessee.*

The Gospel of Mark

By Frederick C. Grant, (9h), 75c

AUTHOR: Th.D., Western Theological Seminary; D.S. Litt., Kenyon College; D.C.L., Bishop's University, Quebec.

The three introductions deal with matters pertaining to: (1) General Introduction to the New Testament; (2) Introduction to the Gospels; and (3) Introduction to Mark. These are especially good and will be found helpful by the thoughtful Bible student. The main body of the book deals with the actual content of the Gospel by Mark. The critical notes, which occupy approximately one half of each page, are well wrought and explanatory and show sound scholarship.—*Dr. P. Harris Anderson, Jr., director, Extension Department, Mercer University, Macon, Georgia.*

Light Out of Darkness

By Philip R. Newell, (29m), $2.00

AUTHOR: Dean of Student Affairs, Moody Bible Institute.

The author endeavors to deal with the biblical account of creation and harmonize it with the scientific account. He presents a wealth of scientific material, much of which is both surprising and enlightening, to support the Word of God. The book is well worth reading. The average reader will perhaps not always agree in full measure with Newell's statements but they are very worthy of consideration.—*Dr. P. Harris Anderson, Jr., director, Extension Department, Mercer University, Macon, Georgia.*

Good evidence that there is no contradiction between true science and the Bible.—*Rev. Wade H. Griffin, pastor, First Baptist Church, Belle Glade, Florida.*

Interpretations a bit questionable at times, especially regarding an original creation prior to the Genesis story. Possibly uses the Scriptures too generally in an attempt to prove evolutionary scientists are wrong. Any attempt to make the Bible a proof text against science seems a misguided zeal.—*Rev. N. P. Howington, pastor, South Knoxville Baptist Church, Knoxville, Tennessee.*

Opening the New Testament

By Floyd V. Filson, (8w), $2.50

AUTHOR: Professor of New Testament Literature and History, McCormick Theological Seminary.

Very excellent introduction to the books of the New Testament. While scholarly, the author is in the main conservative in his views and readily acknowledges difficulties where they really exist. Excellent reading hints are included.—*Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

Written in a style that every student of the Bible can easily comprehend, this "Introduction to the New Testament" will prove a great blessing both to the interested layman who wishes to have a better understanding of his New Testament and to the busy pastor who wishes to brush up on the thrilling story of the background, the occasion, the method, and the message of each book of the New Testament.—*Rev. John W. Salzman, pastor, First Baptist Church, Muskogee, Oklahoma.*

Our English Bible in the Making

By Herbert Gordon May, (8w), $2.75

AUTHOR: Professor at Oberlin College Graduate School of Theology.

Here is a new history of the English Bible. After a brief chapter on translations of the Bible into other languages, the story from Tyndale to our times is given in more detail than in any book that is available today. The special contribution of the book aside from the excellent retelling of the old story is the informative description of how the Revised Standard Version came to be.—*Dr. Dale Moody, professor of theology, Southern Baptist Theological Seminary, Louisville, Kentucky.*

This well-written book tells the story of Bible translation and revision right up to the present year, and contains much information which will be invaluable to preachers and teachers, as well as Bible readers in general.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Psalms

By H. A. Ironside, (15-L), $2.50

AUTHOR: Bible teacher and preacher.

The late pastor of the Moody Memorial Church, Chicago, at one period of his ministry, preached his way through the Psalms. This is the first selection of those sermons, carrying the reader from Psalm 1 to 41.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

I doubt that the average Bible student will find much original or even stimulating material within its pages. Many readers will find the book actually objectionable, due to the author's dispensational approach to interpretation.—*Rev. J. T. Ford, pastor, First Baptist Church, Huntsville, Alabama.*

Understanding the Books of the New Testament

Edited by Patrick H. Carmichael, (5k), $2.50

In this volume the reader will find information relative to how the books of the New Testament were compiled, who the authors were, how and why the books were written, and a brief discussion on the message of each of them. The authors have written with the laymen in mind. A worthy volume—one which merits the consideration of the careful and thoughtful reader. —*George W. Schroeder, Brotherhood Commission, Southern Baptist Convention, Memphis, Tennessee.*

The work proposes to explain the meaning, religious background, writing, formation, and arrangement of the New Testament, and discusses the general aim, authorship, readers, motive, time, plan, and contents of the Gospels, the Acts, the Epistles, and the Revelation. This is well done. Perhaps some will feel that the treatment of Revelation is rather weak, but we will remember that it is written for the adult beginner and is a

guide, not an exposition or commentary.—*Rev. W. L. Borom, pastor, First Baptist Church, Alexander City, Alabama.*

Although planned for laymen, the busy pastor will find this book equal to a refresher course in New Testament. It is scholarly, yet simply done. It is comprehensive, yet concise.—*Rev. Carl E. Bates, pastor, First Baptist Church, Amarillo, Texas.*

CHRIST

The Lord from Heaven

By Robert Anderson, (10v), $1.50

AUTHOR: A well-known author of a previous generation.

Polemic against rationalistic thinking that would seek to elevate man on a level with God and drag God down to the level of man. If one would seek to "major on minors" several things could be found, with which, even conservative thinkers, would disagree, but an emphasis is sounded in the book that we as Baptists dare not lose.—*Rev. Lory Hildreth, pastor, Hyde Park Baptist Church, Austin, Texas.*

Other reviewer: *Dr. W. Ross Edwards, pastor, Swope Park Baptist Church, Kansas City, Missouri.*

One Mediator

By George Gray, (15-L), $2.25

AUTHOR: Scottish born; came to America as a preacher, designer, and later a manufacturer.

The purpose of this book is to present Jesus Christ as the One Mediator, pictured by the four gospel writers. The chart he has designed to bring out the peculiar features of each of the four gospel writers is new in approach, and very interesting. His symbols may seem to some to be a bit far-fetched; they are scripturally sound.—*Dr. Charles S. Henderson, retired minister, Horn Lake, Mississippi.*

Rediscovering Jesus

By Jack Finegan, (18a), $2.50

AUTHOR: An ordained clergyman of the Disciples of Christ.

This is a splendid book giving an interpretation of Jesus and his message for today. In the first six chapters, the author presents the environment in which Jesus came, his role as the historic Jesus, his fulfilment of prophetic religion, and his ministry as the apocalyptic Christ. In part two, the author presents the message of Jesus in fourteen chapters. He has done splendid research and has produced a volume that is profitable for both preachers and Bible students.—*Dr. W. Fred Kendall, pastor, First Baptist Church, Jackson, Tennessee.*

The author begins with the birth of Christ and traces the incidents of his life through to his supreme sacrifice upon the cross. The reader is constantly challenged to examine the purposefulness of his own Christian experience in the light of God's eternal will.—*Rev. W. R. Hamilton, pastor, First Baptist Church, Sarasota, Florida.*

Sermonic essays based on the life of Jesus to emphasize the fact of Jesus, to throw light on some of Jesus' teachings, and to suggest the significance of Christian discipleship today.—*Dr. William J. Fallis, Baptist Sunday School Board, Nashville, Tennessee.*

CHRISTIAN LIVING

The Christian In The Modern World

By T. B. Maston, (26b), Cl. 75c; Pa. 50c

AUTHOR: Professor of Social Ethics, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Dr. Maston has met a long-felt need for a concise, simply-written, yet scholarly book on "applied Christianity." Here is a book which is in accord with the findings of social science, and is, at the same time, true to the teachings and spirit of Christ. This book should be of inestimable value to all who seek to lead men to translate the teachings of Jesus into daily Christian living.—*Dr. P. H. Hill, Baptist Theological Seminary, Ogbomosho, Nigeria.*

Every avenue of Christian experience from its beginning and through the areas of practical Christian service is discussed. All Christians should be urged to study this book.—*Rev. J. C. Greer, pastor, First Baptist Church, Mt. Carmel, Illinois.*

The material is informative and thought-provoking. Perhaps it does cover a little too much subject matter for just one study course. It is especially helpful in that it touches on vital issues facing Christians today.—*Louie L. Wilkinson, director, religious activities, Howard College, Birmingham, Alabama.*

Go Inquire of the Lord

By Gerald Kennedy, (9h), $1.50

AUTHOR: Bishop of the Portland, Oregon area of the Methodist Church.

These six lectures delivered at Candler School of Theology are really great sermons. They concern the application of faith to the times in which we live, simple in theme, fresh in phrasing

and illustrations.—*Dr. Duke K. McCall, president, Southern Baptist Theological Seminary, Louisville, Kentucky.*

If you are looking for a source of fresh sermon illustrations, this is it. If you are looking for unique approaches to old ideas and texts, this is it. If you are looking for an evening of provocative reading, this is it again. However, if you are looking for orthodoxy, there are a few pages you will have to skip, especially in the chapter on "Where is Salvation?" There are other equally questionable references. I would recommend it only for mature, settled preachers. —*Albert McClellan, executive committee, Southern Baptist Convention, Nashville, Tennessee.*

A phrase may startle here and there and he may oversimplify some of his issues; but his protests, warnings, and exhortations are so important for the survival of the Christian way of life that we wish many readers for his book.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

On Living with Yourself

By Charles M. Crowe, (1a), $2.50

AUTHOR: Pastor, Wilmette, Illinois Parish Methodist Church and radio speaker over WMAQ, Chicago.

A very wonderful collection of sermons; catchy outlines; new alive illustrations. I thoroughly recommend this book to all in spite of an occasional misinterpretation.—*Albert McClellan, executive committee, Southern Baptist Convention, Nashville, Tennessee.*

Seldom have so many good stories and quotations been brought together in a pocket volume to describe the art of Christian living. There is too much emphasis, perhaps, on self-control rather than Christ-control, but as far as it goes it is excellent.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

The book aims to show that life is victorious to the degree that one conquers himself. It leaves one with a greater determination to live a happier, more useful life.—*Phillip Card, educational director, First Baptist Church, Shawnee, Oklahoma.*

The Triangle of Triumph

By John S. Arant, (19n), $2.00

AUTHOR: Past president of the Houston Chapter, National Vocational Guidance Association; died in 1950.

A practical philosophy for every day living, giving principles that are fundamental to guidance of those who are perplexed, in doubt, disturbed or have erred concerning the fundamental of Christian faith or failed in Christian living. —*Dr. Henry W. Tiffany, pastor, Park Place Baptist Church, Norfolk, Virginia.*

Your Other Vocation

By Elton Trueblood, (9h), $1.50

AUTHOR: Professor of philosophy, Earlham College.

In this volume the thesis is that every Christian is called to be a "minister"; every Christian is to serve Christ, and this means everywhere. Dr. Trueblood seems to feel that the distinctions between a "called minister" and the "laity" are unfortunate. He rightly advocates that every church member go to work at the business of spreading the gospel and making Christianity vital and potent in the work-a-day world. He also has a chapter entitled "The Recovery of Family Life" in which he makes a remarkably fine plea for the making of one's home life thoroughly Christian. Some of his suggestions for training laymen for service may not be practicable, but they are thought-provoking. Even those who cannot agree with all the author believes and proposes will find this book well worth reading.—*Dr. Howard P. Colson, Baptist Sunday School Board, Nashville, Tennessee.*

A plea for the average Christian to make the everyday practice of religion his "Other Vocation." The titles of the lectures suggest the line of thought followed: A Place to Begin; The Revolt of the Layman; The Ministry of Work; The Recovery of Family Life. At first reading a minister may have a feeling the writer is too severe on the "Experts," but maybe he is right. It is easy to charge us with doing Christian work because we are paid to do it. Most ministers I know are not thus guilty, yet the average layman may think so, and it is his opinion we must deal with. The lecture on the Home Life is by far the best of the five. It will greatly help if only we could get the average church member busy in this "Other Vocation"—*Dr. C. H. Bolton, executive secretary, Southern Baptist Foundation, Nashville, Tennessee.*

A typical Trueblood book—both interesting and profitable! Of course "your other vocation" is that calling of every Christian to serve his Lord in and through the church. Thus, the book is addressed to lay men and women, but it was also intended for preachers who have not realized what they are missing in not enlisting laymen for Christian service. It challenges the whole church to new endeavor.—*Dr. William J. Fallis, Baptist Sunday School Board, Nashville, Tennessee.*

FOR CHURCH LEADERS

Christian Journalism for Today

Collected and edited by Benjamin P. Browne, (2j), $3.50

Strongly recommended to any who are seeking a better know-how in the writing of religious literature.—*Albert McClellan, executive committee, Southern Baptist Convention, Nashville, Tennessee.*

The author has exercised the gift of a genius in the arrangement of the material that makes this book equally as helpful whether used by a beginner, the experienced writer, or as a textbook in the school of journalism. A ready reference for all matters connected with writing for Christian publications.—*Rev. Clifton C. Thomas, Baptist Headquarters, Baltimore, Maryland.*

Church Work in the City

By Frederick A. Shippey, (1a), $4.50

AUTHOR: Director of research and surveys Department of City Work, the Methodist Church.

Dr. Shippey has examined the work of our churches in our cities and has correlated objective facts with the rush toward urbanization in our country. The author turns after an analysis of the problem to suggesting a constructive approach. There is little in the book that is new to Baptists, but it is here concentrated in one book for seminary students and for pastors of city churches who want to understand what they are up against.—*Rev. John C. Busby, pastor, First Baptist Church, Washington, Georgia.*

The author selects seven problems of the city church, analyzes these thoroughly, and offers suggestions for their solution. His greatest contribution is in arousing the people to the seriousness of the situation caused by the greatly increased urban population. A useful book, get it, read it, use it.—*Dr. Jesse M. Rogers, retired minister, Decatur, Alabama.*

The author knows the problems of the city church and his suggestions for meeting those problems are on the whole good. It would be worth the while of every city pastor to study this outstanding work.—*Dr. Preston L. Ramsey, pastor, First Baptist Church, Somerset, Kentucky.*

Enlisting and Developing Church Leaders

By Paul W. Milhouse, (45w), Cl. $1.50; Pa. 75c

This book is an effort to analyze briefly the principles of church leadership in such a manner that those who are now charged with responsibilities in the local church may find help in making their leadership more effective. I think the author has done remarkably well in presenting his discussion.—*Rev. H. B. Benson, pastor, First Baptist Church, Carrollton, Georgia.*

The chapter which discusses "Leadership Principles Applied to Specific Church Tasks" would be less helpful to our own workers.—*A. V. Washburn, Baptist Sunday School Board, Nashville, Tennessee.*

Extension Department Lifting Through Love

By Mildred C. McGraw, (26b), Cl. 75c; Pa. 50c

AUTHOR: Superintendent of Extension Department work for the Baptist Sunday School Board.

This book is one of the most interesting, suggestive, and helpful of the study course books. It is illustrated with pictures and experiences, which are helpful. It is suggestive and inspiring to pastoral visitation as well as to Extension Department visitation.—*Rev. Paul Stewart, pastor, First Baptist Church, Cowpens, South Carolina.*

Having read the book through, I have been inspired to reorganize and fully develop the Extension Department in our church.—*Rev. Jack R. DeVore, pastor, First Baptist Church, Johnston City, Illinois.*

The Extension department certainly ought to come into its own in any church where this book is taught.—*Rev. Dale Hufft, pastor, First Baptist Church, Bakersfield, California.*

Gist of the Lesson 1953

Edited by John W. Bradbury, (6r), 75c

A brief commentary on the Uniform Lessons for 1953. Prepared from the works of the late R. A. Torrey, these lessons are designed primarily for busy people who are unable to spend more than a few minutes on each lesson.—*Dr. Raymond M. Rigdon, Baptist Sunday School Board, Nashville, Tennessee.*

Helpful to Sunday school teachers and others who wish to improve spare moments in their devotional study of the Bible.—*Rev. C. E. Hanan, pastor, First Baptist Church, Fulton, Missouri.*

Good Times for God's People

By Marion Jacobsen, (1z), $3.95

AUTHOR: Wife of the editor of adult publications of Scripture Press in Chicago.

A Christian handbook on the why, how, and wherefore of recreation both indoor and out. Good times are here planned for the family, at

home, indoors and outdoors, at church, and with others in various places. The book should satisfy both the conservative and liberal minds on church recreation.—*Rev. John M. Sykes, pastor, First Baptist Church, Cookeville, Tennessee.*

Here are constructive suggestions about what Christian young people can do for a social good time.—*A. V. Washburn, Baptist Sunday School Board, Nashville, Tennessee.*

Worthy of a place in every church library.—*Dr. Grady D. Feagan, pastor, Lee Street Baptist Church, Valdosta, Georgia.*

How Southern Baptists Do Their Work

By Austin Crouch, (26b), Cl. 75c; Pa. 50c

AUTHOR: Baptist leader and writer; former executive secretary, Southern Baptist Convention.

This book is an outline and brief discussion of the principles, policies, and methods of Southern Baptists and how they do their work. The chapters deal with the history, the work and the organization of the local church, the district association, state association, and the Southern Baptist Convention with all their agencies. Included is a discussion on the promotional phase of the program and the business methods used.—*Rev. Andrew M. Coltharp, pastor, First Baptist Church, Cullman, Alabama.*

Its study will certainly make better informed, more intelligent, and consequently, more active church members.—*Rev. James P. Carroll, pastor, First Baptist Church, Bamberg, South Carolina.*

Though designed to give credit as a study course book in Young People's Training Union work, it should be carefully studied by every pastor and every member of Southern Baptist churches.—*Dr. Eugene T. Pratt, pastor, Westview Baptist Church, Belleville, Illinois.*

DEVOTIONS

The Christian's Secret of a Happy Life

By Hannah Whitall Smith, (6r), $2.00

AUTHOR: A Quaker of Philadelphia.

A wonderful book for Christians who want to live a victorious life! This is an old book, printed first in 1870; yet it is ever new. It helps the heart to see great teachings of Scripture concerning consecration and the difficulties which threaten to bar the way to its concerning liberty in Christ Jesus and its results in growth, service, joy, and union with God.—*Dr. J. Wash Watts, New Orleans Baptist Theological Seminary, New Orleans, Louisiana.*

Other reviewers: *Dr. Claude T. Ammerman, pastor, First Baptist Church, Troy Alabama; Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Golden Booklet of the True Christian Life

By John Calvin, (66b), $1.50

A simple explanation of the relation of doctrine to life, presented in outline form. There are occasional passages hyper-predestinarian, but they do not deter from the value of the book.—*Albert McClellan, executive committee, Southern Baptist Convention, Nashville, Tennessee.*

A reprint of some work of John Calvin which is in quite a different class to the doctrinal works by which he is best known. There are five chapters with the following subjects: Humble obedience; Self-denial; Patience in crossbearing; Hope in the next world; The right use of the present life. The work is a succession of brief comments on various aspects of these subjects. As a devotional book this brief treatise has great value.—*Dr. W. E. Denham, pastor, River Oaks Baptist Church, Houston, Texas.*

This book is truly a devotional classic especially suited to those who have trouble and whose burdens have been heavy. Many Scriptures are used throughout the book.—*Rev. C. A. Dabney, pastor, Brainerd Baptist Church, Chattanooga, Tennessee.*

A Hymn Is Born

By Clint Bonner, (13w), Cl. $2.50; Bd. $1.00

AUTHOR: An American newspaper columnist.

An excellent book of hymn stories. Some fifty titles of hymns are discussed in an interesting manner.—*Dr. W. Hines Sims, Baptist Sunday School Board, Nashville, Tennessee.*

If I Open My Door

By Rita F. Snowden, (64a), $2.00

AUTHOR: A popular New Zealand author.

A beautiful book of forty-seven unrelated, practical devotions which help one who will open his door to the new ideas and thoughts presented.—*Rev. Burton A. Miley, pastor, First Baptist Church, Marianna, Arkansas.*

The Imitation of Christ

Edited by Thomas S. Kepler, (33w), $1.50

AUTHOR: Professor of New Testament in the Graduate School of Theology at Oberlin College.

Originally published in 1471 in Latin at Augsburg, Germany by Gerald Groot. From this book of devotions and meditations people can find help and inspiration. It is good reading to the extent that the volume should be viewed as mystical literature.—*Rev. Amplus D. Howard, pastor, First Baptist Church, Aiken, South Carolina.*

In many ways the least questionable of the Roman Catholic devotional classics. It deals with the question of how to be like Jesus. A rich rewarding experience for those who have never read it.—*Albert McClellan, executive committee, Southern Baptist Convention, Nashville, Tennessee.*

Meditations on the Beatitudes

By Herbert V. Prochnow, (14w), $1.50

AUTHOR: Received B.A. and M.A. degrees from the University of Wisconsin and his Ph.D. from Northwestern University.

These helpful meditations, written by a businessman, fulfil a rich ministry of comfort, edification and challenge.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

132 Heart Reaching Poems

Compiled and edited by Theodore W. Engstrom, (lz) $1.50

EDITOR: A popular writer and Christian journalist.

Divided into five topical sections, the selected poems have a wide range and popular appeal. The author has chosen well-known, as well as new poems for the use of the pastor or teacher. The poems are indexed, and as such, are easy to locate in the volume for instant use.—*Rev. Carl Halvarson, missionary, Tokyo, Japan.*

Path of the Dawning Light

By Gwynn McLendon Day, (26b), $1.75

AUTHOR: A teacher who has served as education secretary for Baptist churches in Arkansas and Virginia.

This is a book of real interest to those who give devotionals in the Sunday school, Training Union or other church groups. In twenty-one chapter divisions the author has brought messages of helpfulness in Christian growth.—*Rev. I. B. Hall, pastor, University Baptist Church, Charlottesville, Virginia.*

This is an excellent book to be used as a source for devotional materials.—*Wallace E. Parham, educational director, Main Street Baptist Church, Hattiesburg, Mississippi.*

Here is a book that will be of particular help to those wanting to give devotionals as well as those who in their hours of difficulty need a word of encouragement to keep on keeping on.—*Dr. Carl J. Giers, pastor, First Baptist Church, Chattanooga, Tennessee.*

Pathways to Spiritual Power

Compiled by Thomas S. Kepler, (33w), 35c

AUTHOR: Professor of New Testament in the Graduate School of Theology at Oberlin College.

Designed for the pocket, this little book of devotional thoughts, readings, poems, and prayers will fulfil a ministry in many places.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

The Upward Call

By Henry David Gray, (1a), $1.25

AUTHOR: Pastor, Oneonta Congregational Church, South Pasadena, California.

These devotions based on Paul's letter to the Philippians are rich excursions of thought for daily meditations.—*Rev. Clifton C. Thomas, Baptist Headquarters, Baltimore, Maryland.*

This book contains twelve themes, all based on Paul's letter to the Philippians. There are also other Scripture references given for each devotional. We may not agree with some doctrinal thoughts, but it is a very good book.—*Rev. G. C. Davis, pastor, Immanuel Baptist Church, Texarkana, Arkansas.*

DOCTRINE

Baptist Faith and Roman Catholicism

By Wendell Holmes Rone, (54r), $2.00

AUTHOR: Pastor, First Baptist Church, Middlesboro, Kentucky.

The author outlines in detail the essential differences in the basic doctrines, tenets, and practices in these two great religious bodies. Baptists everywhere need to know the truths expressed in this book.—*Rev. J. H. Simpson, pastor, Grace Baptist Church, Sumter, South Carolina.*

To read Dr. Rone's chapters is to realize that between Baptist New Testament doctrine and the dogmas and practices of the Church of Rome there is all the difference between light and darkness. Every pastor should study this book and every church should put it in its library.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Beliefs of Baptists

By David P. Gaines, (14s), $3.00

AUTHOR: Pastor for thirty-one years of the Baptist Church, Waterbury, Connecticut.

Vital religious principles which embrace the main stream of Christian teaching are clearly

stated and then the distinctive Baptist position is presented. This approach gives a freshness and an originality which are rarely found in books of this kind. One is made to feel that although Baptists are the ardent advocates of many essential, unique and vital elements of New Testament Christianity they still share in a great common heritage of faith which is precious to all Christians.—*Dr. Monroe F. Swilley, Jr., pastor, Second Ponce de Leon Baptist Church, Atlanta, Georgia.*

The author has excellently expounded Baptist beliefs as they are expressed in the New Hampshire Confession of Faith without emphases that meet the approval of ardent, Bible-believing Baptists. That is the weakness of the book. It does not positively deny what the average Baptist believes. Neither does it sufficiently affirm what is said to give it the weight of adequate conviction.—*Dr. Norman W. Cox, Historical Society, Nashville, Tennessee.*

Bible Doctrines for Baptists

By Harold V. Lassiter, (42-L), 75c

AUTHOR: Pastor, First Baptist Church, Flat River, Missouri.

This book, written in question and answer style, concerns eight practices and doctrines of the Bible. While one may not be in complete agreement with the author in the main, this little book can well serve as a handbook for study by beginning Christians.—*Rev. E. F. Hallock, pastor, First Baptist Church, Norman, Oklahoma.*

The material is presented in attractive form and so concise that the average layman can use it for study and teaching.—*First Lt. Donald K. Duncan, Chaplain, U. S. Air Force, Long Island, New York.*

There are many things in the book most Baptists will accept without question, but some things they will question. That the author is sincere and independent is evident.—*Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

Creeds in the Making

By Alan Richardson, (9m) $1.50

This book is a brief, lecture-type attempt to provide the history and meaning of the Christian faith. After an introductory lecture the author presents the history of the doctrine of the Trinity; the person of Christ; the atonement; and the Holy Spirit. As a review of the history of Christian doctrine, it is excellent, with a few things now and then about which there would be a difference of opinion.—*Dr. Norman W. Cox, Historical Society, Nashville, Tennessee.*

The Faith Once Delivered

By Clarence E. Macartney, (1a), $2.50

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

Here are fifteen brief, incisive messages, seemingly still warm and vibrant from the pulpit. They are concerned with the basic, timeless doctrines—the Virgin Birth, Satan, The Second Coming, Final Judgment, etc. The book is valuable to any minister for its illustrative material alone.—*Rev. Charles Wellborn, pastor, Seventh and James Street Baptist Church, Waco, Texas.*

Every minister should preach the eternities of the faith. This volume will serve as an inspiration to kindle the thoughts of the minister as he prepares such a series of sermons. —*Rev. W. F. Patrick, pastor, Berry Field Baptist Church, Nashville, Tennessee.*

Fifteen timeless, comforting, and challenging messages that make clear for our day and generation the meaning of the great truths of the Scripture.—*Rev. Paul Stewart, pastor, First Baptist Church, Cowpens, South Carolina.*

Gospel Facts and Doctrines

By C. F. Hogg, (6r) $1.50

A scholarly, independent, painstaking exposition of ten great gospel doctrines. An effort to tell in fewest words exactly what the Bible does teach. Some five hundred Scriptures are quoted or referred to. An excellent work.—*Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

Here Is the Answer

By Godfrey Robinson and Stephen Winward, (10v), $1.00

AUTHORS: British Baptist pastors.

This book seeks to answer the questions that trouble young people. The questions come under the following categories: About God and the world; about Jesus Christ; about the Bible; about Christian religion; about the Christian life. It is noted that they do not ask questions about the way of salvation. Their attempt to answer these questions is sincere and, on the whole, they do it very well.—*Dr. Norman W. Cox, Historical Society, Nashville, Tennessee.*

The answers are short, sane and satisfactory. This is a good book for young Christians, especially college students.—*Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

Everyday problems in a spiritual way have been dealt with in a practical way. It is a valuable book.—*Rev. L. D. Ball, pastor, First Baptist Church, Lamesa, Texas.*

The Nature of the Church

Edited by R. Newton Flew, (9h), $4.00

This book was prepared as a series of papers for discussion at the World Conference on Faith and Order at Lund, Sweden. It presents the doctrinal conception of the nature of the church and its mission as held by the leading larger denominations in Europe. A splendid source book for pastors and students who want to know the various conceptions of the church. It also lists many of the serious obstacles to the ecumenical movement in the World Council.—*Dr. W. Fred Kendall, pastor, First Baptist Church, Jackson, Tennessee.*

A very fine reference book for pastors. While we as Southern Baptists do not believe that Church unity is necessary, we do appreciate all that the volumes of this nature are doing to help us better understand one another.—*Rev. W. F. Patrick, pastor, Berry Field Baptist Church, Nashville, Tennessee.*

Its special importance for Baptists would be twofold (1) Dr. Carver's exposition of our concept of the church is worth the price of the book. (2) As one reads this book and realizes that, with the exception of Dr. Carver the other writers are completely committed to the World Council of Churches, he can see that any large-scale organizational union is destined to flounder on the rocks of conflicting concepts of the church.—*Dr. Norman W. Cox, Historical Society, Nashville, Tennessee.*

The language is highly technical. Words and phrases are used that are utterly foreign to Baptists. Interpretations are set forth with which we could not possibly agree. The book might be valuable to an alert student of the ecumenical movement as a volume of source-book material. Otherwise it serves no particular purpose for us. —*Dr. H. M. Kinlaw, pastor, First Baptist Church, Edgefield, South Carolina.*

You and the Holy Spirit

By Stuart R. Oglesby, (5k), $1.50

AUTHOR: Pastor, Central Presbyterian Church, Atlanta, Georgia.

From a background of biblical theology these Bible studies are directed to the average Christian reader in terms readily understood. Especially good were the chapters on "The Intercession of the Spirit," and "Sealed Unto the Day of Redemption." We felt that "The Witness That Assures" did not carry all the assurance which the Scripture guarantees. This book cannot but strengthen the Christian reader.—*Dr. Eldon W. Koch, pastor, Berwyn Baptist Church, Branchville, Maryland.*

The book can be used to excellent advantage by anyone making a thorough study of the Holy Spirit. Throughout the twelve chapters the author makes an appeal to his readers for greater spiritual attainment. He starts with the regeneration of the individual and reaches his climax in the final chapters when he discusses the great joy of the Christian and the Penecostal spirit of the church. There appears to be a note of uncertainty in his chapter dealing with "Assurance." Aside from one or two isolated instances like this one the reader will agree with the great principles set forth by Dr. Oglesby.—*Rev. R. C. Miller, pastor, First Baptist Church, Chickasha, Oklahoma.*

While there may be some doctrinal suggestions, if not positive declarations, with which you cannot agree, for the author is a Presbyterian with strong Calvinistic beliefs, yet on the whole the book is a very fine contribution on the work of the Holy Spirit. We highly recommend it.—*Dr. C. H. Bolton, executive secretary, Southern Baptist Foundation, Nashville, Tennessee.*

EVANGELISM

And Be Ye Saved

By C. Gordon Bayless, (6r), $2.00

AUTHOR: Pastor, Central Baptist Church, North Little Rock, Arkansas.

A book of sermons that are usable for instruction to young Christians and for guidance to lost men. Laymen who wish to do lay preaching for soul-winning purposes will find this a good book to study for subjects, outline, and illustrations.—*Rev. E. F. Hallock, pastor, First Baptist Church, Norman, Oklahoma.*

The fifteen revival sermons included in this book are evangelistic messages both sharp and tender, both Scriptural and fervent; tremendously used by the author in revivals over the South.—*Rev. D. H. Daniel, pastor, First Baptist Church, Belton, South Carolina.*

In sincerity and with force the author speaks for man to face the fact that he is a sinner and to repent of his sins here and now.—*Rev. W. F. Patrick, pastor, Berry Field Baptist Church, Nashville, Tennessee.*

Establishing the Converts

By Arthur C. Archibald, (2j), $2.00

AUTHOR: Director of evangelism and stewardship for the Cleveland, Ohio Baptist Association.

A book long overdue, written out of the author's own experiences with examples of methods which he has put to the test. Stress is laid on what the convert expects from the church in his new adventure; the place which worship occupies in tying him onto the church; the power which understanding of the church's beliefs and program will exert on his life as a cementing influence; the joy that comes from fellowship with others of like faith and desires; and the privileges which the church should provide for sharing in its work and witnessing for his Lord.—*Dr. C. H. Bolton, executive secretary, Southern Baptist Foundation, Nashville, Tennessee.*

This book deals with the problem of conserving the results of our evangelistic efforts. It abounds in good illustrations and helpful suggestions for both holding new converts and reclaiming those who have drifted away.—*Rev. H. G. M. Hatler, pastor, First Baptist Church, Princeton, Kentucky.*

God So Loved

By Walter Barlow, (6r), $2.00

AUTHOR: A scholar and a pastor.

One of the best presentations I have read of the importance of returning to an evangelistic preaching of the gospel. Dr. Barlow builds his book upon the thesis that the spiritual basis of evangelism rests in God and not in the psychology of man's human nature; that full recognition of the fact that our Lord saw himself as the Saviour of mankind will under the constraint of the Holy Spirit convert ministers to evangelism as their chief calling and their most passionate concern.—*Dr. Ralph M. G. Smith, pastor, First Baptist Church, Kirksville, Missouri.*

The thesis of this splendid book is that "the full recognition of the fact that our Lord saw Himself as the Saviour of mankind will, under the Holy Spirit's constraint, convert the ministers of Jesus Christ to evangelism as their chief calling and their most passionate concern." A fundamental promise is that "the basis of evangelism is spiritual, not psychological. From this, the author develops his theology of evangelism which is biblical and convincing. Baptist ministers will agree heartily with everything in the book and will find the discussions somewhat unusual and stimulating.—*Rev. Bruce W. Lowe, pastor, First Baptist Church, Jennings, Louisiana.*

The illuminating discussion of conviction, repentance, and faith is thought-provoking and spiritually invigorating. A thoughtful reading of this scholarly work will help make any preacher be a more effective evangelist in our day.—*Rev. W. R. Hamilton, pastor, First Baptist Church, Sarasota, Florida.*

HISTORY

The Era of the Church Fathers, Vol. IV

By Hans Lietzmann, (9s), $4.00

AUTHOR: Born in Dusseldorf. Former editor of numerous learned journals and book series. Died in 1942.

This volume four in a series by the author on the History of the Early Church sets forth the development of the church in the last part of the fourth century. Included are discussions of the encounters between the Emperor Theodosius; and an account of Gregory of Nyssa, Gregory of Nazianzus, and Basil of Caesarea and their influence in Eastern Orthodoxy. In addition there is a chapter on the origins of monasticism. Scholarly written, the author has added to the testimony of the strength of the church of the Lord Jesus Christ.—*Dr. Carl J. Giers, pastor, First Baptist Church, Chattanooga, Tennessee.*

The Puritan Heritage

By George M. Stephenson, (9m), $3.50

AUTHOR: Professor of history at the University of Minnesota.

This book is a description and evaluation of the heritage which our country received from the Puritan founding fathers. In many respects it is excellently done. It is a timely study of the debt we owe to the Puritan pilgrims, the Quakers, and others who came seeking release from religious and civil persecution. The book has two serious faults. He almost ignores the Presbyterians and the Baptists. He magnifies the Methodists. However, with these faults Presbyterians and Baptists can profit from reading the book.—*Dr. Norman W. Cox, Historical Society, Nashville, Tennessee.*

Religion in the Development of American Culture

By William Warren Sweet, (9s), $3.50

AUTHOR: Professor at Southern Methodist University in Dallas.

This volume traces the Religious Development in America through the seventy-five years following the Revolutionary War and supplies authoritative information regarding the great

denominations and the new sects. The bibliography and the index add greatly to its usefulness. Any one reading this book will have a better understanding of this critical period in American history and the contribution of American Christianity to American culture.—*Dr. Henry W. Tiffany, pastor, Park Place Baptist Church, Norfolk, Virginia.*

Other reviewer: *Rev. W. F. Patrick pastor, Berry Field Baptist Church, Nashville, Tennessee.*

HOME

Your Home Can Be Christian

By Donald M. Maynard, (1a), $2.00

AUTHOR: Boston University, School of Theology

The author undergirds practical psychology with Christian teaching to offer help to parents in dealing with growing children. Clearly organized and written in a direct, personal style, this book will appeal to parents everywhere.—*Dr. William J. Fallis, Baptist Sunday School Board, Nashville, Tennessee.*

The author makes it clear that "going through the motions" of family worship and Bible study in the home will be of little avail unless Christian parents understand each other and their children, their problems, their motives, and emotions. Outstanding chapters are "Christian Parents Adjust to Each Other," "Dealing With Problems of Society," "Understanding Why Children Act as They Do," "Helping Children to Grow Spiritually," "Developing an Appreciation of the Church."—*Dr. R. Orin Cornett, Southern Baptist Convention, Nashville, Tennessee.*

MISSIONS AND COMPARATIVE RELIGIONS

The Christian Interpretation of Religion

By Edward J. Jurji, (9m), $4.50

AUTHOR: Native of Syria—now a Presbyterian minister and a professor at Princeton Theological Seminary.

In a most informative fashion the author discusses the background and character of seven living religions. Although pointing out that Christian missions must recognize the significance of these other religions, he affirms that "the Gospel is truly discontinuous with all the religious phenomena of history." A book for preachers and teachers.—*Dr. William J. Fallis, Baptist Sunday School Board, Nashville, Tennessee.*

Missions in the Plan of Ages

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

AUTHOR: Led to establish first Department of Comparative Religion and Missions.

This is of timeless value in that it is a scholarly treatment of missions as revealed in the Scriptures. Seminaries, colleges, and church groups will find this to be a splendid textbook on missions.—*Rev. G. Earl Guinn, president, Louisiana College, Pineville, Louisiana.*

This is the fourth edition of a very popular book which presents the "biblical basis, authority, and guide for missions." 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.*

Rainbow South

By Albert McClellan, (26b), Paper 60c

AUTHOR: Member, executive committee, Southern Baptist Convention.

This is the finest, most condensed, most full-of-light-and-life travel report on mission fields that I have seen. It is chock-full of vital facts and other helps to make the Central Americas live.—*Rev. T. S. Boehm, pastor, First Baptist Church, Lakeland, Florida.*

Mr. McClellan gives his reader the feeling that he is standing underneath the great arc of "Rainbow South" watching a program of missions in vital action. The book will be widely read and appreciated by those who love missions.—*Sam. W. Scantlan, superintendent, Rural and City Missions, Oklahoma City, Oklahoma.*

Will give the reader a new insight into the life customs and achievements, as well as the spiritual progress in this section of the Americas which he calls "Rainbow South."—*Dr. Lloyd T. Householder, pastor, Broadway Baptist Church, Maryville, Tennessee.*

Scattered Abroad

By E. C. Routh, (26b), Paper 60c

AUTHOR: Retired Baptist minister; former editor, *The Commission* and *Baptist Messenger.*

This is a brief discussion of our new foreign mission fields, in Hawaii; the lands along the China coast to which our missionaries were sent when China itself was occupied by the Communists; Latin America; Africa; and the near East. A chapter is devoted to our seminary in Switzerland and the training school in Italy. The last chapter is a brief discussion of the part

that inventions, radio, airplane, etc., have played in the spread of the Gospel. Reading the book makes one humbly proud to be a modern day Southern Baptist.—*Dr. W. E. Denham, Dean of Baptist Bible Institute, Lakeland, Florida.*

The Scriptures of Mankind

By Charles S. Braden, (9m), $6.50

AUTHOR: Professor of History and Literature of Religions at Northwestern University.

There is no other book just like this. It is not to be confused with the several anthologies containing selections from the various sacred writings of the world's religions. It is rather an introduction to these anthologies and to the whole field of sacred literature. It has grown out of years of teaching a course on "The Literature of the World's Religions." The author's careful explanation of how the various sacred books came to be written; what to look for in reading from the scriptures of Buddhism, Hinduism, etc.; how to interpret these writings—all of this is extremely valuable to the students. Over a hundred pages are devoted to the "Hebreo-Christian Sacred Literature," or the Old and New Testaments. This may seem unnecessary, but for university students it has been discovered to be indispensable, since knowledge of the Bible and how it came to be written cannot be assumed. Careful, scholarly, yet written in simple language, this book is a wonderful aid to the study of Comparative Religion.—*Dr. H. C. Goerner, Professor of Missions, Southern Baptist Theological Seminary, Louisville, Kentucky.*

PHILOSOPHY

The Beginning and the End

By Nicolas Berdyaev, (9h), $3.50

AUTHOR: A former professor at the University of Moscow.

The philosophical autobiography of an important twentieth century Russian who was expelled from the University of Moscow for teaching the doctrine of God. Not fully acceptable in its treatment of Yahwe and of hell, the book does offer a philosophical basis for many profound Christian doctrines and exposes the lie of the authoritarian church and state.—*Dr. B. Frank Smith, Mississippi Woman's College, Hattiesburg, Mississippi.*

In the face of so many distorted ideas of messianism and eschatology today, it is good to read of a man who staunchly believes that life is best lived in expectation of the coming of the Kingdom of God, yet does not accept many of the excesses that are abroad.—*Dr. George J. Griffin, Wake Forrest College, Wake Forest, North Carolina.*

Any serious thinker and student of philosophy will find this volume stimulating.—*Rev. Paul W. Turner, pastor, First Baptist Church, Clinton, Tennessee.*

Crowd Culture

By Bernard Iddings Bell, (9h), $2.00

AUTHOR: Adviser to Episcopal students at the University of Chicago and consultant on education to Bishop Wallace Conklin of the Diocese of Chicago.

This small book is fresh from the pen of one whose mind and heart are burning with a desire to see Americans recapture fundamental moral standards and culture and Christianity go back to its New Testament dynamic. There are times when author makes such general or sweeping indictments of the school and the church that one will differ violently with him. When you have gone further however, you will note that the basic thought underlying the book is true—an indictment of our present ways and a definite appeal to revolt.—*Dr. G. Allen West, Jr., pastor, Woodmont Baptist Church, Nashville, Tennessee.*

A critical interpretation of the American way of life. Dr. Bell holds that there is a steady drift to conformity that is killing individualism and taking away our freedoms, particularly the freedom to dissent. Thinking people will be stimulated by this book.—*Rev. M. M. Fulmer, pastor, First Baptist Church, Uvalde, Texas.*

Four Prophets of Our Destiny

By William Hubben, (9m), $2.75

AUTHOR: Teacher at the George School in Pennsylvania and editor of the *Friends Magazine.*

If all books were this worthwhile I would try to read a book a day. It is a careful, constructive analysis of the thinking and influence of four of the great root minds of this age: Kafka, Kierkegaard, Dostoevsky, and Nietzsche. Whoever wants to understand better the strange crosscurrents at work in today's world will profit from this work.—*Albert McClellan, executive committee, Southern Baptist Convention, Nashville, Tennessee.*

The Presence of the Kingdom

By Jacques Ellul, (8w), $2.50

AUTHOR: Professor of Law at Bordeaux and of Social History at the Institute of Religious Studies.

This volume, a translation from the original French, is a survey by a layman of the situation of Christians as they face their respon-

sibilities in today's world. The Christian is a citizen of two worlds. "Living in this world, he belongs to another." His first duty is to be true to his Lord; therefore, he must affirm God's truth against the current errors of the world. Thus Christianity is revolutionary. The book is difficult reading, and in many places the meaning is not clear to me. At the same time, I found it very thought provoking. You will not agree with all that the author says.—*Dr. Howard P. Colson, Baptist Sunday School Board, Nashville, Tennessee.*

This book deals with the problem that Christians have had to answer so frequently, "How can a Christian be *in* the world and not *of* it?" Christians are to function in the world in three ways: salt of the earth, light of the world, and sheep in the midst of wolves. The author writes to the Christian layman since he is primarily involved in the life of the world through his work and interests. The book does not answer nearly as many questions as it raises. What it does is to cause you to stop and think.—*Rev. W. F. Patrick, pastor, Berry Field Baptist Church, Nashville, Tennessee.*

Though one may not always agree with the author, one cannot but be aware of the rugged honesty and integrity of his thought. Christians will be pleased with the place which he ascribes to Jesus Christ, the Bible, and the Holy Spirit. Because of his deep penetrating insight and his bold unconventionalities, the book deserves careful and sympathetic reading.—*Dr. Garis T. Long, pastor, Grace Baptist Church, Richmond, Virginia.*

The Progress of Dogma

By James Orr, (Ie), $4.00

AUTHOR: Professor at United Free Church College, Glasgow.

First published in 1901, the book is a mine of historical information about the development of the great dogmas of Christianity from the Apostolic times to the end of the 19th century. It is profitable, challenging and inspiring reading to lovers of the doctrines of the Bible. Certainly one may not agree with all Dr. Orr writes, but he will stimulate thought and purpose in any reader.—*Rev. E. F. Hallock, pastor, First Baptist Church, Norman, Oklahoma.*

Other reviewer: *Rev. Wilford M. Lee, pastor, Leland Baptist Church, Leland, Mississippi.*

Religion and the Modern Mind

By W. T. Stace, (12-L), $3.75

AUTHOR: Professor at Princeton University.

Dr. Stace contrasts two antagonistic views of the world, the religious view and the naturalist view. He attributes the naturalistic view to modern science, gives the consequences of following this concept, and shows the protests and evident reactions in our social order. He reaches a climax with convincing discussion of the problem of religious truth and morals, and ultimately turns the focus of humanity's central problem which is man's spiritual life.—*Rev. Robert C. Foster, pastor, First Baptist Church, Whiteville, North Carolina.*

Other reviewer: *Dr. Waymon C. Reese, pastor, First Baptist Church, Jasper, Alabama.*

Within Our Power

By Raymond B. Fosdick, (16-L), $1.75

AUTHOR: Served as trustee of philanthropic boards created by Mr. Rockefeller.

This book is the manifesto of one man's faith in the intelligence of humanity. After reviewing the character and fearful conditions of the world today, he declares his thesis: that it is "within the power" of man to prevent the calamity toward which the human race is now headed. This is an encouraging book in the midst of the forecasts of doom, but the author's rosy picture of unregenerate man carving out for himself a glorious future is a bit incongruous with lessons of history and with the Christian interpretation of life.—*Dr. Vernon Elmore, pastor, Baptist Temple Church, San Antonio, Texas.*

The plan of the book is to show that it is "within our power" to make the new age and make it glorious. It is a fascinating book and although philosophical, the author always insists on the supremacy of the great things of the spirit.—*Dr. R. L. Holmes, pastor, First Baptist Church, Lafayette, Louisiana.*

This great little book treats of our world situation and what can be done about it. The author believes that there is a way out, and with the help of God it is within our power.—*Dr. J. E. Dillard, Jr., pastor, Colquitt Baptist Church, Colquitt, Georgia.*

PRAYER

The Autobiography of Prayer

By Albert E. Day, (9h), $2.50

AUTHOR: Directed the New Life Movement in the Methodist church.

This is one of the best books on prayer it has been my privilege to read. I heartily recommend it. Some of the statements, at first reading, may surprise you but only because they open up new avenues of prayer—avenues not familiar to most Christians. The author lays great stress

on conscious fellowship with God as a true preparation for effective praying.—*Dr. C. H. Bolton, executive secretary, Southern Baptist Foundation, Nashville, Tennessee.*

This is no mere book on "theories of prayer." It is the shared experience of one man who through the channel of prayer has entered though faultily, into a "consciousness of God." Exceedingly practical! Seldom have I read a book which has brought me into such a disconcerting and disillusioning experience of facing myself or which has so inspired the desire to be delivered from the false self with which most of us are living.—*Rev. Othar O. Smith, pastor, First Baptist Church, Conway, Arkansas.*

Making Prayer Real

By Lynn J. Radcliffe, (1a), $3.00

AUTHOR: Pastor, Hyde Park Community Methodist Church in Cincinnati since 1948.

Undoubtedly the most valuable book on prayer since Hallsby's classic in 1931. It is scholarly without being intricate, broad without shallowness, facing the problems of faith fairly and honestly, and dealing with them fearlessly, without dogmatism, yet clinging to the fundamental doctrines of the Christian faith.—*Rev. F. V. McFatridge, pastor, Coldwater Baptist Church, Coldwater, Mississippi.*

One of the most practical approaches to prayer that I have read in a long time. The author literally strives to "make prayer real" in his very simple, fundamental, yet direct explanations.—*Rev. Joseph L. Emery, pastor, First Baptist Church, Ballinger, Texas.*

This is an exalted Christ; a mysticism unknown to most of us who think of and practice prayer as a child talking to his Heavenly Father. It is a book to be slowly and practically read.—*Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

PSYCHOLOGY

The Power of Positive Thinking

By Norman Vincent Peale, (20p), $2.95

AUTHOR: Minister of Marble Collegiate Church, New York City.

This book is filled with actual experiences of persons who found release, happiness, and well-being when they turned away from defeatism in their thinking and trusted God. To this reviewer it seems that the book leaves one in the position that whatever one's idea of God or of Jesus Christ is a matter of little importance, just get the thinking positive and call on God's higher power and all will be right.—*Dr. Merrill D. Moore, director of promotion, Southern Baptist Convention, Nashville, Tennessee.*

Religion, Healing and Health

By James Dale Van Buskirk, (9m), $2.50

AUTHOR: Medical doctor, Methodist minister, medical missionary to Korea 1908-31. Now a member of the All Nations Clinic.

The author is well qualified to discuss the relationship of religion and physical health. He takes a Christian viewpoint as he shows how the religion of Jesus Christ can aid medical science in curing many diseases. The pastor who must counsel with those who are ill, the doctor who deals with psychosomatic illness, as well as all those who want to minister to the well-being of their neighbors will find this volume a helpful guide.—*Dr. Harold J. Purdy, pastor, Belmont Heights Baptist Church, Nashville, Tennessee.*

Strengthened With Might

By Harold Wilke, (8w), $1.50

AUTHOR: Minister of St. Paul's Evangelical and Reformed Church in Crystal Lake, Illinois.

This is the best book I have read for two groups: the handicapped people, those who are related to them or serve them. It is written by a man who was born without arms and who now is the successful minister of a good church and is accepted as capable of living a normal life. He knows his subject and proves his conclusions and suggestions.—*Dr. Norman W. Cox, Historical Society, Nashville, Tennessee.*

If one has ever seen a crippled or handicapped person, or thinks that he may, he should read this book. The unthoughted cruelty of the average person when he comes in contact with a handicapped person is great. We need the help of this book. The author has overcome his own handicap to secure a thorough education, to serve as a veterans' hospital chaplain, to become a very successful pastor, and a happy and a successful person.—*Dr. Merrill D. Moore, director of promotion, Southern Baptist Convention, Nashville, Tennessee.*

SERMONS

Answering God's Call

By Frank M. Kepner, (2j), $2.00

AUTHOR: Executive secretary of the Southern California Baptist Convention.

A book of eleven informal sermons of general interest, well written and to the point.—*Rev. Charles H. Ashcraft, pastor, First Baptist Church, Los Alamos, New Mexico.*

Mr. Kepner's style is different. His sentences are graphic, but his message is always clear.—*Rev. C. A. Dabney, pastor, Brainerd Baptist Church, Chattanooga, Tennessee.*

The Approach to Preaching

By W. E. Sangster, (8w), $2.00

AUTHOR: Has been minister of London's Westminister Central Hall for more than eleven years.

A very fine treatment, for young ministers and older ones as well. He deals with the preacher's call and the preparation of the minister's life so that the Holy Spirit may use him, the husbandry of time, the conduct of worship, the preacher as pastor, and the perils of the calling.—*Dr. Merrill D. Moore, director of promotion, Southern Baptist Convention, Nashville, Tennessee.*

Though these lectures were originally delivered to six Methodist Theological Colleges in England, they are most challenging to every minister. The suggestions as to how to approach the problems of the minister are practical and usable. I especially recommend the book to young ministers.—*Dr. Earl B. Edington, pastor, First Baptist Church, St. Petersburg, Florida.*

Are You As Big As You Think You Are?

By J. Paul Carleton, (l-o), Cl. $1.50; Pa. $1.00

AUTHOR: Pastor, Immanuel Baptist Church, Oklahoma City, Oklahoma.

This little book is made up of fifteen brief, succinct, fast-moving, gospel-filled messages of the faith—all of them good.—*Dr. Bruce E. Whitaker, professor at Shorter College, Rome, Georgia.*

True to accepted principles of interpretation, the work offers an enlightening and stimulating discussion of scriptural and helpful themes. —*Dr. Claude T. Ammerman, pastor, First Baptist Church, Troy, Alabama.*

These messages are especially appropriate for a time such as this. The first sermon in the book is worth the purchase price.—*Rev. Howard B. Benson, pastor, First Baptist Church, Carrollton, Georgia.*

Biblical Texts

By Paul W. Nesper, (60w), $3.95

This book offers a wide range of sermon texts for special occasions. It also contains indexes according to the books of the Bible which greatly enhance the value of the book. Although designed to fit the needs of the American Lutheran Church, it will be of some value to every Protestant minister.—*Rev. D. H. Daniel, pastor, First Baptist Church, Belton, South Carolina.*

This book holds a wonderful treasury of sermon texts for all occasions and meetings.—*Rev. Henry Langford, pastor, Shockoe Baptist Church, Chatham, Virginia.*

A number of Baptists would not go along with all of his suggestions; however, the book will be of encouragement and benefit in collecting and arranging material, topics, and Bible texts.—*Dr. L. D. Ball, pastor, First Baptist Church, Lamesa, Texas.*

Choice Sermon Notes

By Charles Haddon Spurgeon, (lz), $2.95

AUTHOR: Former pastor of the Baptist Church of New Park St., Southwark, London; died in 1892.

This collection of fifty-two choice outlines from that many sermons once preached by the peerless preacher of all times is a storehouse of suggestions for sermons as well as a great source of illustrative material.—*Rev. George R. Wilson, pastor, First Baptist Church, Sweetwater, Texas.*

This volume will open to the preacher of today many interesting texts.—*Rev. J. L. Pollard, associate pastor, Temple Baptist Church, Memphis, Tennessee.*

A valuable volume, especially for ministers.—*Rev. J. H. Street, pastor, Second Avenue Baptist Church, Laurel, Mississippi.*

Comfort for Christians

By Arthur W. Pink, (66b), $.175

AUTHOR: A devoted scholar of the Scripture. Died in 1952.

Seventeen brief sermons taking into consideration the fact that although the Christian belongs to God, he is subject to trying experiences. The author reveals rare insight into the Scriptures.—*Dr. Lloyd T. Householder, pastor, Broadway Baptist Church, Maryville, Tennessee.*

Each chapter of the book is a study and explanation of a verse of Scripture—some from the Old and some from the New Testament. Sometimes the author simply exegets the verse and at other times he follows a little homiletical outline giving a sermonette. The material used in these simple studies is available in any good standard commentary. I do not feel that the book offers anything creative and would be rather limited in its value and usefulness.—*Rev. Harold Cole, student secretary, Columbia, South Carolina.*

Encyclopaedia of 2585 Illustrations

By Henry Ward Beecher, (lz) $5.95

AUTHOR: Widely known preacher and evangelist.

Henry Ward Beecher was a master at taking the common things of life and pressing them into service as illustrations of spiritual and religious truths. Not all the illustrations will be usable, and many will require modification; but the collection contains a wealth of inspirational and suggestive illustrative material.—*Rev. Daniel R. Harrison, pastor, Hereford Baptist Church, Monkton, Maryland.*

Probably the very fact of the size would be against the book, as it might be difficult to find what one seeks. However, the index is very well planned and exhaustive.—*Rev. B. J. Martin, pastor, First Baptist Church, Childress, Texas.*

One has to strain a point at times to make the illustration which is listed under a certain heading say what the author implies would be said. But Beecher, one of the greatest of preachers, is as modern as a breath of fresh air.—*Dr. C. Earl Cooper, pastor, Earle Street Baptist Church, Greenville, South Carolina.*

500 Sermon Themes

By G. B. F. Hallock, (6r), $3.75

AUTHOR: Formerly a Presbyterian minister; now editor of DORAN'S MINISTERS' MANUAL.

This book gives outlines from Genesis to Revelation, on themes for almost every occasion. In fact, it is an encyclopedia of sermon suggestions. It is a pleasure to commend it to my fellow-preacher friends everywhere.—*Dr. W. Ross Edwards, pastor, Swope Park Baptist Church, Kansas City, Missouri.*

Strong points: an abundance of material, well-edited, indexed by subjects, special days, and scriptural references. Weak points: lack of definite aim, many writers, some overlapping, in an effort to please all. There is lack of positive treatment of great themes.—*Dr. Jerome O. Williams, Baptist Sunday School Board, Nashville, Tennessee.*

You may not approve every interpretation of each text, but it is a good book of outlines, and worth the price.—*Rev. C. G. Davis, pastor, Immanuel Baptist Church, Texarkana, Arkansas.*

In Quest of God's Power

By Charles L. Allen, (6r), $2.50

AUTHOR: Pastor of Grace Methodist Church, Atlanta, Georgia.

One reviewer says, "This is one of the most helpful books of sermons I have read in many a day. Being pressed for time I expected only to spot-read it. It was so interesting and helpful that I read all of it. It has a message and a blessing for preachers and laymen, young and old, saint and sinner."

Joyous Adventure

By David A. MacLennan, (9h), $2.50

AUTHOR: Professor in the School of Divinity, Yale University.

Vigorous, hopeful sermons worth the time it takes to read them. Sermonic material that is far above the average. Fresh and to the point. —*Albert McClellan, executive committee, Southern Baptist Convention, Nashville, Tennessee.*

Baptists will object to speaking of the Lord's Supper as a "sacrament" and the emphasis the author makes in favor of the "ecumenical movement." A strong evangelistic note is sounded in almost every sermon—and is usually phrased in a different manner.—*Rev. John C. Fox, associate pastor, First Baptist Church, Kirksville, Missouri.*

These twenty-two sermons impress me as being better described as brief religious homilies. I fail to find the best characteristics of real sermons in them. There is a text, but most of the messages are topically developed with little reference to the text. Brief quotations and illusions indicate the wide range of reading of the author.—*Dr. Gaye L. McGlothlen, pastor, Immanuel Baptist Church, Nashville, Tennessee.*

The Kingdom Is Yours

By Louis H. Evans, (6r), $2.50

AUTHOR: Pastor, First Presbyterian Church, Hollywood, California.

The reader of this volume will gain a new awareness of what the kingdom means; a new appreciation of what is involved in belonging to the kingdom; and will find fresh inspiration to become a co-worker with God in building his kingdom in the individual heart and in human relations.—*Rev. Wilburn S. Smith, pastor, First Baptist Church, Starkville, Mississippi.*

The obligations of the kingdom are laid before the reader as a challenge for a man-sized share in the work of the church and Christ's kingdom. These sermons are refreshing.—*Dr. C. H. Bolton, executive secretary, Southern Baptist Foundation, Nashville, Tennessee.*

The Lord of All Life

By Dr. Andrew Ian Burnett, (35r), $2.50

AUTHOR: Minister of St. Andrew's Presbyterian Church, Ottawa, Canada.

Twenty-one excellent sermons, well written, clear in style, true to the Scriptures and a

volume worthy of being a Religious Book Club selection. The aim of the messages is to reveal Christ himself that the reader fall in love with him, make the right responses, cultivate the right attitudes, and experience his resurrection power.—*Dr. Henry W. Tiffany, pastor, Park Place Baptist Church, Norfolk, Virginia.*

In this book, Dr. Burnett preaches about the Saviour himself, and there is a depth of devotion in all that he says which will warm every truly Christian heart.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

I commend the book freely to all who desire to go the second mile in the Christian life and thus have Jesus to become the Lord of their lives.—*Rev. J. O. Gash, Southwest Baptist College, Bolivar, Missouri.*

The Mighty Saviour

By Arthur J. Moore, (1a), $2.00

AUTHOR: Bishop of Atlanta area of the Methodist Church.

Here are sermons that are sermons by a preacher who can preach. Ten unique sermons about the mighty Saviour by a man who knows him, believes in him, loves him, and has served him in many ways for many years.—*Dr. J. E. Dillard, Jr., pastor, Colquitt Baptist Church, Colquitt, Georgia.*

A fine book of sermons. Some chapter titles indicate the development of the theme: Whose Son is He? The love that sent Him; The name that was given Him; The mission that brought Him; The decision we make concerning Him. These and other chapters will demonstrate the preacher's versatility and power.—*Dr. Claude U. Broach, pastor, St. John's Baptist Church, Charlotte, North Carolina.*

A heart-warming collection of ten evangelistic sermons by one of Methodism's most popular and effective preachers. They calmly reaffirm a simple faith in the Christ of the New Testament and present him as the mighty Saviour for all men. —*Dr. William J. Fallis, Baptist Sunday School Board, Nashville, Tennessee.*

The Minister's Manual: 1953 Edition

By Hallock and Heicher, (9h), $2.75

AUTHORS: Compiled and edited by G. B. F. Hallock and M. K. W. Heicher.

This twenty-eighth annual issue of *Doran's Minister's Manual* is a treasure house of sermonic suggestions for the whole year, plus a wealth of other information desired by a busy pastor, and all under one cover. This work is not a substitute for sermon preparation, nor does it touch the program of Baptists. But it is a valuable aid to a busy pastor.—*Rev. James A. Sawyer, pastor, First Baptist Church, Cocoa, Florida.*

As always the *Minister's Manual* has a wealth of material. The material is divided into several sections. The section offering suggestions for the observance of the Lord's Supper is good. The greater part of the book is devoted to suggested sermon, prayer and songs for each Sunday of the year. The closing section titled "Junior Pulpit" is suggestive.—*Rev. Joe Weldon Bailey, pastor, First Baptist Church, Sulphur Springs, Texas.*

It has been my practice to read the manual through as soon as possible and mark, underline, and make notes as I read. These references are filed for future reference in preparing special messages and talks. I have found the subjects chosen by the contributors to be very stimulating. —*Dr. E. N. Wilkinson, pastor, Immanuel Baptist Church, Lexington, Kentucky.*

Sermons and Outlines for Special Occasions

By James Stalker and Others, (66b), $1.75

One looking for help on special occasions will be pleased with this book. The material is collected from such authors as Talmage, Stalker, Maclaren, and Spurgeon. There are complete and condensed sermons, suggested outlines, texts, illustrations, and poems.—*Dr. Paul Wheeler, pastor, Park Street Baptist Church, Columbia, South Carolina.*

6000 Sermon Illustrations

By Elon Foster, (66b), $4.95

Originally published eighty years ago under the title, "New Cyclopedia of Prose Illustrations," this book offers over 6000 anecdotes and quotations listed under subject headings. There is excellent material here to highlight sermons or speeches; however, many of the selections bear evidence of their age!—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Who Is Jesus?

By George W. Truett, (1e), $2.50

AUTHOR: Beloved prince of Southern Baptist preachers.

Jesus was the central theme of every message delivered by Dr. Truett. How fitting that Dr. James should select these choice sermons to compose the sixth volume in the Truett Memorial Series. This book is destined to find a prominent

place in the library of every minister and all others who love Jesus. Indeed, every individual, young and old, will be helped by looking at Jesus through the eyes of this devoted friend and follower of the Lord.—*Rev. Clifton C. Thomas, Baptist Headquarters, Baltimore, Maryland.*

Other reviewers: *Rev. W. Clyde Hankins, interim pastor, First Baptist Church, Dalhart, Texas; Rev. Carl M. Halvarson, missionary in Japan.*

THEOLOGY

Criticism and Faith

By John Knox, (Ia), $1.75

AUTHOR: Baldwin professor of sacred literature at Union Theological Seminary, New York since 1943.

The fundamental thesis of the book is that the Christian faith is based upon a historical event which occurred in history and in the early church, and the Bible is both the record of the event and the early church's interpretation of the event. The book denies the Roman Church's position that since the Church produced the Scriptures it is more authoritative than the Scriptures. On the other hand, neither will the author make the record the absolute in religion. Rather, he shows that the Church and the Bible both derive their authority from the event in history and that event is Christ.—*Dr. Charles A. Maddry, pastor, Temple Baptist Church, Durham, North Carolina.*

Although well written, one should be careful to realize that there may be some attempt on the part of the author to smooth a way for others in the future who might seek to do damage where he seeks to only shed light.—*Dr. Paul M. Stevens, pastor, First Baptist Church, Ada, Oklahoma.*

This book will be of interest to those who know enough about historical criticism to carefully weigh the statements, but there is too much "criticism" and not enough "faith."—*Dr. Roy L. Johnson, pastor, First Baptist Church, Kingsville, Texas.*

The Dawn of World Redemption

By Erich Sauer, (Ie), $3.00

AUTHOR: Principal, Wiedenest Bible School, West Germany.

This translation by G. H. Lang of a book written in German before World War II is primarily a study of Redemption as given in the Old Testament. The premises are essentially fundamentalistic, but are not polemically used. Conservative theology is here given very strong biblical support. Many of the author's assumptions and outlines seem a bit arbitrary and need documentation, but they are nevertheless most interesting and suggestive. The whole work is most carefully outlined and written.—*Dr. S. L. Stealey, president, Southeastern Seminary, Wake Forest, North Carolina.*

A good scholarly study giving the premillennial view of God's dealings with his chosen people, Israel.—*Rev. Robert C. Fling, pastor, Tabernacle Baptist Church, Ennis, Texas.*

On Proving God

By Roger Hazelton, (9h), $2.50

AUTHOR: Professsor at Andover Newton Theological Seminary.

The author seeks to find conversational ground upon which the doubter and the believer may freely discuss the case for the existence of God. This is no stereotyped theological argument "for the existence of God" but a skilful resurrection of a theme that has fallen into relative discard and making it to burn with new brightness.—*Dr. Franklin Owen, pastor, First Baptist Church, Gainesville, Georgia.*

Here is a book which begins with a commendable objective and never quite seems to meet that challenge. The author's first chapter, dealing with "The Demand for Proof" is a brilliantly written appeal for a new approach to the field of Christian apologetics. One other section of the volume, that which deals with the theological basis of the conflict between Communism and Christianity, is of this same high order. Granted that the author sustains all of his arguments, the reader will be entitled to wonder what kind of God he has proved. There is certainly no real attempt to prove the existence of the Christian God.—*Rev. Charles Wellborn, pastor, Seventh and James Street Baptist Church, Waco, Texas.*

The Pauline Eschatology

By Dr. Geerhardus Vos, (Ie), $5.00

AUTHOR: Late Professor of Biblical Theology in Princeton Theological Seminary.

Paul's ideas about last things in their relation to great Christian doctrines are carefully and helpfully considered. It is perhaps the best book in print on the subject.—*Rev. Russell Bradley Jones, Bible Department, Carson-Newman College, Jefferson City, Tennessee.*

The book is one of the most stimulating and helpful that I have read in this field. The author has so developed his material that one is impressed from the very beginning of the volume with the value of a re-study of the Pauline

Epistles.—*Dr. Hampton C. Hopkins, director of Division for Christian Training, Howard College, Birmingham, Alabama.*

A fruitful and stimulating discussion. It is to be regretted that such an important work should have been printed without a contents page or an index.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

The Providence of God

By G. C. Berkouwer, (Ie), $3.50

AUTHOR: Professor of Systematic Theology at the Free University of Amsterdam, the Netherlands.

Professor Berkouwer's thesis is that the philosophy of crisis has produced a spirit of defeat and despair in what he calls the "Church of Christ." His viewpoint is that instead of being defeated by the crisis of today's world, Christians should be challenged to heroic and courageous faith.—*Dr. Harold G. Basden, pastor, Calvary Baptist Church, Jackson, Mississippi.*

In this book the author discusses God's presence in the world and his rule over all things. This is a most thought-provoking book, especially to those interested in present-day applications of their theology.—*Rev. W. Edwin Crawford, pastor's associate, South Main Baptist Church, Houston, Texas.*

An able Dutch theologian has done a splendid work in this book. Hard reading but rewarding to the one who pays the price to master it.—*Rev. Russell B. Jones, Bible Department, Carson-Newman College, Jefferson City, Tennessee.*

Religious Beliefs of American Scientists

By Edward Leroy Long, Jr., (8w), $3.00

AUTHOR: Minister to students of the Presbyterian Church, Blacksburg, Virginia and professor at Virginia Polytechnic Institute.

This book should be in the personal library of every minister. It does not merely present the widely-assorted religious views of American scientists; it shows how the reconciliation of Christian faith and scientific truth can be approached through science from the one side and through religion from the other, with faith bridging the gap between.—*Dr. R. Orin Cornett, Southern Baptist Convention, Nashville, Tennessee.*

The author of this book has done his readers a real service in systematically summarizing, in one volume, the religious writings of American scientists, and attempting to answer questions dealing with the relationship of science to religion. Not all readers will agree with all of the author's evaluations, as this reviewer does not.—*Rev. John M. Tubbs, Virginia Baptist Training Union secretary, Richmond, Virginia.*

The book would probably be somewhat "heavy" for the average reader.—*Louie L. Wilkinson, director of religious activities, Howard College, Birmingham, Alabama.*

The Silence of God

By Sir Robert Anderson, (12k), $2.00

This is a reprint of one of the older classic Christian apologetics. The author gives the scriptural answer to the often-asked question of why God does not intervene in the affairs of world-suffering. The appendix is worth the price of the book.—*Dr. Carl J. Giers, pastor, First Baptist Church, Chattanooga, Tennessee.*

The book is timely in our day, especially in view of the grand way in which it magnifies the supremacy of Christ.—*Dr. Henry A. Parker, pastor, First Baptist Church, Montgomery, Alabama.*

It does not seem that the author holds to our conventional idea of Satan. I do not particularly like his Church-of-England slant on other matters. His main thesis about the silence of God since apostolic times is debatable since many feel that God still responds miraculously to our prayers.—*Rev. J. Leland Hall, pastor, First Baptist Church, Rector, Arkansas.*

The Triumph of the Crucified

By Erich Sauer, (Ie), $3.00

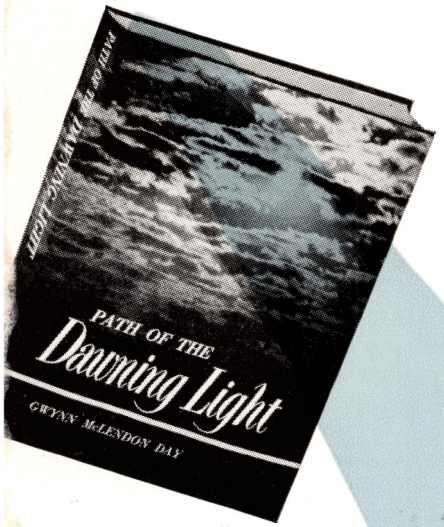
AUTHOR: Principal, Wiedenest Bible School, West Germany.

Dispensationalism is usually identified with the edition of the Scofield Reference Bible in the English speaking world. It is therefore with some surprise that one reads this survey of historical revelation in the New Testament by a German scholar who is in general a dispensational Bible student. His views are not extreme and his style is more vivid than any other book of this type which the reviewer has read. Beginning with a dramatic description of the work of God in Jesus Christ, the author completes his survey of historical revelation by organizing biblical truth around the church and the kingdom of God. Some Baptists will not agree with some of his views on the church, especially his emphasis upon dispensations and the rapture, but most of his discussion will be appreciated by those devoted to biblical faith.—*Dr. Dale Moody, professor of theology, Southern Baptist Theological Seminary, Louisville, Kentucky.*

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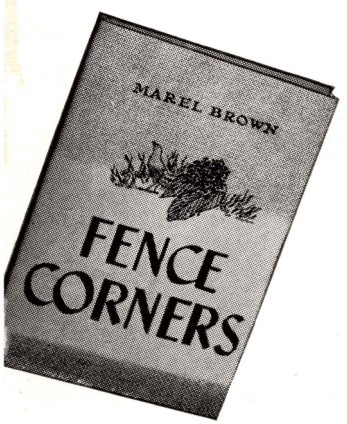
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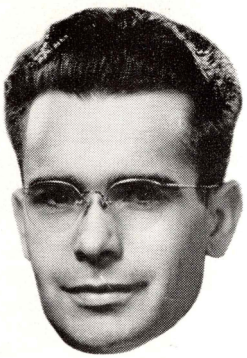
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