

TEXAS

BAPTIST HISTORY

THE JOURNAL OF THE TEXAS BAPTIST HISTORICAL SOCIETY

VOLUME XXIX

2009

EDITORIAL STAFF

Michael E. (Mike) Williams, Sr.	Editor
Wanda Allen	Design Editor
Philip Mitchell	Copy Editor
David Stricklin	Book Review Editor

EDITORIAL BOARD

Ellen Brown	Waco
Michael Dain	Lubbock
Marshall Johnston	Port Aransas
Estelle Owens	Plainview
Jerry Summers	Marshall
Naomi Taplin	Dallas

EDITORIAL ADVISORY BOARD

Hunter Baker	Houston Baptist University
Jerry Hopkins	East Texas Baptist University
David Maltsberger	Baptist University of the Americas
Estelle Owens	Wayland Baptist University
Rory Roldan-Figuero	Baylor University

TEXAS BAPTIST HISTORY is published by the Texas Baptist Historical Society, an auxiliary of the Historical Council of the Texas Baptist Historical Collection of the Baptist General Convention of Texas, and is sent to all members of the Society. Regular annual membership dues in the Society are ten dollars. Student memberships are seven dollars and family memberships are thirteen dollars.

Correspondence concerning memberships should be addressed to the Secretary-Treasurer, 333 North Washington, Dallas, Texas, 75246-1798. Notice of nonreceipt of an issue must be sent to the Society within three months of the date of publication of the issue. The Society is not responsible for copies lost because of failure to report a change of address. Article typescripts should be sent to Editor, *Texas Baptist History*, 3000 Mountain Creek Parkway, Dallas, Texas 75211. Books for review should be sent to *Texas Baptist History*, Dallas Baptist University.

The views expressed in the journal do not necessarily represent those of the Texas Baptist Historical Society, the Historical Council, the Texas Baptist Historical Collection, or the Baptist General Convention of Texas.

US ISSN 0732-43274

©2011 Texas Baptist Historical Society

CONTENTS

EDITOR'S NOTES	i
Michael E. Williams	
CONTRIBUTIONS OF CASA BAUTISTA DE PUBLICACIONES TO TEXAS BAPTIST HISPANIC WORK.....	1
Joe T. Poe	
LATINO (A) BAPTISTS AND LEADERSHIP TRAINING IN TEXAS	27
Javier Elizondo	
THE IMPACT OF SOCIAL PROGRESSIVE T. B. MASTON UPON SOUTHERN BAPTIST LIFE IN THE TWENTIETH-CENTURY	49
Aaron Douglas Weaver	
GEORGE W. TRUETT: HAWK OR DOVE?.....	65
Kelly Pigott	
GEORGE W. TRUETT: MAKING A LIFE VERSUS MAKING A LIVING	77
Keith Durso	
GEORGE W. TRUETT BIBLIOGRAPHY	89
Keith Durso	

BOOK REVIEWS	169
INDEX FOR JOURNAL OF TEXAS BAPTIST HISTORY VOLUMES I-XX	175
TEXAS BAPTIST HISTORICAL SOCIETY 2009 ANNUAL REPORT.....	201

EDITOR'S NOTES

We are proud to bring you this issue of *Texas Baptist History* and especially proud that we are able to provide this issue in an even better time frame than we originally hoped. We fully expected that this issue would be a dual issue encompassing papers from both 2009 and 2010. However, due to the contributions of several individuals, we are able to provide a full issue for 2009 alone. In future years, the size and timing of the issue will depend upon the number of articles we have available.

I am also pleased to introduce this issue's copy editor, Dr. Philip Mitchell. Dr. Mitchell (MDIVBL, Southwestern Baptist Theological Seminary; M.A., Ph.D., Baylor University) is Director of the University Honors Program at Dallas Baptist University and Associate Professor of English. Dr. Mitchell has served in various capacities on campus since coming to DBU, including being instrumental in the start of The Lily Campus Worship Formation Program. His current research includes Baptists and honors education, as well as twentieth-century Christian writers and the meaning of history. He lives with his wife, Kristin, and two daughters, Noelle and Grace in Cleburne, Texas. They attend Field Street Baptist Church and have taught Sunday School for ten years.

The articles for the 2009 issue begin with two articles originally presented at the Spring Joint Meeting of the Texas Baptist Historical Society and the Texas State Historical Association in Austin in March of 2009. These two articles focus on Baptists' work among Latino(a) Baptists in Texas. Joe Poe, author of *A House for All Nations: A Centennial History of the Baptist Spanish Publishing House* and General Director Emeritus of Casa de Publicaciones in El Paso, Texas, provides an insightful short history of the critical work of that institu-

tion entitled “Contributions of Casa Bautista de Publicaciones to Texas Baptist Hispanic Work.” Poe’s paper is followed an excellent summary of leadership training for Latino(a) Baptists in Texas authored by Javier Elizondo, Executive Vice-President and Provost at the Baptist University of the Americas. Dr. Elizondo’s article is entitled, “Latino(a) Baptists and Leadership Training in Texas,” and provides not only a short history on the topic but challenges for Texas Baptists to consider for the future of work with Latino(a) Baptists in this state.

The remainder of the issue’s articles focuses upon two Texas Baptist giants, Christian ethicist T. B. Maston and legendary pastor George W. Truett. Baylor Ph.D. student Aaron Weaver’s article, “The Impact of Social Progressive T.B. Maston upon Southern Baptist Life in the Twentieth-Century” reminds his readers of the ways that Maston shaped the way that Southern Baptists looked at the world, especially in serving as a Southern Baptist conscience on racial issues. Kelly Pigott’s paper, “George W. Truett: Hawk or Dove,” from the November 2009 meeting of the TBHS deals with George Truett’s response to World War I and his life-changing trip to Europe near the end of the war. The last article is the Founder’s Day Address for George W. Truett Seminary from January of 2010 delivered by Truett’s most recent biographer, Keith Durso. The address entitled “George W. Truett: Making a Life Verses Making a Living” demonstrates the priorities with which Truett lived his life. Durso has also generously provided a comprehensive Truett bibliography that will provide an excellent resource for future students of George W. Truett. After our book review section, we have an index to all twenty volumes of *Texas Baptist History* prepared by Courtney Lyons, a Ph.D. student in Church History at Baylor University working under the supervision of Bill Pitts. We are extremely grateful to Lyons and Pitts for their work on this index which will serve readers of *Texas Baptist History* for years to come.

At the close of his history of Texas Baptists, Robert Baker writes, “It is not possible to know the dimensions of the vision of Z. N.

Morrell when he preached his sermon at Nacogdoches in 1836 that suggested the theme of Texas Baptist history—that the desert would blossom as a rose. In his *Flowers and Fruits* he marveled at the progress made during his lifetime. He seemed to feel that he had lived long enough to see the fulfillment of his vision of almost fifty years before. . . . But the vision of faith must always recede. As great things are achieved, the vision must advance far beyond the grasp in order to inspire and lead God’s people onward.” Our hope is that this issue of *Texas Baptist History* will indeed inspire and lead us to consider again the vision and work of Texas Baptists.

CONTRIBUTIONS OF CASA BAUTISTA DE PUBLICACIONES TO TEXAS BAPTIST HISPANIC WORK

Wilson Ross (longtime missionary in Mexico and with Casa Bautista de Publicaciones in El Paso) became Casa Bautista de Publicaciones's historian in the mid-1950s. In June 1959, Texas Tech University in Lubbock awarded Ross a Master's degree in History. Ross's passion for the work of Casa developed into his thesis, "A History of the Baptist Spanish Publishing House in El Paso," which later served as the basis for *Sowing the Seed in Spanish: A History of the Baptist Spanish Publishing House* (El Paso: Casa Bautista de Publicaciones, 1962). The unfortunate passing of Wilson Ross in 1989 due to cancer¹ left Casa without one of its most faithful proponents. In my years as General Director (1992-1997), I attempted to take up Ross's mantle of caring for Casa's mission and updated a historical booklet originally prepared by Ross and published it with both of our names on the by-line.² During my decade of retirement years, I have also written three books relating to Casa's history.³ It is out of this redactional background and personal involvement with the Casa for nearly fifty years, that I offer my reflections on the influence of the Casa Bautista de Publicaciones upon the growth of Hispanic Baptist work in Texas. These reflections are on three historical periods: 1905-1955; 1955-1985; and 1985 to the present. I recognize that parameters for these periods are to some extent arbitrary, but I think they will serve our purposes today.

The Early Period: 1905-1955

The "date of birth" for Casa Bautista de Publicaciones has been a debated issue. "Dr. [J. E.] Davis, missionary to Mexico

and founder of Casa, apparently dated the House from the year he began using the name ‘Casa Bautista de Publicaciones,’ 1908.”⁴ Ross and others at CBP in the mid-1950s, felt it more appropriate to consider 1906 as its beginning as that was the time “the operation had functioned in Leon” and recognized the fiftieth and sixtieth anniversaries in 1956 and 1966.⁵ Thus both the fiftieth and sixtieth anniversaries were observed in 1956 and 1966. “But by 1980, the consensus shifted, and Casa leaders declared that the baby had been born in 1905. In the Davises’ kitchen. In Toluca [Mexico]. Never mind that the child didn’t receive its official name till a few years later.”⁶ Thus the Casa’s seventy-fifth, ninetieth, and centennial anniversaries have been observed in 1980, 1995, and 2005.⁷ Hence, the first period I identified for our discussion today begins with 1905.

Such is more than appropriate, for the *Expositor Biblico* Sunday School magazine had already been founded in 1890 by missionary David A Wilson⁸ and thus fifteen years of history had passed when Davis arrived in Mexico in late 1904 and began to print *El Expositor* in mid-1905. It is likely that some of these Sunday School books were already in use in Texas by then,⁹ but one can document that they were in use by late 1907. Davis published in early January 1908 an excerpt from correspondence received from Brother M. D. Castillo of Austin, Texas, who reported: “Our Sunday School is growing rapidly, and soon we will have to increase the number of subscriptions to *El Expositor*.”¹⁰ Thus, from very early in the twentieth-century, Casa contributed to the growth of Hispanic Baptist work in Texas by serving as the source of Sunday School curriculum materials. Indeed, it was the only such Baptist source for more than fifty years. *El Expositor Biblico* was the flagship piece, intended mainly for young people and adults (students and teachers). But “almost simultaneously with the arrival of Davis in Mexico,” missionary J. G. Chastain, then also editing *El Expositor*, added a children’s Sunday School paper entitled *Nuestros Niños*.¹¹ In 1907, Davis became responsible

for both pieces. By the end of the period 1905-1955 a full line of Sunday School materials was available and being used in numerous Hispanic Baptist churches and missions in Texas.

El Atalaya Bautista, a periodical Davis had just launched, contained the January 1908 reflection of the use of *El Expositor* in Austin, confirming Davis's contact with Hispanic Baptist work in Texas. Across the next twenty-three years, Casa's general magazine for Baptists¹² gives evidence of that contact and provides a window into the Casa's contribution to the growth of Hispanic work in Texas during this period. Researching the bound volumes of those magazines from 1908 to 1930¹³ reveals more than thirteen hundred allusions to or reports of contact Davis (i.e., Casa Bautista de Publicaciones) had with the work in Texas. The following is a summary of those reports:

In the fifty-two weekly issues of *El Atalaya Bautista* during its first year (1908), there are fifty-seven reports about Hispanic Baptist work in Texas. It is obvious that Davis purposely cultivated Texas contacts, reports, and circulation. He referred to the publication as, "Periódico bautista para todos los bautistas de habla española" (a Baptist periodical for all Spanish-speaking Baptists), and while occasional contact is reflected with Baptists in the Caribbean, Europe, and South America, it is obvious that Mexico and Texas are the principal target audiences. Besides the Hispanic Baptist work in Austin, work with churches or missions is reported in San Antonio, El Paso, Alice, Corpus Christi, Uvalde, Smithville, Beaumont, Del Rio, Brownsville, Bastrop, Pearsall, Cotula, Beeville, Waco, Leesville, Lorena, Caesar, Stockdale, Gonzales, Elgin, Monteola, and Alpine. Though allusions are made to Home Mission Board leaders (specifically, Dr. J. F. Love) and Texas Baptist leaders (specifically Mrs. J. B. Gambrell, recognized as having some special responsibilities for and interests in "Mexican Baptist work in Texas"), most of the reports are credited to Hispanic Baptist pioneers in Texas, such as Marcos D. Castillo, Gil Villarreal, Benito Pérez, Guillermo Ibarra,

Juan G. Villalobos, C. D. Daniel, and A. M. Vélez. The reports mention building plans and the dedication of new church facilities (such as in Bastrop and in El Paso) and celebrate baptisms, revivals, training institutes, ordinations, and new dimensions of church life (such as organizations for women and youth and the establishment of church libraries). About mid-year, Davis announces that the paper will carry a monthly review of reports from Texas, apart from a similar review of the work in Mexico, with the hope that such will serve as a stimulus to “our brethren in Texas,” recognizing that in both areas “the kingdom of the Crucified Christ is advancing.”¹⁴ Davis’s optimism seems justified; Baptists were on the move in Texas—and elsewhere.

The fifty-three issues of *El Atalaya* contain sixty-one reports in 1909 on Baptist work in Texas and, among other things, serve to document Casa’s contribution to Hispanic Baptists in Texas by way of its book publications. A brief note in the February 4th issue reports that Mrs. J. B. Gambrell ordered thirteen copies of Casa’s book *Compendio de Teología*¹⁵ for certain ministerial training activities. In the course of the year, the publication announced that Vedder’s *Breve Historia de los Bautistas* sold out and was to be reprinted. Casa’s first book *La Inmersión: el Acto del Bautismo Cristiano* was apparently still available and was regularly promoted, as were *La Cena Conmemorativa*¹⁶ and missionary C. L. Neal’s original book in Spanish, *Manual para Obreros Cristianos*. It is safe to conclude that all these books were in regular use by Hispanic Baptists in Texas. Such would continue to be the case for the next one hundred years.¹⁷

In 1910, there were nineteen issues of *El Atalaya Bautista* before its fusion with *El Cristiano Bautista*, and these carried fourteen reports of work in Texas. Early in the year, D. S. Barocio, new pastor in El Paso, begins a regular “column” called “Notas de Texas.” Though it does not appear in every issue, it clearly indicates Davis’s intention to keep Casa in touch with Hispanic Baptists in Texas. Perhaps the most important items

in these issues were Barocio's announcement in the April 28th issue of a number of plans for another "Instituto Bíblico" in San Antonio and that during the Institute the Convención Bautista Mexicana de Texas would be organized. *El Bautista*, in its sixth issue, dated June 23, 1910, carried a three-page "crónica" of the Convention's organization, having been brought into being by approximately forty messengers, representing some twenty churches whose combined membership was estimated to be near a thousand. Before the year's end, Barocio's "Notas de Texas" feature appeared nine more times, and there are at least twenty-six news notes from the work in Texas during the thirty-three numbered issues of *El Bautista*.

Although the Mexican Revolution is historically considered to have erupted in late 1910, no attention to such was apparently given by Davis in his magazine. In fact the issues of *El Bautista* for 1911 begin with a certain air of normalcy and optimism for Baptists both in Mexico and in Texas. Barocio's "Notas de Texas" appears almost every month; however, about mid-year, however, the magazine gives its first reflection of difficulties related to the Revolution, and by year's end, Sierra Barocio has moved from El Paso to Fort Worth to study at Southwestern Seminary. His contributions of news items from Texas continue from there but somewhat more sporadically. The July 27th issue does contain a brief report of the Convención Bautista Mexicana de Texas, which met in Austin, July 19-26. Davis' typical polemical flavor is evident in the magazine, despite the fusion with the slightly more moderate *El Cristiano Bautista*. At least forty reports of Baptist work in Texas are found during the year; and they reflect efforts not only in major cities like El Paso, Austin, Corpus Christi, and Abilene, but in smaller towns and villages like Ozona, Kenedy, Beeville, and Ballinger.

The 1912 issues continue the same pattern, with at least twenty-seven reports from Texas. Besides church events such as revivals and baptisms, occasionally reports of "Baptist family" news items that include weddings and funerals appear.

The 1913 issues begin with Davis's confession of the struggles he has in continuing publication, but at least twenty-three news items of Hispanic Baptists in Texas receive attention, such as the ordination of Felix Buldain (earlier an associate of Davis in Leon) in San Antonio¹⁸ who then lost his wife to an untimely death just a few months later.¹⁹ Border areas like Brownsville, Uvalde, and Crystal City are mentioned. *El Bautista* was suspended at the end of 1913.²⁰ As Ross correctly notes, Davis made a valiant effort "to continue" *El Bautista* with the launching of *El Foro Cristiano* in January 1915. Davis intended it as an eight-page weekly, but "its four month existence was filled with interruptions and set-backs. . . Davis finally had to give in to the revolutionary conditions and suspend *El Foro Cristiano* indefinitely with the issue for May 6, 1915."²¹ During its short existence, it published at least four news items related to Hispanic Baptist work in Texas.

The re-launch of *El Atalaya Bautista* from El Paso in January 1918 provided the opportunity for Davis to cultivate Texas subscribers and Texas news. Some fifty items were carried during 1918 and at least thirty in 1919. Names like C. D. Daniel, Felix Buldain, and J. E. García appear, and attention is given to the Convención Bautista Mexicana de Texas, held during 1918 in Waco. In one editorial piece, published in August 1918, Davis tried to answer a complaint from a subscriber in Mexico. It seems obvious that from El Paso, the magazine is too Texan to please all the Mexicans, but not Texan enough to fully connect with Texas Hispanic work. This, of course, has been Casa's ongoing dilemma. Born in Mexico and enjoying patronage of the Southern Baptist Foreign Mission Board for close to a century, its international possibilities—including in the United States—have been seen by its leaders as both logistically feasible and economically desirable. In fact, these possibilities were seen as what could make its ministry sustainable. Somewhere between 1925 and 1955, the Foreign Mission Board tacitly gave the Casa its blessing to be international. But its ministry to Baptists

within the United States would be questioned time and again.

The content of *El Atalaya Bautista*²² throughout the decade of the 1920s shows its priority efforts to serve the interests of the National Baptist Convention of Mexico. The possibility of its becoming the official publication of the Mexico convention was considered at the Convention of 1921,²³ but the matter was tabled for lack of convention resources and abandoned a year or so later. Generally, the publication gave “side glances” to Texas and the Hispanic Baptist work. Research identified about forty Texas reports in 1920 and some sixty-five in 1921.

The 1922 bound volume carries an index in its December 28th issue and lists 128 references to work in Texas in its “Brisas del Campo” regular section. The 1923 volume contains a similar annual index and references 121 Texas items in “Brisas.” Apart from these reports there is a two-page crónica of the annual sessions of the Convención Bautista Mexicana de Texas held in San Marcos, and some eleven promotional notices in preparation for the convention. In addition Donato Ruiz wrote two major articles on Mexican Baptist work in Texas and on the relations of Baptist work in Texas and with the Baptist work in Mexico.²⁴

Issues during 1924 carried 119 reports from work in Texas (in the “Brisas del Campo” section), apart from twelve items related to the Mexican Baptist Convention of Texas. It seems obvious that Davis was also trying to extend circulation beyond Texas and Mexico, for reports are also indexed from more than twenty other places in the United States (ranging from major cities like Detroit, Chicago, and Los Angeles, to lesser known ones like Garden Grove, California, and Hutchinson, Kansas) and a half dozen countries outside the United States and Mexico. Moisés Robledo wrote the report of the convention held in Bastrop; he reports that twenty-seven churches sent credentials for some forty-five messengers.²⁵

The collection of bound volumes²⁶ divides the issues for 1925 into two volumes, each with its index. The issues pertinent to

January to June reveal 132 reports of Texas Baptist Hispanic work. The index that appears at the end of December compiles data on the issues for the second part of the year, with eighty-one references to Texas sites in the “Brisas del Campo” section and five more in the “Notas Cortas” feature, apart from a dozen or so items directly related to the Convención Bautista Mexicana de Texas in Kerrville. M. D. Godínez, the Convention’s secretary, reports that there are now fifty-two organized Mexican churches in Texas, with a total membership of 3,455, and that the congregations reported a total of 673 baptisms during the reporting year for 1924-25.²⁷

For 1926 there are 139 Texas items among the “Brisas del Campo” reports, apart from nineteen items indexed as pertinent to the Mexican Convention in Texas. Most likely this represents the peak in Davis’s reporting on Baptist work in Texas. His editorial in the January 21st issue reports on the banner year that 1925 had been for the Casa but warns of impending retrenchment in 1926. Such turned out to precisely what circumstances required.²⁸

Davis was able to continue weekly editions in 1927 only through the end of June, at which time *El Atalaya Bautista* became a monthly publication. Such was preferable to extinction! And Texas reporting continued: seventy-four items are found in the weekly issues (between January and June) and twenty-four in the monthly issues for the rest of the year, apart from several “alert” pieces for the upcoming Convención and a full two-page *crónica* of the Convention that was held July 20-21 in Laredo.²⁹

To keep the paper alive, Davis had reverted to newsprint when *El Atalaya* became a monthly in mid-1927; this economic measure continued in 1928. Despite the tough times, he was able to publish all twelve issues. The focus of the magazine, however, was revamped notably. The “Brisas del Campo” section was completely eliminated, and only an occasional bit of “Baptist news” is included. General articles and some items of international interest (like a page of “Impressions” from the

Mexican delegates to the Baptist World Alliance meetings in Toronto³⁰) fill each issue of thirty-two pages. The December issue mentions a supplement to the November number that contained a *crónica* of the recently held Convención Nacional Bautista Mexicana. Unfortunately, the supplement was not included in the bound volume for 1928, and no report of the Texas Mexican convention was published. One cannot help but wonder what occasioned this radical change in editorial focus. The October issue reflects Davis's take on national politics in the United States.³¹ Were "denominational politics" impacting Davis's dream for *El Atalaya* to serve as "the house organ" of the Baptist "Mexican" conventions of Mexico, Texas, New Mexico, and California?³² Or was it simply a case of coming to grips with lack of resources to implement the dream? This year does seem to mark a real change in the Casa's contribution to Hispanic Baptist work in Texas.

The issues for 1929 and 1930 only modify slightly this reduced role in relating to Hispanic Baptist work in Texas (as well as New Mexico and California). A new feature, begun early in 1929 and called "Espigando" (gleaning), carries less than twenty-five Texas notes during the year. Reports are given concerning activities of the Baptist World Alliance, concerning of the Baptist Convention in Western Cuba, and concerning the Mexican Convention of Southern California—but not a word about the Texas convention. This pattern is duplicated in 1930, *El Atalaya*'s last year. Though M. D. Godínez's article on the history of Mexican Baptist work in Houston is published³³ and approximately twenty Texas news items or photographs, no report is given of the Convención Bautista Mexicana de Texas. One is left to wonder why? Looking at the full history of *El Atalaya* (from 1908 to 1930), one must conclude that Casa did contribute to the growth of Hispanic Baptist work in Texas through its reporting in this magazine.³⁴

Casa Bautista de Publicaciones was established in Leon, Guanajuato, Mexico, in 1906. Late in 1916, Davis bought a small shop in El Paso, having had to flee Mexico during its

extended Revolutionary period, and from 1917 on, El Paso was the site of both its print shop and its editorial offices. Thus, in a sense, Casa itself has been a part of Hispanic Baptist work in Texas since that date. Its sponsoring organization, the SBC Foreign Mission Board, naturally expected that Casa's focus would continue to be principally south of the border. Its ministry in the United States, mainly Texas, but with some outreach to other pockets of Hispanic population in the Southwestern states and elsewhere, was not prohibited nor seriously questioned until the elaboration of SBC's "program statements"³⁵ in the mid-1960s.

From 1925 to 1938, the Casa's contribution to Hispanic Baptist work in Texas emanated from its location at 800 Myrtle Avenue in downtown El Paso.³⁶ (Its earlier location on Campbell Street had been rented.) In 1938, the Home Mission Board and the Foreign Mission Board exchanged properties and what had been the Baptist Tuberculosis Sanatorium on the northeast edge of the city became the Publishing House, and the property on Myrtle became the El Paso Chinese Mission.

The Sanatorium property was to be jointly occupied by the Casa and the Mexican Baptist Theological Seminary.³⁷ Because of difficult conditions in Mexico, the Seminary had been essentially functioning "in exile" for some two years in San Antonio and now would move to El Paso.³⁸ In 1946 it returned to Mexican soil, specifically the city of Torreón. Viola Campbell, in her brief but significant memoir³⁹ gives a reflection on the contribution of this school to Hispanic Baptist work north of the border. She writes: "In 1945 talk began of moving the Seminary back to Mexico. The laws in the country had been modified, which would make the return legal. It had become evident that many of the students, especially the young men who came to El Paso to study in the Seminary, did not return to Mexico where the need for pastors was so great."⁴⁰ Of course, the need for leaders was great in the United States, specifically in Texas, which is why "doors opened" for these seminarians to stay in Texas. But their stay to some extent

undermined the intent of the Foreign Mission Board, which was to sponsor a school for training leaders for the churches in Mexico itself. Viola became part of that move back to Mexico after earlier having moved from Home Mission Board service with the Chinese Mission to Foreign Mission Board service with Seminary as essentially its dean of women. Some twenty-one years later, she came back to El Paso, this time as a missionary editor with the Casa. Her service in editing Vacation Bible School materials in Spanish likely represents still another dimension of the Casa's service to Hispanic Baptist work in Texas.

The Middle Period: 1955-1985

The contribution of the Casa to the growth of Hispanic Baptist work in Texas during this period is herewith summarized in five categories:

1. Partnership with the Sunday School Board on a Training Union magazine, *La Fe Bautista*. Contact came early between Casa Bautista de Publicaciones and the Baptist Sunday School Board, of Nashville. Correspondence exists from Dr. Davis to leaders in Nashville dating from the very first years of the Casa's existence. After all, both organizations were carrying on somewhat similar ministries, through to Baptist constituencies of tremendously different sizes. Across the years contact continued, with the leaders in Nashville generally disposed to help in simple, but practical ways this minuscule mission publisher, which was seeking to "do a job in Spanish." During the 1920s Sunday School teacher-training materials were translated into Spanish, with permissions from the Sunday School Board, complete with appropriate diplomas and recognition systems.⁴¹ And though some attention was given earlier to the Spanish incarnation of the Baptist Young People's Union, the 1950s brought attention to a fully-graded Training Union. By the late 1950s, materials were available in Spanish for children, youth, and

adults in their appropriate Training Unions.⁴² Some or all of these materials were undoubtedly in use by Texas Hispanic Baptist churches and missions. But something more specific was in the offing.

In 1958, “to provide further contacts between the field and the work of the Publishing House, a tour was organized... for the promotion of Training Union work. Raymond M. Rigdon and Harvey P. Gibson, both from the Training Union Department of the Sunday School Board, accompanied Ross from the Publishing House on a seven-week tour of nineteen countries, conducting orientation conferences on Training Union work in nine of them.”⁴³ Though the focus of this trip was Latin America, the fellowship times of these men traveling together undoubtedly gave opportunity to discuss United States needs as well. The result was that *La Fe Bautista* was born as a partnership project between the Casa and the Sunday School Board. It was a Training Union quarterly specifically intended for Spanish-speaking Southern Baptists. Unfortunately, only bound copies were conserved in the Library in El Paso for the years 1965, 1969, and 1970. But these volumes serve to illustrate this dimension of Casa’s service to Baptist Hispanic work in Texas. LeRoy Ford is listed as the Director, though this reference is a little too general to be clear; Raymond Rigdon, as Director of the Editorial Section; and Phil Harris, as Secretary of the Training Union Department. It is clearly stated that “the Spanish version and the printing have been done by the Casa Bautista de Publicaciones in El Paso.” But the product is noted as “A Baptist Adult Union Quarterly, published... by the Sunday School Board.” The intent was to give Spanish-speaking Southern Baptists in the United States more denominationally specific “church training content.” An example is the series of programs offered for the third quarter of 1965 on Baptist groups in the United States. Still another example is found in the unit for August and September of 1969, when programs written by Albert McClellan led, in their Spanish translations, Hispanic Adult Unions to consider “the challenge of the ‘70s.” And a

general article in the fourth quarter issue for 1969 specifically reports on “La Obra entre los Latinoamericanos de Texas” (The work among Latin-Americans in Texas). The article, written by John McLaughlin, begins with the declaration that Texas has more than two million residents who are Spanish-speaking and that the Baptist work among them has “gradually increased,” so that now there are five hundred churches, missions, and preaching points, with some thirty-six thousand members.⁴⁴ With manuscript provided from Nashville, Casa was responsible for translating, editing, and printing. It was a definite contribution to Hispanic work, particularly in Texas, that lasted more than a decade.

2. The training of Tito Fafasuli. This contribution, somewhat like the one of the Mexican Baptist Theological Seminary during its sojourn in El Paso, was unintentional. Tito was Argentine by birth, and his Baptist Christian faith had produced in him a call to ministry and had led him to study in the Baptist Seminary of Buenos Aires. At some point during his youth, he met Estela, a young Paraguayan Christian, and they were married. Somehow, Tito had the good fortune to come by a scholarship to Southwestern Seminary in Fort Worth. He, Estela, and their three girls came, and he did the basic theological program there, achieving a degree in divinity. But he never returned to South America for ministry. The opportunity came, and he took the pastorate of an American Baptist Hispanic congregation in Santa Barbara, California. One of Tito’s friends and classmates at Southwestern had been a Chilean named Abdías Mora, who in 1975 became an associate in the book department at the Casa Bautista de Publicaciones. Within a year, Abdías was invited to join the faculty of the Mexican Baptist Bible Institute in San Antonio. Before leaving, Mora recommended that Casa employ Tito as his successor. With Abdías’ recommendation, Casa interviewed and hired him. Tito and his family moved to El Paso in 1976. He had solid theological training but was a newcomer to publications. I mentored his ministry. We

worked together closely and harmoniously for several years. Tito pastored a small Hispanic church in the El Paso suburb of Canutillo and may have been Abdías' successor there, too. Tito had a major role in our publication of the Casa's first study Bible⁴⁵ where he and I are identified as the General Editors. His editing responsibilities were varied, and his help was substantial. His desire to have a major role in the Casa's theological textbook publication program seemed to be trumped by the unexpected coming of Dr. Cecil Thompson in 1977. With Cecil's professorial background, it would have been folly for him not to have the role of leadership in textbook publication. Quietly Tito began to look for "greener pastures." They eventually came, in 1979, when Ricardo Peña recommended Tito to the Sunday School Board for a major editing role in the new Spanish Sunday School materials which SSB was projecting. In short, we trained Tito Fafasuli "for the competition." But undoubtedly the Baptist movement gained, and his training can be regarded as another contribution of the Casa in El Paso toward the growth of Hispanic Baptist work specifically in Texas. This is true because *El Intérprete*, the Sunday School Board's Sunday School piece that directly competed with Casa's *Expositor*, got extensive use among the Sunday Schools of Texas Baptist Hispanic churches and missions.

3. The publishing of Hispanic authors from Texas. When I wrote *Casa: The Partner in Ministry You Need*,⁴⁶ I used James Crane as an example of someone (in his case, a "missionary, evangelist, administrator, and seminary teacher in Mexico"⁴⁷) who found in the Casa "his 'partner in ministry'...[as CBP] became his publisher."⁴⁸ Probably this kind of partnership has not occurred as often as it might have in relation to Hispanic authors from Texas, neither is the list a total blank. It is a partnership that becomes difficult to fully trace, for apart from authors of books, there are translators, editors, compilers, and article and lesson writers who represent part of this dimension of the Casa's contribution, but tracking them and reporting on

them becomes complicated. Further, the issue of identifying “Hispanic authors from Texas” is difficult in itself. Inasmuch as many Texas Baptist Hispanic leaders were born elsewhere, it seems impossible to limit this category to Hispanic authors born in Texas. The same fuzziness emerges with relation to surnames. Should one include only Hispanic surnamed authors? If not, why not?--and whom then to include? Even accepting the ragged edges of this category, and accepting that what has been achieved is less than what might be considered ideal, names like Felix Buldain, Leobardo Estrada, Jose Rivas, Francisco Almanza, and Adolfo Robleto surface⁴⁹ to confirm that the Casa’s contribution in this area has been real and is ongoing.

4. Casa’s role as a Christian music publisher in Spanish represents another dimension of its contribution to the growth of Hispanic Baptist work in Texas.

Although hymnals frequently take a back seat to screens and computerized projection equipment in many congregations today, it is fair to say that their use has not completely disappeared and that for most of the twentieth-century, they were well nigh indispensable in evangelical worship services. Prior to 1924, Casa served as a distributor for Spanish hymnals secured from other publishers in New York, Madrid, and Buenos Aires. But in the mid-1920s, Baptist pastor Ernesto Barocio, who was identified especially with Monterrey, Mexico, edited a word only edition of a hymnal called *Himnario Popular*. A music edition was published in 1926. CBP figured as the publisher. McConnell concludes that it “quickly became the official hymnal of Mexican Baptists.”⁵⁰ Likely it could be added that this meant for Mexican Baptists in both Mexico and in Texas. Revisions were made in 1932, again in 1940, and it further served as the base for *El Nuevo Himnario Popular* which Casa first published in 1955 and in a slightly improved form in 1957.⁵¹ This hymnal is still in print.

A completely new “Baptist Hymnal” (Spanish title: *Himnario Bautista*) was published in 1978. By this time, Dr. Ed Nelson

was directing the Music Department at Casa Bautista and served as General Editor of this hymnal. Although the Foreign Mission Board through the Casa gave heavy financial support to the project,⁵² the Music Department of the Baptist General Convention of Texas also contributed financially and logistically to the project.⁵³ Further, the Music Department of the BGCT sponsored presentations of the hymnal in San Antonio, Laredo, Lubbock, and El Paso.⁵⁴ I have reviewed McConnell's hymnological commentary to try to identify Baptist Hispanic musicians with Texas connections that contributed to the hymns in this collection. The same kinds of complications surface as were mentioned concerning book authors—place of birth, surname, degree of connection with Texas work, etc. To the extent that Adolfo Robleto should be considered a “Texas Hispanic Baptist”—the last thirty or more years of his long ministry were done in Texas—his name would head the list.⁵⁵ With the same proviso about identification as a “Texas Hispanic Baptist,” Salomon Mussiett would probably figure second on the list. But the book helps us not to lose sight of the contribution of others like Dr. Luden A. Gutierrez, a physician from Houston;⁵⁶ Dr. Leslie Gomez, at one time music and youth director for the Iglesia Bautista Calvario in Fort Worth⁵⁷ and composer of the music for the “Himno Oficial de la Convención Bautista Mexicana de Texas”;⁵⁸ and Raul Solis, born in San Antonio and graduated from Howard Payne.⁵⁹

Contemporary collections of Christian music and cantatas add another dimension. The name of Ricardo Peña again surfaces, for he was the “translator and adaptor” of *La Maravillosa Historia aun sin Proclamar*, a missionary cantata, published by the Casa in 1968. And in “contemporary collections” like *Tiempo de Cantar*⁶⁰ and *Cancionero para la Iglesia de Hoy*,⁶¹ names like Leslie Gómez, Salomón Mussiett, and Pedro Nuñez appear.

Hymnology in another area in which the Casa's contribution can be tracked. Cecil McConnell's book gives attention to every hymn in *Himnario Bautista*. But Ricardo Peña's book

Himnología Popular⁶² appeared just slightly before the Himnario Bautista was published and gives attention to thirty of the most well-known hymns in El Nuevo Himnario Popular plus one or two others (including “Cristo Es la Unica Esperanza,” the theme song of the Crusade of the Americas).

5. Staff contributions to Hispanic churches in far West Texas may be considered as still another dimension of Casa’s contribution to the growth of Hispanic Baptist work in Texas. As CBP has sought to serve Hispanic evangelical constituencies world-round, from its home base in El Paso, it has felt the necessity of an international staff. This was true especially after the Foreign Mission Board gave its blessing in the late 1940s and early 1950s for Casa to be “international,”⁶³ and became still more of a concern during the period under consideration (1955-1985). The Casa’s growth allowed and required a growing staff. And as “international staff” members were acquired, these professionals became available to Hispanic churches in far West Texas for part-time staff service. Most of the churches were small and thus could not afford full time pastors and music ministers anyway. The availability of part-time service by Casa staff was a blessing, despite the complaint of a few full-time pastors that these ministerial colleagues were not always available for daytime meetings. During the period under review, numerous Casa staff members served as pastors or music ministers in Hispanic churches of far West Texas. Without pretending to make an absolutely complete list, these names come to mind: Adolfo Robleto, Ananías González, Ed Nelson, J. T. Poe, Leslie Gómez, Tito Fafasuli, Abdías Mora, David Rodríguez, Miguel Blanco, Abel Herrera, Rubén Angulo, David Fajardo, Jorge Enrique Díaz, Exequiel San Martín, Mario Martínez, and Atalo Méndez.

The Recent Past: 1985 to the Present

Here, five categories are used to survey Casa’s contribution during this period to Hispanic Baptist work in Texas:

1. A somewhat forced “partnership” with Baptist Sunday School Board. What earlier had been a very harmonious and fraternal relationship became at best “a shotgun marriage.” It seems to me that two major factors produced this change: One was the trend in Southern Baptist Convention circles to precisely define “program statements” that came to have the rigidity of canon law.⁶⁴ The other factor was the growth of Hispanic Southern Baptists in Texas and elsewhere, growth that gave leaders in the state conventions and in the Home Mission Board reason to insist that Sunday School Board, as the Convention’s publisher, provide the language materials felt needed. The intent to define precisely “convention assignments” into “program statements” had the very legitimate goal of efficiency and avoidance of duplication. The rigidity with which they came to be applied may have been unforeseen and was in the end counterproductive.

2. Some partnership between BaptistWayPress and with Editorial Mundo Hispano. As BGCT has edged in the direction of becoming a national convention,⁶⁵ BaptistWay Press has emerged as its publishing arm. Not surprisingly, Hispanic Baptist leaders in Texas have requested that at least some of the Sunday School curriculum pieces offered to BGCT’s English-speaking churches be made available in Spanish also. I have learned fairly recently that Casa is rendering a kind of partnership service to this project on a contract basis. Recent publication of Spanish editions of materials both for adult students and adult teachers related to the Gospel of John⁶⁶ show “Translation and Production” by “Editorial Mundo Hispano” with printing done by Data Reproductions Corporation. “Editorial Mundo Hispano” has been a Casa imprint for more than forty years, which doesn’t predispose readers (positively or negatively) with a denominational announcement. But it must be recognized that Casa is still in the process of establishing this identification; many users of BaptistWay products who see this line may not identify it with Casa Bautista de Publicaciones of El Paso. Still, it exists.

3. Recent publication of Hispanic authors from Texas. Of the 244 authors listed in the 2009 Catalog of Editorial Mundo Hispano of Casa Bautista de Publicaciones, approximately 5% are Hispanic authors from Texas. These include Daniel Sánchez, Margarita Treviño, and Alcides Guajardo, who perhaps should be considered at the top of the list because of their importance to the Hispanic Baptist movement in Texas, but other names also appear, like José Luis Martínez, Juan Carlos Cevallos, Jorge Enrique Díaz, Alicia Zorzoli, Roberto Estévez, David Fajardo, Barbara Cueto, and Rubén Zorzoli. Furthermore, some of Leobardo Estrada's and Adolfo Robleto's work is still in print.⁶⁷ One can easily argue that this percentage should have been higher. I have not made a comparative study of Casa's catalogs over the last twenty years to see if an increasing trend can be detected. I can report that I believe the philosophy of the present administration of the Casa is fully desirous to be an efficient publishing partner for Hispanic authors in Texas, especially those within our Baptist tradition.

4. An occasional special project, like the New Life Testament for Texas. Perhaps because I was personally involved in the production, I am reluctant to overlook a special project like the New Life Testament for Texas that did occur early in the period under consideration (1985 to the present). It involved a special three-way partnership between Holman Bible Publishers of the Sunday School Board, the Baptist General Convention of Texas that is, one of its organizational units, perhaps the Sunday School Department, and the Casa Bautista de Publicaciones. Johnnie Goodwin, a good West Texan from Midland who had a long career in publishing with Baptist Sunday School Board, contacted me concerning a need for a Spanish New Testament for large scale distribution in Texas. What we could offer was *El Testamento Nueva Vida* which had been completed in the early 1980s as an adaptation of *The New Life Testament* in English. Permissions and logistics were worked out, and many thousands of these Testaments were produced for

distribution through the churches in Texas. In my mind, it is still an example of special projects that can be accomplished “within the Baptist family” and for the benefit and growth of Baptist work.

5. Bilingual Sunday School materials. It is often argued that second, third, and successive generations of Hispanic immigrants may still have a strong cultural tie that gives *raison d’être* to their ethnic based churches but that the generations that get their education in the United States need Sunday School materials in English. With this in mind, CBP’s Editorial Division is currently involved in publishing a Bible study curriculum that offers twelve pieces in Spanish and six pieces in English. Promoted for “use in Sunday School, home study and cell groups, Christian schools and in any other situation where the Bible is studied,” pupil and teacher materials for school-age children and youth are offered in both Spanish editions and English editions. Casa has published materials pertinent to three of this five-year-program, and will continue till all volumes are available. The Marketing Division assures me that a portion of these materials are indeed being used by Hispanic Baptist Churches and missions in Texas. Thus it represents another contribution of CBP to Baptist growth in the state. This, despite the multiplicity of sources for Bible study materials in Spanish that now exists. Both LifeWay and BaptistWay offer a somewhat similar range of materials, each line with its own positive points. Perhaps we are left to be thankful for the world of multiple options, despite the headaches that such options sometimes bring. Churches/missions have to choose; hopefully their having to choose will nudge them toward the maturity that vital Christian communities ought to possess.

Conclusion

Generally speaking, one may safely conclude that first from Mexico and then from that “corner of Texas” known as El

Paso, Casa Bautista de Publicaciones has made a significant contribution to the growth of Hispanic Baptist work in Texas. It is the prayer of the author that in this period of denominational change creative new ways will be found to enhance that contribution. Often, historical studies produce ideas for future improvements. Although the author no longer has any administrative role at the Casa, I feel comfortable in assuring this group that the present administration is both open to and actively exploring new ways to better serve the constituencies for which it exists. Your ideas are welcome.

Address given to the Joint Meeting of the Texas Baptist Historical Society and the Texas State Historical Association

Joe T. Poe
General Director Emeritus
Casa Bautista de Publicaciones
El Paso, Texas

NOTES

¹Joe T. Poe, *A House for All Nations: A Centennial History of the Baptist Spanish Publishing House* (El Paso: Casa Bautista de Publicaciones, 2004), 65.

²*Noventa Años de Historia y Ministerio* (El Paso: Casa Bautista de Publicaciones, 1995).

³*Missions for a New Century: Lessons from the Life of David A. Wilson*, published in 2002; *Casa: the Partner in Ministry You Need*, published in 2004; and *A House for All Nations: A Centennial History of the Baptist Spanish Publishing House*, published in the closing days of 2004 for the Casa's centennial in 2005. The last two pieces were translated by Rubén Zorzoli and published in Spanish simultaneously with their English editions.

⁴Poe, *A House for All*, 75.

⁵*Ibid.*, 76.

⁶*Ibid.*

⁷See Poe, *A House for All*, 129-30, 169-73, 222-25.

⁸See Poe, *Missions for a New*, 25, 127-28.

⁹Donato Ruiz's historical article on Mexican Baptist Work in Texas, published in 1923 says the Primera Iglesia Bautista of San Antonio was organized in 1887, the church in San Marcos in 1888, and the one in Austin in 1898; see "La Obra Bautista Mexicana en Texas" by Rev. Donato Ruiz in *El Atalaya (Bautista)*, Tomo IX, Nos. 36-37, September 6-13, 1923, 582.

¹⁰*El Atalaya Bautista*, Tomo I, No. 2, January 9, 1908. Archived in the Wilson Ross Library of Casa Bautista de Publicaciones, El Paso.

¹¹Poe, *A House for All*, 14.

¹²Launched as a weekly and titled *El Atalaya Bautista* from January 1, 1908 till the end of May, 1910, when it merged with *El Cristiano Bautista*, of Monterrey, and became known as *El Bautista* until the end of 1913 when because of the Mexican Revolution publication was suspended. After Davis moved the Casa to El Paso in late 1916, he began to make plans to reactivate some suspended publications and re-launched *El Atalaya Bautista* January 3, 1918, in what he called its "segunda época." It was then published continuously until the end of 1930, though from January 1923 till the end of 1925, its name was shortened to simply *El Atalaya*, and though in July 1927 it was changed from a weekly to a monthly.

¹³Depression era scarcities required suspension of the magazine at the end of 1930. See Wilson Ross, *Sowing the Seed in Spanish: A History of the Baptist Spanish Publishing House* (El Paso: Casa Bautista de Publicaciones, 1962), 97.

¹⁴*El Atalaya Bautista*, Tomo I, No. 31, July 30, 1908, 267.

¹⁵By J. M. Pendleton, translated by Alejandro Trevino.

¹⁶By J. M. Frost, translated also by Teófilo Barocio.

¹⁷An Appendix to Ross's M.A. thesis lists 460 books published by Casa Bautista de Publicaciones from 1907 to the end of 1957.

¹⁸See *El Bautista*, Tomo IV, No. 2, January 15, 1913, 46-47.

¹⁹*El Bautista*, Año IV, No. 9, May 15, 1913, 273.

²⁰See *El Bautista*, Año V, No. 23, December 30, 1913, 705.

²¹Ross, *Sowing the Seed*, 52.

²²"Baptist" included here in parenthesis, since this word was dropped from the title of published issues, beginning in January 1923, but was restored in January 1927 and continued through 1930, when the magazine was reluctantly discontinued.

²³See *El Atalaya Bautista*, Año VII, No. 43, October 27, 1921, 7.

²⁴See "La Obra Bautista Mexicana en Texas," Tomo IX, Nos. 36-37, September 6-13, 1923, 582; and "Los Bautistas de México y los Bautistas de Texas," *El Atalaya Bautista*, Tomo IX, No. 51, December 20, 1923, 815.

²⁵See Moisés Robledo, "Convención Bautista Mexicana de Texas," *El Atalaya*, Tomo X, No. 33, August 14, 1924, 37.

²⁶Held in the Wilson Ross Library of Casa Bautista de Publicaciones.

²⁷See “Notas Cortas,” in *El Atalaya*, Tomo XI, No. 33, August 13, 1925, 791.

²⁸See Poe, *A House for*, 42-43.

²⁹See *El Atalaya Bautista*, Tomo XIII, No. 29, September 27, 1927, 479-80.

³⁰See *El Atalaya Bautista*, Tomo XIV, No. 9, September, 1928, 290-91.

³¹See *El Atalaya Bautista*, Tomo XIV, No. 10, October, 1928, 297.

³²See *El Atalaya Bautista*, Tomo XIII, No. 19, May 12, 1927, 257, for an indication that this was really Davis’s dream for the paper.

³³See *El Atalaya Bautista*, Tomo XVI, May 1929, 187-89.

³⁴If all the numbers seem meager by today’s standards, it is well to remember that according to the 1920 Census figures, there were a total of 480,000 Mexicans living in the United States, with 100,000 of these living in California and probably not over 200,000 in all of Texas. San Antonio is credited with 75,000 and El Paso with 60,000. See *El Atalaya Bautista*, Tomo XV, No. 5, May 1929, 143.

³⁵Somewhat curiously for me, neither Jesse C. Fletcher, in *The Southern Baptist Convention: A Sesquicentennial History* (Nashville: Broadman and Holman Publications, 1994), nor William R. Estep in *Whole Gospel—Whole World: The Foreign Mission Board of the Southern Baptist Convention, 1945-1995* (Nashville: Broadman and Holman Publishers, 1994), a sesquicentennial history of this Board, gives much attention to “the program statement” phenomenon in their histories. Fletcher makes some brief allusions in the context of convention efforts to achieve “corporate efficiency” and specifically mentions leaders like Porter Routh and W. L. Howse, also noting that the Inter-Agency Council purposed to help all agencies “correlate their programs of work.” Further, he mentions fierce competition among “a whole class of aggressive leaders”; see 196-99. Estep seems to limit his “program references” to new thrusts like “the Advance Program” of Foreign Missions, led by Theron Rankin (see 283, 295) and new categories of missionary service like “the missionary associate program” and “the missionary journeyman program” (see 309-10) and new initiation training for appointees (see 310).

³⁶See Poe, *A House for All*, 41-42.

³⁷*Ibid.*, 45-47.

³⁸See Frank Patterson, *A Century of Baptist Work in Mexico* (El Paso: Casa Bautista de Publicaciones, 1979), 144, 169-70.

³⁹He Leadeth Me: Reflections from Viola D. Campbell, private publication, 2002.

⁴⁰Viola Campbell, *He Leadeth*, p. 22.

⁴¹See Casa’s 1928 General Catalog, section “Cursos Educativos,” 17-27.

⁴²Ross lists the titles given to the four Training Union quarterlies in 1955: *Revista para Uniones de Párvulos y Principiantes*, *Revista para Uniones de Primarios*, *Revista para Uniones de Intermedios*, and *Revista para Uniones de Jóvenes y Adultos*; see Ross, *Sowing the Seed*, 125.

⁴³Ross, *Sowing the Seed*, 136.

⁴⁴John McLaughlin, “La Obra entre los Latinoamericanos de Texas,” *La Fe Bautista*, October-December, 1969, 8-11.

⁴⁵*Biblia de Estudio Mundo Hispano*, published late in 1977.

⁴⁶Published by the Casa in 2004.

⁴⁷Poe, Casa: *The Partner*, 3.

⁴⁸*Ibid.*

⁴⁹Colleague Ezequiel San Martín, assisting me by reading a draft of this paper, insisted that Preston Taylor—“an authentic Texan” (and Latin by adoption if not by birth) be included in this list; it is true that Preston has indeed published numerous works in Spanish—most of them in partnership with Casa Bautista de Publicaciones.

⁵⁰Cecilio McConnell, *Comentario Sobre los Himnos que Cantamos*, El Paso: Casa Bautista de Publicaciones, 1985, 127.

⁵¹*Ibid.*

⁵²Ed Nelson’s memory is that FMB granted a total of \$60,000—apart from the “indirect contribution” of missionary salaries and general subsidy to the Casa.

⁵³Nelson’s memory is that the BGCT made a grant of some \$5,000 toward the hymnal and that Sam Prestidge, State Music Secretary, and John McLaughlin, Music Consultant for Texas, came to El Paso and gave their approval to the hymns selected for the book.

⁵⁴See letter from Dr. Nelson, dated November 19, 2008.

⁵⁵McConnell reports that the hymnal contains twenty-nine hymns translated by him and identified with his name, but that in addition ten more use the pseudonym Pablo Filós and sixteen more use the name Daniel Diaz R.; see McConnell, *Comentario Sobre*, 36.

⁵⁶*Ibid.*, 60.

⁵⁷*Ibid.*, 115.

⁵⁸See back cover of the 2002 Hispanic Convention program, published by the BGCT.

⁵⁹See McConnell, *Comentario Sobre*, 129.

⁶⁰See Colecciones 1 and 2, published in 1973 and 1975, respectively.

⁶¹See volumes 1-4, published between 1982 and 1993, and subsequently as a complete collection in one book (words only) in 1994.

⁶²El Paso: Casa Bautista de Publicaciones, 1977.

⁶³Earlier it had had a kind of de facto international status.

⁶⁴Apparently “programs” were defined by the SBC’s Executive Committee; by 1960 “Agency Budgets” were given on a “Program Basis”;

see *SBC Annual, 1960*, Executive Committee Report, 90-92. Defined “programs” for the Foreign Mission Board are listed as: “A program of missionary support; A program of evangelism and church development; A program of schools; A program of literature; [and] A program of medical work.” The “program of literature” mentions a total of fourteen publishing centers, “including two large ones, at El Paso for the Spanish speaking, and at Rio de Janeiro for the Portuguese speaking.” Beginning this same year (1960), the Foreign Mission Board began to structure its Convention reports according to these “programs”; see, *SBC Annual, 1960*, 120-49. With reference to “Publication Work” in Latin America, the report states: “The Baptist Spanish Publishing House, El Paso, Texas, serves approximately 100,000 Spanish-speaking Baptists in forty-one countries...” (125). By 1970, FMB “programs” have been slightly re-defined so that “the program of schools” now reads “program of schools and student work”; “the program of medical work” is now called “the program of hospitals and medical care”; and “a program of benevolent ministries” has been added; see SBC Executive Committee Report, *SBC Annual, 1970*, 89. Some 25 “programs” were assigned to the Baptist Sunday School Board (see Executive Committee Report, *SBC Annual, 1970*, 91-92; and the Sunday School Board Report, *SBC Annual, 1970*, 148-68; its lead programs were “church literature publishing” and “Broadman book publishing”). Gradually the interpretation emerged that the Foreign Mission Board’s programs were exclusively “for” foreign countries even though part of its “literature program” was not physically located “in” a foreign country; in fact the 1967 Foreign Mission Board report defines its programs as: “The Program of Support for Foreign Missionaries, The Program of Evangelism and Church Development in Foreign Lands, The Program of Schools and Student Work in Foreign Lands, The Program of Publication Work for Foreign Lands, The Program of Hospitals and Medical Care in Foreign Lands, [and] The Program of Benevolent Ministries in Foreign Lands”; see *SBC Annual, 1967*, 85-91.

⁶⁵I am reminded of the story of a Christian believer in the middle of the Orient who identified himself thusly: “I am a Chinese Lutheran--Missouri Synod.”

⁶⁶El Evangelio de Juan: El Verbo fue hecho carne, written originally by Duane Brooks, Kay Ellis, and Albert Reyes. Guía de Estudio del adulto; and El Evangelio de Juan: el Verbo fue hecho carne. Guía de Estudio del maestro de adultos; both books were published in Spanish by BaptistWayPress in March 2008.

⁶⁷There was even one posthumous title published from Adolfo Robleto: *Sermones para el Nuevo Milenio*, published in 1999 though Robleto died Friday of Holy Week in 1994.

LATINO(A) BAPTISTS AND LEADERSHIP TRAINING IN TEXAS

Introduction

The perspective from which I address this topic has been informed by my own interaction with Texas Baptist missions. I am a product of Texas Baptist's leadership training efforts, and I have trained Latino(a) leaders in Texas, the United States, and Latin America.

My first encounter with the gospel of Jesus Christ happened in a Baptist mission in Camargo, Tamaulipas, Mexico in 1969. The sponsoring church, Primera Iglesia Bautista in Reynosa, and the Rio Grande Valley Baptist Association partnered in the work in Carmargo. Another Baptist work existed that close to home in Reynosa was pastored by Rev. Javier Castellanos, a respected Mexican leader. Dr. Robert Smith led the Rio Grande Valley Baptist Association, and Calvary Baptist church in Lubbock, Texas, assisted in the construction of the church building in Camargo. The church in Camargo did not have an ordained pastor or a baptistery in 1969; therefore, Rev. Cruz Rodriguez, pastor of Primera Iglesia Bautista in Rio Grande City, Texas, baptized the first converts of the Camargo church in Primera's baptistery. Because I was one of those converts my first encounter with Baptist work enabled me to see the interaction of Mexican (Rev. Javier Castellanos), Mexican American (Rev. Cruz Rodriguez) and Anglo (Dr. Robert Smith) leaders.

Following that first experience, in 1970 I attended the Valley Baptist Academy in Harlingen, Texas, where I went to high school and learned English. In 1974 I moved to Lubbock to

enroll at Texas Tech University where I received a Bachelor of Arts degree. Ben Mieth, another Texas Baptist leader, and his wife, Bertha, helped me transition from the Academy to Tech. During those years, I worked with Patrick Boateng, a recent immigrant from Ghana, to start a predominantly African-American congregation. I graduated from Southwestern Baptist Theological Seminary in Forth Worth with a Master of Divinity degree and then earned a Ph.D. in theology with major emphasis in Christian Ethics and a minor in Church and State Studies in 1989.

My ministry experience covers ten years of partnership mission work in Latin America and Spain through the International Commission, church planting and pastoring in Texas and Tennessee, and editorial work in Spanish for five years and in English for four years at the Baptist Sunday School Board, which is now LifeWay Christian Resources. I also served as a missionary in the area of Latino church planting consultation with the North American Mission Board. Finally, the focus of my ministry since June of 2000 has been leadership training at Baptist University of the Americas in San Antonio, Texas (formerly Hispanic Baptist Theological Seminary). My reflection on the topic of leadership training among Latinas(os) in Texas draws from these life-experiences in Baptist work throughout these years.

The Beginning of Texas Baptist work among Mexicans (1880-1946)

Inhabitants of Texas of Spanish descent and those of northern European descent started their relationship in mutual distrust. The battle of the Alamo stands as the watershed moment that defined the contentious nature of that relationship. Northern Europeans, with their roots in the Protestant faith and their concern with maintaining the purity of their blood, contrasted with the Catholic faith of the Tejanos/Mexicanos, who were more concerned about maintaining their cultural roots than

guarding the purity of their blood lines. The cultural distance between these two population groups in the late nineteenth-century Texas cannot be downplayed.¹

The start of Texas Baptist efforts in 1880 to breach that cultural and religious divide is told with unusual candor in the *Centennial Story of Texas Baptists*:

Vanquishing hatred toward Mexicans, Texas Baptists independent of any other aid, now sent John Westrup and W. M. Flournoy as missionaries to Mexico; erected the first Baptist church in all Mexico, at Monterrey; in 1883 established the first Mexican Baptist church at Laredo; and through the munificence of Miss Eliza McCoy supported Manuel Treviño as superintendent of Mexican missions in Texas.²

Primera Iglesia Bautista Mexicana, the second Baptist church for Mexicans on Texas soil, was organized in San Antonio, Texas, in 1888.³ The city of San Antonio has played a key role in Latino Baptist work in Texas and in the United States. Because Baptists of Mexican descent converted primarily from Catholicism, they depended on Anglo Baptist leadership to educate them and to provide some of the impetus for starting Latino(a) Baptist organizations.

From the beginning of Texas Baptist work with Latinos(as) in the state, certain Baptist leaders saw the need to help provide theological training for Mexicans who would serve among the new Mexican converts and lead the new work and the established churches. In 1899, after being elected Secretary of Missions for the Texas Convention, J.B. Gambrell became aware of the need to evangelize the Mexican population and to provide leadership training for ministers. Annie Daniel Lee, the daughter of C. D. Daniel, recounted how her father came to lead in the work among Mexicans for the state convention: “Dr. Gambrell had a great interest in evangelizing the Mexican people, and when he saw that some of the ministers who worked leading some of the Mexican churches did not

have all the knowledge needed about the doctrinal principles of Baptists, he thought about the need for a well-educated minister who could teach and provide a good direction for the group of Mexican Pastors and this is why Dr. Gambrell set his eyes on my father.”⁴

At the beginning of the twentieth-century Gamrell recognized two essential elements that formed the heart of Baptists’ growth through the centuries, evangelism and education. The revivalism that strongly influenced Baptists throughout the United States, strongly influenced Latino(a) Texas Baptists, as well.⁵

Baptists in Texas in general, and Texas Latino(a) Baptists in particular, maintained from the beginning of their history a deep commitment to evangelism and its corollary, church planting, and to education. This commitment to education led to the founding of Baylor University and later Southwestern Baptist Theological Seminary early in the development of Texas Baptist life. During the 1940s, Latino(a) Baptists, in spite of limited financial resources and virtually no influence in society in general, founded three institutions to train leaders in the Latino(a) Baptist family: Baptist Bible Institute in Bastrop, Mexican Baptist Bible Institute in San Antonio, and Valley Baptist Academy in Harlingen. Of these three, only the Mexican Baptist Bible Institute, now Baptist University of the Americas, retains its original mission to train Latino(a) leaders for ministry.⁶

At the beginning of Baptist work among Latinos(as), the primary mode used to train leaders was short-term, one to two-week, intensive training sessions called “institutes.” During one of these institutes in San Antonio in 1910, the Mexican Baptist Convention of Texas was established. The Bible institute model of training had been instituted by C. D. Daniel, and Mrs. J. B. Gambrell had been instrumental in supporting these institutes.

The beginning efforts at leadership training for ministry included both Anglos and Latinos. Some of the key catalysts in

training Mexican pastors included C. D. Daniel, Paul C. Bell, F. M. McConnell, Paul J. Siebenmann, and J. B. Gambrell. Francisco Morales, Matías Garcia and Santiago Garcia were three of the Latino leaders who worked diligently to educate Baptist Latinos(as).

The absence of an educational requirement for Baptists to serve in ministry served to facilitate growth among Baptists. This practice has been especially useful among the Latino(a) population, where educational attainment has been traditionally low. Although Latinos(as) did not have a high level of academic attainment, they valued education. Paul Barton maintained that many Baptist, Presbyterian and Methodist leaders that began and sustained the Latina(o) work valued education before coming to Texas. Some of these leaders had attained commendable levels of education before they arrived. Therefore, the high value early Latino(a) Baptists placed on teaching and learning came from more than the Protestant missionary focus on education.⁷

The combination of the practice of no educational requirement for ministry, coupled with the deep commitment to education, has provided a useful combination to fuel both evangelism and church planting with new ministers flowing into the system immediately or soon after their call to ministry. With the *Instituto/Seminario* in San Antonio and the *Academia* in Harlingen, Texas Baptists have had two unique training centers to funnel prospective ministry leaders.

Latino(a) Baptist Educational Institutions in Texas (1947-2009)

Institutional responses to the growing need for leadership training among Latino(a) Baptists led to the founding of two institutions that have in some form remained: the Valley Baptist Academy (*La Academia*) in Brownsville and the Mexican Baptist Bible Institute (*El Instituto* or *El Seminario*) in San Antonio.⁸

Valley Baptist Academy

The Valley Baptist Academy started the first semester in Brownsville in the fall of 1947 with twenty-eight students. Later, the school moved to Harlingen into a building vacated by the Baptist hospital in that city. The school moved in 1967 to the present location on ninety acres of land. The Academy, serving the populations on both sides of the border, answered the needs to educate young people for ministry in the region.⁹

I came to the Academy in 1970 as a sixteen-year old new believer, and I found a vibrant faith community focused on educating Latinos(as), both young and not so young. Dr. Howard E. Gary had been president since 1952. He had assembled a competent team of educators that combined both Anglo and Latino(a) teachers: Mary Reyes, Manuel Galindo, Eziquiel Cervantes, Robert Rodriguez, Claude Hennessee, Forrest Wiggins, and Mildred Fulfer. From a student body whose total exceeded 150 between the years 1970-1974, about twenty percent expressed a call to ministry. Although not accredited, the Academy supplied a solid high school education. English as a Second Language (ESL) classes provided the needed training for students lacking a command of the English language. They moved to the appropriate grade level when they finished ESL.

Of the twenty-five in the class of 1974, fifteen went to college, five became teachers, four finished Master's degrees, one finished a Ph.D., and eight served in ministry. Two of the alumni from that class have contributed to leadership training. Dr. Daniel Sanchez, teaches at Southwestern Baptist Theological Seminary and also served in missions in New York. Marcos Elizondo, planted churches in Gainesville, Texas, graduated from Mary Hardin Baylor with a B.A. in Religion. He was part of the first graduating class of George W. Truett Baptist Theological Seminary, where he received his M.Div. degree. He serves as the Director for Ethnic Ministries for the State Convention of South Carolina. Elizondo arrived

at the Academy as an unbeliever, accepted the Lord as Savior, and surrendered to the ministry while a student at the school.

The Academy has provided steady ministry leadership for the Rio Grande Valley churches, hospitals, and prisons, as well as for educational institutions in the Valley and elsewhere through leaders like Ezekiel Cervantes, Vidal Muñiz, Mary Reyes, Manuel Galindo, Sergio Ramos, Abiel Sifuentes, Joe Ruiz, Joe Jaime, Ernesto Lovera, Pablo Lovera, Jessie and Sara Perales, Juan and Martha Tovias, Aquiles Resendez, Aurora Muñoz, Daniel Sifuentes, Placido Sifuentes, Luis Mata, Dr. Eric Boy, Dr. Jacobo Latrache, Cecilia Cepeda, Anita Coronado, Rachel Ibarra, and Norma Gonzalez. This list includes ten public school teachers, two medical doctors, two chaplains, one social worker, and eleven pastoral/church ministers.

Valley Baptist Academy trained primarily Mexican and Mexican-American young people, but the school also enrolled students from the Virgin Islands and Latin America. The children of one of the Baptist pastors from Saint Thomas, along with several young people from his church, attended during the 1970s. John Harrington, the pastor's son, was part of that group, and he quickly learned Spanish. In 1999, while working for the North American Mission Board, I went to Puerto Rico to lead a conference on church planting for Latino(a) church planters. John and his father attended the conference. The English-speaking Baptist church pastored by John's father was ready to start a Spanish-speaking mission on the island, and John was going to be the church planter. The commitment of Texas Baptists to educational efforts among Latinos(as) thus extended all the way to the Virgin Islands through a young man trained at the Valley Baptist Academy in the 1970s.

In 1982, the Academy had 175 students, prompting Dr. Joshua Grijalva to predict a bright future for the school. Grijalva believed that the future offered an opportunity for further church plant expansion and for the challenge of an expanded ministry to students from the United States and other

countries. He stated, “Vision and finances are two essentials for the future. These will come by faith and prayer.”¹⁰

Unfortunately, Dr. Grijalva’s dreams did not become reality. Following the rich and fruitful years of the 1970s and early 1980s came a period of decline and a shift of the mission away from educating Latino(a) youth. The Valley Baptist Academy’s primary educational mission activities, the ESL program and the high school program, were eliminated in the 1990s. The institution continued to provide non-accredited, Bible-institute level, theological education. The property and facilities still exist, but the change in mission culminated in the closing of the Academy. At present, the Board of Trustees and administrative leadership are exploring ways to place a greater focus on theological education and leadership training.

Latino(a) Baptists often speak of *losing* the Academy, with a sense of loss equivalent to the loss of a beloved family member. This sense of loss expressed by the Latino(a) Baptist family is real. They remember Texas Baptists’ great witness in the Valley when the Academy was a vibrant educational center. The Academy challenged young minds to discover and learn, but also to engage their hearts in a way that would result in a deep love for the Lord Jesus Christ and a practical expression of that love in ministry in the local church.

All statistics show that the population of the Rio Grande Valley of Texas is exploding. Texas Baptists need to seize this opportunity to reenter the field of Christian education in that region with a renewed vigor. With the Latina(o) high school dropout rate higher than any other group, the Valley Baptist Academy needs to be returned to its original focus of educating Latino(a) youth in Texas and beyond.¹¹

The Mexican Baptist Bible Institute

The same Baptist leaders that were instrumental in starting Valley Baptist Academy joined forces to establish the Mexican Baptist Bible Institute in San Antonio in 1947. The Institute

started in humble beginnings under the auspices of the San Antonio Baptist Association, conducting their first classes in the evenings at Palm Heights Baptist Church.¹² The Institute changed its name to Hispanic Baptist Theological Seminary, and later to Hispanic Baptist Theological School. In 2003 the school's name became Baptist University of the Américas. Some of the name changes related to accreditation and certification issues.

From its inception in 1947 until 2000, the primary language of instruction was Spanish. For most of those years, the school offered a non-accredited, non-certified diploma in traditional seminary areas such as Bible, Religious Education, and Music.¹³ The school, though not yet accredited or certified by the state of Texas to offer degrees, provided quality education within the context of the Mexican culture. Graduates moved fluidly into successful ministry positions throughout Texas and the United States. With the exception of those who came from Latin America, Puerto Rico, and Spain which already had theological education, most Baptist Latino(a) ministers in Texas were trained either at the school or one of the affiliate Bible institutes.

This institution, like its sister school, the Valley Baptist Academy in Harlingen, experienced some of the best years in enrollment and support during the 1970s and 1980s. Gifted educators taught during those years such as Dr. Joshua Grijalva, Dr. José Rivas, Dr. Alcides Guajardo, Dr. Daniel Rivera, Dr. Fermin Flores, Dr. Abdias Mora, and Dr. Sylvestre Ayala. Unfortunately, again just like the Valley Baptist Academy, the San Antonio institution suffered a decline in enrollment during the 1990s when programs were dropped and reduced. Discussions circled about the possibility of closing the school. The institution's leaders, however, made the decision to invite Dr. Albert Reyes as President of the school, and a new period of growth began during his tenure. Dr. Javier Elizondo arrived in 2000 to lead the student services area and later the academic area. Dr. Marconi Monteiro arrived to take leadership of the

student services area in 2003. With two credentialed leaders guiding the two most important areas in the University, the school was positioned to move forward aggressively.

In 2000 the institution changed the primary language of instruction to English. Students and many Latina(o) leaders in Texas strongly resisted this radical adjustment. Because of financial constraints, institutional leaders opted not to grandfather current students. Students instead faced the issue of language immediately. Some Latino(a) leaders interpreted this move as an abandonment by the school to the commitment to both the Spanish language and the Mexican heritage. A fear of this abandonment still exists in the Latino(a) Baptist family. Institutional leaders switched the teaching language primarily because they thought that programs in English would make the road to certification with the state and accreditation easier. Current leaders maintain that this development did, in fact, facilitate that move as their explanations demonstrate.

After the move to English occurred and an intensive English as a Second Language program was strengthened, school leaders saw other benefits besides accreditation. Before the language change, most of the students were Spanish-speakers only when they arrived. Though they left school with a solid theological education, they remained still primarily Spanish-speakers only. Once they moved away from the San Antonio and the Texas border area, they were challenged in their ministry because they did not know English. While many of the students still arrive speaking only one language, after the shift to English instruction, students leave functionally bilingual and bi-cultural.

The school also reaped the added benefit, because of English instruction, of enrolling students from other cultural/language groups such as African-Americans, Anglos, Koreans, Dutch, Hungarians, Japanese and Indians. This added diversity improved the educational experience of all students. In the spring semester of 2009, the University had an enrollment of 216, with seventeen countries represented. This cross-cultural

experience enriches the ministry potential for success among BUA students. Another advantage of English instruction affected enrollment. Latinos (as) who only spoke English were now able to consider coming to study at the school. School leaders found that many English speaking Latinos(as) desired to attend the University.

Three major events took place in 2003. First, the Texas Higher Education Coordinating Board granted a certificate of authority for the school to offer a Bachelor of Arts in Biblical/Theological Studies. Next, the school became fully accredited by the Association for Biblical Higher Education. And last but not least, the school adopted the name Baptist University of the Americas (BUA). In 2005, BUA added an Associate of Arts degree, followed by a B.A. in Business Leadership and by a B.A. in Spanish in 2009.

Because of accreditation and certification, BUA students can now successfully transfer credits to other Baptist institutions and seminaries. Prior to 2003, graduates usually needed to attend another Baptist university for an additional two or three years in order to receive a B.A. in Bible or religion. Including the time to learn English, the process to attain a bachelor's degree took a full-time student six to eight years. Since 2003, BUA students earn their B.A. and can transfer directly into Master's programs at ATS seminaries and most religion departments of Baptist universities.

Because a student learns English at BUA, the time needed to complete both a bachelor's and master's degree is shortened, as well. Consequently, now a student can earn the two degrees in about the same time as former students took to receive only a bachelor's degree. There are a number of implications for Latino(a) leadership training: (1) students are able to learn English and do high school remediation work if needed; (2) they are able to move into a degree program at the same school; (3) they are able to progress in a timely manner avoiding discouragement and reducing drop-out rate; (4) they are able to graduate with the B.A. degree and move into their places of

ministry or a graduate program in a timely manner; and (5) the number of students who opt for pursuing graduate education is increased, producing a higher number of graduates who complete a higher level of academic training.

From 2003 to 2008, BUA graduated eighty-three ministry students with a B.A. in Biblical/Theological Studies. Of these graduates, twenty-seven, or 32.5%, entered a Master's program and enrolled at least half-time at an ATS or other accredited school. Ten of those who began graduate school, from the twenty-seven, or 37%, have already received their Master's degree, and the rest are still enrolled and making progress toward their degrees. In addition, six students are taking graduate courses but are enrolled less than half time or have interrupted their studies. *Including the last group of six, the total number of BUA students who have progressed to graduate school totals thirty-three students, or 39.7% of the graduates.* Two of these students have been accepted into Ph.D. programs, and one is applying to enter in the fall of 2009. Considering that Latino(a) enrollment at institutions accredited by the Association for Theological Schools has traditionally been fewer than 3%, BUA's impact in preparing students for graduate academic work and facilitating their transfer to graduate school is remarkable.

Baptist University of the Americas enrolls more Latino(a) ministry students in its Biblical/Theological program than the other eight Texas Baptist universities and the two seminaries combined. Teaching and learning take place in the context of both the Latino(a) and Tejano(a) heritages, welcoming the contributions of other cultural groups as well. This unique culture provides two benefits. First, the feeling of being at home for Latino(a) students frees them to concentrate on the learning experience and reduces the amount of energy spent when forced to immerse in a foreign culture. Second, the Latino(a) context of the teaching and learning experience prepares students well for the work to be done in the Latino(a) congregations they serve and will serve in the future. Furthermore, Baptist

University of the Américas has the third largest religion department of the nine Texas Baptist universities. Only Baylor and Dallas Baptist University enroll more students in their religion department than BUA.

Significant implications for future Latino(a) leadership training can be made as a result of the success of BUA. In 2008 the University opened Piper Village, a student housing complex that can accommodate two hundred and fifty students instead of the former housing which only held seventy students. With this housing availability, enrollment is projected to climb to as high as five hundred within five years. Furthermore, if the percentages continue the present pattern, each year seventy to eighty students could graduate; twenty-three to twenty-six graduates could enter graduate programs; and seven to eight graduates could go into Ph.D. programs.

The University maintains a cross-cultural team of faculty and staff that includes Mexicans, Tejanos(as), Latinos(as), Anglos, Brazilians, and African Americans. Since the year 2000, between 50% and 86% of the courses offered have been taught by professors with a terminal degree. The faculty team consists of highly credentialed educators with extensive experience in ministry and education. Faculty members with doctoral degrees include: Mario Ramos, Nora Lozano, Fred Loa, Jesus Romero, David Maltsberger, Javier Elizondo, Marconi Monteiro, and Walter Goodman. Professors with one or more Master's degrees consist of: Maria Monteiro (completed all courses for doctoral degree at Duke University), Terry Martinez, Ana Chavez, Sandee Elizondo (completed all coursework for the Ph.D. from Dallas Baptist University in May, 2009), Craig Bird, Ed Braswell, and Louis Villamar. To be able to assemble such a high number of credentialed professors in one place is a remarkable accomplishment, but to gather them in a small institution with limited financial resources is an even greater one.

Through the years, BUA has provided ministry leadership through the Instituto Bíblico Bautista, an extension program

of the University of non-accredited, non-certified diploma and certificates in Bible and Ministry that are offered primarily in Spanish. In 1999 the extension programs enrolled approximately one hundred and fifty students. In the spring of 2008, the enrollment reached 635 of whom 108 students graduated from either a diploma or certificate program. Because of accreditation concerns, the University asked the Office of Hispanic Work at the Baptist General Convention of Texas, under the direction of BUA graduate and former trustee Rolando Rodriguez, and the Hispanic Baptist Convention to adopt the Instituto Bíblico Bautista program. The three entities worked together to transfer the program to the Office of Hispanic Work in 2008. A history of successful ethnic leadership training programs working in non-educational institutions in Baptist life already exists in the form of the Ethnic Leadership Centers at the Home Mission Board.

The Home Mission Board and the Ethnic Leadership Development Program

During the 1970s and 1980s, the two Texas schools worked in close relationship with the Home Mission Board and received support from the agency. Dr. Oscar Romo, a Texas Baptist, had moved from the Baptist General Convention of Texas to the Home Mission Board. Dr. Romo, a well-educated and experienced minister who was also a gifted strategist, assembled a team of advisors and staff that developed a national strategy for reaching language groups. Already familiar with the Valley Baptist Academy and Hispanic Seminary, the two institutions benefited from the resources that the Home Mission Board provided. Some of the Texas Baptist Latinos that worked with Dr. Romo included Dr. Joshua Grijalva, Dr. Daniel Sanchez, Dr. Moises Rodriguez, Bob Sena, Eduardo do Campo, and Dr. Joe Hernandez. They implemented a national strategy for language missions that focused primarily on church planting. The plan, however, also included areas critical for a successful church plant.¹⁴

The traditional training offered by the six Southern Baptist seminaries and Department of Seminary Extension failed to meet the needs for leadership training among Latinos(as) and other ethnic groups. The push for increased church planting efforts could not succeed without trained leadership. Master's level programs enrolled few Latino(a) students. Many Latin Americans came to the United States committed to return to their countries of origin following the completion of their degrees, which made the number of Latinos(as) available for ministry in this country more reduced. The number available for church planting became even smaller knowing that Latinos(as) with a Master's degree could expect invitations from already established churches and denominational agencies eager to receive trained leaders.

The Home Mission Board implemented an Ethnic Leadership Development program as one of the key components of its broader national strategy. The plan called for starting Ethnic Leadership Development Centers within different language groups. These Ethnic Leadership Development Centers (ELD) basically followed the program that the San Antonio Seminary used for its extension centers. Part of the growth of ethnic congregations throughout the country during the 1970s and 1980s has been attributed to these ELD's. In the Latino(a) context, the ELD concept already existed under the rubric of the Bible Institute or *Instituto Bíblico*.¹⁵

At its peak, the ELD program consisted of more than one hundred and forty centers, with about twenty-five hundred students. Approximately 50% of the students were Latino(a). In 1998 leaders at the North American Mission Board (NAMB, formerly Home Mission Board) moved the Ethnic Leadership Development program from the ethnic area and changed the name to Contextual Leadership Development. Prior to the move, the primary language of instruction was the language of the ethnic group being taught. The success of the program led the leadership at NAMB to transfer it and to extend the services to English speakers in the United States. Unfortunately,

responsibility of leading the program transferred to people who did not understand the cultural context of training among language groups, and the program began to decline.

The institute model is used to educate the largest number of Latino(a) ministry leaders each year in the U.S. The church-based extension programs function at an economical level and allow ministry students to remain in their places of residence and minister while continuing their theological studies. The local nature of the program allows a larger number of people to be trained, most of whom would not be able to relocate to a residential program. Therefore, the institutes raise the educational level of the people who enroll in these centers. They also increase the educational level of the professors who teach in these institutes since preparing for the teaching experience provides Latino(a) professors continuing education. The institute model, when used, raises the educational level of the whole community.¹⁶

In the United States where accreditation is important, the difficulty of finding resources for a non-accredited program challenges the Baptist Bible Institute concept. The financial problems also contribute to the problem of continuity of programming. On the other hand, when ethnic leaders control a funding source, such as NAMB, that values the impact of this type of training, new centers open and enrollment swells. Unfortunately, funding decisions made by administrators who do not value this type of training or who do not understand the cultural nuances, or both, bring a period of stagnation or decline.

Concluding Remarks on Latino(a) Baptist Leadership Training in Texas

1. It is imperative that Latino(a) and Non-Latino(a) Texas Baptist leaders work together to develop plans and strategies to meet the leadership training needs of the growing Latino(a) population.

Historically, Texas experienced two periods when significant advances took place in leadership training of Latinos(as). The first time frame occurred in the 1940s when Texas Baptists created the Latino(a) Baptist educational institutions. The second period transpired during the 1970s and 1980s. During both eras committed leaders, Anglos and Latinos(as), joined forces to take every opportunity available to develop Latino(a) Baptist leaders. Usually, the missing link to maximize resources and to channel the energies of those who can invest in the task is leaders from the Anglo and Latino(a) Baptist family.

The two periods of aggressive advancement at the state and national levels showed a high degree of cooperation and concerted focus of energies from both Anglo and Latino(a) stakeholders. The organizational structure of Baptists in the state and national organizations makes it difficult for leaders to develop a unified plan. To the structural issues, the denominational conflict that became public in 1979 increased the intensity of difficulty for leaders working on issues, such as leadership development, that crossed lines of administrative control, approval, and funding.

2. *Leaders must persevere.* One key characteristic for success is a willingness from both Anglo and Latino(a) educational leaders to persevere in the midst of continuous setbacks. Baptist University of the Americas failed in its first two attempts to achieve certification by the state before finally succeeding. School leaders, trustees, denominational leaders, and students continued to persevere, even when funds were denied or withheld and when key stakeholders publicly and privately questioned the value of certification and accreditation.

Realistically, national, state, regional, and local strategies exist that address this complicated and difficult issue. Texas Baptists (and Baptists at the national level) must be realistic about the audience from which we draw the leaders that need training. Texas Baptists' efforts are part of the solution to this critical problem, a key part of the solution, for the Latino(a) Baptist family in the U.S.

3. *The strategic Latino(a) educational leadership plan must include training at all levels.* Leaders tend to become preoccupied with the level of training they provide, be it high school, Bible institute, college, or graduate school. A “silo mentality” is counter-productive to achieving and succeeding at the task. Educational leaders must develop transfer mechanisms that ensure a safe transfer from one educational level to the next. Students cannot be allowed to fall through the cracks if they have the potential to reach a higher level of training. The mentoring role of faculty members is essential to success in this task because of the possibility of significant cultural shifts as a student moves from one institution to another.

Furthermore, outdated paternalistic misconceptions about what types of leaders Hispanics need must be challenged. The parents of a Hispanic Tejano Baptist young man came to me a few months ago. He was graduating from a Texas Baptist university, and he was being told he should not try to get a graduate degree because that would cause him to be overeducated for the community that he served in as pastor of a Hispanic Baptist church. This sinful talk and practice among Texas Baptists must be abandoned: We need the most educated Baptist Hispanic leaders we can get! And we must not settle for less.

4. *Hire for the future.* The one blinding weakness in Latino(a) leadership training across educational institutions in Baptist life (and in other denominational colleges and schools as well) is the lack of adequate Latina(o) educators represented in education, especially in higher education. Students need role models in classrooms and administrative offices. With the influx of Latino(a) youth moving into college-age range, this issue offers recruitment and retention implications. The more Latino(a) faculty members and administrators in a school, the higher the probability that more Latino(a) students will be recruited and retained, especially in small colleges. With percentages of Anglo college students decreasing, this may be

one of the factors that will allow some small colleges to grow and cause others to fail.

5. *Think creatively about transfer of leadership.* When the Portuguese arrived in Brazil and founded the first law school in the country, the Portuguese professors stayed in faculty and leadership positions only until the first class graduated. Then, they selected from the first class of graduates the ones who would lead and teach, and they began to transfer the leadership to indigenous hands.¹⁷ Not many examples exist of that kind of rapid and fluid transition from one people group to another. Texas Baptist leaders must fight rationalization techniques that keep them from sharing leadership. The transfer of leadership of Dr. Francisco J. Cigarroa demonstrates an excellent example. When he was hired to lead the Health Science Center in San Antonio, he had no prior administrative experience, but he proved to be a gifted leader, outstanding administrator, and successful fundraiser. Now, he is transferring to lead the University of Texas system. Hopefully, under his leadership the University of Texas system will be more in touch with the needs of the Latino(a) population, as well as more aggressive in developing strategies that will allow more Latinos(as) to succeed in higher education.

6. *Texas Baptist leaders must be intentional about Latino(a) Baptist leadership training as it relates to budgetary priorities.* The state of Texas and the Baptist General Convention of Texas seem to have the same difficulty deciding on the priority of the educational needs of their constituents. If significant advances are to be made in Latino(a) leadership training, significant resources need to be allocated for that purpose. The fact that Texas Baptists have the only two international Baptist educational institutions whose sole purpose is the training of Latino(a) leaders speaks to the willingness of Texas Baptist to contribute human and financial resources to this task.

7. *Continue to fight against sinful discriminatory undercurrents in denominational life.* While we advocate the use of resources to train the largest number of Latino(a)

leaders using the *Instituto* model, we must fight the tendency to rationalize this as the only training in which we need to engage. Our Latino(a) ministry students deserve the best educational delivery systems we can develop, from secondary to post-secondary and graduate education.

The period of advancement at the Baptist University of the Americas in this first decade of the twenty-first century coincided with a period of retrenchment at the Valley Baptist Academy. Texas Baptists need both of these historic institutions functioning at optimum level in order to make a significant impact in leadership training among Latino(a) Baptists. These two institutions have been key players since 1947 in leadership training among Latinos(as). They can continue to play that key role for decades to come. Baptist leaders in Texas and in the U.S. must continue to put secondary issues aside in order to deal with the critical issue of training the Latino(a) leaders that are needed to meet the needs of this population group. What partnerships can be developed between those institutions that address remedial education and those that do ESL or Institute type of training? Are there partnerships that can be developed between these institutions and those that provide collegiate training and graduate education? Can Baptists develop a seamless program from remedial education to graduate leadership training for Latino(a) leaders? These are some of the questions that are being raised among Latino(a) leaders who are involved in leadership training.

Javier Elizondo
Baptist University of the Americas
San Antonio, Texas

NOTES

¹Various authors, *Baptist Century around the Alamo: 100 Years San Antonio Baptist Association* (San Antonio, Perry Printing Company, 1958), 5-41.

²*Centennial Story of Texas*, (Dallas, Texas: Baptist General Convention of Texas, 1936), 57. Others put the date of the founding of the church in Laredo in 1881 or 1882.

³I served as pastor of this church and had the honor of being the pastor when the church celebrated its centennial in 1988.

⁴Benjamin Diaz, *Compendio de Historia de la Convención Bautista Mexicana de Texas* (Casa Evangélica de Publicaciones, San Antonio, Texas, 1961), 17.

⁵Paul Barton, *Hispanic Methodists, Presbyterians, and Baptists in Texas* (Austin: University of Texas Press, 2006), 45-77.

⁶Joshua Grijalva, *A History of Mexican Baptists in Texas 1881-1981* (Dallas: Baptist General Convention of Texas, 1982), 66-89.

⁷Barton, 67-73.

⁸Although other Baptist Bible Institutes have served Texas well in places such as Dallas and El Paso, only *La Academia* and *El Seminario* have been recognized as statewide educational institutions for Baptist Latinos.

⁹Grijalva, *History of Mexican Baptists*, 73-78.

¹⁰Grijalva, 74.

¹¹U.S. Department of Education, National Center for Education Statistics. (2008). *The Condition of Education 2008* (NCES 2008-031).

¹²Grijalva, 75.

¹³For a brief period (1982-1988), the school merged with Southwestern Seminary and offered an accredited AA under SWBTS's accreditation.

¹⁴Interview with Dr. Joshua Grijalva, former Director of the Ethnic Leadership Development training program of the Home Mission Board of the Southern Baptist Convention, April 2009.

¹⁵Interview with Dr. Moisés Rodríguez, former Director of the Ethnic Leadership Development training program for the Home Mission Board of the Southern Baptist Convention, March, 2009.

¹⁶Elizabeth Conde-Frazier, *Hispanic Bible Institutes: A Community of Theological Construction* (Chicago: University of Scranton Press, 2004), 50-54.

¹⁷F.A. Pereira Da Costa, *Anaéis Pernambucanos, Vol. 9 (1824-1833)*, 2nd Ed. (Recife, Brazil: Fundarte, 1983), 244, 250-251.

THE IMPACT OF SOCIAL PROGRESSIVE T. B. MASTON UPON SOUTHERN BAPTIST LIFE IN THE TWENTIETH-CENTURY

T. B. Maston was one of the most significant Southern Baptists of the twentieth century. More than any other figure, Maston was the preeminent shaper of Christian ethics and Christian social concern among Southern Baptists. Maston's emphasis on applying the gospel to all aspects of life made his name synonymous with Christian ethics in the Southern Baptist Convention.¹ By establishing a course on Christian ethics and later a doctoral program in the same area at Southwestern Baptist Theological Seminary, Maston led the trend to focus on social issues among some Southern Baptists. Eventually, Christian Ethics would become a field of academic inquiry at every Southern Baptist seminary. Maston also helped to birth Christian Life Commissions, both on the national level and in many of the state conventions.

An examination of selected views of T. B. Maston is a revealing picture of the ideas of social progressives in twentieth-century Southern Baptist life. Maston was a pioneer in many areas, particularly the arena of race relations. Maston's legacy is perhaps his most significant influence, a legacy that lives on in the contributions of his students and their work. A study of T.B. Maston will help Baptists recover his influence upon Baptists in the South in the twentieth-century.

T. B. Maston: A Biographical Overview

Born in East Tennessee on November 26, 1897, Thomas Buford Maston answered the call to Christian ministry shortly

after being “born again” at the age of sixteen.² In 1916, Maston entered the Baptist-affiliated Carson-Newman College where he excelled as a student-athlete on the football team. After graduating from Carson-Newman College in 1920, Maston entered Southwestern Baptist Theological Seminary in Fort Worth, Texas where he earned both the Master of Religious Education and Doctor of Religious Education degrees.³ Convinced that further education would significantly enhance his teaching ministry, Maston enrolled at Yale University and earned his Doctor of Philosophy degree in 1939. In 1943, Maston became the one-man faculty in Southwestern Seminary’s newly established Department of Christian Social Ethics, which was located in the School of Theology.⁴

After his retirement in 1963, Maston continued to teach, serving as a visiting professor in numerous colleges and seminaries for nearly two decades. He also held lectureships in many universities and seminaries in the United States, as well as lecturing abroad to missionaries and to military personnel. Over the course of his teaching career, Maston wrote twenty-two books, nearly all of them dealing with ethics and social concerns, and published hundreds of Sunday School lessons and articles for newspapers and journals. Although never ordained to the gospel ministry, Maston held several interim pastorates and served as a deacon at Gambrell Street Church of Fort Worth, where he was a member from 1920 until his death in 1988.⁵

A Biblically-Based Social Ethic

In his oral memoirs, Maston acknowledged that his family environment nurtured and stimulated his interest in social issues. Growing up as the son of a sharecropper turned railroad-section hand, Maston always identified with the working poor. He noted that family conditions “have explained to some degree what I hope has been a genuine, sincere interest in the underprivileged, the poor, and the disinherited in general in our society.”⁶

Maston encountered the social teachings of the Bible for the first time while he was a student at Southwestern Baptist Theological Seminary. During his first year at Southwestern, Maston took several courses that dealt with social Christianity. His teacher, W.T. Conner, a former student of Walter Rauschenbusch, exposed Maston to the teachings of social gospel thinkers such as Rauschenbusch, Washington Gladden, and others. In order to broaden his social thinking, Maston enrolled at Yale University in 1932. At Yale, Maston studied under the renowned Christian ethicist H. Richard Niebuhr and examined the writings of neo-orthodox scholars such as Reinhold Niebuhr, Karl Barth, and Emil Brunner. The influence of H. Richard Niebuhr on Maston was truly incalculable. Maston clearly utilized Richard Niebuhr's paradigm of "Christ transforming culture" for approaching social ethics in his writing and teaching.⁷

Throughout his life, T.B. Maston attempted to help Christians understand the source of Christian ethics. According to Maston, this indispensable source was the "will of God revealed in the Bible."⁸ Maston held the Bible to be authoritative, trustworthy, truthful, and dependable, and it formed the foundation of his social thought. His hermeneutic was Christocentric. He evaluated Scripture in light of the teachings of Christ. For example, in his classic work, *The Bible and Race*, Maston highlighted Galatians 3:26-28 and the Apostle Paul's declaration that "In Christ" there is neither "slave nor free." Racial equality was rooted in the belief that all persons were equal because of the redeeming work of Christ. This equality was not simply an inner spiritual relationship, as segregationists would have contended, but was a racial equality that extended to the physical and social realms.⁹ Although Maston had a profound appreciation for the discipline of sociology and other social sciences, he never allowed them to supersede the authority of the Scripture.¹⁰ In his book, *Biblical Ethics*, Maston argued that contemporary Christian living was

morally deficient because it “has given up its own ethical standards drawn by the Bible.”¹¹

Maston studied the Bible carefully to discover principles that one could apply to every situation that might arise in the life of a Christian. In his writings and in the classroom, Maston addressed a panoply of ethical concerns. However, Maston’s social ethic was not without controversy. In addition to opposing communism, alcohol, gambling, and the excesses of capitalism, he took many controversial stands on issues such as sex education in public schools, capital punishment, and abortion. Maston believed that since many parents and churches failed to educate their children and youth on sex, public schools had a duty to provide a well-planned and comprehensive sex education program for all students.¹² In the 1971 publication, *The Conscience of a Christian*, Maston advocated revising state laws concerning abortion. With proper safeguards, Maston felt that abortion should be permitted in the limited cases of incest, rape, and when the health of the mother was in jeopardy. He felt that any justification for capital punishment violated the spirit and the basic teachings of the New Testament.¹³

The Issue of Racial Equality

Throughout the first half of the twentieth-century, Southern Baptists, as well as other Christian groups in the South, were “culturally captive” and continued to believe in white superiority and considered segregation to be the accepted, and biblical way of life. T. B. Maston joined a minority of progressive Southern Baptists who pushed for racial equality. Nearly thirty years before the heroic activity of Rosa Parks and the Montgomery Bus Boycott of 1955-56, Maston addressed race relations in his writings and in the classroom. By 1946, Maston had established himself as the leading advocate for racial justice among Texas Baptists. For three decades, Maston served as the conscience of a denomination whose roots were neck-deep in the culture of the segregated South.¹⁴

Maston's first call for racial equality came in the form of a pamphlet entitled "Racial Revelations," which was published in 1927 by the Woman's Missionary Union of the Southern Baptist Convention.¹⁵ This pamphlet was followed by a series of Sunday School and Training Union lessons on race throughout the 1930s, one of which was entitled "The Christian Attitude toward Other Races."¹⁶ In 1938, Maston designed and taught an ethics course at Southwestern Seminary called "Social Problems in the South" which concentrated largely on race. During the middle of World War II, Maston taught "The Church and the Race Problem." For this course, he took his class of young seminarians on field trips through black neighborhoods in Fort Worth. They studied first-hand specific aspects of Fort Worth's racial problems such as the disparities between the white and black public schools. Maston also regularly invited prominent African-American community leaders to lecture to his classes on various issues pertaining to race.¹⁷

Maston believed that in order for Southern Baptists to speak effectively to contemporary society, they must first confront the "race issue" which he felt was America's most pressing social concern.¹⁸ Out of his desire to change the hearts and minds of Southern Baptists, Maston published his first book on race in 1946. "*Of One: A Study of Christian Principles and Race Relations*" was a clarion call for racial equality based on the biblical principle that "God is no respecter of persons" (Acts 10:34) and on the example of Jesus' acceptance of the Samaritans who were typically considered to be racially inferior by the Jewish religious leaders of his day.¹⁹ In this groundbreaking book, Maston set out Christian principles that were applicable to contemporary race relations. He asserted that spiritual equality involved social equality. Because race was a moral issue, Maston contended that the moral forces of society, including churches, should take the lead in its solution. He wrote, "It is the church's business to be in the vanguard of the moral forces of society. It will be a tragedy of tragedies for the churches of Christ to surrender their moral

leadership to some social agency, political party, or labor organization.”²⁰

Because Maston was convinced that churches should take the lead in the quest for solutions to social ills, he suggested that Christians should not avoid the political arena. He believed that Christian principles needed to be applied to the affairs of government.²¹ Thus, Maston advocated that Christians should be engaged in public policy discussions. He insisted that “one of the chief threats to political democracy was the poor citizenship of good people.”²² According to Maston, Christian citizenship requires that individuals actively participate in the political process from the local level to the national arena.²³

According to one historian, the book “*Of One*” was “disagreed with by many and ignored by many more.” In a letter to Maston, a fellow Southern Baptist wrote that the book “is not Christian or American!...and if that is what you teach in the Seminary, and elsewhere, you should not be allowed to teach, or instruct. I never want one of my children to become indoctrinated with such nonsense!”²⁴ However, “*Of One*” influenced some Southern Baptists positively, particularly women who were involved in some of the more progressive ministries of the Woman’s Missionary Union.²⁵

Unlike many Southern Baptist progressives, T.B. Maston worked to cure long-standing social ills, particularly racism, through his involvement with various civil rights organizations. As early as the mid 1940s Maston was an active member in the National Association for the Advancement of Colored People (NAACP), the National Urban League, and the Southern Regional Council. Maston was not merely a dues-paying member but actually served on the Executive Board of Fort Worth’s branch of the Urban League for several years.²⁶

Maston’s activism made him a target for bitter verbal abuse from prominent fundamentalists.²⁷ The hate mail continued to arrive and many of his fellow Southern Baptists dubbed Maston a “nigger lover” and a “communist.”²⁸ Despite the disparaging criticism, Maston’s work and efforts helped lead

the developing moderate leadership of the Southern Baptist Convention to push through a resolution in 1954 that affirmed the *Brown v. Board of Education* decision of the United States Supreme Court—to strike down the doctrine of “separate but equal” as being consistent with both constitutional and Christian principles.²⁹ Five years after the landmark *Brown* decision, Maston authored two more books on race: *The Bible and Race* and *Segregation and Desegregation*. In both books, Maston set forth what he believed to be a biblical mandate for breaking down walls of racial division in the society and the church.³⁰

The Issue of Interracial Marriage

The greatest fear in the South and among Southern Baptists concerning integration and “social equality” was the “amalgamation of the races.” The possibility of interracial marriage horrified many Southern Baptists who still clung to a belief in the purity of the white race. Segregationists resorted to their typical method of proof-texting the Bible to oppose interracial marriage. Unfortunately, Southern Baptist progressives wrote little about interracial marriage. Instead, they looked to T.B. Maston to address such a difficult subject. According to Foy Valentine, executive director of the Southern Baptist Convention’s Christian Life Commission, Maston was “the best man in the country to do it.”³¹

In many editorials published in state convention newspapers, most notably *The Baptist Standard*, Maston adamantly argued that one could not use prohibitions regarding intermarriage in the Old Testament to support arguments against contemporary interracial marriage. He emphasized that the Bible did not contain a direct, authoritative word for or against interracial marriages. Thus, Southern Baptists who sought “divine approval” for their dogmatic opposition to interracial marriage had misinterpreted Scripture.³² Maston once remarked that if “people were not so prejudiced, and hence could think

straight they would realize how unfounded are most of the fears regarding intermarriage.”³³

The Attitude of Churches Toward Integration

Like other major denominations, the Southern Baptist Convention voiced support for the landmark 1954 *Brown* decision and passed numerous resolutions regarding race relations during the 1950s and 1960s. However, many local congregations kept their silence on this divisive issue. Maston and other racial progressives believed that such silence was unacceptable. The church, said Maston, “cannot perform God’s prophetic function in a community unless the prophetic voice is in the pulpit and the prophetic spirit is in the pew.” In his view, Southern Baptists who remained silent on the issue of race and integration lost the ability to speak prophetically to society. Maston placed the responsibility for ethical race relations squarely on the shoulders of the church.³⁴ Maston explained:

If the church will not dare to be the church in the fullest possible sense, if it will not take seriously the Christian ethic, applying its principles to race and other areas of life, then it will lose its own soul. Without the Christian ethic the Christian church becomes an empty shell, a corpse that has lost the power to give life because the life principle no longer resides in it.³⁵

Maston declared that “in a time of crisis or potential crisis pastors should be willing to stand up and be counted.”³⁶ He encouraged Southern Baptists to open up their local association and state convention meetings to members of all Baptist churches regardless of race. According to Maston, “the more we open all our meetings to those of other racial groups the more we realize that we as well as they are blessed by our meeting together.”³⁷ He promoted fellowship between and white and black pastors, white and black youth groups,

and white and black women's organizations. He argued that Southern Baptist congregations must revise their membership policies so to have an open-door invitation towards all races. He often asked, "How can any church claim to be 'the church of God,' the church where Christ is head, if it does not open its doors for worship to all and its membership to all men and women of life, faith, and order."³⁸ Integration was the goal and Maston knew such a lofty goal could never be fully realized until blacks were accepted into the life of the church on the same basis as white members.

The Influence of T.B. Maston Upon Southern Baptist Leaders and Institutions

Following World War II, a small number of Southern Baptist leaders, labeled the "progressive elite" by Andrew Manis, began to exert a real and effective influence on Southern Baptists. Members of the "progressive elite" challenged the racial and social attitudes of many in the Baptist Southland. These Southern Baptist progressives played a significant role in challenging Baptist acceptance of Southern cultural mores.³⁹

Maston's prominence as the leading ethicist in Southern Baptist life established him clearly as one of the "progressive elite." Virtually every southern state claimed a progressive leader. Texas laid claim to numerous prominent progressive leaders, including A.C. Miller, Foy Valentine, Jimmy Allen, James Dunn, and, of course, T.B. Maston. Some progressives like Blake Smith, pastor of University Baptist Church in Austin, Texas were theologically liberal, but Maston and others were committed to traditional conservative theology.

The "progressive elite" exerted their influence most thoroughly through the work of the Christian Life Commissions of the Southern Baptist Convention and the Baptist General Convention of Texas (BGCT). Through reports, resolutions, initiatives, and countless pamphlets and other publications,

these two Christian Life Commissions attempted to change the attitudes and positions of Southern Baptists on racial injustice and a host of other social issues. These commissions functioned as lighthouses for Southern Baptists on the issue of race relations illuminating both problems and solutions. They became the apex of Southern Baptists' expression of Christian ethics.⁴⁰

T.B. Maston played an important role in the formation of the Christian Life Commission of the Baptist General Convention of Texas. He has been credited as the person most directly responsible for the founding of the Christian Life Commission of Texas and in making Texas Baptists aware of the social application of the gospel.⁴¹ In 1949, a three-man committee consisting of Maston, A.C. Miller, and William R. White, then president of Baylor University, met to study ways in which Texas Baptists could most effectively confront social problems such as race relations, gambling, communism, and persistent threats of war. At the 1949 annual meeting of the Baptist General Convention of Texas, the three men issued a report that courageously declared that an "outstanding weakness of organized Christianity has been and is its failure to apply consistently the moral ideals and principles of the Christian gospel to all of life."⁴²

From this trio evolved the "Committee of Seven" with Maston serving as its chair. The following year, the committee recommended that the BGCT establish an agency designed to give denominational attention to social Christianity. Although the purpose of this new agency was to address social issues, Maston and his committee purposefully avoided including the word *social* in its name. The overriding reason for this, according to Maston, "was the prejudice of many Southern Baptists toward the so-called 'social gospel.'" Prominent Texas Baptists such as David Gardner, editor of the influential *Baptist Standard* and W.A. Criswell, pastor of First Baptist Dallas, were on record as strong opponents of the Social Service Commission of the SBC and essentially any form of

social activism. In their view, the one and only mission of the church was to evangelize the masses. As a result, Maston's Committee of Seven chose to name the new agency the Christian Life Commission.⁴³

Without a doubt, T.B. Maston made an indelible imprint on the Texas Christian Life Commission. More than any other individual, Maston defined and established the character of the commission. He served on the original three-man committee, chaired the Committee of Seven, and functioned as the commission's longest serving board member.⁴⁴ During this time, he helped to move the policies of the Texas CLC toward responsible scholarship by developing a series of widely distributed pamphlets that guided Texas Baptists in applying Christianity to virtually every aspect of life. An examination of the history of the Texas Christian Life Commission demonstrates that the commission adopted Maston's approach to biblical ethics. Like Maston, the Texas CLC consistently advocated moderation and gradualism when seeking to effect social change. Maston's vision of social Christianity as well as his methodology for approaching social concerns found patent institutional expression in the Texas CLC.⁴⁵

Persons trained by Maston enjoyed disproportionate influence on the Christian Life Commissions of the SBC and Texas. Thirty professional Baptist ethicists served as full-time employees during the first thirty years of the existence of the SBC's Christian Life Commission. Maston heavily influenced seventeen of those thirty. Twelve of these ethicists studied with him and the other five studied with his students, C.W. Scudder and William Pinson. In fact, Maston's first doctoral student at Southwestern Baptist Theological Seminary, Foy Valentine, later served as the Executive Secretary of the SBC's Christian Life Commission for twenty-seven years (1960-1987).⁴⁶

Maston's influence in Texas appeared just as strong. Three of the first four directors of the Texas Christian Life Commission received their doctoral degrees at Southwestern Seminary

under the tutelage of T.B. Maston: Foy Valentine (1953-1960), Jimmy Allen (1960-1968), and James Dunn (1968-1980). Of the three Maston-trained directors, two left the Texas Christian Life Commission to run other national organizations funded by the Southern Baptist Convention that dealt exclusively with ethics and religious liberty issues. Valentine left the Texas CLC in 1960 to lead the SBC's Christian Life Commission, and Dunn left in 1980 to run the Baptist Joint Committee on Public Affairs, a position he held for twenty years. Like Dunn and Valentine, Jimmy Allen left the Texas CLC and moved on to influential denominational positions. Allen served as President of both the Baptist General Convention of Texas (1970-1971) and the Southern Baptist Convention (1978-1979). In 1980, he became President of the Radio and Television Commission of the Southern Baptist Convention.⁴⁷

Utilizing the Baptist state newspapers, Maston wrote regular columns and articles to explain in clear terms to the laity the challenges of the gospel. He also exerted influence by writing over 275 publications for the Baptist Sunday School Board. Maston's Sunday School lessons were read and studied by tens of thousands of Southern Baptist men, women, and children. Faithful Southern Baptists regularly used literature written by T.B. Maston during Sunday night Training Union Bible studies and on Wednesday nights at Woman's Missionary Union meetings.⁴⁸ The impact of these and Maston's other books across more than five decades was, without question, significant.

Conclusion

Bill Moyers, former aide to President Lyndon B. Johnson and internationally known journalist who studied with T.B. Maston once said, "When I'm asked to define Christian ethics, my best answer is Tom Maston. What the Old Testament prophets taught, he lived. He showed us that the theater of Christian ethics is not the pulpit, the classroom or the

counselor's corner, but all of life."⁴⁹ William Pinson, another former student, evaluated Maston's influence on Southern Baptist life. Maston, he believed, "served as a conscience for Southern Baptists." He troubled Southern Baptists regarding their "racism, materialism, and provincialism."⁵⁰

T.B. Maston was undoubtedly a pioneering and influential progressive voice in the Southern Baptist Convention during much of the twentieth century. Unlike his fellow Southern Baptists, Maston refused to be "at ease in Zion." Maston was not comfortable in a southern culture characterized especially by racism. This unease led Maston to challenge the southern status-quo. Maston did not propose radical legislative solutions to effect social change but instead adopted a more gradualistic approach to politics. His primary purpose was not the redemption of social structures. Maston understood social reform as the by-product of individuals applying their Christian faith to all aspects of life. Maston believed that ultimately society would change as individual hearts changed. It was the responsibility of individual Christians and their churches to take the lead in promoting racial equality.

Consequently, Maston devoted many years of his life to persuading Southern Baptists to abandon their belief in white superiority and to adopt a biblically-based social ethic grounded in the New Testament principle that "God is no respecter of persons." Through countless books and articles, Maston urged Southern Baptists to embrace the spiritual equality and social equality of all races. He courageously called on churches to take the lead in finding a solution to the racial crisis and other social ills. Throughout his ministry to Southern Baptists on race issues, Maston demonstrated that a progressive social ethic that challenges the cultural status-quo along with a Christocentric evangelistic orthodoxy is not a combination that is inherently contradictory. Such a combination, as Maston's ministry has revealed, clearly has the potential to transform culture in a meaningful way. Without a doubt, T.B. Maston served as an effective conscience

to Southern Baptists about a gospel that would not separate evangelism from social ministry.

Aaron Douglas Weaver
Baylor University
Waco, TX

NOTES

¹Mark Wingfield, "Maston's Walking as He Walked," *The Baptist Standard*, March 5, 1986, 9-10.

²T.B. Maston, quoted in William M. Pinson Jr., "Biography," in *An Approach to Christian Ethics*, ed. William M. Pinson (Nashville: Broadman Press, 1979), 17.

³William M. Pinson Jr., "Texas Baptist Contributions to Ethics: The Life and Influence of T.B. Maston," *Baptist History & Heritage* 33, no. 3 (Autumn 1998): 7-8. While still enrolled as a student in 1922, Maston began teaching courses on social Christianity through Southwestern's School of Religious Education. Maston also earned a Master of Arts in sociology at Texas Christian University in 1927.

⁴Foy Valentine, "T.B. Maston: A Conscience for Southern Baptists," *Southwestern Journal of Theology* 25, no. 2 (Spring 1983): 89-90. During his years at Southwestern, Maston developed and taught courses on biblical ethics, theological ethics, family, race relations, world crises, communism, moral issues, labor relations, recreation, church/state relations, and many other subjects. His doctoral program in Christian ethics was highly respected across the nation. Maston taught an estimated 10,000 persons during his forty-one-year teaching ministry. See Pinson, "Texas Baptist Contributions," 17.

⁵Gary E. Farley, "T.B. Maston: Advocate for Living God's Word in the Marketplace," *Baptist History & Heritage* 31, no. 1 (January 1996): 31-33.

⁶T.B. Maston, "Oral Memoirs of Thomas Buford Maston," (The Texas Collection, Baylor University, 1973), 1-4.

⁷John Storey, *Texas Baptist Leadership and Social Christianity, 1900-1980* (College Station, TX: Texas A&M University Press, 1987), 128-129.

⁸Hyuck Bong Kwon, "An Evaluation of the Contributions of T.B. Maston to Christian Ethics," (master's thesis, Southeastern Baptist Theological Seminary, 1982), 71-72.

⁹T.B. Maston, *The Bible and Race* (Nashville, TN: Broadman Press, 1959), 25-26.

¹⁰Farley, 31.

¹¹T.B. Maston, *Biblical Ethics* (Waco, TX: Word Books, 1970), v.

¹²Maston, *The Conscience of a Christian* (Waco, TX: Word Books, 1971), 61-62.

¹³Ibid., 69-70.

¹⁴Farley, 31-32.

¹⁵W.T. Moore, *His Heart is Black* (Atlanta, GA: Home Mission Board, Southern Baptist Convention, 1978), 61.

¹⁶Ibid., 51. Maston wrote dozens of articles for state convention newspapers on race and other social concerns during the 1930s and 1940s.

¹⁷Jase Jones, "To Race Relations," in *An Approach to Christian Ethics: The Life, Contributions, and Thought of T.B. Maston*, ed. William Pinson (Nashville: Broadman Press, 1979), 62-63.

¹⁸T.B. Maston, "Baptists, Social Christianity, and American Culture," *Review and Expositor* 61 (Winter 1964): 521-531. See T.B. Maston, "Biblical Teachings and Race Relations," *Review and Expositor* 56 (July 1959): 233-42.

¹⁹Storey, 119-21.

²⁰T.B. Maston, "*Of One*" *A Study of Christian Principles and Race Relations* (Atlanta, GA: Home Mission Board, 1946), 8-9.

²¹T.B. Maston, *Christianity and World Issues* (New York: The MacMillan Company, 1957), 223.

²²T.B. Maston, "The Church, The State, And The Christian Ethic," *Journal of Church and State* 2 (Spring 1960): 31.

²³Julian Bridges, "Citizenship," in *An Approach to Christian Ethics*, ed. William Pinson (Nashville: Broadman Press, 1979), 141.

²⁴Storey, 120.

²⁵Moore, 54.

²⁶Mark Newman, *Getting Right with God: Southern Baptists and Desegregation, 1945-1995* (Tuscaloosa, AL: University of Alabama Press, 2001), 70.

²⁷Joe Edward Barnhart, *The Southern Baptist Holy War* (Austin, TX: Texas Monthly Press, 1986), 73.

²⁸Pinson, "The Life and Contributions of T.B. Maston," 17.

²⁹Alan Scot Willis, *All According to God's Plan: Southern Baptist Missions and Race, 1945-1970* (Lexington, KY: University of Kentucky Press, 2005), 161.

³⁰Bill J. Leonard, *Baptists in America* (New York: Columbia University Press, 2005), 192.

³¹Willis, 20.

³²T.B. Maston, "Interracial Marriage," *The Baptist Standard*, June 14, 1969, 19.

³³Willis, 20-21.

³⁴*Ibid.*, 24-25.

³⁵Maston, *Christianity and World Issues*, 94.

³⁶T.B. Maston, "The Role of a Pastor in a Community Facing Desegregation," *The Baptist Standard*, July 19, 1961, 8.

³⁷T.B. Maston, "The Association and Race Issue," *The Baptist Standard*, September 24, 1969, 19.

³⁸Maston, *The Conscience of a Christian*, 116.

³⁹Newman, 65.

⁴⁰*Ibid.*, 65-66.

⁴¹David Stricklin, "An Interpretive History of the Christian Life Commission of the Baptist General Convention of Texas, 1950-1977" (Ph.D. diss., Baylor University, 1981), 72.

⁴²*Ibid.*, 1.

⁴³Storey, 137-138.

⁴⁴Stricklin, 5-7. Maston served on the board of the Texas CLC for a total of sixteen years; 1951-1955, 1957-1962, 1964-1966, and 1976-1977.

⁴⁵*Ibid.*, 265-68.

⁴⁶James Dunn, "Through Graduates," in *An Approach to Christian Ethics: The Life, Contributions, and Thought of T.B. Maston*, ed. William Pinson Jr. (Nashville, TN: Broadman Press, 1979), 91-96.

⁴⁷Stricklin, 81-83.

⁴⁸Don McGregor, "T.B. Maston's Unique Contribution," *The Baptist Standard*, April 20, 1966, 8.

⁴⁹Bill Moyers, quoted in James M. Dunn, "The Christian and the State: A Constructive Task," *Perspectives in Religious Studies* 12, no. 4 (Winter 1985): 29.

⁵⁰Pinson, "The Life and Contributions of T.B. Maston," 29. Maston protégé, Jimmy Allen, demonstrated what his teacher taught: a strong evangelistic ministry (500 baptized his first year) and a strong social ministry while the pastor of First Baptist Church, San Antonio, Texas. See Joe Trull, interview by author, April 27, 2007, Waco, Texas.

GEORGE W. TRUETT: HAWK OR DOVE?

In January of 1917, Arthur Zimmerman, the Foreign Secretary of the German Empire, sent an encoded telegram on a circuitous route in an attempt to open a back channel to Mexico. In it, he infamously promised the Mexican government that Germany would liberally finance them if Mexico merely declared war on the U.S., and then for their trouble, after the war Germany would generously let Mexico have Arizona, New Mexico, and Texas.

Of course the telegram was intercepted and decoded by the British on the European side of the Atlantic. But even then, the audacious content of it led most sane people in the west, including President Woodrow Wilson, to assume it was a hoax. To clear up the matter, the blundering Zimmerman publically declared the offer was legitimate, and, as one can imagine, “all hell broke loose”, especially in Texas. Coupled with the resumption of unrestricted submarine warfare, the resulting outcry smashed Wilson’s efforts to maintain U. S. neutrality. A mere one month later, the U.S. declared war on Germany, and Mexico politely told Zimmerman that he was, “*Livin’ la vida loca.*”

Consequently, most pastors in America led the charge to rally the nation in a fight that they described as one against good and evil. Or, as George W. Truett, the pastor of the world’s largest Baptist church put it, a “battle between paganism and the highest civilization.”¹ Historians such as Sydney Ahlstrom and Winthrop Hudson have castigated preachers who, in their opinions, “sold out” the gospel in World War I by unashamedly supporting the war effort.² Echoing Ray Abram, who wrote an early work on the issue, they portrayed pastors as servants

of the state and the church as a “handmaiden of Mars.”³ To be honest, one finds a great deal of hostility among Christian pastors and leaders toward Germany. Preachers often described Kaiser Wilhelm II, the German Emperor, as Beelzebub or more colorfully, “His Satanic Majesty, incarnate.” Others agreed with Cortland R. Myers of the Baptist Temple in Brooklyn who announced, “If the Kaiser is a Christian then the devil in hell is a Christian and I am an atheist.”⁴

H. Leon McBeth points out that Truett fully supported the war, convinced that a divinely ordained victory was assured and that Christianity, indeed, all of humanity would one day be much better off for it.⁵ Indeed one does not have to look very far to find George W. Truett shamelessly glorifying the war:

...America is in this world war to make war against war, to make a war for real peace, a peace based on righteousness, and a peace to last....

Germany has counted as unworthy of reverence God’s ten commandments and God’s moral law, which is the hope of nations as well as the hope of individuals. Germany has sought and is seeking to exalt one idea to which all men must come, namely, that might shall be the supreme standard for civilization. That doctrine is the doctrine of barbarians; it is the doctrine of savages, and Germany’s pronouncement of that doctrine and her effort to enthrone it in the social order is without a parallel in all history of nations, from the first one till the last.⁶

John F. Piper was one of the first to call into question the oversimplified approach of Ahlstrom and Hudson, and he especially criticized Abrams for failing to see the complexity of this issue. He argued that many Christian leaders were well aware of the tension between the call of Christ to forgive one’s enemy and the call of the government to defend the nation through warfare. They struggled inwardly to discern how to lead in this most difficult predicament. They agonized over the

question, “How do I harmonize the violence of war with the ultimate command to love one’s neighbor?” But the European war changed them.⁷ George W. Truett was one such man.

Looking at the full record of George W. Truett’s thoughts on war, one finds a thoughtful ethicist consistently skeptical about solving world problems through war. It is misleading to judge his thoughts on war based primarily on his words uttered in response to the revelations about Zimmerman’s telegram. When loved ones are threatened, only the most ardent pacifist does not want to blow something up, which is why Truett supported Wilson’s call to send troops overseas. But Truett’s public confidence and cheering for the war belied an inner angst he felt. He hoped for a quick end to the violence and a new world ruled by rational and moral men who would bring to fruition Wilson’s prophecy that this would be a war to end all wars, inaugurating an age safe for democracy. Significantly, Truett’s did not trust in the methodology of a *just war* but in the institution of governments to create a *just world* where warfare no longer existed. It is in this, as this paper will reveal, that Truett became disillusioned as he distanced himself increasingly from the state. But he did not lose hope. Rather, he became convicted that his misplaced trust in government must now turn to the church and to Christian education as the great hopes for society.

To get a more complete picture, one must look beyond heated rhetoric and examine Truett’s comments prior to the war, before the nation was swept up in emotion. One must also consider the depths of his thoughts while immersed in the reality of the war, as he toured the battlefields and came face to face with its horrors. Finally, one must take a look at how Truett involved himself in the postwar reconstruction of the world, where he gradually shifted his efforts from influencing government to building denominational institutions.

In 1907, Truett gave an address at the Texas State Peace Congress in Waco entitled, “Why Save Human Life?” In his address, he spoke passionately with timeless words. He

expounded upon the dignity of humanity and its infinite inherent value. He warned that a nation that extolled gold and silver or material strength over the sanctity of life was doomed to erode and crumble like the grand structures of the Roman Empire. He applied this principle to the arms race he saw in Europe and even in the United States. Truett complained about the vast sums of money spent, pointing out that though the U.S. population had increased by ten percent over the past decade, military spending had increased three-hundred percent. In a powerful anecdote, he described how the price of one battleship could build another Harvard University. Then in his own eloquent way, he called for disarmament. He asked, “Can it be reasonably doubted that the world would be far better off if all the great fighting fleets of battleships were sunk to the depths of the sea, and no navy left, except an international navy of sufficient size to protect commerce from pirates and the possible deprivations [sic] of half-civilized tribes?”⁸

Toward the end of his address, Truett expressed hope for democracy to advance Christian values. As he concluded, he conjured the image depicting the great conquerors of the world, Caesar, Napoleon, Alexander, etc., [mounted] on great steeds [and] surrounded by their slain victims lying side by side in various states of mutilation. He said, “Such is the picture of great military leaders, with their conquests. I point you to another picture, the picture of the march of the Prince of Peace.” He finished, “...that nation does most for man and most for God, which does the most to carry the world to that golden age foretold in prophecy....”⁹

When World War I began, Truett unreservedly rallied his church to support the effort. He praised the young men in his congregation who served in the military. He pitched Liberty bonds. He led the church to provide special ministries to the servicemen and women in town. He even introduced a resolution at the BGCT meeting in 1917 that called for the convention to fully support the war. And finally, when

President Woodrow Wilson selected Truett along with about twenty other prominent pastors to preach to the troops through the auspices of the YMCA, Truett accepted the call.

The local press and membership of First Baptist Church touted the appointment as a high honor, and indeed it was. What is interesting about it is how Truett probably got in Wilson's sights for the appointment. In 1911, when Governor Wilson of New Jersey was campaigning for the Democratic presidential nomination, he stopped in Dallas to make a few speeches. His day started at FBC, where he gave the keynote address for a Tercentenary Celebration of the King James Bible hosted by the American Bible Society. Though he preached on "Life and the Bible," it is hard to interpret the occasion other than politically. Wilson took the stage amid lengthy applause prompted by his introducer who proclaimed, "If the people of Texas, aye, and the people of all this country have their way, this man's promotion is not at an end."¹⁰ Among those clapping on stage with other dignitaries was George W. Truett, who also served on the Dallas County Reception Committee for the nominee.¹¹ In other words, Truett enthusiastically campaigned for Wilson.

When the governor became president, perhaps he thought enough of Truett's efforts that he rewarded him with this appointment. Truett's acceptance, however, was not without criticism. Baptists on the whole viewed the YMCA with suspicion, namely for its emphasis on ecumenism, deemed a liberal idea, and for its propensity to sponsor dances, picture shows, and the blind eye it turned toward the consumption of alcohol at these events. But Truett's church overwhelmingly supported its pastor, continuing to pay his salary and, prudently purchasing a large life insurance policy.¹²

At the outset of Truett's journey, he zealously penned support for the war. "The [American] people have their minds made up about this war, and they unhesitatingly believe that our Allied Armies are God's instruments to right the greatest wrong in all human history. It is now with the American people, the "sword

bathed in heaven.”¹³ And yet, while on the long voyage across the Atlantic, he had more somber thoughts. He wrote in his diary,

I should faint if I did not see, the day that is after tomorrow. But this job must be done—must be. Christ is saying to all civilized men: “Follow me and make an end of war.” It is the bigness of soul that makes nations great—not [numbers], money.... What if America had longer stayed out of the war?¹⁴

When Truett landed in England, his schedule was filled with meeting dignitaries, talking to soldiers waiting to join the fight, speaking at various occasions, and filling pulpits. Concerning the latter, he became almost giddy when given the opportunity to preach at the Metropolitan Tabernacle, Spurgeon’s legacy.

But then in August, Truett came into contact with wounded soldiers and the horror of the war became shockingly more apparent. He lamented that he could not be a thousand men so that he could minister to each one. He wrote in a letter to his wife of one particular, heart-wrenching visit:

[I spoke] to a curly haired, sweet-faced boy of 19. I fairly took him into my arms and petted and loved him, and he so clung to me. They were so brave and uncomplaining. Surely, surely, I shall know better than to be a murmurer [sic] any more, about the little things, when men by the myriads are dying without a murmur, for me, and my family, and my country, and for liberty and civilization.¹⁵

And then one day he visited a graveyard with fifty freshly dug graves for American soldiers. He described how he could barely contain his emotions as he watched the small American flags wave in the wind. Irish flowers covered the mounds as the rain softly fell upon the grass. Truett stood. Somber. Silent. His head uncovered and soaked. He prayed, “Sleep, laddie, sleep.”¹⁶

Truett experienced another poignant moment when he crossed the Irish Sea. He actually missed the initial boat, though his luggage made it on board. While the ship sped across the open waters, a U-boat torpedoed it and all the passengers died. Truett actually saw their bodies at the hospital, laid out, skin tainted blue from the frigid waters. “Gruesome,” was all he could write. Later, he boarded another ship that crossed the exact spot of the sunken vessel. Truett could still see the flag on the mast, and he pondered his own brush with mortality. He wrote, “God moves in a mysterious way!”¹⁷

Truett had another emotional moment when in the same month he arrived in France and surveyed the devastation of war for the first time: Trees stripped bare; roads pocked with gaping artillery holes; buildings reduced to piles of rubble, as if a child had thrown a tantrum with his toy blocks and Lincoln logs. And then he witnessed row upon row of suffering soldiers. In a rare expression of anger, Truett lamented the desolation “on the vastest scale the world has ever seen.” He jotted down an imprecatory prayer,

...the nation that brought on this titanic, ghastly war should be made to feel the enormity of its guilt, and no premature peace should be made with such nation.... The nation that has wrought such world-wide havoc should be given to understand that neither it nor any other nation must ever do this ghastly thing again.¹⁸

For Truett, Germany deserved all the blame for the war, a common sentiment for most Americans. Like many Americans, he saw France as the victim in the drama and assigned all blame to Germany for the war despite the fact of French war fever. But only Germany should be punished for the “long, long rows of trenches, blood-sodden, and the dugouts, and the mud and blood of them all, and the mutilated cities . . . thinking of the millions who have been banned to the dust by this war, it is idle and irrational and criminal to think of an unworthy peace.”¹⁹ He did not explain in his diary what he meant by

“unworthy peace,” but obviously he wrote out of a primal and raw desire for punitive justice.

The following month, on November 11, an armistice ended the hostilities and gradually the mood became more optimistic. Truett’s attitude changed as well. No longer did he call upon the wrath of God to smite the enemy. Instead, he ministered to the very enemy he had cursed as he traveled deeper and deeper into Germany, and the experience humbled him. On Christmas Eve 1918, deeply homesick, he struggled with his sermon for the next day. His diary records his thoughts. Gone was the “us-against-them” polemic. Now Truett contemplated the brotherhood of man, and the hard work of reconstruction:

There should be a better way of settling difficulties than by the arbitrament [sic] of the sword and poison gas and death dealing bombs. The nations that believe in this better way should now so fix matter that there can never again be a repetition of the recent, world-wide bath of blood. Carelessness at this point will be a sacrilege against every grave of all the millions made by this war.²⁰

The following day Truett found himself waiting on a bench at a train station, pondering the experiences of his trip. A four-year-old boy approached him and glanced curiously at his cap. The two stared at one another, and Truett attempted to communicate, but the boy did not speak English. For once in his life the great pulpiteer found himself in an awkward situation where his words were meaningless. Undaunted, and moved with compassion, he opened his arms and the boy crawled into his lap. The two embraced for a timeless moment. Truett saw the boy’s mother in the distance, dressed in black, indicating she was a widow. It appears that the Texas preacher had a bit of an epiphany when he realized he held in his arms one of the great consequences of all his talk about “swords bathed in heaven.” He wrote, “Ah, me, what suffering has been entailed by the war!”²¹

A month later, Truett entered New York Harbor on a ship. And by his own words, he recognized he was a changed man. His view of the world had expanded, his compassion for humanity broadened. Addressing his church about his travels, Truett proclaimed, “The day has come and is coming for the common man around the whole world.... Changes social, industrial, educational, political, moral, religious are coming everywhere.... We must now think, speak and act in world terms.”²² And his personal encounter with the evils consequences of warfare made him resolutely committed to doing everything in his power to make sure that this never happened again. Consequently, he devoted himself to promoting Wilson’s vision of a League of Nations.

In the early part of 1920 as Wilson’s health failed, magnifying a stubbornness that put him at odds with Congress, it became clear that the United States would not ratify the Treaty of Versailles or participate in the League of Nations. Few were more disappointed than Truett, and in May he got the opportunity to tell Congress so. After J. B. Gambrell, President of the Southern Baptist Convention, introduced Truett as the greatest Baptist to appear before a magistrate since the Apostle Paul, Truett launched into one of his most famous speeches on religious liberty. In it he chastised the politicians in both parties for not working with Wilson.

The author finds it interesting that Truett chose to speak on this particular topic on this particular occasion at this particular time. Beyond being an opportunity to trumpet a long cherished Baptist principle, perhaps Truett’s statement on the steps of the Capitol was the beginning of a journey of increased suspicion about government. In this address, he still clearly saw autocracy and democracy at odds. But now he couched it in religious terms contrasting Catholic and Baptist theology and ecclesiology and making comparisons between totalitarian and democratic forms of government. Describing the church as a pure democracy, he warned sternly what might happen to that purity if the church ever got too cozy with

the government.²³ A subtle shift no doubt—but one fleshed out over the years as Truett diverted his energies toward the two institutions he believed were the foundation for fulfilling his postmillennial eschatology: the church, in particular the Baptist expression of the church, and Christian education.

Truett's commitment to his church, the denomination, and educational institutions is legendary, and his unwavering faith in them needs little explanation. Clearly, Texas Baptists, the Southern Baptist Convention, the Baptist World Alliance, Baylor University, Southwestern Baptist Theological Seminary, Baylor Hospital, and FBC, Dallas, all owe a significant debt to Truett's leadership and oratorical abilities. But Truett's gradual disillusionment toward government became more pronounced, especially after the United States failed to participate in the League of Nations.

Truett became particularly concerned as ominous sword rattling resounded again throughout the world. One can sense his caution in an interview he gave to a student magazine in 1928. Lenin and Stalin's rise to power was probably the context, as well as international collective security discussions. When asked if students should discuss "militarism, industrialism and racialism," Truett replied "...militarism is one of the most immediate concern[s]. We must end war or war will end us. War is racial suicide. War has proved its ineffectiveness. We must bring war to an end."²⁴

Little did he know how true his prophetic insights were as the Third Reich plunged Europe into another World War. In 1940, at his 43rd anniversary service at FBC, Truett soberly expressed his disillusionment. "We had expected a better world. . . . We have all made mistakes. We have all erred. We have all forgotten God. Our nation had a great part in that."²⁵ He concluded, "Statesmen and diplomats supposed to be experts at conducting public affairs have failed. Business which was to create a peaceful world through exchange had failed. Only Christianity, largely untried, has not failed."²⁶ His disappointment is again reflected in comments indicating that

he saw the war as a direct result of the failure of the League of Nations to come to fruition.²⁷ And then two years later, after the United States entered the war, Truett wrote a general letter to the church, stating, “The supreme agency for bringing in the glorious triumph of Christ’s Kingdom throughout the earth is His Church.”²⁸

This is not to say that Truett had given up on his vision of a Christian society or his patriotism to the United States. But his persistent skepticism expressed long before World War I about the ability of the military to solve world problems, and then later, of the government’s ability to come through on its promise to make a world safe for democracy, led Truett to conclude that Christ’s church was the best hope for humanity. At the twilight of his life, Truett was weary of the promises of politics, but he placed his confidence instead in an institution that he believed even the gates of hell could not prevail against.

Kelly Pigott
Hardin-Simmons University
Abilene, Texas

NOTES

¹George W. Truett, “The Leadership of God,” *Baptist Standard*, August 8, 1918, 25.

²Winthrop S. Hudson, *Religion in America*, New York: MacMillan Publishing Company, 1987, 301. See also discussion in John F. Piper, *The American Churches in World War I*, Athens, Ohio: Ohio University Press, 1985, 6-7, footnote 2.

³Ray H. Abrams, *Preachers Present Arms*, New York: Round Table Press, Inc., 1933, 252.

⁴*Ibid.*, 104.

⁵H. Leon McBeth, *The First Baptist Church of Dallas*, Grand Rapids, MI: Zondervan Publishing House, 1968, 183-84.

⁶George W. Truett, “The Leadership of God,” *Baptist Standard*, August 8, 1918, 1.

⁷John F. Piper, *The American Churches in World War I*, Athens, Ohio: Ohio University Press, 1985, 2-3.

⁸George W. Truett, "Why Save Human Life?" *The Baptist Standard*, December 26, 1907, 1.

⁹*Ibid.*

¹⁰"Gov. Wilson Speaks at Baptist Church," *Dallas Morning News*, October 29, 1911, 5.

¹¹"Woodrow Wilson in Dallas Today," *Dallas Morning News*, October 28, 1911, 3.

¹²Harry Leon McBeth, *Texas Baptists: A Sesquicentennial History*, Dallas: Baptistway Press, 1998, 160-61.

¹³George W. Truett, Diary, July 19, 1918, Truett Collection, Southwestern Baptist Theological Seminary (SWBTS), Fort Worth, Texas.

¹⁴*Ibid.*, August 6, 1918.

¹⁵George W. Truett to Josephine Truett, August 26, 1918, Truett Collection, SWBTS.

¹⁶Truett, Diary, September 16, 1918.

¹⁷*Ibid.*, October 12 and October 13, 1918.

¹⁸George W. Truett to Josephine Truett, October 16, 1918. Truett Collection, SWBTS.

¹⁹Truett, Diary, October 17, 1918.

²⁰Truett, Diary, December 24, 1918.

²¹George W. Truett to Josephine Truett, December 27, 1918, Truett Collection, SWBTS.

²²George W. Truett "The World War and Some of Its Lessons," Truett Collection folder 1585, SWBTS.

²³George W. Truett, *God's Call to America: And Other Addresses Comprising Special Orations Delivered on Widely Varying Occasion*, New York: George H. Doran Company, 1923, 28-67.

²⁴*The Baptist Student*, Sept-Oct 1928, p.4.

²⁵"War Wracked World Proves Man Failed, Dr. Truett Believes," newspaper clipping in the archives of First Baptist Church, Dallas, Texas. No date.

²⁶*Ibid.*

²⁷Kelly Pigott, "The Leadership of George W. Truett and J. Frank Norris in Church, Denominational, Interdenominational, and Political Affairs," SWBTS, 1993, p. 209.

²⁸George W. Truett to the members of First Baptist Church, September 5, 1942, archives of First Baptist Church, Dallas.

GEORGE W. TRUETT: MAKING A LIFE VERSUS MAKING A LIVING

“By faith Abel offered to God a more acceptable sacrifice than Cain’s. Through this he received approval as righteous, God himself giving approval to his gifts; he died, but through his faith he still speaks” (Heb. 11:4).

January 1915 found George W. Truett on the road to Houston, Texas, to raise money for the city’s Baptist Sanitarium and Hospital, an institution with which Texas Baptists had been involved since 1907. During his address Truett challenged the audience to focus not on making a living but on making a life. “Your business and mine is not primarily to make a living,” he informed his audience. “Making a living is a mere incident. Making a life is the thing we are here [on earth] for, and the supreme contribution that you and I can make to this world, through which we are passing rapidly, is to offer it in ourselves the right kind of life.”¹ Such a life could only be lived in “the business of service” to one’s neighbors, whoever they are and wherever they might be.²

“It is not enough,” Truett reminded the Houston entrepreneurs,

for men to be financiers, important as that is. It is not enough for men to be clever, and every man ought to be as clever as he may. It is not enough for a man to be brilliant. It is not enough for a man to be popular. The supreme thing for which you and I are here is that we shall be helpers in the service of humanity. To default at this point means that we have missed the great program that the Master of life designs for us. The highest conception of life ... is that life is a trusteeship, a stewardship, and all that I

have, all that I have, is to be dedicated without reserve on the altar for the welfare of humanity.³

One avenue through which people can make a life, and thereby continue to speak long after their voices have been silenced, is by investing themselves, whether personally or financially, in institutions that serve not only humanity but also the kingdom of God. During his life, George W. Truett devoted himself to three institutions that served the intellectual, spiritual, and physical needs of people in Waco, in Dallas, and all over the world.

Making a Life through Baylor University

The first institution through which Truett made his life was Baylor University. In the summer of 1889, he and his younger brother, Luther, resigned their teaching positions at a school Truett had started in Hiawassee, Georgia, to move to Whitewright, Texas, to join several members of their family who had moved there earlier in the year.

When Truett moved to Texas, Baylor was mired in a ninety-two thousand dollar debt. After Baylor's financial agent resigned his position, B. H. Carroll, chairman of the board of Baylor's trustees and pastor of First Baptist, Waco, set out to find someone who could raise the money to keep the university solvent. At the suggestion of Truett's pastor in Whitewright, Carroll invited Truett to meet with him during a missions conference at McKinney, Texas. Evidently Truett impressed Carroll, who offered the young man the job as Baylor's financial agent. Truett told Carroll that he would pray about accepting the offer. After returning home to Whitewright, Truett lay ill with the measles for several weeks.

During his recovery time Truett became convinced that becoming Baylor's financial agent was the will of God. Thus, in January 1891, Truett traveled to Carroll's home in Waco to meet with Baylor's trustees. What the trustees

expected is anyone's guess, but, when Truett walked in the house, they saw a young man who had lost a lot of weight and who still looked ill. To say the least, the trustees were underwhelmed. After Carroll spoke briefly about Baylor's dire financial situation, the trustees engaged in some small talk while trying to figure out how to get out of the house. Finally, one brave soul remarked, "Well, Dr. Carroll, we'll be going now," and with that the trustees headed for the door. Truett, however, wanted to make his appeal for being Baylor's financial agent. He admitted that no one in Texas knew him, and he confessed that he had no idea how he would raise the ninety-two thousand dollars, but if God was in the campaign, it would succeed. If God was not in the campaign, however, it would fail, and if God was not in the campaign, Truett did not want to be in it either. As a result of his impassioned plea, the trustees voted to hire him and place the university's fate in his hands.

During the debt reduction campaign, which started in the spring of 1891, Truett wrote hundreds of letters in an attempt to raise money for the university. He also authored several articles for the *Baptist Standard*, informing readers about the progress of the campaign and encouraging them to participate in what he and Carroll later called the "great battle" to save Baylor.⁴

Along with using the pen to eradicate Baylor's debt, Truett traveled all over Texas for much of twenty-three months in buggies and oxcarts and on trains and horses to win the hearts of Texas Baptists. People were the key to the campaign's success. His attitude was: "Win the people and they will cheerfully give the money."⁵ With his words, Truett won the people and they cheerfully gave their money, livestock, bales of cotton, jewelry, and watches. So moved was he by the financial sacrifices that Texas Baptists were making that one day he put a five hundred check, all the money he had saved for college, in the collection plate.⁶

Finally, in March 1893, Truett met Carroll in front of First Baptist, Waco, and handed him a check, which brought the

total contributions to the debt reduction campaign to the goal of ninety-two thousand dollars. Both men were overcome with emotion. Carroll raised his head heavenward and uttered, “*It is finished.*” Truett sat down on the curb and wept.

Having invested twenty-three long months of his life for Baylor and having donated his life savings to the university, Truett enrolled at Baylor in the fall of 1893 and began pastoring East Waco Baptist Church. He graduated in 1897.

Baylor’s trustees had a different opinion of Truett after they had seen what he could do. In 1899, they elected him to the presidency of Baylor, despite his vigorous objections. He eventually turned down the offer because he said that he had a pastor’s heart, but his was a heart that always had a special place for Baylor.

Making a Life through First Baptist Church, Dallas, Texas

Another institution through which George W. Truett made a life was First Baptist Church in Dallas, Texas. At one time Truett’s name was synonymous with that church, and perhaps that remains true today. In the late 1960s, First Baptist hired Leon McBeth, who at that time was a church history professor at Southwestern Baptist Theological Seminary, to write its sesquicentennial history. One night after church, as McBeth was walking to his car, W. A. Criswell, the church’s pastor, pulled up beside the professor, rolled down his window, and asked, “Has our church historian gotten a line on how to write the history of this great church?” “Yes, pastor, I have,” McBeth replied: “the years before Truett; the Truett years; and the years after Truett.” Without uttering a word, Criswell rolled up his window and drove off.⁸

The “Truett years” at First, Dallas, began in 1897 when the church’s members called him as their pastor, soon after he graduated from Baylor. He turned the church down at first, but finally agreed to talk with church leaders about accepting the position as pastor. At that time church policy prohibited

the taking of special offerings for missions and benevolences. Moreover, the church could only send five percent of total gifts to “outside” causes. Truett informed the leaders that he could not abide by such a policy and would have to be free to take special offerings when he felt led to do so. The leaders relented, which opened the way for Truett to accept the call.

Just prior to preaching his second sermon as First Baptist’s pastor, Truett informed church leaders that he would take up a special offering for missions. They cautioned their naïve pastor that he should not expect to raise more than twenty-five dollars. Truett, however, raised two hundred and fifty dollars. In a letter to his wife, Josephine, who had remained in Waco following the birth of their first child, he expressed his joy at the results. He told her, “Of course, they think this a *marvel*, but if they’ll stick to me and let me stick to them, they’ll think much wider than they do now.”⁹ Indeed, on one Sunday twenty-two years later Truett’s church would pledge nearly six hundred thousand dollars to an “outside” cause, and in twenty of Truett’s forty-seven-year pastorate, First Baptist gave more money to such causes than it spent on its own ministries.¹⁰

Despite an unbelievably hectic schedule, Truett fulfilled all of the functions a pastor was expected to fulfill. He preached numerous funeral sermons for church members and non-members alike. Some afternoons he spent hours dictating letters and writing personal notes. Other times he listened to people share what was on their mind. He gave such people all the time they needed, but no more. Once he determined that they were done, he gave them a few extra minutes to excuse themselves, but some people always wanted to linger. When that happened, he pressed a small buzzer he had installed under his desk to alert his secretary to enter the office and announce the next appointment.¹¹

Of course, Truett’s main function as pastor was preaching the gospel. He maintained that every sermon must emphasize two great themes that run through the Bible: sin and salvation. Preachers, Truett contended, “must emphasize” the “painful

fact” that sin separates individuals from God, and they should never succumb to the temptation “to soft-pedal the damning fact and effect of sin.”¹² But along with emphasizing damnation, preachers must also preach salvation because no “sinner in the world however desperate his life, however deep his plunge, however horrible his mire, however sadly lost his estate,” is beyond the reach of Jesus Christ.¹³

Truett’s ministry at First, Dallas endeared him to his parishioners, but others in Dallas respected First Baptist’s pastor too. “The great thing about Dr. Truett is power,” one Dallas citizen proclaimed. “It is power! He is more than eloquent. He is more than wise. He is a man greater than any other man I have ever heard—a man of power. I am not impressed by his eloquence and his erudition, but I am always overwhelmed by his power.”¹⁴

Another man described Truett as a great leader.

No other person in Dallas reaches the heart of his hearer like George Truett. If you ask me why I believe he is a great leader—yea, why I know he is a great leader—if you ask me why he is successful, if you ask me why he loves you and me, and why we love him, my answer is that he always reaches the heart. I have heard him preach funerals, I have heard him perform marriage ceremonies, I have heard him address business men, and I have never failed to know on any occasion that he had not only reached my heart, but the heart of every hearer.¹⁵

In a letter to Truett one prominent Dallasite called him “the finest spiritual influence in Dallas for over a generation.”¹⁶ The irony of these lofty words about First Baptist’s pastor is that they did not come from Baptist lips or pens, but from a Methodist, a Catholic, and a Jew. These men, as well as many others, were impressed by what Truett did for his congregation and for the citizens of Dallas through his ministry at First Baptist Church.

Making a Life through Baylor Hospital

A third great institution through which Truett made a life is Baylor Hospital. During the early years of his pastorate, Protestant medical students in Dallas could attend the University of Dallas Medical School and receive training at the city's Good Samaritan Hospital. The hospital and medical school operated independently until 1903 when, at a banquet honoring a world-renown physician, Truett challenged the audience with these words: "I raise a question at this time, a notable period in the history of our city, if, with the rapid growth of the city, there should not be erected a great humanitarian hospital, which would illustrate the glorious result of Christian influence in the community?"¹⁷

The process of establishing the "great humanitarian hospital" moved quickly when, in June 1903, Texas Baptists agreed to buy Good Samaritan, which was renamed the Texas Baptist Memorial Sanitarium, which was later renamed Baylor Hospital. Baylor University also decided to move its medical school to Dallas to work in conjunction with the hospital.

When it became apparent that the hospital needed to be greatly expanded in order to be able to serve the hundreds of people who needed medical care, Truett led the charge to raise the necessary funds. He also took every opportunity he had to speak on behalf of the sanitarium at meetings. At the 1906 meeting of the Baptist General Convention of Texas, for example, Truett emphasized the need to fund the hospital. He declared that every Christian falls into one of three categories: "a tramp, ... a thief, or ... a trustee."¹⁸ "We have the money" to finance missions, colleges, and numerous benevolences. "We have the money," he thundered again,

Oh, the word now to sound is the doctrine of trusteeship for Christ! "Ye are not your own. Ye are bought with a price." All that I am as a money-maker, or preacher, or physician, or teacher, or whatever I may be, belongs to Him. We want to sound out the

word all over Texas, that a man makes a shipwreck of his life, and puts precedents in his family that will damn his children for generations if he fails to square his life by the doctrine that he is a trustee for Jesus Christ.¹⁹

With challenges such as this, Truett raised several hundreds of thousands of dollars for the hospital and medical school.

Baylor Hospital never forgot Truett's unrelenting toil on its behalf. In the 1936 special issue of the *Baptist Standard* honoring him for his forty years as pastor of First Baptist, Dallas, the hospital paid tribute to Truett, noting that without him, it

would not have existed; his idealism permeates its service as school and hospital. Over [a] quarter of [a] million patients cared for in its beds. Thousands of new-born babes cared for in its nursery. Hundreds and hundreds of doctors, dentists, and nurses trained, graduated, and sent out to lives of high professional service. These nurses and doctors are found on mission fields clear around the world, serving with patience and skill. Hundreds of crippled children [have been] sent out to walk in gladness.²⁰

Making a Life

In one of his beautiful Christmas messages that he sent out each year, Truett wrote this prayer:

May we acutely realize how vast a trust is our earthly life, and that its twelve brief hours shall soon be gone. May we diligently strive to fill all these hours with thinking serene and high; to do all our work with unfaltering fidelity and good cheer; to be worthily mindful of all who journey with us; and so to devote our lives in altruistic and sacrificial service, that our work shall live on beyond the day when our voices shall be hushed into the last silence.²¹

Truett's voice has been hushed now for nearly sixty-six years, yet if you care to listen, you can still hear him speak.

You can walk across the street and still find Baylor University, an institution with an endowment of more than \$644 million and a student body numbering more than 14,000 students from every state and nearly seventy foreign countries.²² Truett didn't found the university, but he helped bring that university back from the brink of nonexistence.

You can drive to Dallas and still find the sanctuary of First Baptist Church where it has stood since 1891. The church plant now covers several city blocks and has seven major buildings, so the place is hard to miss.²³ Truett did not start that church, but he made a great church even greater, a church that was loved by many Baptists and respected by a host of non-Baptists.

And while you are in Dallas, you can still find the Texas Baptist Memorial Sanitarium used to stand, although that institution has morphed into the Baylor University Medical Center at Dallas, named in 2008 by *U.S. News & World Report* as one of "America's Best Hospitals" for the sixteenth straight year.²⁴ One of the many institutions of that center is the George W. Truett Memorial Hospital, the construction of which was funded completely by donations. Not one of Caesar's dollars was spent to build it.

Baylor University—First Baptist Church, Dallas—Baylor Hospital—three institutions to which the name of George W. Truett is forever affixed. Like Abel of old, though he is dead, "he still speaks," and Truett continues to speak to thousands and thousands and thousands of people every day through those three institutions through which he made a life.

Founders Day Address given by Keith E. Durso, January 12, 2010, at George W. Truett Theological Seminary, Waco, Texas

Keith Durso
Grand Canyon University
Ottawa University
Lawrenceville, Georgia

NOTES

¹George W. Truett, "Address by Rev. George W. Truett, D. D., at Banquet in Behalf of Baptist Sanitarium and Hospital, Houston, Texas, January 28, 1915," 3, TC 1919/MF 1909–1970:3. Several citations below contain TC and MF references. For example, in the previous citation TC refers to the George W. Truett Collection, located at A. Webb Roberts Library, Southwestern Baptist Theological Seminary, Fort Worth, Texas; the 1919 refers to the folder number. The MF refers to the microfiche reproduction of the TC, which is located at several places, including the Texas Collection at Baylor University. The 1909–1970 refers to the group of files on the microfiche card to which a particular folder belongs; and the 3 refers to the specific microfiche card in that particular group.

²*Ibid.*, 4.

³*Ibid.*, 8.

⁴B. H. Carroll and George W. Truett, "Account of a Great Battle," *Baptist Standard*, March 23, 1893, 1.

⁵Powhatan W. James, "George W. Truett," in *Ten Men from Baylor*, ed. J. M. Price, (Kansas City: Central Seminary Press, 1945), 162.

⁶George W. Gray, "Out of the Mountains Came This Great Preacher of the Plains," *American Magazine*, November 1925, 136, 138, TC 106/MF 21–542:7.

⁷Powhatan W. James, *George W. Truett: A Biography* (Nashville: Broadman Press, 1939), 63–64.

⁸Leon McBeth, remarks made at the Fellowship of Baptist Historians, May 22, 2008, Atlanta, Georgia.

⁹George W. Truett to Josephine Truett, September 20, 1897, TC 1337/MF 1337–1347:1.

¹⁰The cause was the Seventy-Five Million Campaign.

¹¹L. H. Tapscott, interview by DeWitte Talmage Holland, August 1955, in "A Rhetorical Analysis of the Preaching of George W. Truett," by DeWitte Talmage Holland (Ph.D. diss., Northwestern University, 1956), 99.

¹²George W. Truett, "The Preacher in the Pulpit" (address, Southwestern Baptist Theological Seminary, Fort Worth, Texas, February 25, 1914) 5, TC 1917/MF 1909–1970:2.

¹³George W. Truett, "The Preacher as a Man" (address, Southwestern Baptist Theological Seminary, Fort Worth, Texas, February 18, 1914) 6, TC 1916/MF 1909–1970:2.

¹⁴"First Baptist Church, Dallas, Texas. Thursday Night, September 14, 1922. Mayor Sawnie Aldredge, Chairman," 7, Notebook: Pastors: Truett: 25th Anniversary, George W. Truett Memorial Library, First Baptist Church, Dallas, Texas. Robert S. Hyer, president emeritus of Southern Methodist University, made these remarks.

¹⁵*Ibid.*, 16. John W. Phelp, a Catholic and the postmaster of Dallas, made these remarks.

¹⁶David Lefkowitz to George W. Truett, January 30, 1929, TC 1037/MF 736–1336:28. Lefkowitz was rabbi of Temple Emanu-El in Dallas.

¹⁷“Speech by Guest,” *Dallas Morning News*, May 24, 1903.

¹⁸George W. Truett, *The Larger Day for Texas Baptists* (N.p.: [1906]), 11, TC 1581/MF 1576–1595:2.

¹⁹*Ibid.*

²⁰See *Baptist Standard*, September 9, 1937, 11.

²¹[George W. Truett], *These Gracious Years: Being the Year-end Messages and Addresses of Dr. George W. Truett* (Nashville: Sunday School Board of the Southern Baptist Convention, 1929) 67.

²²<http://law.baylor.edu/History/university.htm> and <http://www.baylor.edu/about/index.php?id=48867>.

²³“Our Legacy,” <http://www.firstdallas.org/about-us/our-legacy/> (accessed December 15, 2009).

²⁴<http://www.baylorhealth.com/About/FactsStats/FactSheets/Pages/Dallas.aspx> (accessed December 15, 2009).

GEORGE W. TRUETT BIBLIOGRAPHY

Abbreviations

AWRL	A. Webb Roberts Library, Southwestern Baptist Theological Seminary, Fort Worth, Texas
GWTML	George W. Truett Memorial Library, First Baptist Church, Dallas, Texas
MF	Microfiche
SBHLA	Southern Baptist Historical Library and Archives, Nashville, Tennessee
TBHC	Texas Baptist Historical Commission, Dallas, Texas
TC	George W. Truett Collection, A. W. Roberts Library, Southwestern Baptist Theological Seminary, Fort Worth, Texas

[Note: Many citations in the bibliography contain TC and MF references. For example, in the TC 1929/MF 1909–1970:6–7 citation, TC refers to the Truett Collection; 652 refers to the folder number; MF refers to the microfiche card of the TC; 628–657 refers to the group of files to which the folder belongs; and 4 refers to the microfiche card that contains the document cited.]

Primary Sources

Books, Addresses, and Pamphlets

Truett, George W. “An Adequate Gospel for a Lost World.” In *Third Baptist World Congress: Stockholm, July 21–27, 1923*, ed. W. T. Whitley, 114–23. London: Kingsgate, 1923.

- _____. *After His Likeness*, edited by Powhatan W. James. Grand Rapids MI: William B. Eerdmans Publishing House, 1954.
- _____. *The Baptist Message and Mission for the World Today*. Nashville: Sunday School Board, [1939].
- _____. "Baptists and Religious Liberty." http://www.bjcpa.org/resources/pubs/pub_truett_address.htm.
- _____. *Be Still and Know that I Am God*. Atlanta: Radio Committee, Southern Baptist Convention, 1943. Baptist Hour Sermons. Box 5.6. SBHLA.
- _____. "Charles Haddon Spurgeon Centenary." <http://members.aol.com/pilgrimpub/centnary.htm>.
- _____. *Christian Education*. Birmingham AL: Education Board, Southern Baptist Convention, 1926. TC 1929/MF 1909–1970:6–7.
- _____. *Christmas Messages*. Chicago: Moody Bible Institute, 1945.
- _____. *Christ's Answer to World Need*. Atlanta: Radio Committee, Southern Baptist Convention, 1943. Baptist Hour Sermons. Box 1.3b. SBHLA.
- _____. "Closing Words." In *Fifth Baptist World Congress, Berlin, August 4–10, 1934*, edited by J. H. Rushbrooke, 215–17. London: Baptist World Alliance, 1934.
- _____. "The Coming of the Kingdom in America." In *The Baptist World Alliance, Second Congress, Philadelphia, June 19–25, 1911*, 421–29. Philadelphia: Harper & Brother Company, 1911. Available at <http://www.archive.org/details/recordofproceed00unknuoft>.
- _____. *The Conquest of Fear*. Atlanta: Radio Committee, Southern Baptist Convention, 1942. Baptist Hour Sermons. Box 1.1a. SBHLA.
- _____. *Follow Thou Me*. Nashville: Broadman Press, n.d.
- _____. Foreword to *Golden Years: An Autobiography*, by Mrs. William L. Williams, 7–9. Dallas: Baptist Standard Publishing Company, 1921.

- _____. *George W. Truett Library*, edited by Powhatan W. James. 4 volumes. Nashville TN: Broadman Press, 1980.
- _____. *God's Call to America*, edited by J. B. Cranfill. Philadelphia: Judson Press, 1923.
- _____. *The Inspiration of Ideals*, edited by Powhatan W. James. Grand Rapids MI: William B. Eerdmans Publishing House, 1950.
- _____. Introduction to *The Doctrines of Our Faith*, by E. C. Dargan, 9–16. Nashville: Sunday School Board, Southern Baptist Convention, 1905.
- _____. Introduction to *Young People's Pilgrim's Progress*, by John Bunyan, edited by S. J. Reid, 7–8. New York: Fleming H. Revell Company, [c. 1914].
- _____. *The Larger Day for Texas Baptists*. N.p.: [1906]. TC 1581/MF 1576–1595:2.
- _____. “Loyal to the Name.” In *No Other Name: Proceedings of the First Southwide B.Y.P.U. Conference, Memphis, Tennessee, December 31, 1929–January 2, 1930*, 79–85. Nashville: Sunday School Board, Southern Baptist Convention, 1930.
- _____. *On Eagle Wings*, edited by Powhatan W. James. Grand Rapids MI: William B. Eerdmans Publishing House, 1953.
- _____. *On Preachers and Preaching*. N.p.: [1934]. TC 1940/MF 1909–1970:9.
- _____. *Our Adequate and Abiding Gospel*. Atlanta: Radio Committee, Southern Baptist Convention, 1942. Box 1.1a. SBHLA.
- _____. “Paper Read by George W. Truett.” In *Annual, Baptist General Convention of Texas*, 1917, 19.
- _____. *The Prophet's Mantle*, edited by Powhatan W. James. Grand Rapids MI: William B. Eerdmans Publishing House, 1948.
- _____. *A Quest for Souls*, [edited by J. B. Cranfill]. New York: George H. Doran Company, 1917. Available at <http://www.archive.org/details/questforsouls009583mbp>.

- _____. [“Remarks during the ‘Young People’s Session,’ June 20, 1911, at the Baptist World Alliance Congress in Philadelphia”]. In *The Baptist World Alliance, Second Congress, Philadelphia, June 19–25, 1911*, 95–99. Philadelphia: Harper & Brother Company, 1911. Available at <http://www.archive.org/details/recordofproceed00unknuoft>.
- _____. [“Response to Greetings, July 21, 1923, at the Baptist World Alliance Congress in Stockholm”]. In *Third Baptist World Congress: Stockholm, July 21–27, 1923*, edited by W. T. Whitley, 6. London: Kingsgate, 1923.
- _____. *The Salt of the Earth*, edited by Powhatan W. James. Grand Rapids MI: William B. Eerdmans Publishing House, 1949.
- _____. *Sermons from Paul*, edited by Powhatan W. James. Grand Rapids MI: William B. Eerdmans Publishing House, 1947.
- _____. *Some Vital Questions*, edited by Powhatan W. James. Grand Rapids MI: William B. Eerdmans Publishing House, 1946.
- _____. *The Supper of Our Lord*. Dallas: B. J. Robert Book Company, n.d. TC 1873/MF 1809–1880:17.
- _____. “The Texas Baptist Memorial Sanitarium.” N.p.: n.d., TC 1913/MF 1909–1970:1.
- _____. *These Gracious Years: Being the Year-end Messages and Addresses of Dr. George W. Truett*. Nashville: Sunday School Board of the Southern Baptist Convention, 1929.
- _____. *Tribute of the Church to Scouting*. Atlanta: Radio Committee, Southern Baptist Convention, 1943. Baptist Hour Sermons. Box 5.6. SBHLA.
- _____. *We Would See Jesus*, edited by J. B. Cranfill. New York: Fleming H. Revell Company, 1915. Available at <http://www.archive.org/details/wewouldseejesusa00trueuoft>.
- _____. *Who Is Jesus?* edited by Powhatan W. James. Grand Rapids MI: William B. Eerdmans Publishing House, 1952. Truett, George W., et al. “Christian Union: A Deliverance by the Baptist General Convention of Texas.” In *Christian*

Union Relative to Baptist Churches, edited by J. M. Frost, 35–42. Nashville: Sunday School Board of the Southern Baptist Convention, 1915.

Truett, George W., J. H. Rushbrooke, and Clifton D. Gray. “A Postscript to the Congress.” In *Fifth Baptist World Congress, Berlin, August 4–10, 1934*, edited by J. H. Rushbrooke, 251. London: Baptist World Alliance, 1934.

Articles

Truett, George W. “Christian Education.” *Homiletic Review* 93 (February 1927): 148–51.

_____. “My Deep Conviction.” *Sunday School Builder*, November 1934, 5.

_____. “New Year 1928.” *Southwestern Evangel*, January 1928, 111.

_____. “Preparing Worthily for New Orleans Convention.” *Southwestern Evangel*, May 1930, 249–50.

_____. “A Quarter of a Century of World History.” *Review and Expositor* 22/1 (January 1925): 49–67.

_____. “Some Frank Words with Texas Baptists.” *Texas Baptist History* 1 (1981): 65–68.

_____. “Vitalization of Home Mission Work.” *Home Field*, January 1912: 8–9.

_____. “Why Christ Died.” *Christ for the World Messenger* 12/8 (September 1954): 2–7. TC 1872/MF 1809–1880:16.

_____. “Who Is Jesus?” *Quarterly Review* 16/3 (July–September 1956): 64–69.

Newspapers

Baptist Messenger

1936

May 28. “Impressions of a World Tour,” 6, 28. TC 568/M 554-590:2.

1937

November 25. "Baptists and World Conditions," 11,
15. TC 574/MF 554-590:3.

Baptist Standard

1892

March 24. "Baylor University," 5.
April 14. "Baylor University," 4-5.
May 26. "Baylor University," 1.
June 9. "Baylor University," 5.

1898

February 24. "Texas News and Notes," 8.

1899

February 23. "God or Baal—Which?" 6-7.
April 27. "The Christian's Cure for Care," 1, 5.
May 4. "The Christian's Duty to Be Happy," 1, 5.
August 10. "The Importance of a Good Deed," 6.
September 14. "The Coming Convention—a Preliminary
Word," 1.
September 21. "The Temptation of Jesus," 6-7.
November 2. "The Convention Announcement," 1.
December 7. "Lest I Should Be Cast Away," 1, 5.
December 14. "The Sin of Being a Discourager," 1, 5.
December 21. "The Individual in Christian Work," 1.

1900

January 25. "The Despondency of Elijah," 1, 5.
February 8. "All God's People Prophets," 1, 5.
February 22. "A Duty Never to Be Neglected," 1, 5.
March 8. "Jesus Helping the Tempted," 1.
March 29. "Some Lessons from a Great Revival," 1.
April 5. "The Censorious Spirit," 1.
April 12. "Not Method, but Power," 1, 5.

April 19. "Sins of Omission," 1.
 May 3. "The Doubt of John the Baptist," 5.
 May 10. "Vital Religion," 1.
 May 24. "The Twofold Meaning of Salvation," 1.
 May 31. "Religion in the Home," 5.
 June 14. "The Way to Overcome Evil," 5.
 July 5. "The Supreme Object of Human Thought," 2.
 July 12. "Right Seeing," 2–3.
 July 19. "The Book," 1.
 August 9. "Hindered Prayers," 1, 5.
 August 30. "Pleasing God or Men—Which?" 1, 3.
 September 6. "Where Is Your Faith?" 1, 5.
 September 20. "Barnabas," 1, 5.
 September 27. "Be Ready," 1.
 October 4. "Some Strong Statements," 1.
 October 25. "An All-Important Question," 1.
 November 8. "Triumphant Dying," 5.
 December 13. "Three Things for Our Church," 1, 5.
 December 20. "Texas Baptist Affairs for 1901," 1, 5.

1901

January 10. "The Preacher and His Message," 6–8.
 January 10. "Which Road for the Christian?" 1.
 January 17. "Fools for Christ's Sake," 1, 5.
 January 24. "A Beautiful Name," 1.
 February 2. "An Incident of Fear and Faith," 5.
 February 7. "Bible Preaching and Preachers," 1.
 April 11. "Text for a Christian in Darkness," 1, 5.
 April 25. "The Two Rests," 5.
 May 2. "Shall We Have a Great Revival," 4–5.
 May 9. "The Reasons for the Rejoicing of Jesus," 8.
 June 4. "A Chapter on Modern Preaching," 2.
 July 4. "The Overcoming Life," 1.
 August 22. "A Glorious Life of Service," 1.
 September 5. "A Revival Spirit," 1.
 September 26. "Some Lessons of the Great Tragedy," 1, 5.

- October 3. "A Sublime Example, with Its Lessons," 1, 5.
 October 10. "How the Field Now Looks," 5.
 October 10. "Salvation through Christ's Cleansing Blood,"
 6-7.
 October 24. "The Trials and Joys of a Pastor's Life,"
 October 31. "Paul's Plea for Glorifying God," 4-5.
 November 28. "A Very Bad Habit," 5.
 December 5. "About the Board Meeting," 5.
 December 12. "Christ's Word against Worrying," 5.

1902

- January 9. "A Right Standard for the Christian," 1.
 January 16. "How the Master Won a Soul," 4-5.
 January 30. "Methods for Reaching the Unsaved," 1, 5.
 March 6. "The Power of a Righteous Man's Prayer," 1, 4-5.
 April 3. "A Truly Successful Church," 1.
 April 17. "A Most Serious Indictment," 1, 5.
 April 24. "The Right View-Point," 1.
 May 1. "The Christian Soldier," 1, 5.
 June 12. "The Northern Baptist Anniversaries," 1, 5.
 July 3. "The Leaf and the Life," 6-8.
 August 14. "A Great Situation," 1, 5.
 September 11. "A Timely Exhortation," 1, 5.
 October 2. "The Coming Waco Convention," 1.
 October 2. "A Message to Young Men," 1, 5.
 October 16. "Not Authority, But Service," 1, 5.
 October 30. "They Need Not Depart," 1-2.
 November 30. "The Importance of Co-operation," 2.
 December 4. "The Recent Board Meeting," 1.
 December 11. "A Word about the Lawsuit," 1.
 December 18. "Back to the Main Thing," 1.

1903

- January 8. "The Church Taking Herself More Seriously," 1.
 January 15. "One Simple Rule for the Christian Life," 1.
 February 19. "A Trip to Louisville," 1, 5.

February 26. "Some Words about the Campaign," 1, 5.
March 5. "The July Encampment," 1, 5.
August 13. "Notes about the Indian Territory," 1, 5.
October 8. "About the Convention," 16.
October 8. "Responsibility of Texas Pastors," 1.
October 15. "An Old Time Incident, with Its Lessons," 16.
October 29. "Words before the Convention," 1.
December 24. "The Burden of Souls," 1.

1904

January 28. "Notes on the Capital City," 1.
February 18. "A High Note," 1, 5.
March 10. "Notes on El Paso," 1.
March 17. "The Home Mission Board," 1, 5.
March 31. "Action to Follow Prayer," 1, 4–5.
April 21. "What Can Be Done in Ten Days?" 1.
May 5. "Two Gracious Meetings," 1.
June 2. "The Laporte Encampment," 5.
July 7. "The Lost Book," 1.
August 18. "The New Texas Baptist Enterprise," 1.
October 27. "Save Our Texas Now," 2.
December 3. "Christianity's Companion, the Healing Art,"
2–3.

1905

March 2. "Let Us Keep It Going," 1, 5.
March 23. "At Our Own Door," 5.
May 11. "The Texas Baptist Memorial Sanitarium," 2.
June 8. "The Laporte Encampment," 1.
September 7. "How the Board Meeting Closed," 1.
October 26. "Our Utmost Just Now," 1.
November 2. "Campaigning in New Mexico," 1.
November 16. "The Texas Baptist Memorial Sanitarium,"
1.
November 30. "Concerning the Sanitarium," 1.
December 21. "Sanitarium Notes," 1.

1906

- January 11. "Sanitarium Notes," 1.
- March 1. "Two Workers Conferences," 1.
- March 22. "Our Best for Both Boards," 1.
- April 12. "Our Problem as Baptists," 1.
- May 10. "The Sanitarium Again," 5.
- June 7. "A Few Words about Three Things," 1.
- August 23. "Notes and Suggestions," 1.
- September 20. "Barely Six Weeks," 5.
- September 27. "A Noble Letter and Other Things," 2.
- November 8. "Concerning the Sanitarium," 5.
- December 20. "What Mr. Spurgeon Said," 1.
- December 27. "Back to the Main Thing," 1–2.

1907

- March 14. "The Urgent Call to God Forward," 1.
- May 16. "The Right View-Point," 2.
- June 27. "Notes about This and That," 12.
- July 18. "Another Beautiful Gift," 3.
- August 22. "Duty and Its Motives," 6.
- August 29. "Another Beautiful Deed," 1.
- September 19. "Some Days with Other People," 1. TC 557/MF 554–590:1.
- October 3. "About the Sanitarium," 9.
- October 3. "The Passing of Dr. Lloyd," 3.
- October 10. "About the Convention," 9.
- October 24. "A Brief Visit to Midland," 1.
- December 12. "A Home Feeling," 3.
- December 26. "Why Save a Human Life?" 1. TC 558.

1908

- January 16. "Campaigning in Hill County," 1.
- February 6. "A Care for Souls," 2.
- February 13. "Life, Not Machinery," 2.
- March 12. "Ease in Zion," 3.
- April 2. "Too Much Haste," 1, 5.

April 30. "A Few Days in Atlanta," 1.
 June 11. "The Trials and Joys of a Pastor's Life," 8–9.
 June 18. "A Great Word from Bro. Truett," in "On to Pallacios!" 16.
 July 9. "Notes on a Great Convention," 1, 16.
 July 9. "The Passing of Another Old Veteran," 2.
 July 16. "The Importance of a Good Deed," 6.
 July 16. George W, Truett, to [to the members of First Baptist Church, Dallas], July 6, 1908, 1.
 July 23. "Intercessory Prayer," 8–9.
 July 30. "Remembering Life's True End," 6–7.
 August 6. "The Conquering Hosts of God," 6–7.
 August 13. "God or Baal, Which?" 6–7.
 August 13. "Sarah an Ideal Wife," 2.
 August 20. "The Temptation of Jesus," 8.
 August 27. "The Bible," 6–7.
 August 27. "Pennsylvania Baptists," 1, 5.
 September 17. "Making the Most of Life's Gifts," 6–7.
 September 24. "Hidden Grievs," 6–7.
 October 15. "The Supper of Our Lord," 1, 5, 16.
 October 22. "The Sin of Selfishness," 1, 16.
 October 29. "A Vital Question," 1.
 November 5. "The Church at Jerusalem," 1, 5.
 November 26. "For a Quick Finish," 1.

1909

January 7. "General Pastors' Association Makes Appeal for Good Morals," 1, 10.
 January 21. "DO IT NOW!" 1.
 January 21. "The True Neighbor," 2–3.
 January 28. "The Lesson of Meroz," 1.
 February 11. "Bro. Slaughter's Noble Offer," 1.
 February 11. "Dealing with the Multitude," 1, 5.
 February 18. "What Do Ye More Than Others?" 1, 5.
 February 25. "Now for the Top of the Hill," 1.
 March 4. "Dr. Truett's Pointed Word," 1.

March 18. "Healing the Demoniac," 2, 10, 16.
 March 25. "Some Words about Missions," 1, 13.
 April 1. "Not Owners, But Stewards," 1, 5, 9.
 April 8. "The Lost Book," 1, 9.
 April 22. "The Sin of Covetousness," 1, 4, 16.
 April 29. "Turning the Lost Unto the Lord," 1, 5, 9.
 May 27. "Right Seeing," 1, 16.
 June 3. "A Message to Preachers," 1, 12–13, 16.
 June 10. "Concerning Church Fellowship," 1, 8.
 June 17. "Church Discipline," 1, 9.
 June 24. "Some Lessons from a Great Revival," 1, 8.
 July 22. "Lessons from an Old Testament Incident," 1, 4.
 July 29. "The Censorious Spirit," 1, 4.
 August 5. "Our Young Men," 1, 4.
 August 12. "The Economy of the Seminary," 2.
 August 12. "Paul's Fight with Beasts at Ephesus," 1, 4.
 September 2. "Two Results of Fidelity to Duty," 2.
 September 9. "How the Wall Was Built," 1, 5.
 September 30. "A Strategic Hour in Texas," 1.
 November 11. "A Very Great Need," 2.
 December 9. "Baylor Home-Coming Address," 1, 8–9.
 December 16. "Three Things for Our Churches," 1.

1910

March 10. "Pleasing God or Men—Which?" 4.
 March 17. "Winning Souls First of All," 4.
 March 31. "The Right View-Point," 6–7.
 August 4. "Back to the Main Thing," 2.
 August 11. "A Pre-eminent Motive," 4.
 May 12. "A Sinful Situation," 12.
 May 26. "A Time Exhortation," 6.
 June 2. "What Might We Not Do?" 4.
 June 16. "What Do Ye More Than Others?" 4–5.
 June 23. "The Temptation of Jesus," 32.
 July 7. "Fatal Blundering for Christians," 2.
 July 21. "An Immortal Deed," 2–3.

- July 28. "Baptist Young People of America," 4.
- September 22. "Concerning Two Churches," 12–13.
- October 6. "From a Sermon," 2.
- October 13. "The Present State Mission Campaign," 2–3.
- October 20. "Denton Baptists," 9.
- December 8. "Some Days in Abilene," 32.

1911

- January 5. "Not Owners but Stewards," 2–3.
- January 12. "An All-Important Question," 6–7.
- January 19. "All God's People Prophets," 2–3.
- January 19. "The Censorious Spirit," 1, 4.
- January 26. "Jesus Helping the Tempted," 2–3.
- February 2. "The Doubt of John the Baptist," 2–3.
- February 9. "Sinning Against the Children," 2–3.
- February 16. "Religion in the Home," 4–5.
- February 23. "Right Seeing," 2–3.
- March 2. "Lessons from an Old Testament Incident," 2–3.
- March 9. "Two Results of Fidelity to Duty," 2–3.
- March 16. "Jesus' Tribute to John," 2–3.
- April 13. "The Trial of Character," 4–5.
- April 20. "Paul's Fight with Beasts at Ephesus," 1.
- May 4. "Pleasing God or Men—Which?" 4–5.
- May 18. "Take Heed Therefore How Ye Hear," 2–3.
- May 25. "Notes on the Convention," 9, 12–13.
- June 15. "Paul's Thorn in the Flesh," 2.
- June 22. "On Young Men," 13, 22.
- July 20. "The Book," 2–3.
- July 27. "Peter Denying the Lord," 6–7, 10.
- August 31. "Heartfelt Religion," 9, 32.
- September 7. "Church Discipline," 2–3.
- September 14. "Too Much Haste," 2–3.
- October 23. "The Coming of the Kingdom in America,"
2–4. TC 1914/MF 1909–1970:1–2.
- November 9. "If We Do Not—Then What?" 9.
- November 16. "Not Carnal but Spiritual," 12.

1912

- February 8. "They Need Not Depart," 2.
- February 15. "Not Authority, but Service," 2.
- February 22. "God's Laid Up Goodness," 2.
- March 7. "How the Master Won a Soul," 2–3.
- March 14. "A Missionary Conscience," 2–3.
- March 21. "The Christian Soldier," 2.
- March 28. "Concerning Church Fellowship," 2.
- April 11. "The Right Viewpoint," 4.
- May 2. "A Soul-Saving Church," 4–5.
- June 13. "Wasted Power," 2.
- October 17. "It Can Be Done," 9.
- October 24. "Trumpeting the Gospel," 4–5, 12–13.
- November 28. "A Superb Opportunity," 4.
- December 19. "The Board Meeting at Dallas," 2.

1913

- January 16. "Dr. Francis at Palacios," 4.
- May 29. "Big Things for Baptists," 10.
- March 13. "It Should Stir All Texas!" 9.
- October 30. "It Will Be Done, If—?" 9.

1914

- January 8. "Baylor University College of Medicine," 32.
- February 17. "Stewardship of Texas Baptists," 2, 7.
- February 17. "Texas Baptists Challenged," 9.
- March 12. "Am I My Brother's Keeper?" 3, 11.
- April 16. "One Thing—Forgetting—Looking Forward,"
1, 13.
- April 30. "The Friends of Jesus," 5, 12.
- July 9. George W. Truett to Thomas B. Love, July 1, 1914
in "An Epoch-Making Hour," 8.
- July 23. "The Sin of Neutrality," 2–3.
- September 17. "Paul's Plea for Prayer," 5, 20.
- October 8. "Stirring the Nest," 5, 12.
- October 29. "Message to Texas Traveling Men," 12, 28.

November 12. "One Week—What Then?" 9.
November 19. "Funeral Discourse," 4–5, 21.

1915

January 7. "Greetings for the New Year," 9.
February 11. "The Kingdom Come," 2.
March 4. "Why Do God's People Suffer?" 2–3.
April 15. "A Terrible Possibility!" 9.
September 16. "Who Is Jesus Christ?" 1, 9, 21.
October 21. "Big Tasks in One Month," 9.
October 21. "Remembering Life's True End," 2, 13.
October 28. "Very Serious, But Hopeful," 5.
November 4. "Will Texas Baptists Meet the Challenge?" 5.

1916

January 27. "A Prayer about Our Work," 6, 11.
April 27. "Many Eyes Now on Baptists," 7, 23.
April 27. "The Most Remarkable Conversion I Ever Saw," 5.
June 29. "The Palacios Assembly," 7.
August 10. "Why Do God's People Suffer?" 8, 32.
December 14. "Am I My Brother's Keeper?" 1.

1917

January 25. "Another Nobly Inspiring Hour," 1.
February 15. "Much at Stake Next Two Weeks," 6, 8.
April 12. "Christ's Message to Troubled Hearts," 5, 32.
November 8. "What Do Texas Baptists Say?" 1.
November 22. "The Incomparable War," 5, 18, 38–39, 46.
December 13. "A Movement Worth While," 18.
December 27. "A Message for the Season," 1.

1918

February 7. "The Third Big Drive," 7.
February 21. "Once in a Life Time," 7.
April 4. "Anchorage in the Time of Trouble," 1.
April 11. "The Pastor as a Shepherd." 11 April 1918, 7.

- July 18. "As Thy Days, So Shall Be Thy Strength," 1.
 August 8. "The Leadership of God," 5–7, 25. TC 1829/
 MF 1809–1880:6.
 September 5. "The Supper of Our Lord," 1–2, 28–31.
 September 21. "From Battle-front—Greetings to Texas
 Baptists," 1.
 October 10. "Cablegram from Pastor Truett," 3.
 October 17. "A Message from Pastor Truett," 7.
 November 21. Cable to John R. Mott, n.d., in "Folks and
 Facts," 1.
 November 21. Cable to Texas Baptists, n.d., in "Folks
 and Facts," 1.

1919

- January 16. "Christ the Power of God," 1.
 February 27. "Pastor Truett and the Y. M. C. A.," 13, 24.
 March 13. "Young People and the Christian Life," 7, 10.
 March 20. "Young People and the Church," 7.
 March 27. "The Two Great Teaching Ordinances of the
 Church," 6–7.
 April 3. "Young People and Stewardship," 6–7.
 April 17. "An Estimate of Dr. Buckner," 13.
 April 17. "A Great Victory in a Brief Time," 5.
 June 12. "Thinking in Millions," 1.
 June 19. "Announcements Concerning the \$75,000,000
 Campaign," 3.
 July 10. "Blessed Are the Peacemakers," 6–7.
 July 17. No title, 1.
 July 31. "Getting a Good Ready," 1.
 August 7. "Sixteen Million for Texas Baptists," 1.
 October 30. "The Campaign Outside of Texas," 5.
 November 27. "The Closing Hours," 1.

1920

- April 1. "The Gospel of Jesus Christ," 1.
 April 29. "Of the First Importance," 1.

May 6. "The Incompleteness of Earthly Life," 10.
October 14. "The El Paso Convention," 9.
October 28. "Doing a Great Thing Quickly," 1.
December 30. "A Message for the Season," 1.

1921

January 6. "To Whom Shall We Go?" 13, 21.
March 31. "World Call to Baptists," 1.
August 5. "The Encampment Tragedy," 5, 12.
November 17. "Texas Baptists Have Given the Proof," 1.
December 29. "A Greeting for the Season," 1.

1922

April 6. "What Will Texas Baptists Do?" 1.
October 19. "Some Frank Words with Texas Baptists,"
33–34.

1923

August 30. "An Adequate Gospel," 7–10.

1924

June 26. "Two Tremendous Baptist Agencies," 9.
October 30. "Texas Baptists Not Deceived," 3.

1925

February 12. "Texas Baptists Should Not Delay," 1.
April 16. "Very Serious Situation," 1.
October 22. "Getting Ready for the Convention," 1.
December 17. "Very Alarming Situation," 1.

1927

January 6. "And Now the Conquest Campaign," 1.
January 13. "The Campaign Starts Well," 1.
January 20. "The Campaign Grows," 1.
January 27. "Realizing the Situation," 1.
February 3. "Twenty-One High Days," 1.

- February 10. "Just One Way to Win," 1.
- February 17. "Four Memorable Days," 1.
- February 24. "'Now, Therefore, Perform the Doing of It'," 1.
- March 10. "One History-Making Week," 1.
- July 28. "Christian Education," 2, 11.
- September 15. "The Present Call to Southern Baptists," 1-2.
- October 6. "Meeting a Great Day Worthily," 1.
- October 20. "Dr. Gambrell's Saying True Today," 1.
- October 27. "A Memorable Record in One Week," 1.
- November 10. "Getting Ready for the Convention," 1.

1928

- April 19. "Preparing Worthily for the Chattanooga Convention," 2.
- October 4. "Christian Citizenship and Baptists," 3.
- November 22. "The Mineral Wells Convention," 1-2.

1929

- February 14. "A Most Timely Emphasis," 1-2.
- March 21. "Preparing for the Revival," 1.
- April 4. "A Momentous Month for Texas Baptists," 4-5.
- October 3. "Worthily Closing the Convention Year," 1-2.

1930

- January 2. "Better Day Dawning for Southern Baptists," 1-2.
- January 23. "The Denominational Paper," 2.
- July 31. "From a Personal Letter," 1.
- October 16. "By All Means Let Us Heed the Call," 1-2.
- December 25. "An Incomparable Challenge," 1-2.

1931

- January 1. "Christmas 1930—New Year 1931," 1-2.
- February 26. "The Big Fight Is On," 1-2.
- April 16. "Testing and Revaling Days for Texas Baptists," 1-2.

July 9. "The Home-going of Secretary Sallee," 1-2.
December 24. "Greetings—Christmas 1931—New Year 1932," 1.

1932

March 17. "Realization Week for Baylor College," 1-2.
June 16. "The Answer of Texas Baptists," 1.
October 27. "Preparing Worthily for Abilene Convention," 1.
December 29. "Christmas 1932—New Year 1933," 1.

1932

June 16. "The Answer of Texas Baptists," 1.

1933

November 23. "Centennial of Texas Baptists," 2, 4-5.

1934

June 7. "President J. L. Ward," 1-2.
July 26. "C. H. Spurgeon Centenary," 1-2, 21-22.
December 13. "The Call of the Orphans," 1.
December 27. "Christmas 1934—New Year 1935," 1.

1935

January 3. "From the President of the Baptist World Alliance—A New Year Greeting," 2.
December 26. "Christmas and New Year Greetings," 1-2.

1936

February 13. "Letter from Dr. Truett," 1, 4.
March 5. "Letter from Dr. Geo. W. Truett," 2.
April 9. "Letter from Dr. Truett to Robert H. Coleman," 1.
TC 567/MF 554-590:2.
June 11. "Let Baptists Give Thanks And Go Forward," 3, 104.

1937

July 29. "A Letter from Dr. Truett," 1, 5. TC 573/MF 554-590:3.

December 30. "A Christmas and New Year's Greeting," 1.

1940

November 21. "Report of the Committee on an Enlarged Program for Texas Baptists," 1-2.

December 26. "A Greeting for Christmas and the New Year," 1.

1941

February 6. "Important Telegram," 2.

April 21. "The Creative Power of Christian Education," 2.

1943

December 30. "Christmas and New Year Greetings," 1.

Central Baptist

1907

April 25. George W. Truett, "Save the Cities," 6. TC 556/MF 554-590:1.

1937

October 14. "The Dedication of Life," 3, 5, 19-21, 23. TC 387/MF 21-542:25.

Religious Herald

1929

January 2. "Better Day Is Dawning for Southern Baptists," 3, 11.

Western Recorder

1927

September 15. "The Present Call to Southern Baptists,"
5, 9, 16. TC 130/MF 21-542:10.

1930

January 9. "Better Day Is Dawning for Southern
Baptists," 6-7.

1937

September 30. "Tour of Dr. and Mrs. George W. Truett to
British Isles and Europe," 3-4.

October 7. "World's Largest Challenge to Religious
Liberty Is Europe," 3-4. TC 383/MF, 21-542:55

Articles by George W. Truett et al.—Newspapers

Baptist Standard

1893

January 13. B. H. Carroll and George W. Truett to J. B.
Cranfill, in "Baylor University's Last Letter to the
Baptists of Texas," 4.

March 23. B. H. Carroll and George W. Truett, "Account
of a Great Battle," 1.

1905

January 12. George W. Truett, J. B. Gambrell, and R. C.
Buckner, "If We Are Wise," 1.

January 18. George W. Truett, J. B. Gambrell, and R. C.
Buckner, "No Halting the Program," 1.

June 22. George W. Truett, J. B. Gambrell, and R. C.
Buckner, "An Urgent Call to Action," 1.

July 27. George W. Truett, J. B. Gambrell, and R. C.
Buckner, "Let Us Not Wait," 1.

- August 10. George W. Truett, J. B. Gambrell, and R. C. Buckner, "Stand by Us Now!" 1.
- August 31. George W. Truett, J. B. Gambrell, and R. C. Buckner, "If We Are Wise," 1.
- September 14. George W. Truett, J. B. Gambrell, and R.C. Buckner, "The Walls Are Rising," 5.
- October 12. George W. Truett, J. B. Gambrell, and R. C. Buckner, "The List of Helpers," 1.
- November 9. J. B. Gambrell and George W. Truett, "As the Matter Stands," 1.

1906

- February 1. George W. Truett, J. B. Gambrell, and R. C. Buckner, "The Steepest Part of the Hill," 1.
- February 22. George W. Truett, J. B. Gambrell, and R. C. Buckner, "On or before February 28," 1.

1907

- March 28. J. M. Carroll, George W. Truett, P. E. Burroughs, F. M. Masters, and Charles W. Daniel, "San Francisco Relief Fund," 1.
- August 1. Buckner, R. C., J. B. Gambrell, and George W. Truett. "Sanitarium Science Building," 1.

1908

- May 7. J. B. Gambrell, R. C. Buckner, and George W. Truett, "The Sanitarium Campaign Begun," 1.
- May 28. J. B. Gambrell, R. C. Buckner, and George W. Truett, "How the Campaign Starts," 1.
- June 11. J. B. Gambrell, R. C. Buckner, and George W. Truett, "Notes on the Campaign," 13.
- June 18. J. B. Gambrell, R. C. Buckner, and George W. Truett, "How to Do It," 1.
- July 9. George W. Truett and J. B. Gambrell, "Sanitarium Science Building," 16.

July 23. George W. Truett and J. B. Gambrell, "Sanitarium Science Building," 1.

1909

November 25. H. Z. Duke, C. D. Fine, R. C. Buckner, George W. Truett, and J. B. Gambrell, "To the friends of the Baptist Standard," 4.

1911

January 5. George W. Truett and J. B. Gambrell, "Sanitarium Charity Fund," 5.

1914

February 26. George W. Truett et al., "The Apportionment for Texas Baptists," 1, 32.

December 3. George W. Truett and J. P. Crouch, "Annual Report of Board of Directors of Texas Baptist Memorial Sanitarium," 9, 18–29.

1916

January 6. J. B. Gambrell and George W. Truett, "The Appointed Day for Prayer," 1.

January 6. J. B. Gambrell and George W. Truett, "An Extraordinary Call to Baptists," 5.

January 13. J. B. Gambrell and George W. Truett, "The Testing Hour for Baptists," 1.

January 20. J. B. Gambrell and George W. Truett, "The Campaign Opened—God Is with Us," 1.

January 27. J. B. Gambrell and George W. Truett, "The First Week," 1.

February 3. J. B. Gambrell and George W. Truett, "The Battle for Our Schools," 1.

February 10. J. B. Gambrell and George W. Truett, "How the Battle Goes," 1.

February 17. J. B. Gambrell and George W. Truett, "The Great Up-Grade Movement," 1.

- February 24. J. B. Gambrell and George W. Truett, "The Last Month of the Campaign," 1.
- March 2. J. B. Gambrell and George W. Truett, "Notes on the Education Campaign," 1.
- March 9. J. B. Gambrell and George W. Truett, "The Campaign Nearing the End," 1.
- March 16. J. B. Gambrell and George W. Truett, "Closing Hours of the Education Campaign," 1.
- May 4. J. B. Gambrell, M. H. Wolfe, Forrest Smith, L. R. Scarborough, and George W. Truett, "To the Baptists of Texas," 1.

1917

- September 27. M. H. Wolfe, J. B. Gambrell, S. J. Porter, F. F. Brown, Jeff D. Ray, E. C. Routh, and George W. Truett, "An Address to Texas Baptists," 1.

1919

- March 20. F. S. Groner, Forrest Smith, George W. Truett, L. R. Scarborough, B. W. Vining, and E. F. Lyon, "The Call of the Hour," 1.
- April 24. George W. Truett, F. S. Groner, and M. H. Wolfe, "One History-Making Week," 1.
- October 30. [George W.] Truett, [unknown] Anderson, and [L. R.] Scarborough, "Mighty Meeting of Thirty Days," 1.

1927

- March 3. H. L. Kokernot, George W. Truett et al., "To the Baptists of Texas," 1.

1928

- November 8. George W. Truett and Arch C. Cree, "Facing Baptist Honor Day with Sacrificial Purpose" 1.

1929

September 26. George W. Truett et al., "An Open Letter," 1.

1932

September 29. Harlan J. Matthews, George W. Truett, Millard A. Jenkins, L. R. Scarborough, and Joe F. Etter, "Crusading for Christly Gifts," 1.

1936

December 31. George W. Truett and J. H. Rushbrooke, "A New Year's Greeting," 1.

1937

February 4. George W. Truett, John MacNeill, J. H. Rushbrooke, and Clifton D. Gray. "Baptist World Alliance, Sunday, February 7, 1937," 9.

1938

January 20. "Unceasing Advocate of Missions," 1-2.

March 10. "We Have Waited Long Enough," 1.

September 29. "Religious Liberty Denied in Romania," 1.

October 20. "Thrice Welcome ... Texas Baptists," 1.

1939

January 5. George W. Truett and J. H. Rushbrooke, "New Year's Message," 1.

January 26. George W. Truett, J. H. Rushbrooke, and Clifton D. Gray, "Baptist World Alliance Sunday, February 5, 1939," 2.

February 4. George W. Truett, John MacNeill, J. H. Rushbrooke, and Clifton D. Gray, "Baptist World Alliance Sunday, February 7, 1937," 9.

July 6. George W. Truett and J. H. Rushbrooke, "Atlanta Congress Close at Hand," 2.

1941

September 4. George W. Truett and Louie Newton, "Baptist World Emergency Committee—An Announcement," 7.

Audio Recordings

- Truett, George W. *Abraham and Lot*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *Dedication of life to Christ*. Dallas: First Baptist Church, 1937. AWRL.
- _____. *Doing God's Will*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *Duty*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *Easter Sermon*. Waco TX: Word, n.d. SBHLA.
- _____. *Elisha—In Tune with God*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *Except You Go with God*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *The Fear of Elijah*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *God Provides Leaders*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *God's Presence with His People Is the Supreme Matter*. Waco TX: Word, n.d. SBHLA.
- _____. *God's Providence in Life*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *Graduation no. 1*. N.p: Radio and Television Commission, Southern Baptist Convention, n.d. AWRL.
- _____. *Graduation no. 2*. N.p: Radio and Television Commission, Southern Baptist Convention, n.d. AWRL.
- _____. *Hazard Your Life for Christ*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *How Shall We Escape If We Neglect Salvation*. Waco TX: Word, n.d. SBHLA and AWRL.

- _____. *If Christ Had Not Come*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *In Tune with God*. N.p.: Radio and Television Commission, Southern Baptist Convention, n.d. AWRL.
- _____. *Is Prayer Profitable?* Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *It Pays to Do Right*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *Joshua's Resolution*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *The Kind of Men Needed Today*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *Lessons from Esther*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *Life's Middle Time*. Waco TX: Word, n.d. SBHLA.
- _____. *Life's Most Important Prayer*. Waco TX: Word, n.d. SBHLA.
- _____. *Marvelous Possibilities of Property*. N.p.: Radio and Television Commission, Southern Baptist Convention, n.d. AWRL.
- _____. *The Most Important Book in the World*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *Mother's Day*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *Need for Encouragement*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *Our Burden Threefold*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *The Power of Choice*. Waco TX: Word, n.d. SBHLA.
- _____. *President's Address: 6th Baptist World Congress*. N.p.: Baptist World Alliance, 1939. AWRL.
- _____. *The Principle of Stewardship*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *The Regulating Principle of Life*. Dallas: First Baptist Church, 1938. AWRL.

- _____. *The Right Attitude toward Church*. Dallas: First Baptist Church, 1938. AWRL.
- _____. *The Spiritual Recovery of the Home*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *Standing on the Other Side*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *Stewardship*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *Tell the World about Jesus*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *The Temptation of Abraham*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *This One Thing I Do*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *The Transforming Influence of Public Worship*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *True Meaning and Mission of Life*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *Two Supreme Reasons for Following Christ*. Dallas: First Baptist Church, 1939. AWRL.
- _____. *The Virtues of Patience*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *The Unjust Steward*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *Victories and Defeats*. Waco TX: Word, n.d. SBHLA.
- _____. *A Well-Ordered Life*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *What Think Ye of Christ?* Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *Who Do You Say that I Am?* Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *A Worthy Offering for Christ*. Waco TX: Word, n.d. SBHLA and AWRL.
- _____. *Would You Have Your Life Count?* Waco TX: Word, n.d. SBHLA and AWRL.

_____. *Ye Are Not Your Own*. Waco TX: Word, n.d. SBHLA and AWRL.

_____. *You Know not What Ye Ask*. Waco TX: Word, n.d. SBHLA and AWRL.

Collections and File

Notebook: Dr. George W. Truett. Druid Hills Baptist Church, Atlanta, Georgia.

Notebook: Pastors: Christmas Letters and Correspondence. GWTML.

Notebook: Pastors: Truett: Pictures, Family, Ministry. GWTML.

Notebook: Pastors: Truett: 25th Anniversary. GWTML.

Truett, George W., Baptist History File. SBHLA.

Truett, George W., Biographical File. TBHC.

Truett, George W., Collection. AWRL. (MF is located at SBHLA; TBHC; Baylor University, Waco, Texas; and Southern Baptist Theological Seminary, Louisville, Kentucky.)

Truett, George W., Papers. SBHLA.

Unpublished Works

Truett, George W. "Address by Rev. George W. Truett, D. D., at Banquet in Behalf of Baptist Sanitarium and Hospital, Houston, Texas, January 28, 1915." TC 1919/MF 1909–1970:3.

_____. Autograph book with inscriptions from George W. Truett's students at Hiawassee, Georgia, May 1889. GWTML.

_____. "Christian Education." Address, Brownwood, Texas, January 20, 1916. TC 1920/MF 1909–1970:3.

_____. Diary 1886. TC 662/MF 662–663:1.

_____. Diary 1918–1919. TC 665/MF 664–690:1–3.

_____. Diary 1937. TC 666/MF 664–690:3–10.

- _____. Diary 1939. TC 667/MF 664–690:9–15.
- _____. Diary 1941. TC 668/MF 664–690:15–21.
- _____. Diary 1942. TC 669/MF 664–690:21–27.
- _____. Diary 1943. TC 670/MF 664–690:28–31.
- _____. “The Inspiration of Ideals.” Commencement address, Baylor University, Waco, Texas, June 1897. TC 2/MF 2–20:1.
- _____. “List of Names for the Texas Bapt. M. Sanitarium, 1904.” TC 1574/MF 1563–1575:12–13.
- _____. “The Making of the Right Kind of Life.” Baccalaureate sermon, Rice Institute, Houston Texas, June 10, 1917. George W. Truett Biographical File. TBHC.
- _____. “The Mantle of Elijah.” September 27, 1914. TC 1822/MF 1809–1880:4.
- _____. “Notes for Sanitarium Campaign.” 1904. TC 1574/MF 1563–1575:3.
- _____. “The Preacher as a Man.” Address, Southwestern Baptist Theological Seminary, Fort Worth, Texas, February 18, 1914. TC 1916/MF 1909–1970:2.
- _____. “The Preacher as a Soul Winner.” Address, Southwestern Baptist Theological Seminary, Fort Worth, Texas, November 3, 1914. TC 1915/MF 1909–1970:2.
- _____. “The Preacher as a Student.” Address, Southwestern Baptist Theological Seminary, Fort Worth, Texas, February 20, 1914. TC 1917/MF 1909–1970:2.
- _____. “The Preacher in the Pulpit.” Address, Southwestern Baptist Theological Seminary, Fort Worth, Texas, February 25, 1914. TC 1917/MF 1909–1970:2–3.
- _____. “Preachers and Preaching.” Address, Southern Baptist Theological Seminary, Louisville, Kentucky, March 9, 1937. TC 1954/MF 1909–1970:10.
- _____. “Preaching.” Lecture notes, 1899. TC 1912/MF 1909–1970:1.
- _____. “Response at SBC at Norfolk, 1898.” TC 1911/MF 1909–1970:1.

- _____. [“Response of Truett to the Baptist General Convention of Texas, Waco, Texas, 1898”]. TC 3/MF 2–21:1.
- _____. Truett’s 1918 passport. TC 686/MF 664–690:42.
- _____. Untitled address to Grand Lodge of Texas, Waco, Texas, December 4, 1940. TC 1964/MF 1909–1970:12.
- _____. Untitled sermon on Daniel 3:16–18, August 12, 1906. TC 1842/MF 1809–1880:8–9.
- _____. Untitled sermon on 1 Peter 3:18, April 6, 1919. TC 1880/MF 1809–1880:18–19.
- _____. Untitled sermon on Matthew 27:43, March 14, 1909. TC 1852/MF 1809–1880:12.
- _____. Untitled sermon on Romans 9:33, September 10, 1922. Notebook: Pastors: Truett: 25th Anniversary. GWTML.

Secondary Sources

Books and Internet Sources

- “About TMC.” <http://www.truett.edu/templates/custruett/details.asp?id=26811&PID=140506>.
- Ahlstrom, Sidney E. *A Religious History of the American People*. Vol. 2. New York: Image Books, 1975.
- Allen, Joseph L. *Love & Conflict: A Covenantal Model of Christian Ethics*. Nashville: Abingdon Press, 1984.
- Askew, Thomas A., and Richard V. Pierard. *The American Church Experience: A Concise History*. Grand Rapids MI: Baker Academic, 2004.
- Baker, Robert A. *The Blossoming Desert: A Concise History of Texas Baptists*. Waco: Word Books, Publisher, 1970.
- _____. *The Southern Baptist Convention and Its People, 1607–1972*. Nashville: Broadman Press 1974.
- _____. *Tell the Generations Following: A History of Southwestern Baptist Theological Seminary, 1903–1983*. Nashville: Broadman Press, 1983.

- The Baptist World Alliance, Second Congress, Philadelphia, June 19–25, 1911.* Philadelphia: Harper & Brother Company, 1911. Available at <http://www.archive.org/details/recordofproceed00unknuoft>.
- Barnes, William Wright. *The Southern Baptist Convention, 1845–1953.* Nashville: Broadman Press, 1954.
- Bebbington, D. W. “C. H. Spurgeon.” In *Eerdmans’ Handbook to the History of Christianity*, edited by Tim Dowley, 529. Grand Rapids MI: Wm. B. Eerdmans Publishing Co., 1977.
- Bernhardi, Friedrich von. *Germany and the Next War*, translated by Allen H. Powles. New York: Charles A. Eron, 1914. Available at <http://books.google.com/books?id=eFhjHZ7DaocC&printsec=frontcover&dq=Allen+H.+Powles#PPA1920,M1>.
- Blackwood, Andrew Watterson. *Preaching in Time of Reconstruction.* Great Neck NY: Pulpit Press, 1945.
- Broadus, John. *A Treatise on the Preparation and Delivery of Sermons.* 2nd ed. New York: Harper & Brothers, 1926.
- Burton, Joe W. *Prince of the Pulpit: A Pen Picture of George W. Truett at Work.* Grand Rapids MI: Zondervan Publishing House, 1946.
- Carroll, Charles. *The Negro a Beast.* St. Louis: American Book and Bible House, 1900. Available at <http://www.archive.org/details/thenegrobeastori00carrich>.
- Cranfill. Dallas: Baptist Standard Publishing Co., 1923.
- Carson, Glenn Thomas. *Calling Out the Called: The Life and Work of Lee Rutland Scarborough.* Austin TX: Eakin Press, 1996.
- “Cherokee County, NC–Census–1860 Federal Census–Part 4,” p. 144 (239A)–p. 145 (239B). <http://ftp.rootsweb.com/pub/usgenweb/nc/cherokee/census/1860/1860cher4.txt> .
- “Cherokee County, NC–Census–1860 Federal Census–Part 5.” <http://ftp.rootsweb.com/pub/usgenweb/nc/cherokee/census/1860/1860cher5.txt>.
- Conlin, Joseph R. *The American Past: A Brief History.* San Diego: Harcourt Brace Jovanovich, Publishers, 1991.

- Cranfill, J. B. *Dr. J. B. Cranfill's Chronicle*. New York: Fleming H. Revell, 1916. Available at <http://books.google.com/books?id=6JwDAAAAYAAJ&pg=PP20&dq=j.+b.+cranfill#PPP19,M1>.
- _____. "Life Sketch of George W. Truett." In *We Would See Jesus*, by George W. Truett, edited by J. B. Cranfill, 9–15. New York: Fleming H. Revell Company, 1915. Available at <http://www.archive.org/details/wewouldseejesusa00trueoft>.
- Criswell, W. A. *Fifty Years of Preaching at the Palace: Outstanding Sermons Preached by George W. Truett and W. A. Criswell*. Grand Rapids, MI: Zondervan Publishing House, 1969.
- Dawson, Jerry E., and John W. Storey, editors. *Teaching Them ...: A Sesquicentennial Celebration of Texas Baptist Education*. [Dallas]: Baptist General Convention of Texas, 1996.
- Dawson, Joseph Martin. *A Century with Texas Baptists*. Nashville: Broadman Press, 1947.
- _____. *A Thousand Months to Remember: An Autobiography*. Waco TX: Baylor University Press, 1964.
- Durso, Pamela R., and Keith E. Durso. *The Story of Baptists in the United States*. Brentwood TN: Baptist History and Heritage Society, 2006.
- Early, Joe E. *A Texas Baptist Power Struggle: The Hayden Controversy*. Denton TX: University of North Texas Press, 2005.
- [Elliott, L. R.], editor. *Centennial Story of Texas Baptists*. Dallas: Executive Board of the Baptist General Convention of Texas, 1936.
- Entzminger, Louis. *The J. Frank Norris I Have Known for 34 Years*. N.p.: n.d.
- Fant, Jr., Clyde E., and William M. Pinson, Jr. "George Washington Truett." In *20 Centuries of Great Preaching: An Encyclopedia of Preaching*, edited by Clyde E. Fant, Jr., and William M. Pinson, Jr., 8:129–43. Waco TX: Word Books, Publisher, 1971.

- Fletcher, Jesse C. *The Southern Baptist Convention: A Sesquicentennial History*. Nashville: Broadman & Holman Publishers, 1994.
- Fosdick, Harry Emerson. *The Challenge of the Present Crisis*. New York: Association Press, 1917. Available at <http://books.google.com/books?id=bMiGASqgYxUC&printsec=frontcover&dq=challenge+of+the+present>.
- _____. *The Living of These Days: An Autobiography*. New York: Harper & Brothers, Publishers, 1956.
- Fourth Baptist World Congress, Toronto, Canada, 23–29 June 1928*, edited by W. T. Whitley. Toronto Canada: Stewart Printing Service, [1928].
- Freel, Margaret Walker. *Our Heritage: The People of Cherokee County, North Carolina, 1540–1955*. Asheville NC: Miller Printing Company, 1956; reprint, Andrews NC: Andrews Journal, 1973.
- Gaustad, Edwin Scott. *The Baptist Tradition of Religious Liberty in America*. Waco TX: J. M. Dawson Institute of Church-State Studies, n.d.
- “George W. Truett.” <http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GSsr=41&GSmpid=557&GRid=19945&>.
- Gilbert, Martin. *The First World War: A Complete History*. New York: Henry Holt and Company, 1994.
- _____. *History of the Twentieth Century*. New York: William Morrow, 2001.
- Handy, Robert T. *A Christian America: Protestant Hopes and Historical Realities*. 2nd ed. New York: Oxford University Press, 1984.
- Hankins, Barry. *God’s Rascal: J. Frank Norris & the Beginnings of Southern Fundamentalism*. Lexington: The University Press of Kentucky, 1996.
- Harvey, Paul. *Redeeming the South: Religious Cultures and Racial Identities among Southern Baptists, 1865–1925*. Chapel Hill: University of North Carolina Press, 1997.

- “Hayesville Baptist-Presbyterian Cemetery-Clay Co., NC-Cemeteries.” http://ftp.rootsweb.com/pub/usgenweb/nc/clay/cemeteries/baptpres.txt?cj=1&o_xid=0002530104&o_lid=0002530104&o_xt=1155785.
- Henderson, Lana. *Baylor University Medical Center: Yesterday, Today and Tomorrow*. Waco, TX: Baylor University Press, 1978.
- “Hidden History of Dallas.” <http://www.dallasnews.com/s/dws/spe/2002/hiddenhistory/timeline.htm#1940s>.
- Hoover, Herbert. *America's First Crusade*. New York: Charles Scribner's Sons, 1942.
- Huggins, Maloy A. *A History of North Carolina Baptists, 1727–1932*. Raleigh: The General Board, Baptist State Convention of North Carolina, 1967.
- James, Powhatan W. *Fifty Years of Baylor University Hospital*. Dallas: Baylor University Hospital, 1953.
- _____. “George W. Truett.” In *Ten Men from Baylor*, edited by J. M. Price, 161–76. Kansas City: Central Seminary Press, 1945.
- _____. *George W. Truett: A Biography*. Nashville: Broadman Press, 1939.
- _____. *George W. Truett: A Biography*. Revised edition. New York: Macmillan Company, 1945.
- Larsen, David L. *The Company of the Preachers: A History of Biblical Preaching from the Old Testament to the Modern Era*. Volume 2. Grand Rapids MI: Kregel Publications, 1998.
- Lefever, Alan J. *Fighting the Good Fight: The Life and Work of Benajah Harvey Carroll*. Austin Texas: Eakin Press, 1994.
- Leonard, Bill J. *Baptist Ways: A History*. Valley Forge PA: Judson Press, 2003.
- Manual of East Waco Baptist Church*. Waco: Knight Printing Co., 1896. TC 651/MF 628-657:4.
- Marsden, George M. *Fundamentalism and American Culture: The Shaping of Twentieth-Century Evangelicalism: 1870–1925*. Oxford: Oxford University Press, 1980.

- Marshall, S. L. A. *The American Heritage History of World War I*. New York: American Heritage Publishing Co., 1964.
- McBeth, H. Leon. *The Baptist Heritage: Four Centuries of Baptist Witness*. Nashville: Broadman Press, 1987.
- _____. *The First Baptist Church of Dallas: Centennial History (1868–1968)*. Grand Rapids MI: Zondervan Publishing House, 1968.
- _____. *Texas Baptists: A Sesquicentennial History*. Dallas: Baptistway Press, 1998.
- _____. *Women in Baptist Life*. Nashville: Broadman Press, 1979.
- McClellan, Albert. *The Executive Committee of the Southern Baptist Convention, 1917–1984*. Nashville: Broadman Press, 1985.
- McGlothlen, Gaye L. *A History of Immanuel Baptist Church, 1887–1986*. Nashville: Immanuel Baptist Church, 1987.
- Men of all Creeds May Come*. N.p: 1950. Notebook: Pastors: Truett: Pictures, Family, Ministry. GWTML.
- Miller, Glenn T. “Baptists World Outreach and U.S. Foreign Affairs.” In *Baptists and the American Experience*, edited by James E. Wood, Jr., 153–84. Valley Forge PA: Judson Press, 1976.
- Moore, Carl S. *Clay County, NC: Then and Now: A Written and Pictorial History*. Franklin NC: Genealogy Publishing Service 2007.
- Murrah, David J. *C. C. Slaughter: Rancher, Banker, Baptist*. Austin: University of Texas Press, 1981.
- Newton, Joseph Fort. *Some Living Masters of the Pulpit*. New York: George H. Doran Company, 1923.
- Newton, Louie Devotie. *Why I Am a Baptist*. New York: Thomas Nelson & Sons, 1957.
- Niebuhr, H. Richard. *The Kingdom of God in America*. New York: Harper & Row, Publishers, 1937; reprint New York: Harper Torchbook, 1959.

- Norris, J. Frank. *Inside History of First Baptist Church Fort Worth and Temple Baptist Church Detroit: Life Story of Dr. J. Frank Norris*. [Fort Worth: n.p., n.d.].
 _____. *The Triple Major Operation in Detroit*. [Detroit: n.p.], 1935.
- Officer, Lawrence H., and Samuel H. Williamson. "Purchasing Power of Money in the United States from 1774 to 2007." <http://www.measuringworth.com>
- "Our Heritage." <http://www.truettmemorialfbc.com/clientimages/33109truett pamphlet1.pdf>.
- Padgett, Guy. *A History of Clay County, North Carolina*. [Hayesville NC: Clay County Bicentennial Committee, 1976].
- Payne, Darwin. *Big D: Triumphs and Troubles of an American Supercity in the 20th Century*. Dallas: Three Forks Press, 1994.
- Payne, Ernest A. *Baptists Speak to the World: A Description and Interpretation of the Sixth Baptist World Congress, Atlanta, 1939*. London: Carey Press, [1939].
- _____. *James Henry Rushbrooke, 1870–1947: A Baptist Greatheart*. London: Carey Kingsgate Press Limited, 1954.
- Pierard, Richard V., editor. *Baptists Together in Christ, 1905–2005: A Hundred-Year History of the Baptist World Alliance*. Falls Church VA: Baptist World Alliance, 2005.
- Piper, John F., Jr. *The American Churches in World War I*. Athens: Ohio University Press, 1985.
- Powell, Paul W. "A Tribute to George W. Truett: Texas Baptists' Gift to the World." In *Looking at Life through the Rear View Mirror*, by Paul W. Powell, 113–24. Tyler TX: published by the author, 2006.
- Pugh, Quinn. "George W. Truett: Prophet of Freedom, Herald of Faith, 1867–1944." http://www.bwa-baptist-heritage.org/r_truett.htm.
- Queen, Edward L., II. "George W. Truett." In *Twentieth-Century Shapers of American Popular Religion*, edited by Charles H. Lippy, 425–31. New York: Greenwood Press, 1989.

- Ramond, John S., editor. *Among Southern Baptists*. Vol.1. Kansas City MO: Western Baptist Publishing Company, 1936.
- Rauschenbusch, Walter. *Christianity and the Social Crisis*. New York: MacMillan Co., 1907; reprint, New York: Association Press, 1912.
- Reimers, David M. *White Protestantism and the Negro*. New York: Oxford University Press, 1965.
- Richardson, Rupert Norval. *Texas: The Lone Star State*. Englewood Cliffs NJ: Prentice-Hall, Inc., 1958.
- Riley, B. F., *History of the Baptists of Texas*. Dallas: published for the author, 1907.
- Rosser, Charles M. *Doctors and Doctors, Wise and Otherwise: On the Firing Line Fifty Years*. Dallas: Mathis, Van Nort & Company, 1941.
- Routh, Porter. *Meet the Presidents*. Nashville: Broadman Press, 1953.
- Rushbrooke, J. H., editor. *Sixth Baptist World Congress, Atlanta, Georgia, U.S.A., July 22–28, 1939*. Atlanta: Baptist World Alliance, 1939.
- Sampey, John R. *Memoirs of John R. Sampey*. Nashville: Broadman Press, 1947.
- Scarborough, L. R. “The Fruits of Norrisism.” In *Calling Out the Called: The Life and Work of Lee Rutland Scarborough*, by Glenn Thomas Carson, 120–32. Austin TX: Eakin Press, 1996.
- “Schoaff Family Genealogy.” <http://www.schoaff.org>.
- Spain, Rufus B. *At Ease in Zion: A Social History of Southern Baptists 1865–1900*. Nashville: Vanderbilt University Press, 1967; reprint Tuscaloosa: University of Alabama Press, 2003.
- Stroope, Mike W. “George W. Truett: The World His Parish.” In *The Truett Pulpit: Sermons Preached During Worship in the Paul Powell Chapel at George W. Truett Theological Seminary, 2006–2007*, edited by Elizabeth Grasham-Reeves, 83–92. [Waco TX: The Kyle Lake Center for Effective Preaching at Truett Seminary], 2007.

- Storey, John W. *Texas Baptist Leadership and Social Christianity, 1900–1980*. College Station: Texas A & M University Press, 1986.
- Sweet, William Warren. *The Story of Religion in America*. New York: Harper & Row, Publishers, 1930; reprint Grand Rapids MI: Baker Book House, 1983.
- “Syllabus of Errors.” http://www.traditionalcatholic.net/Tradition/Pope/Pius_IX/The_Syllabus_of_Errors,_1864.html.
- Thompson, James J., Jr. *Tried as by Fire: Southern Baptists and the Religious Controversies of the 1920s*. Macon GA: Mercer University Press, 1982.
- Toulouse, Mark G. “J. Frank Norris.” In *Twentieth-Century Shapers of American Popular Religion*, edited by Charles H. Lippy, 310–18. New York: Greenwood Press, 1989.
- Torbet, Robert G. *A History of the Baptists*. 3rd ed. Valley Forge PA: Judson Press, 1963.
- “The Truitt neology.” <http://www.schoaff.org>.
- Vedder, Henry. *Baptist “Bigotry and Intolerance”: A Reply to Cardinal Gibbons*. Chester PA: published by the author, 1909.
- Weaver, C. Douglas. *Second to None: A History of Second-Ponce de Leon Baptist Church*. Brentwood TN: Baptist History and Heritage Society; Nashville: Fields Publishing, 2004.
- Wilson, Woodrow. “Peace without Victory.” In *The Annals of America, 1916–1928: World War and Prosperity*. Vol. 14. Chicago: Encyclopedia Britannica, Inc., 1976.
- _____. *The President’s War Message: The Historic Address Delivered to the Congress of the United States by Woodrow Wilson, April 2nd, 1917*. San Francisco: Paul Elder and Company, 1917.
- Wood, Presnall H., and Floyd W. Thatcher. *Prophets with Pens*. Dallas: Baptist Standard Publishing, Co., 1969.

Articles

- Agnew, Peter W. "Making Dallas Moral: Two Baptist Pastors." *Heritage News*, Summer 1987, 19–25.
- Alexander, Charles T. "Dr. George W. Truett." *Southern Baptist Home Missions* 13/3 (March 1942): 10.
- Allredge, Eugene P. "Amazing Achievements of Dr. George W. Truett's Ministry, 1897–1941." *Quarterly Review* 1/4 (October–December, 1941): 59–64.
- "Bad Angel." *Time*, October 8, 1928. <http://www.time.com/time/magazine/article/0,9171,928165,00.html?iid=chix-sphere>.
- Bailey, Kenneth K. "Southern White Protestantism at the Turn of the Century." *American Historical Review* 68/3 (April 1963): 618–35.
- "Baptists in St. Louis." *Time*, June 1, 1936. <http://www.time.com/time/magazine/article/0,9171,756173,00.html>.
- Burton, Joe W. "Aflame for Souls." *Southern Baptist Home Missions* 13/3 (March 1942): 10–11, 16.
- _____. "The Preacher and His Appointments." *Southern Baptist Home Missions* 13/1 (January 1942): 12–13. TC 442/MF 21–542:29.
- _____. "The Preacher and Missions." *Southern Baptist Home Missions* 13/4 (April 1942): 12–13. TC 446/MF 21–542:30.
- _____. "The Preacher and the Troubled." *Southern Baptist Home Missions* 13/2 (February 1942): 10–11. TC 444/MF 21–542:29.
- _____. "The Preacher in His Study." *Southern Baptist Home Missions* 12/12 (December 1941): 12–13. TC 440/MF 21–542:29.
- _____. "Preaching the Word." *Southern Baptist Home Missions* 12/11 (November 1941): 14–16. TC 438/MF 21–542:29.
- Chatfield, Charles. "World War I and the Liberal Pacifist in the United States." *American Historical Review* 75/7 (December 1970): 1920–37.

- Craig, Coleman. "The Funeral Service of Dr. George W. Truett." *Baptist Review* (May-June 1973): 14.
- Cranfill, J. B. "George W. Truett, Minister." *Holland's*, November 1937, 9. TC 393/MF 21-542:26.
- Crowell, Grace Noll. "To George W. Truett." *Southern Baptist Home Missions* 12/11 (November 1941): 1.
- Daniel, Wallace L. "Leadership and Recent Controversies over Religious Liberty." *Journal of Church and State* 49/4 (Autumn 2007): 649-62.
- Dawson, Joseph Martin. "Pastor of the South's Largest Church." *Church Management* (October 1932): 15-16, 18. TC 257/MF 21-542:17.
- "Federal Council's Biennial." *Time*, December 12, 1936. <http://www.time.com/time/magazine/article/0,9171,757215,00.html>.
- Fine, Robert L. "The History of Institutional Ethics at Baylor University Medical Center." *Proceedings* (Baylor University Medical Center) 17/1 (January 2004): 73-82. <http://www.pubmedcentral.nih.gov/articlerender.fcgi?artid=1200643>.
- Gray, George W. "Out of the Mountains Came This Great Preacher of the Plains." *American Magazine*, November 1925, 16, 134, 136, 138, 140, 143-144, 147. TC 106/MF 21-542:8.
- Hayes, Carlton. "The War of the Nations." *Political Science Quarterly* 29/4 (December 1914): 687-707.
- Holcomb, J. David. "'A Millstone Hanged About His Neck': George W. Truett, Anti-Catholicism, and Baptist Conceptions of Religious Liberty." *Baptist History and Heritage* 43/2 (Summer/Fall 2008): 68-81.
- James, Powhatan W. "George W. Truett." *Quarterly Review* 16/3 (July-September 1956): 61-64.
- Jones, Ronald Coy. "History of the Department of Surgery at Baylor University Medical Center." *Proceedings* (Baylor University Medical Center) 17/2 (April 2004): 130-67. <http://www.pubmedcentral.nih.gov/articlerender.fcgi?artid=1200650>.
- Leavell, Frank H. "Dr. George Washington Truett, D.D., LL.D." *Baptist Student*, September-October 1928, 3-4, 14-15.

- Macfarlane, Peter Clark. "The Apostle to the Texans." *Collier's*, January 16, 1913, 2–3. TC 24/MF 21–542:3
- McBeth, H. Leon. "George W. Truett: Baptist Statesman." *Baptist History and Heritage* 32/2 (April 1997): 9–22.
- _____. "John Frank Norris: Texas Tornado." *Baptist History and Heritage* 32/2 (April 1997): 23–38.
- _____. "Two Ways to Be a Baptist." *Baptist History and Heritage* 32/2 (April 1997): 39–53.
- _____. "Two Ways to Be a Baptist: An Introduction." *Baptist History and Heritage* 32/2 (April 1997): 7–8.
- "Messengers in Atlanta." *Time*, July 31, 1939. <http://www.time.com/time/magazine/article/0,9171,761791,00.html>.
- "Mission Snagged." *Time*, October 19, 1936. <http://www.time.com/time/magazine/article/0,9171,756785,00.html>.
- "Mission's End." *Time*, December 14, 1936. <http://www.time.com/time/magazine/article/0,9171,757146,00.html>.
- "Moratorium." *Time*, August 17, 1936. <http://www.time.com/time/magazine/article/0,9171,756481,00.html>.
- Morris, C. Gwin. "J. Frank Norris and the Baptist General Convention of Texas." *Texas Baptist History* 1 (1981): 1–34.
- _____. "J. Frank Norris: Rascal or Reformer?" *Baptist History and Heritage* 3/3 (Autumn 1998): 21–40.
- _____. "The Pulpit and Politics: J. Frank Norris as a Case Study." *Texas Baptist History* 7 (1987): 1–19.
- Norman, Don. "Building for the New Year." *Baptist Student*, February 1937, 2–3.
- Piper, John F., Jr. "The American Churches in World War I." *Journal of the American Academy of Religion* 38/2 (June 1970): 147–55.
- Pitts, William L. "Truett, George Washington." *Texas Baptist History* 1 (1981): 62–63.
- "Preaching Team." *Time*, September 28, 1936. <http://www.time.com/time/magazine/article/0,9171,756733,00.html>.
- Raley, J. Michael. "'On the Same Basis as the Men': The Campaign to Reinstate Women as Messengers to the

- Southern Baptist Convention, 1885-1918.” Parts 1–3. *Journal of Southern Religion* 7 (2004). <http://jsr.fsu.edu/Volume7/Raley1.htm>.
- Rosser, J. L. “George Truett, Preacher.” *Review and Expositor* 35/1 (January 1938): 3–23.
- Shurden, Walter B. “Reaction to Paper of Henry Warnock.” *Baptist History and Heritage* 7/3 (July 1972): 184–85.
- “Southern Baptists.” *Time*, May 28, 1934. <http://www.time.com/time/magazine/article/0,9171,754156,00.html>.
- Tidwell, D. D. “Dr. George W. Truett.” *Texas Grand Lodge Magazine*, March 1960, 113–14. George W. Truett Baptist History File. SBHLA.
- Vaught, W. O., Jr. “Memorable Events from the Life of George Truett.” *Proclaim* (April–June 1978): 11–12.
- Warnock, Henry Y. “Prophets of Change: Some Southern Baptist Leaders and the Problem of Race, 1900–1921.” *Baptist History and Heritage* 7/3 (July 1972): 172–83.
- “Women Brethren.” *Time*, May 20, 1929. <http://www.time.com/time/magazine/article/0,9171,723668,00.html>.
- Wood, George T. “Studies of the American Pulpit: George W. Truett.” *Homiletic Review* 93/2 (February 1927): 89, 90–94. TC 114/MF 21–542:9.
- Young, Doyle L. “Leadership that Motivates: A Study in the Life of George W. Truett.” *Baptist History and Heritage* 20/1 (January 1985): 45–51.

Newspapers

Alabama Baptist

1927

May 19. J. E. Dillard, “Moments with Readers,” 7.

1935

August 1. William D. Upshaw, “From Mountain Home to Pulpit Throne,” 6. TC 335/MF 21–542:22.

1944

July 20. "Our Good Brother Truett," n.p. George W. Truett Baptist History File. SBHLA.

Asheville-Citizen

1931

October 18. R. W. Prevost, "Students of John O. Hicks Recall Old Days in Clay," n.p. TC 223.MF 21-542:15

Atlanta Constitution

1939

July 23. Betty Mathis, "125 Roar Atlanta's Welcome as Baptist Congress Opens with Parade."

1940

June 10. Louie D. Newton, "Dr. Truett on Old Atlanta."
June 30. J. K. Dobbs, "God Won't Let Hitler Win, Dr. George W. Truett Says."

1942

April 20. Ralph McGill, "Pastor of Same Church 60 Years Honored by Vast Throng Here."

Baptist, The

1928

October 20. "Is any Man Bound to Tell How He Is Going to Vote?" TC 167/MF 21-542:12.

Baptist and Reflector

1927

May 19. "Bouquets for the Deserving," 2. TC 116/MF 21-542:9.

Baptist Messenger

1935

November 28. "George W. Truett's Conversion and Call to the Ministry," 3. TC 338/MF 21-542:22.

1944

July 13. "Dr. George W. Truett," n.p. George W. Truett Baptist History File. SBHLA.

July 13. J. Howard Williams, "Dr. Truett as I Knew Him," 5.

Baptist New Mexican

1944

June 29. Harold Dye, "The Nights Are Too Short," 1. TC 466/MF 21-542:31.

Baptist Standard

1892

March 10. No title, 4.

June 9. B. H. Carroll, "History of the Jones-Truett Letter," 1.

July 14. B. H. Carroll, "Life Sketch of Rev. George W. Truett," 1. TC 649/MF 628-657:4.

1898

January 13. "Concerning the New Standard," 5.

January 13. "The Standard's Removal," 5.

January 20. "Concerning Rev. Geo. W. Truett," 4.

1899

April 20. "Mission Board Meeting," 16.

June 15. "Editorial Brevities," 4.

June 22. "Editorial Brevities," 4.

June 29. "Rev. George W. Truett," 4.

1900

February 1. "J. H. Truett," 11.

1901

May 30. J. B. Cranfill, "A Glimpse at the Olden Time," 1.
TC 654/MF 628-657:4.

1903

November 12 "And Still the Greatest," 1, 4.

1908

"The First Baptist Church, Dallas, Texas." 14 May 1908,
16.

1909

February 11. "Bro. Slaughter's Offer," 1.

September 16. "A Great Anniversary," 1, 4.

December 9. "Baylor University Home Coming," 2.

1910

March 31. J. L. Gross, "Dr. Truett in Houston," 20.

December 29. John Jeter Hurt, "George Truett in Conway
Arkansas," 3.

1911

June 29. J. B. Cranfill, "Great Baptist Meetings in
Philadelphia," 1, 8-9, 12, 28.

August 10. "Death of Mrs. Rebecca Truett," 9.

October 12. F. M. McConnell, "George W. Truett, Pastor,"
2.

1912

July 18. "Dr. Truett Will Be There," 32.

1913

January 16. J. B. Gambrell, "Geo. W. Truett, Preacher and
Leader," 3, 7.

October 30. J. B. Cole, "Brother Truett, the Pecos Meeting and West Texas," 19.

1914

September 17. F. M. McConnell, "Robert H. Coleman, The Co-operator," 20.

November 26. "Pastor George W. Truett Speaks," 9, 12.

September 3. E. C. Routh, "The Early Days of a Texas Pastor," 2-3.

1915

May 13. "The Sinking of the *Lusitania*," 3-4.

April 1. "Some Impressions of Two Trips," 4-5.

April 8. E. W. Stahl, "To George W. Truett," 2.

1916

January 6. J. B. Gambrell and George W. Truett, "The Appointed Day for Prayer," 1.

March 2. J. B. Gambrell and George W. Truett, "Notes on the Education Campaign," 1.

January 13. J. B. Gambrell and George W. Truett, "The Testing Hour for Baptists," 1.

1917

September 13. "Pastor Truett Beginning His Twenty-first Year," 6-7.

1918

June 6. "Dr. George W. Truett Accepts the Call Abroad," 8.

June 6. "Leave of Absence Granted," 8, 48.

June 20. J. B. Cranfill, "Rev. Geo. W. Truett's Quest for Souls," 11, 19.

July 18. W. C. Wilkinson, "Dr. George W. Truett's Remarkable New Book," 18. TC 29/MF 21-542:3.

November 14. "An English Baptist's Appreciation of Pastor Truett," 5.

1919

- January 30. "The Passing of Col. C. C. Slaughter," 7.
February 13. Coleman Craig, "Dr. Truett's First Sunday in Dallas," 7, 18–19.
February 13. "Dr. Truett Guest at Citizens Banquet," 11, 19.
February 13. "Pastor Truett at Home," 1.
February 20. "Exceedingly Practical and Challenging," 1.
February 27. "Pastor Truett and the Y. M. C. A.," 13.
April 17. "Fosdick and Truett," 10.
June 12. "Dr. Truett to Hold Camp Meeting in Oil Belt," 16.
May 29. J. B. Gambrell, "The First Church, Dallas," 20–21.
July 17. "How George Truett's First Convert Was Led to Christ," 2.
November 6. C. C. Bateman, "Dr Truett's 'Two Business Men,'" 7.
November 6. F. S. Groner, "Campaigning with Dr. Truett," 16.
November 27. F. S. Groner, "Campaigning with Dr. Truett," 12.

1920

- May 27. "Some Impressions of the Convention," 8–9.
June 3. J. B. Cranfill, "A Historic Address," 5, 32.
July 8. Adelia Brown, "Truett and Leavell in Georgia," 12.
August 5. "Dr. Gambrell and Dr. Truett in London," 5, 9.
August 26. "Pastor Truett Returns from Europe," 9.

1921

- November 3. F. S. Groner, J. D. Sandefer, George W. Truett, L. R. Scarborough, J. B. Cranfill, Forrest Smith, S. P. Brooks, M. H. Wolfe, J. M. Dawson, and I. E. Gates, "An Urgent Appeal to Texas Baptists," 1.

1922

- September 14. "The Explanation of Dr. Truett's Long Pastorate," 1.
September 14. E. C. Routh, "Twenty-fifth Anniversary of the Pastorate of Dr. George W. Truett," 5.
September 14. J. B. Cranfill, "When George Truett Read the Scriptures," 15.
October 12. F. S. Groner, "Concerning 'Agreements,' 'Treaties,' and 'Scraps of Paper,'" 1.

1923

- April 26. Coleman Craig, "Father of Dr. Truett Describes Early Days in North Carolina," 9–10. TC 655/MF 628-657:4.
June 14. F. S. Groner, "Editor Norris Greatly Embarrassed by Ecclesiastical Entanglements and High Financing Schemes," 9.

1927

- January 6. "Conquest Campaign Begins," 6.

1930

- February 13. Josephine Truett, "Our Debt to the Pioneers," 10.
March 20. "Dr. Truett in Florida," 2.
April 10. A. T. Robertson, "Dr. George W. Truett in Louisville," 3.
May 22. "Convention Notes," 4.
May 22. "Dr. Truett Goes to South America," 4.
July 24. "Dr. Truett's Mission," 4.
August 7. Frank E. Burkhalter, "Dr. Truett Calls upon Texas Baptist[s] to Provide Baylor University's Needs," 1.
August 21. T. B. Ray, "A Brazilian Welcome," 2.
September 11. William A. Brown, "Triumphs of Redeeming Grace," 1–2.

1931

February 12. David M. Gardner, "Dr. Truett Preaches to All America in St. Petersburg, Florida," 5-6. TC 206/MF 21-542:14.

March 19. "Dr. Truett," 2.

April 23. Leon M. Latimer, "Dr. Truett Addresses Texas Legislature," 1-2. TC 210/MF 21-542:14.

September 3. W. H. McKenzie, "Robert H. Coleman: An Appreciation," 2.

September 17. "Begins His Thirty-fifth Year," 1-2.

1932

May 19. W. S. Allen, "A Personal Word Concerning Kirby Page, Baylor's Commencement Speaker," 3.

June 30. "Dr. George Truett in Denver," 4.

March 10. "Dr. Truett's New Book," 4.

March 31. Jesse D. Franks, "Dr. Truett and the Centennial Revival, First Baptist Church, Columbus, Mississippi," 4, 13.

April 14. "Folks and Facts," 6.

November 3. Lewis F. Kipp, "Dr. George W. Truett in Canada," 6.

1933

March 30. Willard M. Aldrich, "Youth Revival in Dallas to Be Led by Dr. Truett," 5.

1934

February 15. R. C. Campbell, "Dr. Truett's Meeting," 4.

March 22. Charles H. Dickey, "Dr. Truett Comes to Raleigh," 2.

April 5. J. S. Farmer, "Dr. Truett at Wake Forest," 5.

April 19. F. M. McConnell, "A Remarkable Ministry," 1, 3.

May 17. "Dr. Truett Addresses Federal Council at Spurgeon Centennial," 5.

May 31. "Dr. Truett in New York," 4.
August 16. "President Baptist World Alliance," 1-2.
August 23. J. Howard Williams, "Dr. George W. Truett,
President," 2.

1935

June 27. J. F. Fraser, "Dr. Truett in Baltimore," 4.
November 7. "Dr. Truett's Visit to Richmond," 6.
November 14. "Dr. Geo. W. Truett and Mrs. Truett Go on
a Mission to the Orient," 8.
November 21. J. A. Ellis, "Dr. George W. Truett in
Sherman," 2.
December 12. "Dr. Truett Voices Our Conviction," 6.

1936

April 9. Josephine Truett, "Words from the Far East," 6.
June 11. Robert H. Coleman, "George W. Truett . . . The
Beloved," 35. TC 342/MF 21-542:22.
June 11. Manon Seawell, "Robert H. Coleman . . . Abounds
in Effective Service," 36.
June 18. J. N. Marshall, "George W. Truett," 1, 5.

1937

June 17. J. H. Rushbrooke, "Dr. Truett's Visit to Europe," 2.
August 5. J. H. Rushbrooke, "Dr. Truett in Britain," 9.
September 9. "After Forty Years," 3.
September 9. "Anderson Baten's Tribute," 2.
September 9. "Breaking Dirt—Baylor Hospital,
November 1904," 11.
September 9. J. B. Cranfill, "The Voice That Rings Round
the World," 9.
September 9. J. C. Hardy, "Mary Hardin-Baylor
Congratulates Dr. and Mrs. Truett," 2.
September 9. James V. Allred to F. M. McConnell, 1
September 1937, 2.
September 9. Lon A. Smith, "Dr. George Truett," 17.

September 9. "Pastor Truett and the Baptist Denomination," 3.
September 9. "The Pastor's Assistant," 3.
September 9. "The Pastor's Wife," 9.
September 9. Pat M. Neff to F. M. McConnell, 22 August 1937, 2.
September 9. R. C. Campbell, "Anniversary Awakenings," 5.
September 9. Robert H. Coleman, "The Pastor," 1-2.
September 9. "The Voice That Rings Round the World," 9.
September 9. "Words of Appreciation from Active Deacons," 10.
December 9. "A Significant Telegram," 3.

1938

February 10. C. E. Bryant, Jr. "Dr. Truett Delivers Chief Address as Cornerstone Is Laid for "Baylor's New Physical Education Plant," 15.
September 15. "Begins His Forty-Second Year," 1.

1939

August 3. "Baptist World Alliance Notes," 3.
August 3. "President George W. Truett," 3.
June 8. "Baptist World Congress in Atlanta," 1.

1940

February 22. "Dr. Truett Receives Just Tribute," 2.
February 22. Manon Seawell, "Dr. Truett Receives Just Tribute," 2.
February 22. R. C. Campbell, "Dr. Truett's Contribution to the Denomination Life of Texas," 5.

1941

September 18. Eugene P. Alldredge, "Amazing Achievements of Dr. George W. Truett's Ministry, 1897-1941," 2-3. TC 437/MF 21-542: 28.

October 9. Don Norman, "Appreciation Dinner for Dr. George W. Truett."

1942

November 12. C. E. Bryant, Jr., "Quotations from Dr. Truett," 2.

1943

July 22. Louie J. Newton, "Dr. Geo. W. Truett at Druid Hills," 2, 15.

August 12. "Dr. George W. Truett in Baylor Hospital," 1.

1944

June 15. "Dr. George Truett's Resignation Declined," 3.

June 15. Louie D. Newman, "Thy Will, O Lord, Be Done," 1-2.

July 20. "Dr. George W. Truett," 6.

July 20. "Dr. Truett, a World Preacher," 3.

July 20. Douglas Southall Freeman, "Dr. George W. Truett," 6.

July 20. E. D. Head, "Appreciation of Dr. Truett," 4.

July 20. F. M. McConnell, "A Great Leader Called Home," 3.

July 20. J. W. Bruner, "It Is Lonely without Dr. Truett," 6.

July 20. Jeff D. Ray, "Self-Forgetful Service," 4.

July 20. Joe W. Burton, "Thousands Pay Tribute to Dr. George W. Truett at Funeral," 2.

July 20. John L. Hill, "My Servant Is Dead," 6.

July 20. L. M. Waterman, "His Herald," 6.

July 20. "Palacios Encampment Mourns Passing of Inimitable Leader," 6.

July 20. Pat M. Neff, "George W. Truett," 3.

July 20. R. E. Dudley, "From a Deacon's Viewpoint," 3.

July 20. Robert H. Coleman, "Dr. Truett and the Baptist World Congress," 6.

- July 20. Robert H. Coleman, "George W. Truett, the Beloved," 1, 6.
- July 20. W. Marshall Craig, "The Pre-eminent Preacher," 4.
- July 20. Wallace Bassett, "Dr. George W. Truett," 4.
- August 17. Charles T. Alexander, "In Gracious Memory and Confidential Faith," 2.
- August 17. "Death of Dr. George W. Truett," 2.
- August 17. "Dr. George W. Truett," 2.
- August 17. Wallace Bassett, "Truett Memorial in Dallas Now," 2.

1956

- March 17. "Great Baptist Leaders: George W. Truett, 1867–1944," 3.

1959

- October 14. Charlsie Poe, "Classmate of George W. Truett," 8–9.

1999

- November 17. Rosalie Beck, "1920–1929: Recession, Norris Fail to Derail Texans," http://www.baptiststandard.com/1999/11_17/pages/cent_1920.html.

Biblical Recorder

- May 18. "Appraisalment of the Convention," 6. TC 117/MF 21–542:9.

Birmingham Post

1933

- April 20. "Faith in Human Nature Bolstered by Depression, Texas Pastor Declares." TC 1569/MF 1563–1575:7.

Christian Index

1889

May 2. "Georgia Baptist Convention," 1, 8–9.

1896

July 16. "Obituaries," 6.

1918

April 18. "Congress Passes the Chaplain Bill," 3.

1923

March 22. Louie D. Newton, "A Rare Combination," 2, 11, 22.

1934

May 31. "Dr. Truett on the Preacher's Message," 9. TC 312/MF 21–542:20.

1936

September 24. "The National Preaching Mission," 10. TC 349/MF 21–542:22.

1939

June 15. Joseph Martin Dawson, "President George W. Truett," 27, 92, 94–95.

Dallas Morning News

1891

September 20. "Local Notes."

1896

April 2. "Religious."

1897

August 8. "A Pastor Called."

August 29. "First Baptist Church."
August 30. "Accepted the Call."
November 9. "Convention in Tears."

1898

February 5. "Captain Arnold Wounded."
February 6. "Church Notes."
February 10. "Arnold Funeral."
February 14. George W. Baines, "Chief Arnold's Taking Off."
February 20. "Church Notes."
August 20. "Baptist Lovefeast."

1899

August 4. "Send Negroes to Africa."
June 12. "He Is Undecided."
June 22. "Cleaner Dallas League."
June 28. "Rev. Truett Declined."
August 4. "Send Negroes to Africa."

1900

June 2. "A. and M. Commencement."
June 11. "Commencement at A. and M."
November 11. "Dr. Hayden Again Defeated."

1901

October 7. "Is Asked to Decline."
October 14. "Declines the Call."

1902

June 2. "Prohibition Alliance."
December 8. "Revival at Baptist Church."
December 10. "First Baptist Church Services."
December 11. "Attitude toward Sin."
December 12. "Question of Righteousness."
December 13. "Story of Naaman."
December 15. "Dangerous Procrastination."

1903

- February 3. "Large Crowd at Revival."
- April 6. "Dr. Truett Will Remain."
- May 1. "Revival at Bryan Closes."
- May 24. "Speech by Guest."
- June 6. "University of Texas."
- June 15. "Dr. Truett's Sermon."
- June 18. "Dallas Gets Baylor."
- June 19. "From Rev. Dr. Truett."
- November 1. "Great Hospital Site."
- November 10. "Memorial Sanitarium."
- November 13. "Memorial Sanitarium Sure."

1904

- April 25. "Undertakers' Meeting."
- May 1. "Revival at Bryan Closes."
- June 6. "University of Texas."
- August 29. "Many at the Services."
- September 4. "Preach to Laborers."
- November 13. "Memorial Sanitarium Sure."

1905

- February 20. "Sermon on Humility."
- May 4. "End of Famous Case."
- June 19. "Humanity's Weariness."
- June 23. "B.Y.P.U. Camp."
- July 24. "Revival Services at Cisco."
- August 18. "Palo Pinto Campmeeting."
- October 23. "Sovereignty of God."
- November 17. "Statement by Father Hayes."
- November 19. "Debate on Liquor Traffic."
- November 21. "Dr. Truett Makes Statement."
- November 29. "Revival at McKinney Begins."
- December 18. "Dr. Truett's Sermon."

1906

- January 8. "Want New Building."
- February 13. "Petition for Prohibition."
- April 17. "Promises of Good and Ill."
- April 10. "Attendance at Revival."
- July 9. "Encampment at Palacios."
- July 22. "Baptists at Lampasas."
- August 13. "Dr. Truett Returns."
- October 1. "Dr. Truett's Sermon."
- December 17. "Salvation by Human Merit."

1907

- January 8. "Restriction of Saloons."
- April 1. "Needs Large Church Building."
- April 15. "Many Hear Dr. Truett."
- April 28. "City Teachers' Institute."
- May 2. "Addition to Cost Large Sum."
- June 3. "Dr. Truett Is in Tennessee."
- July 8. "Sermon by Dr. G. W. Truett."
- August 8. "On Christian Education."
- August 25. "In Rockefeller's Church."
- September 23. "'Is the Young Man Safe?'"
- October 13. "For Peace Congress."
- October 28. "State Peace Conference."
- November 11. "Address of J. Frank Norris."
- November 21. "Texas Peace Conference."
- November 25. "Sermon by Dr. Truett."

1908

- January 8. "When Refuge Fails."
- January 9. "Sermon by Dr. G. W. Truett."
- January 26. "Anti-Saloon League."
- January 26. "Death of J. Harvey Truett."
- February 3. "The Home in Heaven."
- April 6. "Secure Twenty Conversions."
- June 3. "Tent Meeting Every Evening."

July 24. "Cowboys Make a Contribution."
August 1. "Revival for Cowboys in the Madera Canyon."
August 8. "Pleads for Power of Prayer."
August 24. "Kingly Sorrow Secret Burden."
October 1. "Baylor Medical College Opens."
October 6. "Revival Services Open."
October 12. "Preaches Dedication Sermon."
November 22. "Make Col. Slaughter Baptist Hospital Head."
December 11. "Will Prepare Address Setting Forth Views."
December 14. "Sin, Sorrow and Death Theme of Dr. Truett."

1909

February 8. "Baptist Church Dedication."
March 1. "Many Legislators Hear Sermon by Dr. Truett."
March 2. "Ask Senate to Pass the Robertson Bill."
March 7. "The Passage of the Robertson Bill."
July 4. "Expects Large Crowd at the Camp Grounds."
September 4. "Dr. G. W. Truett Returns."
September 13. "Twelve Years' Pastorate of Dr. George W. Truett."
November 10. "Baptist Memorial Sanitarium, Just Completed at Dallas, Represents an Investment of More than Four Hundred Thousand Dollars."

1910

January 3. "Sermon by Rev. George Truett."
January 19. "Dr. Truett in New York."
March 2. "Statutory Prohibition Given Endorsement."
March 4. "Anti-Saloon League and the Liquor Traffic."
May 16. "Dallas Minister Stirs Baltimore."
May 22. "Dr. Gambrell Replies to One Charge Made."
June 24. "Neglect of Home Altar Source of Many Sins."

August 12. "Dr. Truett Practically Well."
August 14. "Rev. G. W. Truett Improving."
October 11. "El Paso Wants Rev. Dr. Truett."
October 11. "Tent Meeting Revival."

1911

January 2. "Rev. George W. Truett Preaches at Y. M. C. A."
February 3. "Large Crowd at Revival."
May 7. "Gov. Wilson Invited to Dallas."
June 12. "Dr. Truett to Young Women."
June 21. "World-Wide Society Planned by Baptists."
July 3. "Dr. Truett to Enter Campaign."
July 7. "Union Prohibition Services."
July 8. "Dr. Truett at Denton."
June 9. "Pros Open North Texas Campaign."
August 4. "Mother of Dr. Truett Dies."
September 14. "Dr. Truett at Atlanta."
October 15. "Praise for Dr. Truett."
October 28. "Woodrow Wilson in Dallas Today."
October 29. "Gov. Wilson Speaks at Baptist Church."
October 29. "Gov. Wilson Given Rousing Reception."
December 6. "Religious Campaign for Negroes Planned."

1912

January 1. "Negro Religious Campaign."
March 12. "Norris Trial Begins April 1."
April 11. "Experts Testify in Norris Trial."
April 12. "Woman Tells Jury of Norris Letters."
September 8. "Dr. Truett to Begin New Year of Service."
September 12. "Anniversary Sermon by Dr. Geo. W. Truett."
September 30. "George W. Truett Subject of Study."
December 31. Peter Clark Macfarlane, "The Apostle to the Texans."

1913

- July 7. "Paul before Felix Sad Bible Picture."
August 16. "Arrested on Arson Charge."
September 12. "Anniversary Sermon by Dr. Geo. W. Truett."
September 13. "Abate Social Evil Mass Meeting Topic."
September 16. "Pastors Will Assist Fight on Reservation."
September 21. "Abate Social Evil Mass Meeting Topic."
September 22. "Hold Mass Meeting against Social Evil."
November 23. "Would Give \$200,000 to Sanitarium Fund."
December 5. "Rev. J. Frank Norris Charged with Arson."
December 10. "Witnesses Testify in Norris Hearing."

1914

- January 13. "Rev. J. Frank Norris Is Placed on Trial."
January 25. "Rev. J. Frank Norris Is Found Not Guilty."
March 7. "Baptists to Start Campaign Tomorrow."
June 29. "Heir to Austro-Hungarian Throne Is Assassinated."
October 26. "Travelling Men Hear Rev. George W. Truett."

1915

- February 2. "Call to Dr. George W. Truett."
June 21. "Dr. Truett Defines City's Supreme Boom."
July 18. "Dr. Truett Discusses Sunday Amusements."
September 19. "Dr. George W. Truett's New Cadillac Eight."
September 23. "Address Subject, 'Character.'"
September 24. "New Seminary Building is Formally Opened."
October 28. "City Laws Enforced as to Social Evil."

1916

- January 17. "First Church Gives Donation of \$25,000."
September 18. "Ministry of Suffering Is Dr. Truett's Theme."
September 24. "Dr. Gambrell Replies to General Funston."
November 11. "Baptist Sanitarium Has Successful Year."
November 11. "Treat 17,000 Persons at Baptist Sanitarium."
December 1. "\$25,000 Donated for Building for Nurses."
December 2. "500 Attend Banquet to George W. Truett."

1917

- January 23. "'Lasting Peace for Europe Can Not Be a Peace of Victory for Either Side,'—Wilson."
March 20. "Baptists to Use Theater."
April 1. "Baptists to Begin Revival."
April 5. "Downtown Services Begun by Baptists."
April 17. "Describes Germany's Methods of Warfare."
May 9. "Dr. Truett Is Considering Invitation to Go to Europe."
June 12. "Dr. Truett Conducting Revival in Fort Worth."
June 26. "Dr. Truett Will Address Soldiers in Guard Camps."
August 24. "Local Option Campaign to be Started Tomorrow."
August 30. "Much Activity in Local Option Fight."
September 2. "Dr. Truett to Urge Local Option before Auto Club."
September 10. "Cullen F. Thomas Speaks to Negroes on Local Option."
September 10. "Coliseum Filled at Closing Rally."
September 11. "Dallas County Goes Dry by Majority of Nearly Two Thousand Votes."
September 15. "Complete Returns Give Local Option Majority of 1,851."

- October 9. "Personal."
- November 8. "Dr. Truett Opens War Work Fund Campaign."
- November 27. "Ask Wilson to Keep Camps Dry."

1918

- January 9. "Dr. Truett Declares that World Is Being Remade."
- January 10. "City Firemen Stage Walk Out; Volunteers Furnish Protection."
- January 11. "Men and Boys Take Notes on Lecture on War Bread."
- January 13. "First Baptist Church Has Long Honor Roll."
- February 17. "Churches to Sell Liberty Loan Bonds."
- March 27. "Dr. Truett Makes Patriotic Address in Muskogee, OK."
- May 9. "Dr. Truett Is Considering Invitation to Go to Europe."
- June 3. "Dr. Truett Accepts Call to Go Abroad."
- August 4. "Dr. Truett in Uniform, Writes Man Now in New York."
- August 4. "Dr. Truett Sails with Soldiers from Dallas."
- August 14. "Prominent Dallas Minister Arrives Safely in France."
- September 9. "Dr. Truett Praises Bravery of Soldiers."
- September 9. "Dr. Truett Sends Message to Church."
- September 19. "Dr. Truett Writes His Impressions on Visit to Big War Hospital."
- September 19. "Predicts This Will be World's Last Great War."
- October 4. "Dr. George W. Truett Writes of War Scenes."
- October 15. "Dr. Truett Meets Several Dallas Boys."
- October 16. "Dr. Truett Writes Mother about Son."
- November 3. "Writes Appreciation of Dr. G. W. Truett."
- December 6. "Texas Baptists Give Women Equal Rights."

December 29. "Gen. Pershing Praised by Dr. Geo. W. Truett."

1919

- January 18. "Celebrate Victory for Prohibition."
January 30. "The Passing of Col. C. C. Slaughter."
February 3. "Public to Welcome Dr. Truett Home."
February 4. "Committee to Meet Dr. Truett Is Named."
February 5. "Dr. Truett Is Given Reception at Church."
February 6. "Arrange for 1,000 at Truett Banquet."
February 6. "Yale College Man on U. S. S. Harvard."
February 13. "Dr. Truett Guest at Citizens Banquet."
February 13. "Pastor Truett at Home."
March 1. "Dr. Truett Appeals for Aid of Armenians."
April 10. "An Estimate of Dr. Buckner."
April 11. "Dr. J. B. Cranfill Tells Prohibitionists to Wake Up."
May 26. "Delivers Sermon to Medical Graduates."
June 4. "M. H. Wolfe to Attend European Convention."
June 9. "Seek Cessation of Outrages upon Jews."
July 12. "Dr. Truett Outlines Plan for Baptist Fund Drive."
September 21. "European Churches Need Assistance of Americans."
October 12. "Says Baptist Drive Certain of Success."
October 22. "Itinerary of Dr. Truett in Baptist Drive Given."
December 1. "Baptists Get Bulk of \$16,000,000 Fund."

1920

- May 17. Mark L. Goodwin, "Truett Addresses 10,000 at Capital." TC 36/MF 21-542:3.
June 4. "M. H. Wolfe to Attend European Convention."
June 16. "Notables Present at Baylor Jubilee."
June 17. "Sanitarium to Be Known as Baylor."
August 19. "Truett Tells of Visit in Europe."

September 13. "Large Crowd Hears Dr. Truett Speak."
September 21. "European Churches Need Assistance of Americans."

1921

March 25. "Dr. Shailer Mathews Lectures at Sherman."
March 27. "Open Forum Will Hear Dr. Mathews."
March 28. "Forum Holds Last Session of Season."
April 20. "Baptist Pastor Declines Washington Church Offer."
December 2. "Heresy Charges to Be Inquired Into."

1922

June 6. "Negroes Will Hold Mass Meeting for Orphanage."
September 12. "Pastor Observes Silver Anniversary."
September 13. "Tributes Paid to Dr. G. W. Truett."
September 15. "Dr. Truett Speaks at Honor Service."
November 11. "Truett Speaks on Patriotism."

1923

May 21. "15,000 Hear Dr. George W. Truett Speak at Kansas City."
October 4. "Pastor Describes European Journey."
November 11. "Three Couples Are Married within an Hour by Dr. Truett."

1924

July 23. "Dr. Truett Denies Giving Indorsement."

1925

February 1. "L. J. Truett Declines University Regency."

1926

July 18. "J. Frank Norris under \$10,000 Bond; Fort Worth Man Slain."

1927

- January 20. "Phone Talks of Norris and Chipps Told."
January 21. "Norris on Stand but Legal Point Stops Evidence."
January 26. "Not Guilty, Jury Finds Dr. Norris in Quick Verdict."
November 9. "Dallas Honors Dr. Truett in Long Service."
December 2. "Truett Speaks on Prohibition." TC 563/MF 554-590:2.
December 24. "Denies Rumors about Baylor."

1928

- February 23. "Truett for President." In "Letters from Readers."
April 22. "Wants Baylor Kept in Waco."
April 24. "Debate over Removal of Baylor Deplored."
April 29. "Removal of Baylor to Dallas Advocated by Commission."
May 11. "Commission Recommends that Baylor Be Kept in Waco."
June 6. "Decide Baylor University to Stay in Waco."
June 27. "D. D. Degree Given Truett."
August 19. "Cullen Thomas Raps Baptists about Politics."
September 30. "Dr. Truett Gives Stand in Campaign." TC 165/MF 21-542:12.
October 19. "Pat Harrison Answers Quiz of Dr. Norris."
October 28. "Dr. Selecman Asks Support for Hoover."
October 29. "Clergy Oppose Smith Election."
November 5. "Sunday Designated Baptist Honor Day for Ending Shortage."
November 29. "Dallas Church Leads in 'Honor Day' Gifts."

1929

- May 12. "Bible Is Quoted to Prevent Woman Talking to Baptists; She Wins and Pastor Leaves."
October 24. "Deluge of Selling Crashes Stock in Last Hour of Trading."

October 29. "Prices of Stocks Collapse during Wild Selling Orgy; Bankers Minimize Danger."

October 30. "Frantic Stock Selling Stampede Is Checked by Bankers' Buying."

1931

December 15. "Truett Calls on All Dallas to Help Needy."

1932

August 15. "Truett Urges Vote to Conserve Vast Benefits of Prohibition."

December 31. "Texas Drys to Fight Sale of Intoxicants."

1933

February 8. "Liquor Argued Pro and Con by Dallas Pastors."

December 20. "Dr. Truett Missionary to Savages, Relatives of Dallasite Opine."

1934

May 6. "Truett Compared to Spurgeon by London Minister."

August 8. "Head of 12,500 Baptists Conscripted From Law When Whitewright Church Took Him."

September 3. "Baptists Meeting in Berlin Treated with Great Courtesy, Coleman Tells Congregation."

1935

June 12. "Dr. Truett Will Circle Globe in Year's Preaching Journey."

June 30. "Girdling the Globe in the Cause of Christ." TC 334/MF 21-542:22.

December 2. "Reformation Ideas Urged to Aid World."

1936

March 28. "Sermons on Ship Mark Voyage for Dr. George Truett."

April 5. "Dr. Truett Addresses Crowds at Services in China; Expects to Sail for America on May 1."
May 22. "Chinese Trek Miles for Sermon."
May 25. "Church Filled for Return of World Pastor."
October 12. "Truett Declares Only Christianity Can Help World."
November 3. "Praises Preaching Mission."
November 15. "National Preaching Mission."
November 16. "Preaching Mission First Day's Crowds Estimated at 10,850."
November 16. "*Quit Gadgets and Hie to Altars, Missioner Advises During Sermon.*"
November 17. "Mission Meetings Too Few for Crowds and Overflow Added."
November 18. "National Preaching Missioners Heard by 70,000 Here."
December 1. "Mission Aims to Save U. S. from Dry Rot."
December 8. "More Preaching of Better Type Urged by Truett."

1937

May 19. "\$15,000 Love Token Presented Baptist Pastor."

1938

May 2. "Dr. Truett Ill in Hospital."
May 22. "Baptist World Leader Touched by Sympathy."
November 15. "Baptist Pastors Rap Persecution of Jews."

1939

January 2. "Crowded Church Greets Dr. Truett on Return."
January 14. "Mrs. James L. Truett Dies; Sister-in-Law of Dallas Minister."
March 6. Hilton R. Greer, "Life, Labors of Renowned Dallas Divine."
July 18. "Truett Given Big Welcome at Atlanta."
July 19. "Sixty Nations Send Baptists to Convention."

July 20. "Free Worship Need Stressed by Dr. Truett."
October 19. "Truett Asks Active Aid for Chest Drive."
November 3. "Pray for Hitler, Truett's Plea."

1940

February 17. "State, National Figures Honor Dr. Truett at Belton Banquet."
December 24. "Let's Not Insulate Ourselves from World, Dr. Truett Urges."

1941

March 10. "Dr. Truett Describes How Love Helped Him Win First Convert."
June 4. "Dr. Truett Gives Second Address at Conference."
October 3. "L. J. Truett, 72, Brother of Cleric, Dies at McKinney."

1943

May 9. "Foundation School to Open on June 21; Baylor Trustees Vote to Move to Houston."
September 2. "Dr. Truett Returns after Leg Operation."
November 1. "Dr. Truett Gets Ovation on Return."

1944

January 6. "Dr. Truett Given Leave by His Church."
April 13. "George Truett Still Confined to Sickbed."
June 5. "Dr. Truett's Resignation Is Rejected." TC 463/MF 21-542:31.
July 9. "All creeds join in many tributes paid Dr. Truett." TC 496/MF 21-542:34.
July 9. Felix R. McKnight, "Dr. G. W. Truett, Minister to World, Dies." TC 494/MF 21-542:34.
July 10. "Head of Baptist World Alliance Sends Sympathy From London." TC 485/MF 21-542:32.
July 11. Lois Sager, "Christendom bows its head as Dr. Truett laid to rest." TC502/MF 21-542:35.

July 13. "Letters from Readers."

1946

July 22. "Rev. Truett, 91, Dies at Home."

1950

November 29. "Truett Hospital Dedication Set for 10 A. M. Thursday."

December 1. Helen Bullock, "Truett Hospital Has Opening, Dedication."

2007

June 29. Sam Hodges, "Baptists in D.C. to Read from Dallas Pastor's Speech."

Dallas Times Herald

1926

September 12. "Baptist Leader, Once a 'Clown Among Young People,' Product of North Carolina," n.p. TC 110/MF 21-542:8

Florida Baptist Witness

1944

July 13. E. P. Alldredge, "Dr. Truett's Ministry to the Denomination and to the World," 9, 12.

Fundamentalist

1928

July 20. "Will Dr. George W. Truett and Other Texas Leaders Remain Silent on Al Smith?" 1-2, 7.

October 5. "Another Example of Tammanycrat Misrepresentation," 1-2, 7.

- October 12. "Dr. Truett more Misunderstood than Ever," 1.
 October 19. "Brother of Dr. Truett Is Supporting Al Smith," in "Dr. Truett Makes another Statement," 1.
 October 19. "Dr. Truett Makes another Statement," 1, 8.

1932

- April 8. "International Red Communist and Atheist to Deliver Commencement Address at Baylor University," 1-2.
 April 15. Sam Morris, "Dr. W. S. Allen Has Pulled a Boner," 1, 5.
 May 27. J. Frank Norris to W. S. Allen, 20 May 1932, 1, 3, 6-7.
 June 3. "J. M. Dawson Defends Kirby Page—All Waco and Texas Stirred," 1, 5.

1944

- July 21. [J. Frank Norris], "Dr. George W. Truett Dead," 1, 5.

Golden Age

1909

- May 6. "The Beginning of George Truett," 1, 9. TC 23/MF 21-542:2-3.

Illinois Baptist

1944

- July 21. Lois Sager, "Twenty Thousand View Body of Dr. George W. Truett," 1.

Kansas City Star

1929

- March 31. A. B. Macdonald, "A Great Pastor and Organization Give Dallas a Monster Church." TC 171/MF 21-542:12.

New York Times

1912

April 21. "War Is Right, Peace Wrong, Says German General."

1918

October 13. "Hold Leinster Attack Belies Peace Talk."

October 14. "'Town for Town' Cry Increases in London."

Religious Herald

1918

July 18. E. Y. Mullins, "Shall We Be Brutalized by the Beast?" 4-6.

August 8. Richard E. Edmonds, "Is There a Great Danger," 6-8.

Searchlight

1919

December 18. J. Frank Norris, "Report of Committee on Social Service," 1.

December 18. "A Stir at the Convention," 1.

1920

November 18. J. Frank Norris, "League of Nations," 1-2.

1926

July 23. J. Frank Norris, untitled sermon on Rom. 8:28, 1, 5.

Southwestern News

1944

October-Extra Issue. "George W. Truett Memorial."

Tennessean

May 21. John D. Erwin, "Baptists Favor League of Nations." TC 37/MF 21-542:3.

Unidentified sources

No date

Gainer Bryan, Jr. "The Moonshiner Who Heard Truett Pray." Notebook: Pastors: Truett: Biographical Histories and Funeral. GWTML.

Marse Grant, "Hundreds visit Dr. Truett's birthplace," unidentified newspaper clipping. George W. Truett Baptist History File. SBHLA.

[1915]

"Reception Is Tendered Dr. George W. Truett," unidentified newspaper clipping, [September 17, 1915]. TC 28/MF 21-542:3.

[1925]

"Charles L. Truett, 95, Called by Death," unidentified newspaper clipping. TC 653/MF 628-657:4.

1929

May 18. "Dr. Truett Underwent Many Hardships in His Youth," unidentified newspaper clipping. TC 172/MF 21-542:12.

September 11. Charles E. Maddry, "A Visit to the Truett Home," unidentified newspaper clipping, n.p. TC 182/MF 21-542:13.

1950

Porter Routh, "George W. Truett," April 1950, 16. George W. Truett Baptist History File. SBHLA.

1951

Harold E. Dye, "The *Real* George Truett," unknown source, April 1951, 3. George W. Truett Baptist History File. SBHLA.

Union Sentinel (Blairsville, GA)

2006

May 4. Ethelene Dyer Jones, "Echoes of camp meetings and evangelist Rev. Elijah Kimsey," http://www.unionsentinel.com/news/2006/0504/Front_Page/007.html.

Watchman-Examiner

1914

September 3. Edmund F. Merriam, "George W. Truett in Boston," 1171-72.

1919

May 8. J. B. Gambrell, "The First Church, Dallas, Texas," 672-74. TC 34/MF 21-542:3.

1930

April 3. A. T. Robertson, "Dr. George W. Truett in Louisville," 442-43.

Western Recorder

1927

September 15. "President Truett to Southern Baptists," 12-13.

1928

January 26. J. B. Cranfill, "George W. Truett, and His Work as Pastor, Builder and Leader," 20-21, 25. TC 149/MF 21-542:11.

1936

September 24. "The National Preaching Mission." TC
21-542:22.

Encyclopedias and Dictionaries

- Dictionary of Baptists in America*, edited by Bill J. Leonard. Downers Grove IL: InterVarsity Press, 1994.
- Dictionary of Christianity in America*, edited by Daniel G. Reid, Robert D. Linder, Bruce L. Shelley, and Harry S. Stout. Downers Grove IL: InterVarsity Press, 1990.
- Dictionary of North Carolina Biography*. Volume 6, T-Z, edited by William Stevens Powell Hill University of North Carolina Press, 1996.
- Encyclopedia of Southern Baptists*, edited by Norman Wade Cox and Judson Boyce Allen. Volumes 1 and 2. Nashville: Broadman Press, 1958.
- Encyclopedia of Southern Baptists*, edited by Davis Collier Woolley. Volume 3, Supplement. Nashville: Broadman Press, 1971.
- Encyclopedia of Southern Baptists*, edited by Lynn Edward May, Jr., Charles Stephen Bond, Jr., and Charles William Dewese. Volume 4, Supplement. Nashville: Broadman Press, 1982.
- Encyclopedia of World War I*. <http://www.firstworldwar.com/atoz/index.htm>.
- The European Powers in the First World War: An Encyclopedia*, edited by Spencer C. Tucker. New York: Garland Publishing Inc., 1996.
- Handbook of Texas Online*. <http://www.tshaonline.org>.
- The United States in the First World War: An Encyclopedia*, edited by Anne Cipriano Venzon. New York: Garland Publishing, Inc., 1995.
- The Oxford Companion to United States History*, edited by Paul Boyer. Oxford: Oxford University Press, 2001.

Audio Recordings

Funeral of Dr. George W. Truett. N.p.: Radio and Television Commission, Southern Baptist Convention, 1944. AWRL

Annuals

Annual. Baptist General Convention of Texas, 1893, 1896, 1903, 1906–1907, 1917

Annual. Southern Baptist Convention, 1898, 1901, 1902, 1903, 1905, 1906, 1907, 1909, 1917, 1918, 1919, 1945

Minutes

Clerk's Book. First Baptist Church, Dallas, Texas, 1926–1930, 1931–1935, 1936–1940. GWTML.

Deacons Minutes. First Baptist Church, Dallas, Texas, 1897–1944. GWTML.

Minutes. First Baptist Church, Dallas, Texas, 1897–1944. GWTML.

Minutes. Hayesville (NC) Baptist Church, 1887–1888. George W. Truett Baptist History File. SBHLA.

“Minutes, Reports, Correspondence, Etc.–1928.” Executive Committee Records. Box 72 A, folder 9. SBHLA.

Collections and Files

Allredge, Eugene Perry. Papers. SBHLA.

Allen, Clifton Judson. Papers. SBHLA.

Baptist Hour Sermons. SBHLA.

Carroll, B. H., Collection. AWRL.

Carroll, J. M., Collection. AWRL.

Dargan, Edwin C., Papers. SBHLA.

Dawson, Joseph Martin. Papers. SBHLA.

Dixon, Amzi Clarence. Papers. SBHLA.

Frost, James Marion. Papers. SBHLA.

Holcombe, Thomas Luther. Papers. SBHLA.
 Lambdin, Jerry Elmer. Papers. SBHLA.
 Leavell, Landrum Pinson. Papers. SBHLA.
 McBeth, H. Leon. Collection. TBHC.
 Mullins, Edgar Young. Papers. SBHLA.
 Norris, J. Frank. Papers. SBHLA. (MF is located at TBHC;
 Baylor University, Waco, Texas; and Southern Baptist
 Theological Seminary, Louisville, Kentucky.)
 Notebook: Financial Reports 1910–1929. GWTML.
 Notebook: Pastors: Truett: Biographical Histories and Funeral.
 GWTML.
 Paschall, Henry Franklin. Papers. SBHLA.
 Scarborough, L. R., Collection. AWRL. (MF is located at
 TBHC.)
 Scrapbook: Druid Hills Baptist Church, Atlanta, Georgia.
 Van Ness, I. J., Papers. SBHLA.
 Warren, Caspar Carl. Papers. SBHLA.

Unpublished Works

Agnew, Peter Wallace. “Religion and the Social Order in a
 Twentieth-Century City: Six Dallas Leaders.” Ph.D. diss.,
 Southern Methodist University, 1999.
 Appleby, Rosalee Mills. “The Price of Power.” Typed
 manuscript, n.d. George W. Truett Baptist History
 File. SBHLA.
 Brannon, Richard S. “George W. Truett, Evangelist.” Master’s
 Thesis, Southwestern Baptist Theological Seminary,
 1954.
 Brannon, Richard S. “George Washington Truett and His
 Preaching Ph.D. diss., Southwestern Baptist Theological
 Seminary, 1956.
 Brooks, Samuel P. “Words of Appreciation about Dr. Geo. W.
 Truett at the Twenty Fifth Anniversary of His Pastorate of
 the First Baptist Church of Dallas.” September 12, 1922.
 TC 637/MF 628-657:2.

- Bruner, J. W. "Dr. B. H. Carroll's Money Creed." Founder's Day address, Southwestern Baptist Theological Seminary, Fort Worth, Texas, January 27, 1942. AWRL.
- Bryant, Thurmon E. "The Ethics of George Washington Truett," Th.D. diss., Southwestern Baptist Theological Seminary, 1959.
- Canipe, Christopher L. "A Captive Church in the Land of the Free: E. Y. Mullins, Walter Rauschenbusch, George Truett, and the Rise of Baptist Democracy, 1900-1925." Ph.D. diss., Baylor University, 2004.
- Choi, Jung Ki. "The Use of the Functional Elements of Preaching in Selected Sermons of George Washington Truett and Harry Emerson Fosdick: Centering around Illustration." Master's Thesis, 2003.
- Dawson, J. M. "Truett's Gethsemane now Revealed." [1958]. TC 629/MF 628-657:1.
- "First Baptist Church, Dallas, Texas. Thursday Night, September 14, 1922. Mayor Sawnie Aldredge, Chairman." Notebook: Pastors: Truett: 25th Anniversary, GWTML.
- Forrester, E. J. "Truett on the Capitol Steps." Typed manuscript, [1920]. TC 545/MF 543-553:1.
- Garrett, W. C. "What Dr. Truett Has Been to Me." TC 644/MF 628-657:3.
- "George W. Truett, D.D.: LL.D." Henry Franklin Paschall Papers. SBHLA.
- Harper, Keith. *The Quality of Mercy: Southern Baptists and Social Christianity, 1890-1920*. Tuscaloosa: The University of Alabama Press, 1996.
- Harvey, Paul William. "Southern Baptists and Southern Culture, 1865-1920. Ph.D. diss., University of California at Berkeley, 1992.
- Holland, DeWitte Talmage. "A Rhetorical Analysis of the Preaching of George W. Truett." Ph.D. diss., Northwestern University, 1956.
- Ivey, Harvey Duane. "The Concept of Stewardship Reflected in the Preaching of George W. Truett." Master's thesis, New Orleans Baptist Theological Seminary, 1965.

- James, Powhatan W. "Address of Powhatan W. James Delivered on 'Truett Day' at the Southwestern Baptist Theological Seminary, February 19, 1954." AWRL.
- Leek, Mark. "History of Schools in Clay County, North Carolina." <http://www.clayschools.org/ccshistory/ccshistory.htm>.
- Loftis, Joe Dowell. "Pastoral Themes in the Life and Ministry of George Washington Truett: An Evaluation in Light of the Pastoral Theology of Thomas C. Oden." Ph.D. diss., Southwestern Baptist Theological Seminary, 1994.
- McBeth, Leon. "George W. Truett and Southwestern Seminary." Chapel address, Southwestern Baptist Theological Seminary, Fort Worth, Texas, March 16, 1971. TC between 557 and 558/MF 554-590:1.
- Morris, Clovis Gwin. "He Changed Things: The Life and Thought of J. Frank Norris." Ph.D. diss., Texas Tech University, 1973.
- Mosley, Marvin Jarvis. "Pastoral Ministry of Dr. George W. Truett." Master's thesis, Southwestern Baptist Theological Seminary, 1971.
- Newton, Louie D., with A. Ronald Tonks. "Oral Memoirs of Louie D. Newton." Historical Commission, Southern Baptist Convention, SBHLA, Nashville, TN, 1973-1981.
- Pigott, Kelly David. "A Comparison of the Leadership of George W. Truett and J. Frank Norris in Church, Denominational, Interdenominational, and Political Affairs." Ph.D. diss., Southwestern Baptist Theological Seminary, 1993.
- "Report of Examination of Dr. George W. Truett," September 15, 1942. TC 664/MF 664-690:1.
- "Resolutions by the Trustees of Baylor University in Commemoration of Dr. George W. Truett." TC 659/MF 658-661:1.
- Scarborough, L. R. ["Remarks concerning J. Frank Norris, 1931"]. L. R. Scarborough Collection, file 198/MF 155-206:10. AWRL.

- Slaughter, Mrs. M. B. "Mrs. Geo. W. Truett's Bible Class," September 12, 1966. H. Leon McBeth Collection, "FBC Topic Reports" folder, TBHC.
- ["Statement by W. M. Baines, son of George W. Baines, concerning the Arnold shooting"], April 24, 1959. TC 629/MF 628-657:1.
- Teal, D. A. "Early History of the First Baptist Church and Its Friends." Typed manuscript, n.d., GWTML.
- Truett, Josephine. Diary 1946. TC 673/MF 664-690:31.
- Tullock, Samuel K. "The Transformation of American Fundamentalism: The Life and Career of John Franklyn Norris." Ph.D. diss., University of Texas at Dallas, 1997.
- Watson, Thomas L. "Eschatology of B. H. Carroll." Master's thesis, Southwestern Baptist Theological Seminary, 1960.
- Wheeler, David Edward. "An Evaluation of the Evangelism of George W. Truett as Related to His Ministry at the First Baptist Church, Dallas, Texas." Ph.D. diss., Southwestern Baptist Theological Seminary, 1994.
- Whitlock, David Brian. "Southern Baptists and Southern Culture: Three Visions of a Christian America, 1890-1945." Ph.D. diss., Southern Baptist Theological Seminary, 1988.

BOOK REVIEWS

David Stricklin
Book Review Editor

David Stricklin is a professor of history at Dallas Baptist University
3000 Mountain Creek Parkway, Dallas, Texas, 75211-9213
214-333-5496 | Fax: 214-333-6819
E-mail: davids@dbu.edu

Helen Barrett Montgomery: The Global Mission of Domestic Feminism. By Kendal P. Mobley, Waco, Texas: Baylor University Press, 2009. 333 pp.

Too little has been said about Helen Barrett Montgomery by both the feminist movement and the historians of religion. Kendal Mobley has corrected this omission by writing an insightful study of her life that informs, challenges, and inspires readers.

The author helps the reader to understand that Ms. Montgomery was a “domestic feminist” who championed the cause of the “new woman” as a leader in the realms of missions, the Baptist denomination, and the general society. Mobley tells detailed stories about Montgomery’s involvement as a leader in the Rochester Women’s Educational and Industrial Union, the Rochester public school board, the woman’s missionary movement, and as president of the Northern Baptist Convention. She was a champion of progressive public education, and worked closely with Susan B. Anthony in Rochester. In her role as a school board member, Montgomery came into conflict with Walter Rauschenbusch. Each was a supporter of the social gospel but had a different approach to accomplishing

the goal of “Christianizing society.” This difference was most evident in their differences concerning public education.

Ms. Montgomery achieved her greatest acclaim through her leadership in the woman’s missionary movement and as president of the Northern Baptist Convention. During her tenure as president, a significant fundamentalist movement arose in the convention. Montgomery opposed their attempt to create a creed and championed a more moderate path in line with the historic Baptist opposition to creeds.

The concluding chapter contains the author’s insights to Montgomery’s relationships with feminism, the social gospel, and the Baptist world. He states, “Feminist scholars have tended to minimize the connections between the ecumenical woman’s missionary movement and the liberal feminist position. While Montgomery was clearly more representative of the second-generation domestic feminist movement, her long friendship and partnership with Susan B. Anthony and her lifelong concern for the social and political emancipation of women seem to indicate that a sharp distinction would be unwise in her case.” (261)

Mobley also concludes that religiously and socially Montgomery was more mainstream and conservative, and tended to view suffrage as one goal among many. (262) He credits the “Women’s Educational and Industrial Union as the key institution in Montgomery’s career as a municipal reformer and an essential ground-breaker.” (262) Although she believed in individual conversion, she extended conversion to include culture.

I highly recommend this book to all who are interested in the history of Progressivism, feminism, the missionary movement, and the Northern Baptist Convention. Kendal Mobley is an excellent story-teller in addition to being an excellent researcher. He included thorough documentation without losing the power of the narrative.-Reviewed by David Stricklin, Professor History, Dallas Baptist University, Dallas, Texas.

Thy Will Be Done: A Biography of George W. Truett.
By Keith E. Durso, Macon, Georgia: Mercer University
Press, 2009. 377pp.

This work is a much needed update to the life and preaching of George W. Truett, pastor of First Baptist Church, Dallas (1897-1944). Except for brief entries in general works, like H. Leon McBeth's *Texas Baptists*, not much has been published on Truett since the 1939 biography written by Truett's son-in-law, Powhatan W. James. Durso explains in the preface that he essentially wants to describe Truett's life to the reader, offering few criticisms of "Truett's positions on certain issues" or "what I think he should have done" (viii). Unfortunately, in doing so, the biography lacks spark. Durso, himself, mentions in the preface that one historian declared, "Nobody cares about Truett anymore," to which he answered, "people in Texas still care about him...people outside of Texas still care about him too..." (p. vii). Maybe. But these numbers are shrinking, and a vibrant work demonstrating why young Baptists should care about Truett is needed. And though narratives can be powerful, critical analysis connecting the dots for a generation far removed from this subject is necessary. In the rare paragraphs where Durso offers some evaluation, his keen insights breathe life into the text. For example, he suggests that Truett's famous sermon on religious liberty, preached from the steps of the capitol in 1920, was not the gemstone many make it out to be. And he is correct. Among Durso's many valid points, he correctly charges Truett of a little hypocrisy for championing separation of church and state in one part of his sermon, while in another part attempting to tell Congress how to vote (p. 185-86).

It is easy to fall captive to Truett's charm. His eloquence and charismatic personality were larger than life. But Truett reminds me of one of those old western boomtowns that utilized facades to cover the utilitarian structures behind. In other words, the public Truett found in his sermons, letters, and even his diaries

(which read like Truett knew that one day they would become public) hide a Truett who had “clay feet,” as McBeth describes in his history of First Baptist Church. As I read Durso’s biography, I was hoping for the story of Truett beyond the street view. For example, why did Truett reject lucrative offers from other churches to take a chance on the then fledgling congregation in Dallas? Durso explains that it was because money did not matter to Truett. But is that all? One wishes Durso had snooped around in the attic a little more for us. For at the time, B. H. Carroll had grand aspirations, and the Landmarkists were in a battle for the soul of Texas Baptists. Did Carroll convince the impressionable Truett to take the job in Dallas because Carroll needed loyal and influential preacher-boys on his side? One realizes that the evidence for such conjectures may be scant, but this kind of analysis is what would make a narrative more compelling. In addition, there was at least one glaring omission in this work that clearly illustrated Truett’s “clay feet.” Nothing is mentioned of his leadership in dismantling the old Dallas Baptist Association.

This being said, Durso’s biography does offer an in-depth look into Truett’s life. It is filled with wonderful anecdotes. And Durso’s scholarship is impeccable. He draws almost exclusively from primary sources, especially from Truett’s sermons. But here again, some analysis would have been helpful. How did Truett’s preaching change over the years? Despite my quibbles, I am certain this work will become a standard for future studies on Truett’s life. -Reviewed by Kelly Pigott, University Chaplain and Assistant Professor of Theology, Hardin-Simmons University, Abilene, Texas

The Land, The Law, and The Lord: The Life of Pat Neff. By Dorothy Blodgett, Terrell Blodgett, and David L. Scott, Austin, Texas: Home Place Publishers, 2007. 263 pp.

Pat Neff is unique within the history of Texas in that he had a successful career in politics as the governor of the state for four years and then as the president of Baylor University for fifteen years. Dorothy and Terrell Blodgett, along with David L. Scott, have produced a comprehensive biography of this remarkable man's life. Scott focused his writing on the family background and boyhood of Pat Neff. Dorothy Blodgett covered Neff's connection to Baylor University that included fifteen years as her president. Terrell Blodgett concentrated his writing on Neff's public service. For anyone interested in the era of Texas politics when the Ku Klux Klan was powerful or in how Neff was able to save Baylor from bankruptcy during the Great Depression, this book is a must read. The book is the only full-scale biography of the former governor and university president, and it is rich in detail about Neff's personal and public life.-Reviewed by David Strickin, Professor of History, Dallas Baptist University, Dallas, Texas

INDEX FOR JOURNAL OF TEXAS BAPTIST HISTORY

Prepared by Courtney Lyons
PhD. student, Church History, Baylor University

CONTENTS OF VOLUMES I – XX

CONTENTS BY SUBJECT

ARTICLES (IN ORDER OF PUBLICATION)

- J. FRANK NORRIS AND THE BAPTIST
GENERAL CONVENTION OF TEXAS I: 1
C. Gwin Morris
- FUNDAMENTALISM TEXAS STYLE I: 35
Royce Measures
- SAMUEL PALMER BROOKS AND THE
EVOLUTION CONTROVERSY AT BAYLOR
UNIVERSITY 1921-1923 I: 39
Ellen Kuniyuki Brown
- TEXAS BAPTISTS DURING PRESIDENTIAL
RECONSTRUCTION, 1865-1867 II: 1
Estelle Owens
- JOSEPH MARTIN DAWSON, AN
ASSESSMENT OF A TEXAS BAPTIST
ACTIVIST II: 13
John Storey

E. S. JAMES AND THE ELECTION OF 1960 C. Gwin Morris	II: 25
C. C. SLAUGHTER AND TEXAS BAPTISTS David J. Murrah	III: 1
“KEEPING SILENCE”: TEXAS BAPTIST WOMEN’S ROLE IN PUBLIC WORSHIP, 1880-1920 Patricia S. Martin	III: 15
TEXAS BAPTIST WOMEN AND MISSIONS, 1830-1900 L. Katherine Cook	III: 31
JAMES HUCINS: FIRST BAPTIST MISSIONARY TO TEXAS Eugene W. Baker	IV: 1
TEXAS BAPTISTS AND THE WHITSITT CONTROVERSY Rosalie Beck	IV: 21
PAUL C. BELL AND THE MEXICAN BAPTIST INSTITUTE, 1926-1941 Ernest E. Atkinson	IV: 43
ALIEN IMMERSION: J. R. GRAVES AND CONTRASTING VIEWS Paul Stripling	IV: 83
RESPONSE TO STRIPLING H. K. Neely	IV: 101
TEXAS BAPTIST CHURCH ARCHITECTURE Willard B. Robinson	V: 1

HONORABLE AND EQUAL TO ALL—THE UNIFICATION OF TEXAS BAPTISTS: AN OVERVIEW Eugene W. Baker	V: 33
A CENTURY OF SOWING AND REAPING Robert A. Baker	V: 51
THE FAITH AND PRACTICE OF ZACHARIAH N. MORRELL: A STUDY IN THE NINETEENTH-CENTURY DOCTRINE AND DISCIPLINE Steve Sadler	V: 65
TEXAS BAPTIST ASSOCIATIONS 1840 TO 1886 Ben Rogers, Adria L. Ozmun, and Dean Riley	V: 79
RELIGIOUS LIBERTY IN LIGHT OF THE TEXAS BAPTIST HERITAGE W. R. Estep	V: 105
RESPONSE TO ESTEP Phil D. Strickland	V: 125
DANIEL PARKER: POLITICIAN, BAPTIST, AND ANTI-MISSION MISSIONARY Max Lee	VI: 1
THOMAS J. PILGRIM AND THE SUNDAY SCHOOL MOVEMENT IN TEXAS Robert A. Baker	VI: 11
WACO BAPTIST ASSOCIATION, 1860-1985: A NOTEWORTHY MODEL FOR TEXAS AND SOUTHERN BAPTISTS James Leo Garrett, Jr.	VI: 23

GOOD HISTORY BEGINS IN SMALL CHURCHES Rosalie Beck	VI: 107
THE PULPIT AND POLITICS: J. FRANK NORRIS AS A CASE STUDY C. Gwin Morris	VII: 1
“A MODERN ROGER WILLIAMS”: J. M. DAWSON AND CHURCH-STATE SEPARATION Travis L. Summerlin	VII: 20
ORDINATION AMONG BAPTISTS: AN HISTORICAL PERSPECTIVE James E. Carter	VII: 120
ORDAINED WORK—UNORDAINED WORKERS: TEXAS “BIBLE WOMEN,” 1880-1920 Patricia S. Martin	VIII: 1
TEXAS BAPTIST WOMEN BETWEEN THE WARS: THE INVISIBLE WOMEN Rosalie Beck	VIII: 10
RESPONSE TO MARTIN AND BECK Sharon H. Gritz	VIII: 18
CHURCH GROWTH, FORT WORTH STYLE Katherine Cozzens	VIII: 32
BAPTIST MINISTERS AND SLAVERY IN ANTEBELLUM TEXAS Richard Elam	IX: 1

BAPTISTS' SOCIAL CONSCIENCE DURING RECONSTRUCTION Rufus Spain	IX: 12
RESPONSE TO ELAM AND SPAIN Paul Stripling	IX: 24
CONTRIBUTION OF THE <i>BAPTIST STANDARD</i> TO BAPTIST LIFE, 1888-1988 Presnall Wood	IX: 32
TEACHING THEM TO OBSERVE ALL THINGS: EDUCATION EFFORTS BY TEXAS BAPTISTS: WILDERNESS WANDERINGS, 1845-1880 Jerry F. Dawson	X: 1
RESPONSE TO DAWSON H. K. Neely	X: 13
UNIVERSITY OF CORPUS CHRISTI, A BAPTIST COLLEGE ON SURPLUS MILITARY LAND Carl R. Wrotenbery	X: 16
RESPONSE TO WROTENBERY H. K. Neely	X: 35
TEXAS BAPTIST EDUCATIONAL INSTITUTIONS Jerry F. Dawson and Merrill M. Hawkins, Jr.	X: 40
THE CONCERNS OF WEST TEXAS BAPTISTS AS THEY ENTERED THE TWENTIETH CENTURY B. W. Aston	X: 47

THE HEALING OF BODY AND SOUL: THE BAPTIST HOSPITAL OF SOUTHEAST TEXAS John Storey	XI: 1
R. C. BUCKNER: PARSON, PAPA, PEACEMAKER Karen O'Dell Bullock	XI: 21
RESPONSE TO STOREY AND BULLOCK Leon McBeth	XI: 49
THE HISTORY OF UNION BAPTIST ASSOCIATION, 1840-1890 Royce Measures	XI: 59
TEXAS BAPTIST CHURCH MUSIC IN THE LATE NINETEENTH CENTURY David W. Music	XII: 1
THE LATER FRONTIER MINISTRY OF GEORGE WEBB SLAUGHTER Ron Ellison	XII: 19
SETTING THE STAGE: THE EARLY MINISTRY OF B. H. CARROLL Alan J. Lefever	XII: 35
SAM HOUSTON'S ROAD TO BAPTISM George Musacchio	XIII: 1
J. B. LINK AND BAPTIST HISTORY A. O. Collins	XIII: 15
J. M. CARROLL AS A TEXAS BAPTIST HISTORIAN William G. Storrs	XIII: 27

<p>“HISTORY OR FLUFF?”: RESPONSE TO COLLINS AND STORRS Rosalie Beck</p>	XIII: 63
<p>ROBERT A. BAKER, TEXAS BAPTIST HISTORIAN William L. Pitts, Jr.</p>	XIII: 69
<p>THROUGH THE DARK VALLEY: A. H. NEWMAN’S EXPERIENCE AT THE ROCHESTER THEOLOGICAL SEMINARY Glenn Jonas</p>	XIII: 91
<p>TEXAS BAPTISTS AND FOREIGN MISSIONS: THE BAGBY SAGA Daniel Lancaster</p>	XIV: 1
<p>MINA EVERETT AND MISSIONS: THE REBOUND OF THE BRAZILIAN CONNECTION Judith L. Bishop</p>	XIV: 16
<p>THE BRAZILIAN CONNECTION: A RESPONSE TO BISHOP AND LANCASTER Justice Anderson</p>	XIV: 31
<p>TEXAS BAPTIST ASSOCIATIONS – TEXAS COUNTIES CORRELATED LIST, 1850-1886 Ben Rogers</p>	XIV: 34
<p>L. R. SCARBOROUGH AND THE SOUTHWESTERN DREAM Glenn Thomas Carson</p>	XIV: 70
<p>BAPTISTS’ INVOLVEMENT IN THE GENESIS OF EDUCATION IN TEXAS Eugene Baker</p>	XV: 1

TEXAS BAPTISTS' MATURING ROLE IN EDUCATION William Pitts	XV: 15
TEXAS BAPTISTS' IMPACT ON EDUCATION NOW AND IN THE FUTURE Jerry Dawson	XV: 41
HE LIVES YET IN BAYLOR UNIVERSITY: THE LIFE AND INFLUENCE OF JOHN STEPHENSON TANNER Glenn Jonas	XV: 51
A HISTORY OF FREEDOM: TEXAS BAPTISTS AND THE COOPERATIVE PROGRAM Kyle Henderson	XV: 70
<i>PRO ECCLESIA, PRO TEXANA</i> Michael Beaty and Todd Buras	XVI: 1
COMPETITION TO CONTROVERSY: THAT COLLEGE ISSUE IN CANDAIAN AND CANYON CITY Mary Parker	XVI: 25
TEXAS BAPTIST SCHOOLS: A SELECTED BIBLIOGRAPHY Ellen Kuniyuki Brown	XVI: 43
GO WEST, YOUNG BAPTISTS: LANDMARKISM, TEXAS BAPTISTS, AND SBC EXPANSION Stephen M. Stookey	XVI: 95

EVANGELISM AND STEWARDSHIP GO TOGETHER: J. HOWARD WILLIAMS AND THE BAPTIST GENERAL CONVENTION OF TEXAS Thomas O'Connor High, Jr.	XVII: 1
“STAYED BY THE STUFF”: R. L. BROWN AND STUDENT WORK AT TEXAS A&M, 1920-1950 Larry J. Watson	XVII: 52
FOR LOVE OF TEXAS BAPTISTS: MINA S. EVERETT’S LEGACY Rosalie Beck	XVII: 75
BAPTIST WITNESS AMONG GERMANS IN TEXAS Lloyd Harsch	XVII: 89
MESSENGER CONTROVERSIES IN SOUTHERN BAPTIST CONNECTIONAL LIFE Slayden Yarbrough	VII: 127
“COMING INTO A NEW AWARENESS”: WOMEN DEACONS AT SEVENTH AND JAMES BAPTIST CHURCH Carol Crawford Holcomb	XVIII: 1
SAINTS AND SINNERS: WACO BAPTIST AND “WOMEN’S WORK” Ellen Kuniyuki Brown	XVIII: 27
TEXAS BAPTISTS AND PROHIBITION: FOR OR AGAINST? Rufus Spain	XVIII: 43

NO HORSEING AROUND: A HISTORY OF THE BAPTIST FIGHT AGAINST PARI-MUTUEL GAMBLING IN TEXAS, 1905-1997 Weston Ware	XVIII: 57
TEXAS BAPTISTS AND CALVINISM Jesse C. Fletcher	XVIII: 78
DIVIDED WE STAND: THE FIRST CONTROVERSY AMONG TEXAS BAPTISTS Royce Measures	XIX: 1
START THE PRESSES: GEORGE WASHINGTON BAINES SR. AND THE FIRST TEXAS BAPTIST NEWSPAPER Rosalie Beck	XIX: 15
HARMONY AND DISCORD: A TEXAS BAPTIST TRADITION John Storey	XIX: 33
BORN AGAIN AND AGAIN: THE M. T. MARTIN CONTROVERSY Michael E. Williams Sr.	XIX: 45
UNDER WHOSE AUTHORITY?: S. A. HAYDEN'S CONFLICT WITH THE BAPTIST GENERAL CONVENTION OF TEXAS Keith Cogburn	XIX: 59
BATTLE FOR CONTROL: THE STRUGGLE FOR CONTROL BETWEEN FUNDAMENTALISTS AND MODERATES IN THE BAPTIST GENERAL CONVENTION OF TEXAS Dan Martin	XIX: 71

“THAT’S OUR NAME WHY NOT CALL IT
THE CHRISTIAN LIFE COMMISSION?” XX: 1
John Storey

AFTER MCCALL AND CIVIL RIGHTS: THE
INTEGRATION OF BAYLOR UNIVERSITY XX: 53
Vince Clark

T. B. MASTON: THE CONSCIENCE OF
TEXAS BAPTISTS XX: 71
William M. Tillman, Jr.

MEMORY AND HOPE XX: 87
Foy Valentine

JAMES H. LANDES, MY DAD XX: 99
Ruth Pitts

BIBLIOGRAPHIES

BAPTISM IN THE NINETEENTH CENTURY:
A CHECKLIST IV: 53
Robert Phillips and Robert Larremore

BAPTIST BEGINNINGS IN BRAZIL:
NOTES ON THE ENGLISH SOURCES II: 45
William L. Pitts

FUNDAMENTALISM:
SOURCES FOR FURTHER STUDY I: 49
Robert Phillips

HAYDEN-CRANFILL CONTROVERSY
BIBLIOGRAPHY III: 47
Keith C. Wills and Ben Rogers

TEXAS BAPTIST HISTORY BIBLIOGRAPHY	II: 3
BIOGRAPHICAL SKETCHES	
ANNE LUTHER BAGBY Rosalie Beck	III: 53
I. S. CAMPBELL Rosalie Beck	II: 49
BENJAMIN HARVEY CARROLL Keith L. Cogburn	IV: 59
JAMES MILTON CARROLL Travis L. Summerlin	III: 55
WILLIAM CAREY CRANE Thomas E. Turner	I: 50
JAMES B. CRANFILL Travis L. Summerlin	II: 51
CHARLES DAVIS DANIEL Dale Wood Peterson	IV: 61
FANNIE BREEDLOVE DAVIS Clyde M. DeLoach	III: 56
MARY HILL DAVIS Ricky Paris	III: 57
JOSEPH MARTIN DAWSON James E. Wood, Jr.	I: 55
LESLIE ROBINSON ELLIOTT Robert Phillips	II: 53

FRANK SHELBY GRONER Rosalie Beck	I: 57
SAMUEL AUGUSTUS HAYDEN Keith L. Cogburn	III: 59
FRANCIS MARION LAW Rosalie Beck	II: 55
JOHN BODKIN LINK Keith L. Cogburn	II: 57
PAT MORRIS NEFF Thomas E. Turner	II: 59
EUGENE COKE ROUTH Travis L. Summerlin	I: 58
LEE RUTLAND SCARBOROUGH Rosalie Beck	I: 60
WILLIAM MILTON TRYON Travis L. Summerlin	IV: 63
GEORGE WASHINGTON TRUETT William L. Pitts	I: 62
DOCUMENTS AND PRIMARY SOURCES	
THE CORRELATED SCHOOLS OF THE TEXAS BAPTISTS Samuel Palmer Brooks	XVI: 123
CONCERNING EVOLUTION IN BAYLOR UNIVERSITY S. P. Brooks	I: 79

DISTINCTIVE BAPTIST PRINCIPLES Sermon of B. H. Carroll	XII: 63
THE STORY OF MY LIFE CHAPTERS ONE THROUGH SIXTEEN	VI: 37
CHAPTERS SEVENTEEN THROUGH THIRTY-THREE J. M. Carroll	VII: 40
J. M. CARROLL, THE STORY OF MY LIFE	XIII: 109
CHRISTIAN EDUCATION COMMITTEE REPORT, BGCT, 1933	VI: 159
CONSTITUTION OF THE EDUCATIONAL UNION, 1872	X: 54
REMEMBERING J. FRANK NORRIS: EXCERPTS FROM ORAL MEMOIRS Selected by L. Katherine Cook	I: 99
SERMONS BY J. M. DAWSON	II: 71
RECOLLECTIONS Mina S. Everett	III: 63
GERMAN BAPTISTS IN TEXAS, 1855-1917: PRIMARY DOCUMENTS	XVII: 148
LETTERS FROM JAMES HUCKINS	IV: 67
EDITORIALS BY E. S. JAMES	II: 87
F. M. LAW'S LETTERS TO THE EDITOR, 1866	II: 62
MINUTES OF THE BAPTIST CONVENTION, 1843	XIII: 117

THE GREATEST CONVENTION IN TWENTY YEARS J. Frank Norris	I: 69
RESOLUTIONS OPPOSING EVOLUTION IN BAYLOR UNIVERSITY J. Frank Norris	I: 87
REMINISCENCES, 1904-1909 Bernice McDonald Owens	XI: 85
REPORT OF THE COMMITTEE ON THE RELIGIOUS CONDITION OF THE COLORED POPULATION, 1867	II: 68
REPORT ON COLORED POPULATION, 1863 REPORT ON RELIGIOUS CONDITION OF COLORED PEOPLE, 1867	II: 61 II: 69
SABINE BAPTIST ASSOCIATION MINUTES	XIII: 125
THE FRUITS OF NORRISISM L. R. Scarborough	I: 89
CORRESPONDENCE: L. R. SCARBOROUGH'S CALL TO MINISTRY L. R. Scarborough and G. W. Scarborough	X: 59
TEXAS BAPTIST WOMEN: PRIMARY SOURCES	XVIII: 93
CHRISTIAN EDUCATION George W. Truett	XVI: 143
SOME FRANK WORDS WITH TEXAS BAPTISTS George W. Truett	I: 65

BOOK REVIEWS

- Baker, E., *In His Traces: The Life and Times of R. E. B. Baylor* XVI: 167
Kent Matthews
- Baker, E., *A Noble Example: A Pen Portrait of William M. Tryon, Pioneer Texas Baptist Preacher and Co-Founder of Baylor University* VI: 114
James E. Carter
- Baker, E., *Nothing Better Than This: The Biography of James Huckins* VI: 113
James E. Carter
- Baker, E., *To Light the Ways of Time: An Illustrated History of Baylor University, 1845-1986* VIII: 49
James E. Carter
- Baker, R., *To Tell the Generations Following: A History of Southwestern Baptist Theological Seminary, 1908-1983* IV: 112
Travis L. Summerlin
- Bearden, compiled and ed., *The Highland Adventure Pressing On...: 1951-1991*
- Cox, *A History of Taylor's Valley Baptist* XIII: 131
Tab Lewis
- Beckham, *History of the First Baptist Church Florence, Texas, April 1856 to April 1989* X: 66
Ron Ellison

- Bell, Ladner, Poor, and Petronella, *A Church In the City Reaching the World* VII: 134
Kent Matthews
- Bishop, *Lengthening Legacy: Eula Mae Henderson* XVIII: 117
Eiko Kanamaru
- Bowen, Easdon, and Irwin, *The Spirit of Field Street: A History of Field Street Baptist Church, Cleburne, Texas 1911-1984* V: 136
Travis L. Summerlin
- Bratton, *Victory in Jesus* V: 138
Don Birkhead
- Bullock, *Homeward Bound: The Heart and Heritage of Buckner* XV: 85
Alan J. Lefever
- Bullock, *The Story of First Baptist Church Past and Present: Olney, Texas* IX: 45
Larry McGraw
- Carroll, *Texas Baptist Statistics 1895* (Reprint, 1985) V: 133
Robert A. Baker
- Carter, *Cowboys, Cowtown & Crosses: A Centennial History of the Tarrant Baptist Association* VII: 137
H. K. Neely
- Congress Avenue Historical Committee, *Congress Avenue Baptist Church, 1891-1991* XII: 84
H. K. Neeley

- Dietrich, *Circuit Rider and Helpmeet: Wash and Matt Moore* XIV: 87
Roger Marsh
- Dilmore, *The First One Hundred Years: The Story of the First Baptist Church in Marble Falls, Texas* XIII: 134
Kent Matthews
- Duncan, *To Preach Christ* X: 64
James E. Carter
- Estep, *The Gaston Story: The First Hundred Years, 1887-1987* VIII: 50
Paul Stripling
- Estep, *Why Baptists? A Study of Baptist Faith and Heritage* XVII: 171
Robert Phillips
- Estrada, Vargas, and Bishop, *Fieles al Maestro: Bordadoras del Diseno Misionero* XIII: 137
Justice C. Anderson
- First Baptist Church of Wellington, Texas, Serving Jesus for One Hundred Years: January 1891-January 1991* XIII: 140
H. K. Neeley
- Fletcher, *The Southern Baptist Convention* XVII: 173
Robert Phillips
- Garrett, *Living Stones: The Centennial History of Broadway Baptist Church, Fort Worth, Texas, 1882-1982* VI: 116
William L. Pitts

- Georges, ed., *Baptists and Their Doctrines* XV: 86
Alan J. Lefever
- Gilbert / Cummins, *First Baptist Church (Rice)* IX: 46
Larry McGraw
- Green, *Hartburg Baptist Church:
A 50-Year History and More* XI: 95
Roger Marsh
- Grijalva, *A History of Mexican Baptists in Texas* IV: 107
L. Katherine Cook
- Hall, ed., *The History of First Baptist Church,
Longview, Texas* XIII: 142
Jerry Dawson
- Hankins, *God's Rascal: J. Frank Norris and
the Beginnings of Southern Fundamentalism* XVI: 170
Gwin Morris
- Henderson, *Leaving a Track: A Biography of
A. Webb Roberts* VI: 119
Robert Edward Johnson
- Historical Committee, *A Century of
Faithful Witness: Centennial Celebration,
First Baptist Church, Seymour, Texas
(1884-1984)* V: 134
Paul L. Gritz
- Historical Committee, *A Church That
Continues to Build: First Baptist Church,
Brazoria, Texas* VIII: 52
H. K. Neely

- Historical Committee, *History of the First Baptist Church, San Angelo, Texas, 1883-1983* V: 129
H. K. Neely
- History Committee, *A History of the First Baptist Church of Haskell, 1888-1988* IX: 42
Karen O'Dell Bullock
- Jacobson, *Answer in a Saddle Bag* XVIII: 119
Kent Matthews
- James, *Forth From Her Portals* VI: 124
Katy Stokes
- Kennedy, *And Still There is Room for More* X: 68
Mark Bumpus
- Lefever, *Fighting the Good Fight, The Life and Work of Benajah Harvey Carroll* XV: 88
Eugene Baker
- Luper, *One Hundred Years of the Shepherd and His Sheep at the First Baptist Church of Oak Cliff* XIII: 129
Donald D. Schmeltekopf
- Morelock, *A Brief History of Bethesda Community: Cemetery, Church, School* VIII: 55
Larry McGraw
- Morgan, *Oaks of Righteousness: A History of the First Baptist Church of Richardson, Texas, 1865-1990* XIII: 144
William L. Pitts

- Morris, *A Light in the East Texas Forest: A History of the First Baptist Church of Lufkin, Texas, 1883-1983* VII: 132
Ellen K. Brown
- Owens and Stevens, *History of Denton Baptist Association (1886-1986)* VI: 122
Tab Lewis
- Petty, *The First Baptist Church of Lubbock, Texas: A Centennial History 1891-1991* XII: 87
Glenn Jonas
- Prather and Monday, *From Slave to Statesman: The Legacy of Joshua Houston, Servant to Sam Houston* XIV: 90
H. K. Neely
- Reed and Howell, *With These Hands* IV: 114
William L. Pitts
- Reuther, *A Century of Faithful Witness, First Baptist Church, Wichita Falls, Texas, 1883-1983* V: 131
John Storey
- Reynolds, *The Cross & the Lyre. The Story of the School of Church Music, Southwestern Baptist Theological Seminary, Fort Worth, Texas* XIV: 93
Ray F. Luper
- Roberts, *Star of Destiny: The Private Life of Sam and Margaret Houston* XIV: 96
Karen Bullock

- Stackhouse, *Hardin-Simmons University: A Centennial History* XII: 83
C. W. Christian
- Stokes, *Paisano, Story of a Cowboy and a Camp Meeting* IV: 110
Ricky Paris
- Storey, *Texas Baptist Leadership and Social Christianity, 1900-1980* VI: 120
David Stricklin
- Storey / Ellison, *Southern Baptists of Southeast Texas, A Centennial History, 1888-1988* IX: 41
Alan J. Lefever
- Stroesser, *Bearing Fruit for Jesus: A History of the First Baptist Church Dayton, Texas, 1878-1988* IX: 44
Ron Ellison
- Turner, *Instruments of Providence: Biographical Vignettes of the Charter Trustees of Baylor University* X: 63
Glenn Jonas
- Williams and Historical Committee, *A History of the Lamar Baptist Church: The First 75 Years* VII: 135
Royce Measures
- Wilson, ed., *Centennial Celebration: First Baptist Church Edna, Texas* VIII: 56
Larry McGraw
- Wrotenbery, *Baptist Island College: An Interpretive History of the University of Corpus Christi* XVIII: 121
Eiko Kanamaru

Wynn, *The Life of a Church: A Sixtieth Anniversary History of Trinity Baptist Church, Port Arthur, Texas* XI: 97
 Robert Phillips

REPORTS

TEXAS BAPTIST HISTORICAL SOCIETY

Royce Measures I: 105
 Jack Manning and Keith C. Wills II: 101
 Keith C. Wills III: 83; IV: 81
 Robert Phillips V: 103; VI: 111; VII: 119
 VIII: 30; IX: 30; X: 44; XI: 55
 Alan J. Lefever XII: 31; XIII: 87; XIV: 67
 XV: 67; XVI: 91; XVII: 124
 XVIII: 78; XIX: 29; XX: 95

TEXAS BAPTIST ORAL HISTORY
 CONSORTIUM

L. Katherine Cook I: 106; II: 10

IN MEMORIAM

ROBERT ANDREW BAKER XIII: 148

WILLIAM R. ESTEP XX: 111
 Alan J. Lefever

WILLIAM E. (BILL) NORMAN XII: 89

IN MEMORIAM

“D. D. Tidwell” by Keith C. Wills II: 105

KEITH C. WILLS XVI: 173

INDEX OF CONTRIBUTORS

Anderson, Justice	XIV: 31; XIII: 137
Aston, B. W.	X: 47
Atkinson, Ernest E.	IV: 43
Baker, Eugene W.	IV: 1; V: 33; XV: 1; XV: 88
Baker, Robert A.	V: 51, 133; VI: 11
Beaty, Michael	XVI: 1
Beck, Rosalie	I: 57, 60; II: 49, 55; III: 53; III: 10; IV: 21; VI: 107; XIII: 63; XIV: 70 XVII: 75; XIX: 15
Birkhead, Don	V: 138
Bishop, Judith L.	XIV: 16
Brown, Ellen Kuniyuki	I: 39; VII: 132; XVI: 43 XVIII: 27
Bullock, Karen O'Dell	IX: 42; XI: 21; XIV: 96
Bumpus, Mark	X: 68
Buras, Todd	XVI: 1
Carter, James E.	VI: 113, 114; VII: 120; VIII: 49; X: 64
Christian, C. W.	XII: 83
Clark, Vince	XX: 53
Cogburn, Keith L.	II: 57; III: 59; IV: 59; XIX: 59
Collins, A. O.	XIII: 15
Cook, L. Katherine	I: 99, 106; II: 102 III: 31; IV: 107
Cozzens, Katherine	VIII: 32
Dawson, Jerry F.	X: 1, 40; XV: 41; XIII: 142
DeLoach, Clyde M.	III: 56
Elam, Richard	IX: 1
Ellison, Ron	IX: 44; X: 66
Estep, W. R.	V: 105
Fletcher, Jesse C.	XVIII: 78
Garrett, James Leo, Jr.	VI: 23
Gritz, Paul L.	V: 134
Gritz, Sharon H.	VIII: 18
Harsch, Lloyd	XVII: 89
Hawkins, Merrill M., Jr.	X: 40
Henderson, Kyle	XV: 70

High, Thomas O'Connor, Jr.	XVII: 1
Holcomb, Carol Crawford	XVIII: 1
Johnson Robert Edward	VI: 119
Jonas, Glenn	X: 63; XIII: 91 XV: 51; XII: 87
Kanamaru, Eiko	XVIII: 117; XVIII: 121
Lancaster, Daniel	XIV: 1
Larremore, Robert	IV: 53
Lee, Max	VI: 1
Lefever, Alan J.	IX: 41; XII: 31, 35, XIII:87 XIV: 67; XV: 67,85,86 XVI: 91; XVII: 124; XVIII: 78 XIX: 29; XX: 95, 111
Lewis, Tab	VI: 122; XIII: 131
Luper, Ray F.	XIV: 93
Manning, Jack	II: 101
Marsh, Roger	XIV: 87; XI: 95
Martin, Dan	XIX: 71
Martin, Patricia S.	III: 15; VIII: 1
Matthews, Kent	VII: 134; XVI: 167 XIII: 134; XVIII: 119
McBeth, Leon	XI: 49
McGraw, Larry	VIII: 55, 56; IX: 45, 46
Measures, Royce	I: 35, 105; VII: 135 XI: 59; XII: 19; XIX: 1
Morris, C. Gwin	I: 1; II: 25; VII: 1; XVI: 170
Murrah, David J.	III: 1
Musacchio, George	XIII: 1
Music, David	XII: 1
Neely, H. K.	IV: 101; V: 129; VII: 137 VIII: 52; X: 13, 35; XII: 84 XIII: 140; XIV: 90
Owens, Estelle	II: 1
Ozmun, Adria L.	V: 79
Paris, Ricky	III: 57; IV: 110
Parker, Mary	XVI: 25
Peterson, Dale Wood	IV: 61

Phillips, Robert	I: 49; II: 53; IV: 53; V: 103 VI: 111; VII: 119; VIII: 30 IX: 30; X: 44; XI: 55 XVII: 171 XVII: 173; XI: 97
Pitts, Ruth	XX: 99
Pitts, William L.	I: 62; II: 45; IV: 114 VI: 116; XV: 15; XIII: 69, 144
Riley, Dean	V: 79
Robinson, Willard B.	V: 1
Rogers, Ben	III: 47; V: 79; VIII: 24; XIV: 34
Sadler, Steve	V: 65
Schmeltekopf, Donald	XIII: 129
Spain, Rufus	IX: 12; XVIII: 43
Stokes, Katy	VI: 124
Stookey, Stephen M.	XVI: 95; XX: 1
Storey, John	II: 13; V: 131; XI: 1; XIX: 33
Storrs, William G.	XIII: 27
Strickland, Phil D	V: 125
Stricklin, David	VI: 120
Stripling, Paul	IV: 83; VIII: 50; IX: 24
Summerlin, Travis L.	I: 58; II: 51; III: 55 IV: 63, 112; V: 136; VII: 20
Tillman, William M., Jr.	XX: 71
Turner, Thomas E.	II: 50, 59
Valentine, Foy	XX: 87
Ware, Weston	XVIII: 57
Watson, Larry J.	XVII: 52
Williams, Michael E., Sr.	XIX: 45
Wills, Keith C.	II: 101, 105; III: 47, 83; IV: 81
Wood, James E., Jr.	I: 55
Wood, Presnall	IX: 32
Wrottenbery, Carl R.	X: 16
Yarbrough, Slayden	XVII: 127

TEXAS BAPTIST HISTORICAL SOCIETY
 Secretary-Treasurer's Report
 November 17, 2008

The Texas Baptist Historical Society did not meet in 2008. Officers were elected by mail with the following outcome:

President: Butch Strickland, Independence
 Vice President: Don Wilkey, Onalaska
 Secretary-Treasurer: Alan Lefever, Dallas
 Executive committee 2009-2010: Mark Bumpus, Mineral Wells and Kyle Anderson, Athens

2009-2010 BUDGET

INCOME

Historical Council, BGCT	\$-0-
Journal Sales and Dues	500.00
Luncheon	300.00
Total Income	\$800.00

EXPENSES

Journal	\$-0-
Newsletter	-0-
Postage	200.00
Awards	600.00
Honorariums	550.00
Supplies and Miscellaneous	50.00
Luncheon	600.00
Total Expenses	\$2000.00

CHECKING ACCOUNT BALANCES

November 14, 2005.....	\$17,513.49
November 13, 2006.....	14,996.40
October 29, 2007.....	15,704.49
November 1, 2008.....	14,504.49

MEMBERSHIP REPORT

Individual17
Family.....	.3
Student	-0-
Sustaining1
Life39
Institutional.....	.18
Total78
 Non-member Subscriptions	-0-
Complimentary8
 Grand Total86