

**The Southern Baptist Convention during and after World War II  
(1939-1948): A theological-critical appraisal**

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## Abstract

### **A theological-critical appraisal of the Southern Baptist Convention during and after World War II (1939-1948)**

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This study maps out the Southern Baptist Convention's position and role during and after the Second World War. It offers an informed and theological-critical analysis of the thinking, the arguments, the adjudication, the involvement, the challenges and the responses of this influential denomination regarding the Second World War (1939-1945) as well as its engagement with burning issues, such as missions in the post-war era, civil rights, racism and Israel in terms of the political, social and cultural implications of rebuilding a Christian worldview within the context of the "Cold War." The research relied on a variety of primary sources available in archives, captured on digital platforms and databases.

The study comprises 12 chapters. Chapter 1 serves as an orientation and covers *The Southern Baptist Convention and the Beginning of the Conflict Overseas 1934-1939*. The second chapter contains, after the outbreak of the war in Europe in 1939, the *Initial Southern Baptist Convention Reflection of the War 1939-1940*. Informed by newspaper articles and its missionaries in the east (China) the SBC sensed a world crisis. This was underpinned by reports on *The Jewish Persecution in Europe 1934-1940*, which is dealt with in chapter three.

The next chapter (chapter four) traces the SBC's views on *Neutrality in a World at War 1940-1941*, an American position that ended with the Japanese attack on Pearl Harbor in December 1941. Chapter five is therefore devoted to *America's Entrance into the War 1941-1942*, and how it affected the patriotic SBC. In chapter six *The War Continues and the Consequences of Faith 1942* are spelled out in terms of SBC convictions and statements. The seventh chapter covers 1943, when *The Southern Baptist Convention Deferred as the War Reaches a Turning Point 1943*. Stalingrad fell to the Red Army, and the initiative shifted towards the Allied forces. *The Invasion of Europe and the Consequences for Peace Considered by the Southern Baptist Convention 1944* outlines chapter eight. The next (ninth) chapter deals with *The Horrors of War and Conclusive Victory 1945* the gruesome consequences of the concentrations

camps, as well as the use of the atomic bomb struck the world.

The last three chapters cover the years 1945-1948 and are devoted to the way in which *The SBC Positions Itself in the Post-war World* (chapter 10), *The Doors are Opening: Post-War Missionary Efforts* (chapter 11) and *The Southern Baptist Convention and Civil Rights* (chapter 12).

In the ultimate *Conclusion*, the findings of the research are discussed. As an evangelical, patriotic denomination, the SBC positioned itself along two distinctive trajectories of thinking: a traditional-evangelical and a Christian–social line of thinking.

## Key Terms

**Southern Baptist Convention:** A Baptist religious denomination founded in 1845.

**Second World War:** A global conflict between 1939-1945.

**Church and War:** Armed conflict between nations.

**Church and Peace:** The concept of completeness, wholeness, and soundness.

**Racial Prejudice:** Discrimination of a different ethnic/ancestral background.

**Post-war World:** The time frame following the Second World War.

**Jewish Persecution:** The systematic killing of Jews in Nazi ran territories.

**Social Justice:** Justice in terms of wealth, opportunity or privilege.

# Foreword

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## **INTRODUCTION**

This journey to research the Southern Baptist Convention (henceforth SBC) during World War II started in my graduate degree program at Wayland Baptist University. A professor I became acquainted with, C. Gwin Morris encouraged me to research the SBC during the war years. This was ideal for me, as my interests in history were warfare and religious history in the United States.

The plan to compile a thorough study of the Southern Baptist Convention continued with the recommendation of Professors Adriaan Neele and Dolf Britz. Dolf Britz was of particular importance throughout this study. From his academic expertise to his personal encouragement, this research could not have been completed without him.

This research remains personal, as I obtained several college degrees from Southern Baptist-affiliated universities, yet I am not a member of the denomination and never have been. Although, it must be emphasized that my admiration for the Southern Baptist Convention remains strong. As was in the past, the SBC continues to reach individuals across the world to fulfill the Great Commission. For the believer and unbeliever alike, one can only admire this denomination as they have answered many calls throughout their history to serve humanity better.

Upon reading this research, I desire the reader to gain more information on the Southern Baptist Convention during and after the Second World War. Likewise, this study remains relevant to World War II history as the war itself is extensively covered. This research then remains applicable for several individuals, to include students of history and those seeking to learn more about religion during the war years. One cannot deny the importance of religion in an individual's life. Not much has changed today, as every human being holds to a worldview, which drastically affects his or her decisions in life. This was no different during World War II as the Christian faith was often the focal point of many American's lives.

### **Purpose of the Research**

The study thus intends to comprehensively map out the Southern Baptist Convention's position and role during and after the Second World War. It aims to offer an informed and historical theological-critical analysis of the thinking, the arguments, the adjudication, the involvement, the challenges and the responses of this influential denomination regarding the

Second World War (1939-1945). The demarcation of the research, however, is not limited to the history (and theology) of the denomination during the War, but also deals with the immediate consequences of its involvement after this world-changing event. After the conclusion of the War, the SBC had to contend with pressing issues, such as missions in the post-war era, civil rights, racism, and Israel in terms of the political, social and cultural implications of rebuilding a Christian worldview within the context of the “Cold War.” These issues played a pivotal role in the history and theological thinking of the denomination in the subsequent years. Since these trajectories are directly linked to the world war, they were included in the analysis, which explains why the study commences with 1939 and concludes with 1948, three years after the close of all hostilities.

To the best of my knowledge, the history and theology of the Southern Baptist Convention during and immediately after the Second World War have not been thoroughly investigated in terms of a designated study. Scholars like Paul Basden, *Has our Theology changed? Southern Baptist Thought Since 1845* (1994); William Wright Barnes, *The Southern Baptist Convention 1845-1953* (1954); Robert A. Baker, *The Southern Baptist Convention and its People 1607-1972*; William R. Estep, *Whole Gospel - Whole World: The Foreign Mission Board of the Southern Baptist Convention 1845-1995*; Gregory A. Wills, *Southern Baptist Theological Seminary 1859-2009* (2009); Albert McClellan, *The Executive Committee of the Southern Baptist Convention 1917-1984* (1985) and F. Calvin Parker, *The Southern Baptist Convention Mission in Japan 1889-1989*, incorporated the period 1939-1948 in general terms, and thus did not delineate the role of the Convention based on the investigation of primary sources.<sup>1</sup> A gap in scholarship thus emerged. Additionally, the following books are relevant to this research: Leon McBeth *The Baptist Heritage* (1987), John W. Storey *Texas Baptist Leadership and Social Christianity 1900-1980* (1986) and Joseph Martin Dawson’s *A Thousand*

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<sup>1</sup> Paul Basden, *Has Our Theology Changed? Southern Baptist Thought Since 1845* (Nashville: Baptist Sunday School Board, 1994), William Wright Barnes, *The Southern Baptist Convention 1845-1953* (Nashville: Broadman Press, 1954), Robert A. Baker, *The Southern Baptist Convention and Its People 1607-1972* (Nashville: Broadman Press, 1974), William R. Estep, *Whole Gospel: Whole World The Foreign Mission Board of the Southern Baptist Convention 1845-1995* (Nashville: Broadman University of North Carolina Press, 1994), Gregory A. Wills, *Southern Baptist Theological Seminary 1859-2009* (New York: Oxford University Press, 2009), Albert McClellan, *The Executive Committee of the Southern Baptist Convention 1917-1984* (Nashville: Broadman Press, 1985), F. Calvin Parker, *The Southern Baptist Convention Mission in Japan 1889-1989* (Lanham: University Press Of America, 1990).

*Months to Remember* (1964).<sup>2</sup> Concluding, the study of the Southern Baptist Convention during the Second World War is a theme that calls for investigation and research.

Stepping into the gap, this study presents an exploration of the role of the Southern Baptist Convention during, and in connection with the Second World War. It constitutes a fundamental contribution to a new field of inquiry. In 2013 Mark Foster produced *Marching to Victory: Southern Baptist Ministry to Service Men and Service Women During the Second World War* (Thesis, NOBTS, 2013), which represents a, particularly focused, study on an aspect of the ministry of the military during the War. The format of the current study is much broader and covers all aspects of the denomination's comprehension, interpretation, reaction and theological reflection of and on the War. The research should therefore in the first place be seen as an uncovering, an opening, and a disclosure of a terrain of research, which demands in-depth follow-up investigation.

In the United States, the Southern Baptist Convention was one of the largest Christian denominations during and after World War II. The SBC was created in 1845 and existed to spread the Gospel of Jesus Christ to the entire world.<sup>3</sup> In Article II of the 1939 Southern Baptist Constitution, "the importance of foreign and home missions" was emphasized while respecting the "independence and equality among the individual churches."<sup>4</sup> In 1939, the SBC had a membership of 4.7 million Southern Baptists.<sup>5</sup> By 1945, the SBC was 5.6 million members strong.<sup>6</sup> During the war years, the SBC was, in fact, the second largest Christian denomination in the United States.

Within this large denomination, independent authority fell upon churches, committees, mission boards, universities, and seminaries. From the Home Mission Board to the Race

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<sup>2</sup> Leon McBeth, *The Baptist Heritage* (Nashville: Broadman Press, 1987), John W. Storey, *Texas Baptist Leadership and Social Christianity 1900-1980* (College Station: Texas A&M University Press, 1986), Joseph Martin Dawson, *A Thousand Months to Remember* (Waco: Baylor University Press, 1964).

<sup>3</sup> Southern Baptist Convention, "Constitution," *Annual SBC 1939*, May 17-21, 1939, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1939.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1939.pdf) (accessed June 21, 2017).

<sup>4</sup> Ibid.

<sup>5</sup> Southern Baptist Convention, "Church Member Statistics," *Annual SBC 1939*, May 17-21, 1939, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1939.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1939.pdf) (accessed June 21, 2017).

<sup>6</sup> Ibid.

Relations Committee, the SBC displayed its power and growth with an ever-evolving purpose to better serve Jesus Christ. Valuing education, SBC affiliated seminaries and universities were located across the country from the Southern Baptist Theological Seminary in Louisville, Kentucky to Baylor University found in Waco, Texas. In reading books such as the *Southern Baptist Theological Seminary 1859-2009* by Gregory A. Wills, one can gain an understanding of how important education is to the denomination. With the denomination having such an influence in the United States, it remains significant to profile its history and theological thinking during and after the Second World War.

It is, therefore, clear that a critical study of the role and theology of the SBC during and directly after World War II presents a unique opportunity for research. This denomination continues to this day to be an important part of American history. Regarding documentation and argumentation, the research aims to offer a substantial contribution to scholarship on the role of churches during the deadly conflict in world history.

### **Main Research Questions**

The subject of the study is distinctly outlined: It concentrates on an influential American denomination that had to position itself towards a global war, involving America, and thus its members and ministry. In addition, many missionary institutions that emerged from her worldwide mission enterprise were also affected by the war. As a matter of fact, an important part of her foreign initiatives was situated in Japan, which saw the U.S. as the enemy. SBC mission work, built up in China over many years, was jeopardized in 1933 by Japanese invasions and violence. Obviously, the SBC had to deal with these developments. Consequently, the research necessarily includes a headline on the pre-war period 1934-1939.

The *first set of questions* (focusing on the period 1934-1939) is related to developments and challenges with regards to the foreign work of the denomination, especially in China and Japan. How was the lingering warfare and violence in the East, and the effects thereof, seen and reflected upon? How did it influence the edification and care of mission institutions, staff, and planning? How did the SBC come to terms with this unforeseen situation? How was it theologically interpreted? What were the consequences for the denomination's understanding of missions, of the providence of God, as well as His determination of the course of history and church history? At the same time, the SBC was confronted with the rising tension in Europe and

became aware of the position of the Jews in the German Third Empire. How were these events interpreted? And why? Had first impressions and opinions been reviewed?

*A second set of questions* (with the focus on the period 1939-1945) relates to the Japanese attack on Pearl Harbor in 1941. In response, the U.S. entered the war with force and power: in Africa, Europe, and the East. And, in order to end the war, weapons of mass destruction, including the atomic bomb, were used. How did the SBC initially respond to the declaration of War in Europe in 1939? And, how did the Southern Baptist Convention justify entrance into the Second World War, when the U.S. was attacked? Which theological convictions motivated the entry? Was it linked to the acknowledgment of God's sovereignty on earth; hence, that all events occurred according to His will? Alternatively, did cultural and political opinions, e.g. to defend (and fight for) religious liberty and democracy, motivate deliberations in this regard? Or, was the war justified biblically by arguing that, defending one's nation or those who could not defend themselves, was a just reason for entering the war?

Equally important to the justification of entering the war is evaluating the Southern Baptist Convention as a denomination during and after the war. The central issues this research seeks to discover are the teachings of the SBC leaders and key voices while examining their overall opinions and positions regarding the Second World War and its consequences for the denomination. While many similarities existed within the teachings of the leaders, differences and even differentiating opinions in sermons and writings also surfaced, especially among local churches and individuals. Key events in this war, such as the execution of the Jews, the use of the atomic bomb and the treatment of minorities also provoked responses, which were traced in this study. Likewise, some Christian leaders tied the events of World War II to biblical prophecies and the anticipated return of Jesus Christ.

*The third set of questions* (re the post-war period 1946-1948) intends to disclose the ecclesiastical and theological consequences the war had on the denomination, just after the closure of peace. According to the post-war sources, the trajectories that challenged the future of the SBC were seated within the civil rights movement and the issue of racism (also in the church), the future of Israel, the future of the missionary enterprise and the rebuilding of the world in terms of a Christian worldview, after the Christian faith was again compromised by the War.

These sets of questions are designed to address the relevant sources. Since the study intends to offer a comprehensive profile of the SBC during and after the Second World War, a variety of sources were considered. These are discussed in the next paragraph.

### **Variety of Sources**

The World War II position of the SBC is not an unambiguous and straightforward story. Official documents and position statements were often released for the entire denomination. However, the research did not exclusively concentrate on official sources. These can never be the only reservoir of knowledge that adequately informs the denomination's history. It was decided to employ a variety of sources, including relevant newspaper articles from the *Baptist Press*, sermons, publications, correspondence, etc. The last-mentioned cluster of sources, in fact, shaped the SBC comprehension of what was happening in the War and thus had a profound influence on its position and role during that time.

The research relied on digital resources from locations such as the Southern Baptist Historical Library and Archives, the Wake Forest University Special Collections database, Baylor Universities Digital Collections database and digital sermon libraries devoted to preachers such as J. Frank Norris and W.A. Criswell. Historical newspaper databases to include the Colorado and New York State Historical Newspaper database, the Hoosier State Chronicles Digital Collections, and the California Digital Newspaper Collection serve as key resources throughout this study.<sup>7</sup> A variety of sources thus were on digital platforms readily available. Historical archives and databases maintaining sermons, newspaper articles, journal entries and various other written documents are captured on these platforms.

*Official sources* form the core of the cluster of sources studied. The yearly publications of the Southern Baptist Convention's Annual meetings (1937-1948) thus were utilized as a main source. Accessed from the Southern Baptist Historical Library and Archives database, the annual meetings contain hundreds of pages of SBC writings to include speeches and sermons.<sup>8</sup> The

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<sup>7</sup> Colorado State Library, "Colorado Historic Newspaper Collection," Colorado State Library, [www.coloradohistoricnewspapers.org](http://www.coloradohistoricnewspapers.org) (accessed June 23, 2017), Northern New York Library Network and Empire State Library Network, "NYC Historic Newspaper," Northern New York Library and Empire State Library Network, [www.nyshistoricnewspapers.org](http://www.nyshistoricnewspapers.org) (accessed June 23, 2017), Indiana State Library, "Hoosier State Chronicles," Indiana State Library, <https://newspapers.library.in.gov/> (accessed June 23, 2017), Center for Bibliographical Studies and Research, "California Digital Newspaper Collection," University of California, Riverside, [www.cdnc.ucr.edu](http://www.cdnc.ucr.edu) (accessed June 23, 2017).



annual convention was held in a variety of cities across the United States and remained significant for the entire denomination. From membership updates to missionary news and the persecution of Baptists around the world, the annual meetings provided declarations from the entire denomination and its individual committees and organizations. This yearly meeting allowed groups such as the Women's Missionary Union, Home Mission Board and Civil Rights Commission to have a voice within the denomination. From seeking missionary help to challenging the hearts of their members, the annual convention remained the most important meeting for the entire denomination. This became particularly important once tension started to rise between the world powers. Likewise, during the war years, the denomination had an obligation to put forth statements that united their members as one.

Additionally, the publication of the Baptist General Convention of Oklahoma was consulted.<sup>9</sup> Considered a sub-group of the SBC, these yearly meetings remained significant for Oklahoma Baptists. Similar to the SBC annual meetings, these gatherings united Baptists together for updates and upcoming challenges on a yearly basis. Readily available on their convention's website, this publication provides helpful information during and after the war years.

Similarly, published minutes of meetings and resources from the Home Mission Board and Foreign Mission Board were accessed and considered.<sup>10</sup> Both organizations have journal entries, documentation from scheduled meetings and other written resources available through the SBC historical database and International Mission Board digital archives.

Secondly, the study relied on a number of *important voices and publications* in the SBC. This includes Monroe Dodd (1878-1952), John Sampey (1863-1946), Duke McCall (1914-2013), Billy Graham (1918-Present) and others. However, most important is George W. Truett (1867-1944) of the First Baptist Church of Dallas, who serves as a crucial figure in this study. Truett's writings and sermons were examined up until his death in 1944. Truett was one voice

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<sup>8</sup> Southern Baptist Historical Library and Archives, "Digital Resources," Southern Baptist Convention, [http://www.sbhla.org/digital\\_resources.asp](http://www.sbhla.org/digital_resources.asp) (accessed June 23, 2017).

<sup>9</sup> Baptist General Convention of Oklahoma, "BGCO Annuals," Baptist General Convention of Oklahoma, <https://www.bgco.org/bgco-annuals/> (accessed June 23, 2017).

<sup>10</sup> International Mission Board Archives, "Archives and Records," Southern Baptist Convention, [www.imb.org/research-archives/](http://www.imb.org/research-archives/) (accessed June 23, 2017).

that was critical of his nation's lack of involvement in Europe following the First World War. Warfare was personal for Truett as he served as a chaplain during the first war. His congregation and entire denomination held him in high regards and listened whenever he spoke. His death profoundly affected his congregation and the denomination as a whole. Baylor University remains firmly connected to him naming a theological seminary after him. Furthermore, it is through Baylor that one can access Truett's sermons and many journal entries.<sup>11</sup>

Truett's replacement at the pulpit, W.A. Criswell (1909-2002), is another leader researched in the later portions of this study. Criswell was left with no easy task, as he would be the ultimate replacement at the First Baptist Church of Dallas. Coming from Oklahoma, Criswell was anxious to take on this new challenge in his life. Like Truett, Criswell's work is readily available for research as an entire historical website is devoted to him.<sup>12</sup> He created his own legacy in Dallas and eventually had a Texas Baptist college named after him.

The writings and sermons of J. Frank Norris (1877-1952) at the First Baptist Church of Fort Worth were utilized throughout this project.<sup>13</sup> While Norris was not a direct member of the Southern Baptist Convention, he was a student and graduate of several of their institutes to include Baylor University (affiliated with the SBC) and the Southern Baptist Theological Seminary. Additionally, Norris was a prominent Baptist of the time, thus analyzing his theological positions and opinions on the war are extremely valuable to this study. While many members of the SBC followed Norris and his teachings, it must be emphasized that he was considered an "independent fundamentalist" separated from the Convention.<sup>14</sup> In fact, he had many outstanding disagreements with the SBC and created his own fellowship in 1931."<sup>15</sup>

Nevertheless, Norris remained an influential preacher, splitting his time between two

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<sup>11</sup> Baylor University, "George W. Truett Sermons," Baylor University, <http://digitalcollections.baylor.edu/cdm/landingpage/collection/fa-gwt> (accessed June 23, 2017).

<sup>12</sup> The W.A. Criswell Sermon Library, "W.A. Criswell Sermon Library," The W.A. Criswell Sermon Library, [www.wacriswell.com](http://www.wacriswell.com) (accessed June 23, 2017).

<sup>13</sup> Fundamental Baptist Sermons, "Dr. J. Frank Norris Sermons," Fundamental Baptist Sermons, [www.fundamentalbaptistsermons.net](http://www.fundamentalbaptistsermons.net) (accessed June 23, 2017).

<sup>14</sup> Ed Dobson, Ed Hindson and Jerry Falwell, *The Fundamentalist Phenomenon* (Grand Rapids: Baker Book House, 1986), 62.

<sup>15</sup> Ibid.

churches. This esteemed Baptist planted a church in Detroit, Michigan and often traveled between Texas and Michigan.

Other prominent members of the Southern Baptist Convention included Jacob Gartenhaus (1896-1984), also known as the “missionary to the Jews.” Gartenhaus had a passion for spreading the Word of God. The Convention relied heavily on his evangelistic work and teachings as the war on the Jews soon came to life. The Jewish convert Hyman Appelman (1902-1983), a well-known evangelist, and preacher is explored as well. The war was quite personal for Appelman, as his entire family was of the Jewish faith. This SBC member took his conversion to heart and realized the Jewish people needed Christ more than ever before. These two figures are of particular importance when the Jews are discussed to include their history and future following the end of the world war. It will be apparent that both Gartenhaus and Appelman maintained deep respect and love for the Jewish people. When members of the SBC desired to learn more of the Jews and their history, these two individuals were the most influential voices on such a topic.

Thirdly, *sermons* connected to key events and dates provided a vital source of informing the research. The sermons of key voices remain an essential part of the study. Such documentation is necessary to allow the study to cover the historical context of important events and teachings. Fourthly, city, state, and national *newspapers* also served as a resource in this study. From opinion polls to journalists and their positions, these sources remained important throughout this research. For the student of history, it is imperative to rely on documents from the actual time period being studied. Digital newspaper databases from states such as Colorado, New York, Indiana, and California were thus utilized in this research.<sup>16</sup>

An essential resource to examine the Jews and their journey is the *Jewish Post* located in Indianapolis, Indiana. The work of the *Jewish Post* continues to be held in high regard and is often used in Holocaust museums across the world. Archived in digital format, this newspaper

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<sup>16</sup> Colorado State Library, “Colorado Historic Newspaper Collection,” Colorado State Library, [www.coloradohistoricnewspapers.org](http://www.coloradohistoricnewspapers.org) (accessed June 23, 2017), Northern New York Library Network and Empire State Library Network, “NYC Historic Newspaper,” Northern New York Library and Empire State Library Network, [www.nyshistoricnewspapers.org](http://www.nyshistoricnewspapers.org) (accessed June 23, 2017), Indiana State Library, “Hoosier State Chronicles,” Indiana State Library, <https://newspapers.library.in.gov/> (accessed June 23, 2017), Center for Bibliographical Studies and Research, “California Digital Newspaper Collection,” University of California, Riverside, [www.cdnc.ucr.edu](http://www.cdnc.ucr.edu) (accessed June 23, 2017).

was a key publication for any Jew in the United States and throughout the world.<sup>17</sup> It was often through such publications that updates regarding the treatment and persecution of the Jews were shared. The reader of this publication is constantly challenged with gripping news stories and heartbreaking photos untouched from their historical newspaper.

Moreover, one prominent newspaper source, the North Carolina-based *Biblical Recorder* served as a central source throughout this study. Next, to the SBC annual publication, the *Biblical Recorder* thus remained a fundamental source of information. Articles and publications from this news source are available from the Wake Forest University Special Collections database.<sup>18</sup> With the Southern Baptist Convention having such a presence in the state of North Carolina, this publication remains vital for historical and theological research. Purchased in 1938 by the Baptist State Convention of North Carolina, the *Biblical Recorder* was headquartered in Raleigh, North Carolina during the war years.<sup>19</sup>

Other publications utilized will include the *Baptist & Reflector*, the *Baptist Press News Release* and the *California Southern Baptist*.<sup>20</sup> In 1940, the Southern Baptist General Convention of California was created. Soon after, an individual news publication was released further developing and growing these California Southern Baptists.

Likewise, several *individual books* compiled from members within the SBC are mentioned throughout the research. The positions of these authors include professors, missionaries, and individual elders. Lastly, the *periodicals and student newspapers* of the following universities occasionally served as resources within this study, Baylor University, Wake Forest University and Furman University.<sup>21</sup> *Secondary literature* (or scholarship) was

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<sup>17</sup> Indianapolis Jewish Post, "Hoosier State Chronicles," Indiana State Library, <https://newspapers.library.in.gov/> (accessed June 23, 2017).

<sup>18</sup> Z. Smith Reynolds Library, "Biblical Recorder 1834-1970," Wake Forest University, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=home> (accessed June 23, 2017).

<sup>19</sup> Biblical Recorder, "Baptist Press Coverage," Biblical Recorder, <https://brnow.org/> (accessed June 23, 2017).

<sup>20</sup> Southern Baptist Historical Library and Archives, "Digital Resources," Southern Baptist Convention, [http://www.sbhla.org/digital\\_resources.asp](http://www.sbhla.org/digital_resources.asp) (accessed June 23, 2017), Annie Gabriel Library, "California Southern Baptist Digital Archive," California Baptist University, <http://cdm16061.contentdm.oclc.org/cdm/landingpage/collection/p16061coll23> (accessed June 23, 2017).

<sup>21</sup> Baylor University, "The Baylor Lariat," Baylor University, <http://digitalcollections.baylor.edu/cdm/landingpage/collection/lariat> (accessed June 23, 2017), Z. Smith Reynolds Library, "Old Gold and Black Special Collections & Archives," Wake Forest University,

consulted where applicable.

As the study proceeds, it remains imperative to present some key terms and differentiate between them. First, fundamentalism was viewed in the 1920s-1930s as “a belief system that was opposed to liberal Christian theology.”<sup>22</sup> However, as time progressed, the term fundamentalism changed. By the war years, several Baptists to include J. Frank Norris and William Bell Riley were considered fundamentalists, “separated even by conservative evangelical Christians.”<sup>23</sup> Originally fundamentalists were people of all denominations to include Baptists, Presbyterians, and Methodists. By the end of the war, a fundamentalist was almost “always a Baptist.”<sup>24</sup> However, fundamentalist Baptists typically separated themselves from the SBC and remained independent from any formal denomination.

Likewise, it remains essential to present the key doctrine and identity of the Baptist. A Baptist as defined by Millard J. Erickson is “a Christian who believes in such doctrines as a church membership composed solely of regenerate believers, believers’ baptism by immersion, a congregational form of church government, separation of church and state, and the priesthood of all believers.”<sup>25</sup> A special emphasis must be “made within the belief of separation of church and state.” This research will present why such a belief is important and how dear this was to the Southern Baptist Convention. The word “freedom” is often used when describing Baptists.” This applies to their view on congregational and religious liberty.

Furthermore, the Baptist structure is unique in Protestant Christianity. Baptist churches are self-governing that often associate (voluntarily) with general conventions. As such, the SBC as a body has set guidelines and beliefs, though they do allow their churches to run on an autonomous basis. While there are churches who identify with the Southern Baptist Convention as a whole, churches and individual members can also associate with State Baptist Conventions

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<https://wakespace.lib.wfu.edu/handle/10339/48> (accessed June 23, 2017), Furman University Library, “Furman University Special Collections & Archives,” Furman University, <http://libguides.furman.edu/special-collections/home> (accessed June 23, 2017).

<sup>22</sup> George M. Marsden, *Understanding Fundamentalism and Evangelicalism* (Grand Rapids: William B. Eerdmans Publishing Company, 1991), 3.

<sup>23</sup> Ibid.

<sup>24</sup> Ibid., 4.

<sup>25</sup> Millard Erickson, *The Concise Dictionary of Christian Theology* (Wheaton: Crossway, 2001), 21.

who are often affiliated with the SBC. Two such examples covered in this study are the Baptist General Convention of Oklahoma and the Baptist State Convention of North Carolina. The key voices in this study were thus associated with the SBC by either membership of the denomination, membership of an associate state convention or education.

### **Offensive Language in Primary Sources**

In primary sources, offensive language occurred. The term “negro” was often used to refer to African Americans. Likewise, the term “Indian” was used to identify Native Americans, and the term “Jap” was used to identify Japanese individuals. When such offensive language is used in citations, it is done to protect the integrity of the original sources within this research. It is in no way condoned by the researcher.

### **Method**

Methodologically, a chronological historical approach to research has been followed. This means that the sources were consulted and critically analyzed in order of time. This ensured that the historical progress and development were retained in interpreting the sources. By honoring this, a comprehensive perspective on the course of the denomination’s position and role between about 1939 and 1948 could be provided. Efforts have also been made to integrate and interpret the sources in relation to the critical events of the War itself.

The course of the war, as it has been reported in America (this is another reason that has been given so much importance to the newspapers and newspaper reports), unavoidably influenced the *systematization and layout* of the research. It is important to emphasize this study is designed to follow a historical-theological approach in analyzing the Southern Baptist Convention. While this study is relevant to Christian theology, the emphasis must be placed on the historical (church history) aspect of the Convention during and after World War II. As such, the study follows the order of presenting historical-theological accounts as they occurred in time.

Citations and references are used according to *The Chicago Manual of Style 7<sup>th</sup> edition* form by Kate L. Turabian is utilized to verify sources and information.<sup>26</sup>

### **Exposition of the Study**

The study comprises 12 chapters. Chapter 1 serves as an orientation and covers *The*

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<sup>26</sup> Kate L. Turabian, *A Manual for Writers of Research* (Chicago: The University of Chicago Press, 2007).

*Southern Baptist Convention and the Beginning of the Conflict Overseas 1934-1939*. The second chapter contains, after the outbreak of the war in Europe in 1939, the *Initial Southern Baptist Convention Reflection of the War 1939-1940*. Informed by newspaper articles and its missionaries in the east (China) the SBC sensed a world crisis. This was underpinned by reports on *The Jewish Persecution in Europe 1934-1940*, which is dealt with in chapter three.

The next chapter (chapter four) traces the SBC's views on *Neutrality in a World at War 1940-1941*, an American position that ended with the Japanese attack on Pearl Harbor in December 1941. Chapter five is therefore devoted to *America's Entrance into the War 1941-1942*, and how it affected the patriotic SBC. In chapter six *The War Continues and the Consequences of Faith 1942* are spelled out in terms of SBC convictions and statements. The seventh chapter covers 1943, when *The Southern Baptist Convention Deferred as the War Reaches a Turning Point 1943*. Stalingrad fell to the Red Army and the initiative shifted towards the Allied forces. *The Invasion of Europe and the Consequences for Peace Considered by the Southern Baptist Convention 1944* outlines chapter eight. The next (ninth) chapter deals with *The Horrors of War and Conclusive Victory 1945* the gruesome consequences of the concentrations camps, as well as the use of the atomic bomb struck the world.

The last three chapters cover the years 1945-1948 and are devoted to the way in which *The SBC Positions Itself in the Post-war World* (chapter 10), *The Doors are Opening: Post-War Missionary Efforts* (chapter 11) and *The Southern Baptist Convention and Civil Rights* (chapter 12).

In the ultimate *Conclusion*, the findings of the research are discussed.

### **Value of Study**

Apart from Foster's research, there are no studies on how the SBC dealt with the War and the events surrounding the conflict. In this regard, this research is of particular importance. Specifically, this study will document justification for war based on religious and political liberty and the need for nations to confront acts of evil against humanity.

Likewise, it outlines a field of study that is insisting on further research, e.g., SBC mission churches in China, Japan, Africa and Europe during and after the War. This research is not limited to the history of the Southern Baptist Convention, but, due to the role of the SBC during the War, would also be seated in the realm of American religious studies. It contributes to

the study of the Christian faith in a public role and in the public (American) sector, during years of national crisis.



# Chapter 1

## The Southern Baptist Convention and the Beginning of the Conflict Overseas 1934-1939

### Introduction

World War I ended in 1919 with Germany accepting defeat at the Treaty of Versailles.<sup>1</sup> In 1920, the United States left Europe adamant their job was complete.<sup>2</sup> Once the United States left Europe, it remained increasingly clear the region was vulnerable to another great war. The United States returned to their pre-war position of isolationism. Foreign affairs were not the only issue present as the Great Depression was soon underway.

The First Great War negatively impacted the economy. Europe, like the United States, was in financial ruin. An estimated nine million people lost their lives in World War I affecting the demographics.<sup>3</sup> European nations struggled to pay back wartime debt owed to the United States.<sup>4</sup> The results were devastating as American banks demanded payments on loans ultimately creating a collapse of the Central European Economy.

Politically, Europe was divided. While nations such as England and France appreciated democracy, fascism was a growing threat. Germany was overcome with the idea of Nazism while Italy surrendered to the worldview of Benito Mussolini. In Russia, communism was protuberant which said to protect its people from the threat of Nazism. In Asia, the entire continent was vulnerable to the Japanese and their Emperor. Heavily influenced by Shintoism, the Japanese closely followed their Emperor Hirohito (1901-1989), while despising other organized religions such as Christianity. Tension was brewing as global powers were separated in ideology and political motives.

While initially unaware of the severity of the situation in Europe, the Southern Baptist Convention would slowly learn details of the political ideology of Nazism. Nazism was simply unknown to the denomination. However, at first, it appeared the ideology was welcoming to

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<sup>1</sup> Geoffrey Parker, *The Cambridge History of Warfare* (New York: Cambridge University Press, 2005), 380.

<sup>2</sup> *Ibid.*, 314.

<sup>3</sup> *Ibid.*, 311.

<sup>4</sup> *Ibid.*, 315.

Christianity. In fact, several members of the denomination visited Germany in 1934 where the Baptist World Alliance was received. It was through this annual Baptist meeting that positive reports regarding Hitler and his political ideology were made. This was in error, and the truth of Hitler and his motives were not yet revealed. The fact remained that the SBC viewed the Russian communists as a more significant threat to Christianity as their political worldview was already known. Communism was no friend of Christianity. The same applied in Japan, as the SBC knew all too well that persecution of Christians was growing throughout Japanese controlled areas. This was especially true in China where the SBC was heavily involved in missionary work and faced attacks from Japanese forces. While the future was uncertain, the denomination slowly learned Europe was anything but peaceful, and a growing threat to Christianity was developing across the continent and entire world.

The purpose of this chapter is to discuss the early years of the growth of the Nazis and to present the rising threats in Europe. Likewise, it remains equally necessary to review the motives of the Japanese Empire and their conquest for more control. Most importantly, this chapter will present the initial reactions of the Southern Baptist Convention before World War II. Specifically, this chapter aims to explain how many members of the denomination were misled regarding the threat of Nazism. As the chapter progresses, the danger of Nazism will be accentuated, particularly in connection to its opposition to Christianity.

### **The Rise of Hitler and the Nazi Party**

In Germany, Adolf Hitler successfully led his Nazi Party to victory in a 1933 election campaign.<sup>5</sup> Germany, like much of Europe, was longing for a future to believe in. Change was needed for a nation that had six million unemployed Germans in the year of 1932.<sup>6</sup> Nazism immediately affected the economy as the number of unemployed Germans decreased by “half in December of 1934.”<sup>7</sup> The new German leader had little respect for the conditions laid down by the Treaty of Versailles.

The creation of a German Air Force and the reality of a growing Army caused alarm in

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<sup>5</sup> Editorial, “News of the Week,” *Craig Empire Courier*, March 8, 1933, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=CEC19330308-01.2.91.2&srpos=2&e=---1933---1933--en-20-CRC%2cCEC%2cCRE-1--txt-txIN-march+8-----0-#> (accessed October 17, 2016).

<sup>6</sup> John Keegan, *The Second World War* (New York: Penguin Group, 2005), 34.

<sup>7</sup> *Ibid.*

Europe, specifically to neighboring France.<sup>8</sup> The *Craig Empire Courier* noted in 1933 “Hitler had threatened beyond strength” to rebuild his German forces.<sup>9</sup> For Hitler, tied to a great military power, was the notion that a single powerful race could be created.

Hitler declared to his followers a perfect Aryan race was possible, in which they could deliver upon this destiny by ridding the world of unwanted bi-races. According to him, the blood of the German was to be protected. It needed to remain independent of a “mixture of races.”<sup>10</sup> Hitler called upon his people to realize their race would become historically insignificant or cease to exist unless they acted.<sup>11</sup> Slavs were to be hated, as were the “communist Jews.”<sup>12</sup>

### **The Targeted Jews and Germany’s Foreign Policy**

Hitler despised the Jews. German philosopher Martin Heidegger “is often credited with being an influential spiritual leader in Hitler’s life.”<sup>13</sup> For Heidegger questions on “theological matters of God did not matter.”<sup>14</sup> Hitler and his spiritual mentor believed “accountability and punishment beyond death” simply did not exist.<sup>15</sup> The Jews to Hitler had polluted his homeland, and it was the “German race that would purify the Aryan blood.”<sup>16</sup> Hitler called for a boycott of all Jewish German businesses in 1933.<sup>17</sup> In Chicago, Illinois, Jewish Americans took to the street

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<sup>8</sup> Keegan, *The Second World War*, 36.

<sup>9</sup> C.A. Stoddard, “Why Not Buy Music At Home,” *Craig Empire Courier*, May 17, 1933, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=CEC19330517-01.2.31&srpos=2&e=-1933--1933--en-20-CRC%2cCEC%2cCRE-1--txt-txIN-hitler-----0-#> (accessed October 17, 2016).

<sup>10</sup> Arthur Brisbane, “Chinese Hitlers,” *Eagle Valley Enterprise*, September 15, 1933, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=EVE19330915.2.3&srpos=1&e=-1933---1933--en-20--1--txt-txIN-Arthur+Brisbane+Hitler+aryan-----0-#> (accessed October 17, 2016).

<sup>11</sup> Parker, *The Cambridge History of Warfare*, 320.

<sup>12</sup> *Ibid.*

<sup>13</sup> Jonathan Sandys and Wallace Henley, *God & Churchill* (Carol Stream: Tyndale House Publishers, 2015), 66.

<sup>14</sup> *Ibid.*, 67.

<sup>15</sup> *Ibid.*

<sup>16</sup> *Ibid.*, 68.

<sup>17</sup> Oak Creek Times, “News Review of Current Events the World Over,” *Oak Creek Times*, April 13, 1933, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=OCT19330413.2.25&srpos=7&e=-1933---1933--en-20--1--txt-txIN-+Hitler+boycott-----0-#> (accessed October 18, 2016).

protesting the treatment of Jews in Europe seeking to catch the attention of President Franklin Roosevelt and other political leaders.<sup>18</sup> Their fears became a reality later in 1935 when German Jews were “deprived of citizenship.”<sup>19</sup>

While Jews across the world were concerned with Hitler and his regime, many world leaders still underestimated his power. On June 2, 1933, the *Steamboat Pilot* released an article naming Franklin Roosevelt (USA), Adolf Hitler (Germany) and Benito Mussolini (Italy) as the three most powerful leaders in the world.<sup>20</sup> The article stated all three leaders vowed to keep peace in Europe, with Hitler specifically stating, “Germany asks no more than to be equal among the world and she (Germany) did not dream of war nor ask anything more than the right to defend herself.”<sup>21</sup> Mussolini emphasized his nation would not engage in “war for at least ten years” and promised his country agreed to the disarmament program found in the Treaty of Versailles. American President Roosevelt was pleased with both Hitler and Mussolini but remained concerned that the Japanese would not commit to a worldwide peace agreement.<sup>22</sup> Roosevelt argued any nation that refused peace should, as the *Biblical Recorder* reported, be boycotted “financially and through global trade” to prevent any act of aggression or war.<sup>23</sup>

### **Leading Baptists are Impressed with Hitler**

Hitler not only fooled Roosevelt, but he also portrayed himself differently to Christian leaders. Hitler, since January 1933 the Chancellor of Germany, ordered German Christian congregations “to raise the Nazi flag outside of their churches.”<sup>24</sup> Friedrich von Bodelschwingh

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<sup>18</sup> Steamboat Pilot, “Scenes and Persons in the Current News,” *Steamboat Pilot*, June 16, 1933, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=STP19330616.2.146&srpos=1&e=-1933---1933--en-20--1--txt-txIN-+chicago+jews+roosevelt-----0-#> (accessed October 18, 2016).

<sup>19</sup> Keegan, *The Second World War*, 288.

<sup>20</sup> Editorial, “Outlook for Peace,” *Steamboat Pilot*, June 2, 1933, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=STP19330602.2.74&srpos=5&e=-1933---1933--en-20--1--txt-txIN-june+2+steamboat+-----0-#> (accessed October 18, 2016).

<sup>21</sup> *Ibid.*

<sup>22</sup> *Ibid.*

<sup>23</sup> *Biblical Recorder*, “Where Hitler Went Wrong,” *Biblical Recorder*, July 12, 1933, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed October 18, 2016).

<sup>24</sup> *Ibid.*

(1877-1946) challenged the Nazi leader explaining “German Christians wished to adhere to their country’s government control, yet needed to respect their God without government symbols.”<sup>25</sup> With Hitler establishing a “new Reich Church,” von Bodelschwingh was initially elected to serve as Reichs Bishop.<sup>26</sup> However, Hitler “vowed the election was “irregular” and called for a duplicate election where his preferred choice Ludwig Mueller was elected Bishop of the Reich Church.<sup>27</sup> Nevertheless, in 1933 Hitler backed down on his request for Nazi symbols gaining the respect of Christian leaders around the world. The Southern Baptist *Biblical Recorder* reported many evangelical Christians in Europe praised Hitler referring to him as “a great leader that had gained the admiration of the world” for his respect towards Christianity and religious freedom.<sup>28</sup> Though some Christians felt comfortable with the future of the Reich Church, Mueller would eventually be required to omit portions of the Old and New Testament; the paper informed its readers.<sup>29</sup>

The opportunity for the SBC leadership to acquaint itself firsthand with Germany and the situation in Germany came in 1934. The Baptist World Alliance decided to have its annual meeting in Berlin in that year. The World Alliance brought Baptists together across the globe. The Southern Baptists, being one of the largest Christian Baptist denominations with a membership of four million plus in the year of 1933, was obviously invited to participate in the meeting.<sup>30</sup> In a letter addressed to the Southern Baptist Convention presented at the annual meeting in 1934, the General Secretary of the Baptist World Alliance sought to put to rest any report regarding hostility in Germany.<sup>31</sup> J.H. Rushbrooke emphasized, “Germany was a safe

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<sup>25</sup> *Biblical Recorder*, “Where Hitler Went Wrong,” *Biblical Recorder*, July 12, 1933, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed October 18, 2016).

<sup>26</sup> *Ibid.*

<sup>27</sup> *Ibid.*

<sup>28</sup> *Ibid.*

<sup>29</sup> *Ibid.*

<sup>30</sup> E.P. Alldredge, “Statistics and Register,” *Annual SBC 1934*, May 16-20, 1934, 343, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1934.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1934.pdf) (accessed October 18, 2016).

<sup>31</sup> J.H. Rushbrooke, “To the Members of the Southern Baptist Convention,” *Annual SBC 1934*, May 16-20, 1934, 63, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1934.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1934.pdf) (accessed October 18, 2016).

place to visit and practice one's faith in."<sup>32</sup> He continued writing the following:

It is simply ludicrous to suppose that it is unsafe to go to Germany. I have been there repeatedly, and even within the last month, and I know. Further, there is no foundation for the idea that in Germany our Congress would be denied freedom of speech. If the World Alliance had not been fully convinced upon that point, it would never have consented to go. We shall of course shew all courtesy to our hosts; but they have not asked us to suppress our principles or to come as anything other than we are — Evangelicals and Baptists.<sup>33</sup>

In his *memoirs*, John R. Sampey, the president of the Southern Baptist Theological Seminary, and invited to Germany in the year of 1934, reflected on his visit and experience.<sup>34</sup> Though Baptists were small in numbers in Germany, participants were welcomed in Berlin with no issues. Sampey recalled a pleasant trip to Berlin, where he remained for a week “noting his fellowship with Baptists across the world was delightful.”<sup>35</sup> Likewise, he stated they were “welcomed by high-ranking German officials to include the mayor of Berlin.”<sup>36</sup>

According to Sampey, the mayor preached a “Christian socialism ideology that was connected to Nazi propaganda.”<sup>37</sup> Nevertheless, he and other church leaders felt extremely welcomed by the German dictatorship. He remembered:

We were treated with courtesy by German Officials. I was in the group of Twelve persons invited to meet the *Reichsbischof* (Bishop) to hear his announcement concerning the Free Churches, to the effect that they would not be incorporated into the Established Church.<sup>38</sup>

Several Baptist leaders, including Sampey, held Hitler in high respect “due to his abstinence from alcohol and tobacco.”<sup>39</sup> Sampey noted, “Hitler had German women stop

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<sup>32</sup> J.H. Rushbrooke, “To the Members of the Southern Baptist Convention,” *Annual SBC 1934*, May 16-20, 1934, 63, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1934.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1934.pdf) (accessed October 18, 2016).

<sup>33</sup> *Ibid.*

<sup>34</sup> John R. Sampey, *Memoirs of John R. Sampey* (Broadman Press: Nashville, 1947), 227.

<sup>35</sup> *Ibid.*

<sup>36</sup> *Ibid.*, 228.

<sup>37</sup> *Ibid.*

<sup>38</sup> *Ibid.*, 227.

<sup>39</sup> Larry L. McSwain and William Loyd Allen, *Twentieth-Century Shapers of Baptist Social Ethics* (Macon: Mercer University Press, 2008), xiii.

smoking cigarettes and wearing red lipstick in public.”<sup>40</sup>

Like Sampey, Monroe Dodd, the president of the Southern Baptist Convention in 1934, attending the World Alliance meeting, also had positive things to say regarding Germany.<sup>41</sup> Not only was Dodd the president of the Southern Baptist Convention, but he was also an executive member of the Baptist World Alliance.<sup>42</sup> He “praised the Germans for their ability to maintain law and order.”<sup>43</sup> He also remained critical of “German Jews, explaining over 200,000 communist Jews had migrated to Germany and caused nothing but problems for the German regime.”<sup>44</sup> Dodd felt certain Christianity was permitted in Germany and the Jews were the “aggressors” regarding rumored conflicts in the Nazi ran nation.<sup>45</sup> He further addressed his denomination upon concluding his trip in Berlin writing, “The fear which some had about going to Berlin faded away as it came to them clearer each day that they had been deceived by a vicious and false anti-German propaganda.”<sup>46</sup>

Dodd let his fellow SBC members know that not only were Sampey and he welcomed, yet they also had the opportunity to share their Baptist faith.<sup>47</sup> He recalled “one encounter where a German official inquired about the Baptist people, thinking they were a political party.”<sup>48</sup> Dodd wrote, “I have never seen any gathering of Christians where the Lord Jesus Christ was set right in the center of everything so completely as in this Congress.”<sup>49</sup>

Impressions gained during the World Baptist Alliance meeting in Berlin reinforced these

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<sup>40</sup> McSwain and Allen, *Twentieth-Century Shapers of Baptist Social Ethics*, xiii.

<sup>41</sup> M.E. Dodd, “My Impressions of the Baptist World Congress,” *Biblical Recorder*, September 19, 1934, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed October 20, 2016).

<sup>42</sup> Ibid.

<sup>43</sup> Ibid.

<sup>44</sup> Ibid.

<sup>45</sup> McSwain and Allen, *Twentieth-Century Shapers of Baptist Social Ethics*, xiii.

<sup>46</sup> Ibid.

<sup>47</sup> Ibid.

<sup>48</sup> Ibid.

<sup>49</sup> M.E. Dodd, “My Impressions of the Baptist World Congress,” *Biblical Recorder*, September 19, 1934, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed October 20, 2016).

assumptions. The truth of Nazism continued to be unknown to many Christians and citizens across the world.

At the time when Baptist leaders were impressed by Hitler and his views, the Convention's missionary enterprise in Asia came under enormous pressure because of the Japanese inflicted war in East Asia. The Convention took notice of the current conditions in Asia and was left speculating regarding the future of their missionary endeavors.

### **The Imperial Nation of Japan**

For Roosevelt and other Americans, Hitler was not the threat to global peace; it was the Japanese Empire. Roosevelt was so concerned with Japan in 1933 the United States Navy was practicing regular naval drills in the Pacific Ocean.<sup>50</sup> This occurred as Japan continued to threaten the world and boldly removed itself from the League of Nations.<sup>51</sup> The League of Nations, formed after the First World War, promised peace to the world through an alliance of nations promoting "disarmament and global security for mankind."<sup>52</sup>

The concerns of Roosevelt proved to be valid as Japanese forces continued to send "thousands" of troops to China in the act of aggression and war.<sup>53</sup> China, suffering from a decade of civil wars and political unrest, remained a vulnerable nation in the eyes of the hostile Japanese forces.<sup>54</sup> Between 1931 and 1932, the Japanese attacked China as they claimed the Chinese posed a threat to global peace with their presence in the Manchuria trade route.<sup>55</sup>

By 1934, the *Steamboat Pilot* observed that "Japan would not recognize the rights of any

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<sup>50</sup> Craig Empire Courier, "News of the Week," *Craig Empire Courier*, February 8, 1933, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=CEC19330208-01.2.50&srpos=3&e=-1933--1933--en-20--1--txt-txIN-Japan+League+of+nations+Roosevelt-----0-#> (accessed October 20, 2016).

<sup>51</sup> Ibid.

<sup>52</sup> Ibid.

<sup>53</sup> Arthur Brisbane, "This Week," *Eagle Valley Enterprise*, January 20, 1933, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=EVE19330120.2.29&srpos=4&e=-1933---1933--en-20--1--txt-txIN-Brisbane+-----0-#> (accessed October 20, 2016).

<sup>54</sup> Ibid.

<sup>55</sup> Editorial, "Editorial Comment," *Craig Empire Courier*, February 10, 1932, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=CEC19320210-01.2.50&srpos=11&e=-1932---1932--en-20--1--txt-txIN-Manchuria-----0-#> (accessed October 25, 2016).



nation or the League of Nations.”<sup>56</sup> For Japan, it would not ask for permission to build a strong navy. It was time for them to act and strengthen their empire as they saw fit.

The Japanese were known as a proud people group. Nationalism was at an all-time high in the country, and the SBC Foreign Mission Board remained concerned that the current state of the nation could destroy all of their previous evangelistic work.<sup>57</sup> Regarding the tension in Japan, the Foreign Mission Board released the following statement, “within recent months, the changes in the political, social, industrial, and religious life of the people have been far-reaching in their sweep and revolutionary in their character.”<sup>58</sup> The Mission Board emphasized it needed to “act wisely and utilize discernment with any actions it might take within the imperial nation.”<sup>59</sup> Furthermore, the Mission Board urged the SBC to “develop an oversight committee” that was willing to assist and evaluate their current work in Japan.<sup>60</sup>

There were clear signs that the Baptists could be confronted with persecution in Japan. And, it included the American missionaries. This situation had to be monitored well. It would not be the first time that the Christian faith would come under suspicion and in jeopardy in Japan. Eugene Routh, a Southern Baptist who served as the editor of the *Baptist Messenger of Oklahoma*, was quite familiar with the history of religion in Japan.<sup>61</sup> In 1941 Routh wrote the following regarding Japan in his book *The World Overcoming the World*:

Three hundred years ago tablets were erected in Japan, on one of which was this inscription: “So long as the sun warms the earth, let no Christian be so bold as to come to Japan; and let all know that if the King of Spain, or the Christians’ God, or the great God of all violate this command, he shall pay for it with his head.”<sup>62</sup>

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<sup>56</sup> Steamboat Pilot, “Japan the Incomprehensible,” *Steamboat Pilot*, December 14, 1934, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=STP19341214.2.118&srpos=7&e=--1934---1934--en-20--1--txt-txIN-Steamboat+december-----0-#> (accessed October 25, 2016).

<sup>57</sup> Foreign Mission Board, “A Commission to the Orient,” *Annual SBC 1934*, May 16-20, 1934, 63-64, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1934.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1934.pdf) (accessed October 25, 2016).

<sup>58</sup> Ibid.

<sup>59</sup> Ibid.

<sup>60</sup> Ibid.

<sup>61</sup> Biblical Recorder, “Life of J.B. Gambrell,” *Biblical Recorder*, December 18, 1929, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed October 25, 2016).

<sup>62</sup> Eugene C. Routh, *The World Overcoming the World* (Nashville: Broadman Press, 1941), 141.

The Baptist mission and churches in Japan had thus to face serious challenges. The SBC would take note of this.

### Concerns in Asia

The Social Service Commission (SSC) of the SBC noted the year of “1934 was anything but a year of peace.”<sup>63</sup> However, there appeared to be a sense of hope as the SSC declared at the annual SBC meeting in May 1934, the following regarding the relationship between Japan and the United States: “In the recent exchange of notes between the Foreign Minister of Japan and our Secretary of State both declared that no difficulty exists between the two nations that will not yield to a peaceful solution.”<sup>64</sup>

While the future relations between Japan and the U.S. was unknown, the truth remained the SBC’s work was suffering in Japan and across Asia. All seminaries and colleges established by the Foreign Mission Board were closed in Japan, the 1934 meeting was informed.<sup>65</sup> Three hospitals affiliated with the SBC shut down in China.<sup>66</sup> The SBC acknowledged the greatest loss for their missionary efforts was found in the “morale and spirit of their missionary workers.”<sup>67</sup> Missionaries in much of Asia remained frightened and disheartened as they witnessed the hospitals and schools being destroyed from the Japanese “cannon balls.”<sup>68</sup> The war was especially devastating in Shanghai, China, where one Baptist Church was in the middle of the fighting.<sup>69</sup> The Cantonese Baptist Church “formed in 1932, was overrun by Japanese soldiers who used the roof to fire machine guns and cannons on the Chinese people.”<sup>70</sup> With such

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<sup>63</sup> Social Service Commission, “International Peace,” *Annual SBC 1934*, May 16-20, 1934, 105, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1934.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1934.pdf) (accessed October 25, 2016).

<sup>64</sup> *Ibid.*

<sup>65</sup> Foreign Mission Board, “Seven Lean Years,” *Annual SBC 1934*, May 16-20, 1934, 156, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1934.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1934.pdf) (accessed October 25, 2016).

<sup>66</sup> *Ibid.*

<sup>67</sup> Foreign Mission Board, “The Sino-Japanese Conflict,” *Annual SBC 1933*, May 19-22, 1933, 179, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1933.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1933.pdf) (accessed October 27, 2016).

<sup>68</sup> *Ibid.*

<sup>69</sup> *Ibid.*

<sup>70</sup> *Ibid.*

destruction experienced within the region, the fear was the church was destroyed.<sup>71</sup> Ultimately, the Chinese Baptists remained thankful, as the newly formed church building stayed intact. The Foreign Mission Board wrote, “In spite of minor damages, the glorious fact remained that the building had had God’s protecting care. To sum up, I would say that our people have passed through unparalleled hardships and suffering but that they have drawn nearer to God and have come through with a greater faith in Him and love for each other.”<sup>72</sup>

The Foreign Mission Board further elaborated on the troubles in Asia stating, “All phases of native work, such as evangelism, colportage, primary and middle schools, colleges, seminaries, and hospitals, have been discontinued or greatly curtailed.”<sup>73</sup> One of the encouraging accounts from Asia was that many people in China were accepting Jesus Christ as their Lord and Savior. The Foreign Mission Board was optimistic Christianity would “continue to grow in China.”<sup>74</sup> The biggest threat to their missionary work was the Japanese and their opposition to Christianity. This belief was particularly true for C. K. Dozier who served as a missionary in Japan. Dozier, informing the SBC meeting, wrote that the imperial nation “may not be wanted by some (missionaries), but this does not mean that they are not needed.”<sup>75</sup> Likewise, the *Biblical Recorder* released an article “citing the Baptist World Alliance who remained especially concerned regarding the youth of Japan and their anti-religious views.”<sup>76</sup>

For the Southern Baptist Convention, China was of particular importance. The Convention played a role in China since the 1800’s. One prominent figure was Charlotte Diggs

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<sup>71</sup> Foreign Mission Board, “The Sino-Japanese Conflict,” *Annual SBC 1933*, May 19-22, 1933, 179, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1933.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1933.pdf) (accessed October 27, 2016).

<sup>72</sup> Ibid.

<sup>73</sup> Foreign Mission Board, “Seven Lean Years,” *Annual SBC 1934*, May 16-20, 1934, 156, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1934.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1934.pdf) (accessed October 25, 2016).

<sup>74</sup> Foreign Mission Board, “In Shanghai,” *Annual SBC 1934*, May 16-20, 1934, 185, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1934.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1934.pdf) (accessed October 27, 2016).

<sup>75</sup> C.K. Dozier, “The Nagasaki Field,” *Annual SBC 1933*, May 19-22, 1933, 216, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1933.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1933.pdf) (accessed October 27, 2016).

<sup>76</sup> Biblical Recorder, “Anti-God Propaganda,” *Biblical Recorder*, September 12, 1934, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed November 1, 2016).

Moon.<sup>77</sup> As an American, Moon arrived in China in 1873 and was considered a champion for the people of China. Specifically, she challenged societal norms and even fought for women's rights.<sup>78</sup> Additionally, she served the poor and urged the SBC to assist the financially struggling nation. By 1925, "the Lottie Moon Christmas Offering" was a yearly event practiced throughout the SBC which sought to assist the nation of China. Throughout her life, Moon sought to provide the Chinese with "food, clothes, medicine and the Gospel of Jesus Christ."<sup>79</sup> With such a history in China, the SBC knew the Japanese served as a severe threat to their missionary work and could not be silent in the treatment of the Chinese.

### **The Rise of the Nazis**

In 1935, a concerned Hitler met with England's Foreign Secretary John Simon.<sup>80</sup> Hitler argued England should permit Germany to build up its Army and Navy as the eastern world threatened Europe with their "communist" agenda. Hitler urged Simon to ally with his nation, as protection was needed against communist ideology.<sup>81</sup> Asking for a Navy one-third of the size of England, Simon would share the chancellor's concerns with Prime Minister Ramsay MacDonald.<sup>82</sup>

Ultimately, Hitler gained his request as Germany's Navy and rearmament program was officially underway. Not known to the other world powers was the secret re-organization of German military leaders under Hitler's rule.<sup>83</sup> Hitler continued to build the *Schutz Staffel* (SS), known for their protection of the dictator. He relied in particular on the *Sturmabteilung* (SA), the trustworthy "German Storm Troopers."<sup>84</sup>

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<sup>77</sup> Ruth A. Tucker, *From Jerusalem to Irian Jaya* (Grand Rapids: Zondervan, 2004), 294.

<sup>78</sup> *Ibid.*, 298.

<sup>79</sup> *Ibid.*

<sup>80</sup> Aspen Daily Times, "This Week," *Aspen Daily Times*, April 4, 1935, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=ADT19350404.2.28&srpos=1&e=-1935--1935--en-20--1--txt-txIN-Hitler+Simon-----0-#> (accessed November 1, 2016).

<sup>81</sup> *Ibid.*

<sup>82</sup> *Ibid.*

<sup>83</sup> Keegan, *The Second World War*, 37.

<sup>84</sup> *Ibid.*

While the Germans continued to build up their Nazi regime secretly, the Italians led by Mussolini were anything but quiet in their desire for world dominance. In 1935, the world was faced with a harsh reality, more warfare. Mussolini did not keep his promise of peace and attacked Ethiopia for “natural resources.”<sup>85</sup> Using mustard gas to eliminate his threat, Mussolini soon “annexed Ethiopia.”<sup>86</sup> The threat of a powerful coalition with Germany was soon a promise that could not be ignored.

### **Global Concerns for Democracy and Religious Freedom**

By 1935, Japan had controlled much of Northern China and appeared to have their sights on an empire to include all of “Eastern Asia.”<sup>87</sup> Like Mussolini’s African expansion, the Japanese were free of severe consequences for their acts of war. Most citizens, as the *Record-Journal of Douglas* noted, in the United States remained pleased with their nation’s desire to avoid any international conflict.<sup>88</sup> The question remained how long the United States and their allies could ignore the actions by the Italians and Japanese.

The Southern Baptist Convention was concerned. The Social Service Commission (SSC) expressed its unease with the removal of “Germany and Japan” of the League of Nations.<sup>89</sup> The Commission (SSC) released the following statement at the 1934 convention: “The flaming outburst of Nationalism throughout the world has produced a state of nervous tension.”<sup>90</sup> Additionally, the SSC acknowledged the tension between Russia and Japan in the Eastern Sea.<sup>91</sup>

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<sup>85</sup> Steamboat Pilot, “The Great Game of Grab,” *Steamboat Pilot*, October 11, 1935, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=STP19351011.2.33&srpos=1&e=-1935---1935--en-20--1--txt-txIN-mussolini+ethiopa-----0-#> (accessed November 1, 2016).

<sup>86</sup> Parker, *The Cambridge History of Warfare*, 321.

<sup>87</sup> Craig Empire Courier, “Japan Moving Toward Control of North China,” *Craig Empire Courier*, July 17, 1935, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=CEC19350717-01.2.61&srpos=1&e=-1935---1935--en-20--1--txt-txIN-japan+eastern+china-----0-> (accessed November 1, 2016).

<sup>88</sup> Record Journal of Douglas, “Italian Troops Invade Ethiopia,” *Record Journal of Douglas*, October 11, 1935, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=TRJ19351011.2.19&srpos=5&e=-1935---1935--en-20--1--txt-txIN-conflict+japan+china-----0-> (accessed November 1, 2016).

<sup>89</sup> Social Service Commission, “International Peace,” *Annual SBC 1934*, May 16-20, 1934, 105, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1934.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1934.pdf) (accessed November 3, 2016).

<sup>90</sup> Ibid.

<sup>91</sup> Ibid.

Ultimately, it concluded, “On the whole the past year has not been one to encourage the friends and advocate of peace.”<sup>92</sup>

The SBC hoped to win Japan for Christ.<sup>93</sup> Its Foreign Mission Board was aware a proud tradition existed in Japan where rulers viewed themselves as gods.<sup>94</sup> Shintoism and Buddhism remained the popular belief systems in Japan.<sup>95</sup> Shintoism was said to have influenced the emperor where the “Japanese people viewed him as a deity.”<sup>96</sup> For the SBC winning Japan for Christ was going to be a hard-fought battle. Democracy and diplomacy were needed for any genuine missionary efforts to exist.

As the defiant Japanese continued to ignore the major world powers, another concern soon arose. The Japanese Empire agreed to a German alliance in 1936 that revolved around, as the *Aspen Daily Times* reported, a “fight against Russian communism.”<sup>97</sup> This alliance followed with a 1937 pact with Germany and Italy, which paved the way for an unstable Europe.<sup>98</sup> Fascism grew as a political threat to the world in which Italy and Germany were its leaders.<sup>99</sup> Europe and the rest of the world were now aware that Hitler and Mussolini sought to grow their powers.<sup>100</sup> The question was at what cost.

In March 1936, the *Baptist & Reflector* published an article providing a glimpse of reality in Germany as opposing to the 1934 impressions gained at the World Baptist Alliance.

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<sup>92</sup> Social Service Commission, “International Peace,” *Annual SBC 1934*, May 16-20, 1934, 105, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1934.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1934.pdf) (accessed November 3, 2016).

<sup>93</sup> *Ibid.*

<sup>94</sup> Edwin B. Dozier, “The Words of Eternal Life in Japan,” *Annual SBC 1934*, May 16-20, 1934, 225, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1934.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1934.pdf) (accessed November 3, 2016).

<sup>95</sup> Routh, *The World Overcoming the World*, 145.

<sup>96</sup> *Ibid.*, 170.

<sup>97</sup> *Aspen Daily Times*, “This Week,” *Aspen Daily Times*, December 3, 1936, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=ADT19361203.2.21&srpos=2&e=-1936-1936--en-20--1--txt-txIN-Russian+Japan+Germany-----0-#> (accessed November 3, 2016).

<sup>98</sup> Keegan, *The Second World War*, 38.

<sup>99</sup> G.W.S., “The Commentator,” *Steamboat Pilot*, February 4, 1937, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=STP19370204.2.44&srpos=5&e=-1937-1937--en-20--1--txt-txIN-fascism+hitler+mussolini-----0-#> (accessed November 3, 2016).

<sup>100</sup> *Ibid.*

According to the paper “seven thousand Christians in Germany were willing to be punished or imprisoned rather than taking an oath of loyalty to Hitler and his regime.”<sup>101</sup>

Religious discrimination was not limited to Germany. In Italy, Protestant Christianity was forbidden unless the Minister of Religion approved meetings. Protestants were prohibited from distributing Christian literature or speaking over the radio.<sup>102</sup> For Mussolini, it was determined that Catholicism would be the only authorized religion functioning in his country. *The Baptist & Reflector* shared one account:

The new laws governing religious worship in Italy have made things extremely hard for us, writes a Protestant worker. The liberty that we enjoyed before the concordant with the Vatican has in consequence, been much restricted. Several of the religious assemblies have been able to nominate a Minister of Religion to represent them to the Government. But many of the faithful spiritual brethren have been unable to find a Minister of Religion who meets all the government requirements, and therefore cannot meet for worship. Every new member has, first of all, to obtain permission from the government, and if this permission is not granted, meetings cannot be held.<sup>103</sup>

Across much of the United States, communism and totalitarianism were considered a serious threat to freedom and democracy. By the 1930s, American Christians had entered a battle with Evolution, and some people questioned the Christian faith. Certain forms of government such as communism and socialism served as a threat to the foundations of Christianity.<sup>104</sup> The Moody Monthly magazine wrote, “Evolution is Bolshevism, in the long run, it eliminates the idea of God, and with that goes all authority in government and all law and order.”<sup>105</sup> Christian Fundamentalism was well-alive by this time which was derived by the fundamentals of the Christian faith. In short, fundamentalism held “an affirmation of the Christian faith and lifestyle as opposed to secularism and liberalism.”<sup>106</sup> The question remained, were Christians willing to

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<sup>101</sup> The Christian Leader, “Padlocked Church Doors,” *Baptist & Reflector*, March 11, 1937, [http://media2.sbhla.org.s3.amazonaws.com/tbarchive/1937/TB\\_1937\\_03\\_11.pdf](http://media2.sbhla.org.s3.amazonaws.com/tbarchive/1937/TB_1937_03_11.pdf) (accessed November 3, 2016).

<sup>102</sup> Ibid.

<sup>103</sup> Scotland Harvester, “Italy’s Ban on Protestantism,” *Baptist & Reflector*, March 11, 1937, [http://media2.sbhla.org.s3.amazonaws.com/tbarchive/1937/TB\\_1937\\_03\\_11.pdf](http://media2.sbhla.org.s3.amazonaws.com/tbarchive/1937/TB_1937_03_11.pdf) (accessed November 3, 2016).

<sup>104</sup> George M. Marsden, *Fundamentalism and American Culture* (New York: Oxford University Press, 2006), 209.

<sup>105</sup> Ibid.

<sup>106</sup> Ed Dobson, Ed Hindson and Jerry Falwell, *The Fundamentalist Phenomenon* (Grand Rapids: Baker Book House, 1986), 6.

fight against opposing governments due to political ideology and the persecution of their people? Only time would tell.

### **United States Spending Concerns and Updates from Europe**

In 1937, the Southern Baptist Convention met at its yearly gathering in New Orleans, Louisiana. The SBC was concerned regarding the expenses the United States was spending on military equipment.<sup>107</sup> The Social Service Commission (SSC) noted the United States was set to spend one billion dollars on the military in one fiscal year.<sup>108</sup> This seemed outrageous to the SSC as they stated the following, “It seems to us that people must arise in the expression of their citizenship rights and must demand of those in charge of affairs and those making our laws that such wild extravagance for an unnecessary military establishment ceases to exist.”<sup>109</sup> The SSC, like most Americans, desired to remain free from any act of war. For these Southern Baptists, building up the “U.S. military meant their nation was being forced into acts of war.”<sup>110</sup> They further elaborated on their position, “But it is our deep and abiding conviction that the building up of great armaments, both by land and on the sea and in the air, and that military training can ultimately have but one effect, that of the creation of the war spirit and plunging nations into war.”<sup>111</sup> The nation known for being isolationists needed to focus on their financial troubles as the Great Depression made an enduring impact on American society.

Not realizing that the newly formed Axis powers served as a threat to humanity, the SBC was still concerned regarding their fellow Christians located in Europe. Local Baptists in Italy would report they were “deprived of their faith and spiritual values” by the Catholics in the Mussolini ran Italy.<sup>112</sup> W.C. Boone, the pastor of the First Baptist Church in Jackson, Tennessee, provided updates regarding the state of religion in Europe in 1937. Serving in a missionary

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<sup>107</sup> Social Service Commission, “International Race in Armaments,” *Annual SBC 1937*, May 13-16, 1937, 72, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1937.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1937.pdf) (accessed November 6, 2016).

<sup>108</sup> Ibid.

<sup>109</sup> Ibid.

<sup>110</sup> Ibid.

<sup>111</sup> Ibid.

<sup>112</sup> Mrs. D.G. Whittinghill, “Woman’s Work,” *Annual SBC 1937*, May 13-16, 1937, 229, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1937.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1937.pdf) (accessed November 6, 2016).



capacity and having visited Italy four times in recent years, Boone, in an article in the November 4, 1937, edition of the *Baptist & Reflector*, considered “Conditions in Europe.”<sup>113</sup> He was adamant that the American press was exaggerating the current situation in Europe.<sup>114</sup> While he acknowledged differences in government did exist in communism and fascism, he believed two sides of the story were present when discussing the persecution of Christians in Germany.<sup>115</sup>

Further, he added the following regarding Jews:

I saw no evidence personally of the persecution of the Jews, and some of our Baptist young people at the Baptist World Youth Conference which we attended in Zurich Switzerland, said that they are not restricted in any way by the government in the exercise of their religious rights and privileges in Germany.<sup>116</sup>

According to Boone, the American people were fortunate in their democracy yet needed to realize Europe was not as bad as portrayed by the American journalists. Boone visited Italy four times since 1925 and wrote Mussolini was an influential leader in which unemployment was deficient.<sup>117</sup> The most significant threat to Italy according to Boone was England who stood in their way of control of the “sea.”<sup>118</sup> Boone wrote a full out world war would occur if Italy engaged England in any act of aggression.<sup>119</sup>

While convinced Europe was better than portrayed by the media, Boone did acknowledge little freedom existed for Protestant Christians in Italy.<sup>120</sup> He saw religion connected to the tension between Italy and England, noting England was similar to the United States as they were

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<sup>113</sup> W.C. Boone, “Conditions in Europe,” *Baptist & Reflector*, November 4, 1937, [http://media2.sbhla.org.s3.amazonaws.com/tbarchive/1937/TB\\_1937\\_11\\_04.pdf](http://media2.sbhla.org.s3.amazonaws.com/tbarchive/1937/TB_1937_11_04.pdf) (accessed November 6, 2016).

<sup>114</sup> Ibid.

<sup>115</sup> Ibid.

<sup>116</sup> Ibid.

<sup>117</sup> Ibid.

<sup>118</sup> Ibid.

<sup>119</sup> Ibid.

<sup>120</sup> Ibid.

a Christian nation under their “state church.”<sup>121</sup> This to Boone caused alarm, as Americans were to remember their fellow brothers and sisters in Christ. He remained resolute European affairs must be avoided by the greatest nation on earth. He concluded his article writing the following:

If war comes, the choice for us will be hard. On one side will be arrayed Germany and Italy and Japan and on the other Russia and France and England. To go into such a conflict will be tragic, and even suicidal for us. God give us sense enough and grace enough to keep out of Europe’s quarrels and wars!<sup>122</sup>

It seems thus that within the SBC it was firmly believed that America should not be involved in a European conflict. At the same time, different opinions about the position of Christians in countries under fascist rule circulated. But, it was also clear to the SBC that tension was building up in the world.

### **Hitler’s Aryan Race and Desires of Expansion**

While Americans like Boone ignored the persecution of Jews by the Nazi regime or the severity of the situation, others did not. The media across the United States was urging their readers to realize the threat Hitler and his allies posed. The Nazis demanded German women bear several children of the Aryan race, the *Aspen Daily Times* reported on June 4, 1936.<sup>123</sup> Large families being ordered had many outsiders skeptical of Hitler and his followers. William Bruckart of the *Washington Digest* wrote in July of 1937 that Hitler sought to destroy “Catholics and the Jews.”<sup>124</sup> Bruckart viewed Mussolini as a threat noting “he wanted to be the leader of the world with Rome being the center of his empire.”<sup>125</sup>

Bruckart’s worries were justified, as Hitler’s regime targeted Jews in Germany. In 1938,

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<sup>121</sup> W.C. Boone, “Conditions in Europe,” *Baptist & Reflector*, November 4, 1937, [http://media2.sbhla.org.s3.amazonaws.com/tbarchive/1937/TB\\_1937\\_11\\_04.pdf](http://media2.sbhla.org.s3.amazonaws.com/tbarchive/1937/TB_1937_11_04.pdf) (accessed November 6, 2016).

<sup>122</sup> Ibid.

<sup>123</sup> Aspen Daily Times, “This Week,” *Aspen Daily Times*, June 4, 1936, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=ADT19360604.2.14&srpos=2&e=--1936---1937--en-20--1--txt-txIN-nazi+women+children-----0-#> (accessed November 6, 2016).

<sup>124</sup> William Bruckhart, “National Topics Interpreted,” *Aurora Democrat*, July 23, 1937, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=AUD19370723-01.2.58&srpos=5&e=--1937---1937--en-20--1--txt-txIN-bruckart+jews-----0-#> (accessed November 6, 2016).

<sup>125</sup> Ibid.

“four hundred million dollars” was seized from Jews living in Germany.<sup>126</sup> Thousands of Jews were forced out of the country looking for a safe place to call home. Bruckart wrote, “Like millions of other Americans, I am hopeful that some way will be found to aid the Jews who are being driven out of Germany, but I am unwilling that we, as a nation, shall create additional and unwarranted difficulties for ourselves by extending a helping hand.”<sup>127</sup>

Most Americans wished to remain the isolationist nation that existed before World War I. Hitler continued to build upon his secret army “while replacing senior military leaders and officials with those who shared his ideology.”<sup>128</sup> Invading Austria was Hitler’s next focus. Though threatened by England and France for his provocative moves, Hitler and his Nazi Army seized Austria in March 1938 “claiming this was lawful German territory.”<sup>129</sup>

America continued to look on realizing Hitler and Mussolini now posed a threat to democracy and civilization in general. For the Americans, it was “fascism” expanding. The *Steamboat Pilot* predicted this was not the end for Hitler, yet, they “foresaw a campaign in which the Nazis would continue to annex smaller European nations as Mussolini grew stronger in Africa.”<sup>130</sup>

In November of 1938, Joseph LaBine of the *Weekly News Review* wrote of an international crisis underway where Hitler was targeting Czechoslovakia for expansion.<sup>131</sup> LaBine further added, “Hitler has begun a terroristic persecution of Jews and Christians,

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<sup>126</sup> William Bruckhart, “Danger of Jewish Problem for United States in German Purge,” *Eagle Valley Enterprise*, December 2, 1938, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=EVE19381202.2.23&srpos=1&e=-1938---1938--en-20--1--txt-txIN-bruckart+jews-----0-#> (accessed November 6, 2016).

<sup>127</sup> Ibid.

<sup>128</sup> Parker, *The Cambridge History of Warfare*, 321.

<sup>129</sup> Edward W. Pickard, “Hitler Troops Seize Austria,” *Eagle Valley Enterprise*, March 18, 1938, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=EVE19380318.2.50&srpos=5&e=-1938---1938--en-20--1--txt-txIN-Austria+Hitler-----0-#> (accessed November 8, 2016).

<sup>130</sup> Steamboat Pilot, “Fascism Marches On,” *Steamboat Pilot*, May 5, 1938, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=STP19380505.2.39&srpos=2&e=-1938---1938--en-20--1--txt-txIN-Mussolini+Africa-----0-#> (accessed November 8, 2016).

<sup>131</sup> Joseph W. La Bine, “Czech Crisis Presented First Test of Bluff Game That Won Him Power Over Reich,” *Oak Creek Times*, November 24, 1938, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=OCT19381013.2.61&srpos=1&e=-1938---1938--en-20--1--txt-txIN-Hitler+Czech+labin-----0-#> (accessed November 8, 2016).

especially Catholics.”<sup>132</sup> Newly appointed English Prime Minister Neville Chamberlain was criticized for his German negotiations and failure to secure safety for countless Jews and Christians.<sup>133</sup>

### **Religious Persecution and the Fear of War**

The *Biblical Recorder* in March of 1938 published an article that gave an insight of how Christians were treated in Nazi Germany.<sup>134</sup> It was clear that the initial positive interpretation (1934 World Baptist Alliance) made way for a new critical version of events in Europe, especially regarding developments in Germany and Italy. A German theologian by the name of Martin Niemöller, the paper stated, was imprisoned for “preaching the Bible contrary to the liking of Adolf Hitler.”<sup>135</sup> Although he was found not guilty of his crimes, he “was immediately rearrested in 1937 and sent to a secret prison camp.”<sup>136</sup> Niemöller was one of many German Christian leaders arrested and charged with crimes against the Nazi Regime.

In the annual meeting of the Southern Baptist Convention of 1938, the mood was changing regarding international relations. Meeting in Richmond, Virginia it was at this point that the persecution of Jews and Christians in Europe was recognized as a reality that could not be ignored. The Convention was aware that Communist Russia, Christian-persecuting Germany and the dictatorship of Italy all proved to be a severe threat to Christianity.<sup>137</sup> On international relations, the following statement was made by the Social Service Commission (SSC):

With militant and determined atheistic Communism holding in its iron grip the powerful and potential people of Russia; with truculent Nazism holding dominion in Germany and banishing religious freedom while it expands its borders by annexing Austria and

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<sup>132</sup> Joseph W. La Bine, “Czech Crisis Presented First Test of Bluff Game That Won Him Power Over Reich,” *Oak Creek Times*, November 24, 1938, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=OCT19381013.2.61&srpos=1&e=-1938---1938--en-20--1--txt-txIN-Hitler+Czech+labine----0-#> (accessed November 8, 2016).

<sup>133</sup> Ibid.

<sup>134</sup> *Biblical Recorder*, “From Niemöller in Prison,” *Biblical Recorder*, March 30, 1938, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed November 10, 2016).

<sup>135</sup> Ibid.

<sup>136</sup> Ibid.

<sup>137</sup> Social Service Commission, “The International Relations,” *Annual SBC 1938*, May 12-15, 1938, 105, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1938.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1938.pdf) (accessed November 11, 2016).

declaring that all German people everywhere must come under it; and being subjugated by proud and boastful Italian fascism; with the few remaining Democracies put to it and distraught in their efforts to maintain peace and to prevent a world conflagration that threatens every hour, surely this is an hour to bring deepest concern and send Christians to their knees in persistent and importunate prayer.”<sup>138</sup>

The declaration from the SSC was that they saw no sign of “hope or peace unless it was the Providence of God to intervene in this dire situation.”<sup>139</sup> The SSC understood there was a race of “arms” between the global powers, including their country, the United States. The military budget for the United States was a staggering “992 million dollars” in 1938 compared to “450 million in 1934.”<sup>140</sup> D.W. Whittinghill, a Southern Baptist missionary, who served in Italy stated, “Mussolini was the most powerful man in Europe and the future of the continent laid in his very hands.”<sup>141</sup>

Southern Baptist Field Secretary, Jacob Gartenhaus, urged all members of the SBC to remember the Jews in their prayers. Gartenhaus declared “Sixty Jews committed suicide each day” terrified of their future in the world.<sup>142</sup> According to him, it was the duty of the Christian to be the “light of the dark” and provide hope for their future and salvation.<sup>143</sup> Gartenhaus indicated, “We extend to our brethren and fellow-citizens of Jewish race and blood our solemn assurance that by the constraint of our own deepest Christian conviction we shall oppose unceasingly the sin of anti-Semitism and we shall strive continuously for the realization of that brotherhood which humanity needs, democracy requires and Christianity demands.”<sup>144</sup> It was official: the Southern Baptist Convention was aware a ticking time bomb was present in Europe. This was in deep contrast to the meeting of the Convention in 1937.

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<sup>138</sup> Social Service Commission, “The International Relations,” *Annual SBC 1938*, May 12-15, 1938, 105, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1938.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1938.pdf) (accessed November 11, 2016).

<sup>139</sup> Ibid.

<sup>140</sup> Ibid.

<sup>141</sup> D.W. Whittinghill, “Obstacles Along the Appian Way,” *Annual SBC 1938*, May 12-15, 1938, 245, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1938.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1938.pdf) (accessed November 11, 2016).

<sup>142</sup> Jacob Gartenhaus, “Praying for Jerusalem,” *Annual SBC 1938*, May 12-15, 1938, 292, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1938.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1938.pdf) (accessed November 11, 2016).

<sup>143</sup> Ibid.

<sup>144</sup> Ibid.

The European crisis was also heard from the pulpit. Southern Baptist pastor Garland A. Hendricks preached a sermon in 1938 titled “The Christians Reply to Civilizations Ultimatum.”<sup>145</sup> Hendricks, a graduate of Wake Forest College and the Southern Baptist Theological Seminary, preached this 1938 sermon during the annual session of the Tar River Association gathering.<sup>146</sup> The Tar River Association was an important part of North Carolina as it “united North Carolina Baptists to strengthen the local churches.”<sup>147</sup>

Hendricks addressed the congregation as he referenced “Hitler’s ultimatum to Czechoslovakia.”<sup>148</sup> Hitler ordered the Czechs to “give up Sudetenland or prepare to fight.”<sup>149</sup> For Hendricks, the Christian had an ultimatum, “Christ or Chaos.”<sup>150</sup> The preacher explained Christ was the only hope for civilization, going as far as stating Christ must be “in the negotiation rooms and the center of the government or worldly affairs were only going to become worse.”<sup>151</sup> Hendricks explained any Christian “who put their country, denomination or church” before Christ had their priorities wrong.<sup>152</sup> The congregants were challenged, both spiritually and personally, as Hendricks proclaimed Democracy “was dead without Christ.”<sup>153</sup>

### **The Nazis Expansion and the Response of Russia**

The SBC became aware of the global crisis. Though England and France both had a treaty with Czechoslovakia the reality was neither nation was prepared to defend this defenseless

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<sup>145</sup> Garland A. Hendricks, “The Christian’s Reply to Civilization’s Ultimatum,” *Biblical Recorder*, November 2, 1938, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed November 13, 2016).

<sup>146</sup> Ibid.

<sup>147</sup> Biblical Recorder, “Missionary Baptists, Not Missionary Minded,” *Biblical Recorder*, July 20, 1938, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed November 13, 2016).

<sup>148</sup> Garland A. Hendricks, “The Christian’s Reply to Civilization’s Ultimatum,” *Biblical Recorder*, November 2, 1938, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed November 13, 2016).

<sup>149</sup> Ibid.

<sup>150</sup> Ibid.

<sup>151</sup> Ibid.

<sup>152</sup> Ibid.

<sup>153</sup> Ibid.

country.<sup>154</sup> It was clear that Hitler desired the old German colonies to be in his possession. In early 1938 Chamberlain, continued to be criticized for “bowing down to the German dictator.”<sup>155</sup> In March of 1939, Hitler took control over the whole nation of Czechoslovakia declaring the occupied country as his own.<sup>156</sup> Chamberlain realized the Nazi threat was imminent and declared he would protect “smaller states from German occupation.”<sup>157</sup>

A forgotten force to be reckoned with, the Russian Red Army, was paying attention to Hitler and his expansion in Europe. Americans viewed the Russians as the only force in Europe that could face the Nazi regime. For the Americans, the ideologies of Nazism and Communism were not much different. Joseph Stalin, the communist leader of Russia, maintained an army of three million Russians compiled of “peasants and newly mechanized artillery.”<sup>158</sup> American Journalist C.A. Stoddard published in the *Craig Empire-Courier* an article in October of 1938 stating the following:

If Russia and Germany decide to fight it out, well, that would be too bad but far better than for England and France to make the sacrifices, so the statesmen of these two powers, it seems to me, have been reasoning. And if Nazism and Communism shall decide to fight it out in Europe, from the American viewpoint, it will be far better than for Americans to make the sacrifices necessary to stop either. I personally have as much admiration for the one as the other, for fundamentally they are much alike.<sup>159</sup>

Little did the Americans know that Stalin remained terrified of the Nazis and Hitler. Likewise, it was apparent that England and France maintained a relationship to protect one another against the growing Nazi regime. Stalin, on the other hand, would ally with the Germans

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<sup>154</sup> Keegan, *The Second World War*, 40.

<sup>155</sup> G.W.S., “The Commentator,” *Steamboat Pilot*, March 3, 1938, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=STP19380303.2.27&srpos=3&e=-1938---1938--en-20--1--txt-txIN-Chamberlain+Hitler-----0-#> (accessed November 13, 2016).

<sup>156</sup> Keegan, *The Second World War*, 41.

<sup>157</sup> Ibid.

<sup>158</sup> Parker, *The Cambridge History of Warfare*, 318.

<sup>159</sup> C.A. Stoddard, “Let Russia Do It,” *Craig Empire Courier*, October 5, 1938, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=CEC19381005-01.2.1&srpos=3&e=-10-1938--10-1938--en-20--1--txt-txIN-stoddard-----0-#> (accessed November 13, 2016).

in 1939 as he saw few other options available to his communist nation.<sup>160</sup>

### **Pastor George W. Truett and Hitler's Religion**

In July of 1939, George W. Truett pastor of the First Baptist Church in Dallas, Texas, and president of the Baptist World Alliance addressed Southern Baptists across the country. Truett called on Baptists and Christians to unite as “brethren.”<sup>161</sup> He noted, “wars and rumors of wars were a reality” that all humanity must accept.<sup>162</sup> Truett continued, stating the following:

The world is still in the dreadful aftermath of the most ghastly and widely desolating war in all the history of mankind. The instability of reconstruction continues to plague the nations, both large and small. Misunderstandings, both national and international, seem relentless in their persistence. All these conditions poignantly remind us how desperately we need help above ourselves.<sup>163</sup>

According to Truett, the only hope that existed for humanity would come “above from God.”<sup>164</sup> He challenged his fellow Christians asking, “Is there any helper anywhere who is able to heal the awful hurts of our wounded, sinning, suffering world?” He added, “Yes, for unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.”<sup>165</sup> For Truett and like-minded Christians, it was Jesus Christ who was the mediator and only hope for humanity.

Germans, on the other hand, were taught otherwise. The *Baptist & Reflector* released an article in July of 1939 citing one “German newspaper the *Schwarze Korps*.”<sup>166</sup> According to this German publication, Hitler was officially declaring himself a god in 1939, stating “he had the

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<sup>160</sup> C.A. Stoddard, “Let Russia Do It,” *Craig Empire Courier*, October 5, 1938, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=CEC19381005-01.2.1&srpos=3&e=-10-1938--10-1938--en-20--1--txt-txIN-stoddard-----0-#> (accessed November 13, 2016).

<sup>161</sup> George W. Truett, “An Ominous Hour,” *Baptist & Reflector*, August 3, 1939, [http://media2.sbhla.org.s3.amazonaws.com/tbarchive/1939/TB\\_1939\\_08\\_03.pdf](http://media2.sbhla.org.s3.amazonaws.com/tbarchive/1939/TB_1939_08_03.pdf) (accessed November 13, 2016).

<sup>162</sup> Ibid.

<sup>163</sup> Ibid.

<sup>164</sup> Ibid.

<sup>165</sup> Ibid.

<sup>166</sup> Don Norman, “Nebuchadnezzar, the King, Made an Image,” *Baptist & Reflector*, July 20, 1939, [http://media2.sbhla.org.s3.amazonaws.com/tbarchive/1939/TB\\_1939\\_07\\_20.pdf](http://media2.sbhla.org.s3.amazonaws.com/tbarchive/1939/TB_1939_07_20.pdf) (accessed November 13, 2016).



same power as the Almighty Creator.”<sup>167</sup> The Bible to Hitler was to be his book. Hitler changed scripture according to his Nazi agenda.<sup>168</sup> Within the writings of the *Schwarze Korps*, several Germans were interviewed and shared their thoughts regarding Adolf Hitler. One such German stated the following:

My Fuehrer (Leader) gave me not only a political ‘Weltanschauung’ but also a religion. He gave me a faith, which even as a child I had never possessed. This faith is a faith in ourselves, in our strength and our greatness, in the mysterious power of Blood, our Soil, and the German nation.<sup>169</sup>

Another German stated of Hitler, “Every flower that blooms blooms in gratitude to him; every apple that ripens, ripens in gratitude to him.”<sup>170</sup> Such statements from Germans caught the attention of Baptists. The *Baptist & Reflector* wrote the following, “The world has come upon perilous times, but the ancient command still stands, and it is universally applicable, “worship God.”<sup>171</sup> He is the only being who is to be worshipped. The commandment to serve and honor the One True God was unquestionable, and anyone who did otherwise was committing the sin of idolatry and blaspheming their God.

In the annual meeting of the Baptist World Alliance in 1939, George Truett spoke to the participants regarding the importance of their faith.<sup>172</sup> Held in Atlanta, Georgia Truett emphasized to his fellow Baptists that though the world “was facing darkness, their God was surely not dead.”<sup>173</sup> Truett proclaimed the following, “Let us go to our world mission, in no defeatist spirit but with all-conquering courage and faith. We are following a Leader (Jesus

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<sup>167</sup> Don Norman, “Nebuchadnezzar, the King, Made an Image,” *Baptist & Reflector*, July 20, 1939, [http://media2.sbhla.org.s3.amazonaws.com/tbarchive/1939/TB\\_1939\\_07\\_20.pdf](http://media2.sbhla.org.s3.amazonaws.com/tbarchive/1939/TB_1939_07_20.pdf) (accessed November 13, 2016).

<sup>168</sup> *Ibid.*

<sup>169</sup> *Ibid.*

<sup>170</sup> *Ibid.*

<sup>171</sup> *Ibid.*

<sup>172</sup> *Time Magazine*, “Messengers in Atlanta,” *Time Magazine*, July 31, 1939, 33.

<sup>173</sup> George W. Truett, “God is Not Dead,” *Baptist & Reflector*, August 3, 1939, [http://media2.sbhla.org.s3.amazonaws.com/tbarchive/1939/TB\\_1939\\_08\\_03.pdf](http://media2.sbhla.org.s3.amazonaws.com/tbarchive/1939/TB_1939_08_03.pdf) (accessed November 13, 2016).

Christ) who “will not fail nor be discouraged.”<sup>174</sup> Truett emphasized, now was the time for the Baptist message to be heard. On that note, he declared the following:

The Baptist message is a non-sacerdotal, non-sacramentarian and non-ecclesiastical. Its teaching is that the one High Priest for sinful humanity has entered into the holy place for all, that the veil is forever rent in twain, that the mercy seat is uncovered and open to all, and that the humblest souls in all the world, if he be truly penitent, may enter with all boldness and cast himself upon Christ.<sup>175</sup>

### **Conclusion**

While many Americans held empathy towards their European allies, American involvement seemed highly unlikely in 1939. Nonetheless, most Americans did not support the Nazi Regime and its expansion in Europe. The Daily Lariat, Baptist newspaper of Baylor University released an opinion poll. According to their findings “the Student Opinions Surveys of America” found that most “American college students” did not support Germany and their desire to return German “colonies to Nazi control.”<sup>176</sup>

Though initially naively misled, by 1939 the Southern Baptist Convention was well aware that Adolf Hitler posed a threat to the world and, the Convention thought, Christianity itself. The same applied in Asia as the Japanese Empire continued to ignore warnings from Western powers and sought more control and influence all throughout the continent. Politics and foreign policy connected to the ongoing conflict, just as religion did. For the Southern Baptist Convention, religion was not only a belief system, yet it was the foundation of their life and dictated future events in the world to include any involvement in the tensions brewing overseas. The world along with many leaders of the SBC knew evil was knocking on the door. For them and many others, prayer and faith in Jesus Christ were the only answers in a fallen world. Religious freedom was officially in jeopardy. Without the ability to worship Jesus Christ freely, the Southern Baptist Convention felt sin would destroy the earth to include their own country. In

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<sup>174</sup> George W. Truett, “God is Not Dead,” *Baptist & Reflector*, August 3, 1939, [http://media2.sbhla.org.s3.amazonaws.com/tbarchive/1939/TB\\_1939\\_08\\_03.pdf](http://media2.sbhla.org.s3.amazonaws.com/tbarchive/1939/TB_1939_08_03.pdf) (accessed November 13, 2016).

<sup>175</sup> Time Magazine, “Messengers in Atlanta,” *Time Magazine*, July 31, 1939, 33.

<sup>176</sup> Waco Daily Lariat, “Don’t Return Nazi Colonies They Say,” *Waco Daily Lariat*, March 22, 1939, <http://digitalcollections.baylor.edu/cdm/search/collection/lariat> (accessed November 13, 2016).

September 1939, the world's worst fears became a reality.

A growing Nazi threat allied with the Japanese, Italians, and Russians would prove to be an evil force the world had not yet seen. The coalition forces of the English and French were the defenders of a free world. The Americans were left debating on what they should do if anything at all. Religious leaders in the SBC differed on their positions, as did most Americans. One thing was certain, the Germans led by Hitler were no longer to be underestimated. Tension was no longer building, yet a world conflict never experienced before in the history of humanity was going to test and affect every soul across the world.

In conclusion, the sources consulted, indicated that within the SBC opinions during the period 1934 to 1939 about Germany and Italy shifted from a positive and naive appreciation towards a critical view that took into account realities, as it was reported to the Convention. A dark world was looming and faced them. The only hope was God, and the unconditional choice for Christ and to follow Him in these dark days. In addition, the SBC was thoroughly informed about the impact of the Japanese war in the east, especially on the work of the SBC. Communism was a serious threat throughout this period. The answer to the world crisis was sought in the proclamation of Christ. In chapter two, the impact of the outbreak of the war in 1939 on the SBC will be unearthed from applicable sources as the initial SBC reflection on the war in Europe is traced.

## Chapter 2

### Initial Southern Baptist Convention reflection of the War 1939-1940

#### Introduction

The years preceding 1939 proved Hitler deceived governments, leaders, nations, denominations, Christians, and his people. His desired expansion in Europe became evident. The Nazis rose to form a global threat to all of humanity. For many, it was just a matter of time before a full out war was to take place on the continent. Left in Europe was vulnerable nations depending on the assistance and protection from non-totalitarian states.

In the Pacific, things were not much different as Japan continued to seek domination upon East Asia. The Southern Baptist Convention was heavily involved in such political events as they maintained mission operations in both China and Japan. Supreme challenges remained, as Christianity appeared to be an enemy to Japanese Emperor Hirohito and the nation of Japan.

At the beginning of September 1939, the inevitable war broke out in Europe. This would change the history of the world. Obviously, this had a profound impact on America and the U.S. position. Would the country opt to stay in isolation? To what extent should its allies in Europe, in particular, England, be supported? For the Southern Baptist Convention, these questions carried great significance. The denomination was prepared to reflect on the outbreak and initial course of the war. And so, it did. In addressing the years 1939-1940, this chapter intends to present the early reactions of the Southern Baptist Convention related to the war. How was this erupting conflict interpreted? What would the war, according to the denomination, threaten? Or challenge? The Gospel itself? Or, values traditionally associated with the Gospel? The chapter follows events and developments and traces at the same time voices, opinions, and statements from the SBC.

#### The Beginning of the Second World War

In March of 1938, Edward W. Pickard warned in a *Hamilton County Record* column “Hitler defies the world.”<sup>1</sup> Hitler was preaching world dominance and desired Germany to be the

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<sup>1</sup> Edward W. Pickard, “Anglo, Italian Plans,” *Hamilton County Record*, March 3, 1938, <http://nyshistoricnewspapers.org/lccn/sn87070338/1938-03-03/ed-1/seq-1/#date1=01%2F06%2F1938&index=5&date2=12%2F09%2F1938&searchType=advanced&SearchType=prox5&s>

“most powerful nation on earth,” he wrote.<sup>2</sup> In that year, Hitler praised his allies Japan and Italy and explained he would not tolerate “any opposition from countries such as Spain or France.”<sup>3</sup> Pickard reflected on the United States in a paragraph titled “Isolationists Cheered.”<sup>4</sup> The American people were happy with Roosevelt and pleased their nation was not involved in any European affairs.<sup>5</sup>

The world changed on September 1, 1939, when Germany officially “invaded Poland.”<sup>6</sup> England and France responded declaring war “on Germany on September 3<sup>rd</sup>.”<sup>7</sup> Knowing England and France proved to be a threat “Hitler attacked Poland at great speed,” utilizing the warfare technique of *Blitzkrieg*.<sup>8</sup> This form of warfare, known as “lightning war,” concentrated on mechanized artillery, infantry, and air support.<sup>9</sup> By September 29 it was evident Hitler would succeed in acquiring Poland.<sup>10</sup> The Poles casualties consisted of “70,000 killed and 700,000 soldiers” captured.<sup>11</sup> This was a brutal defeat for all of Europe and especially the Allied forces of England and France.

With the invasion of Poland, Americans were worried about their future to include the

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<sup>2</sup> Edward W. Pickard, “Anglo, Italian Plans,” *Hamilton County Record*, March 3, 1938, [http://nyshistoricnewspapers.org/lccn/sn87070338/1938-03-03/ed-1/seq-1/#date1=01%2F06%2F1938&index=5&date2=12%2F09%2F1938&searchType=advanced&SearchType=prox5&equence=0&words=Defies+Hitler+World&proxdistance=5&to\\_year=1938&rows=20&ortext=&from\\_year=1938&proxttext=Hitler+defies+world&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn87070338/1938-03-03/ed-1/seq-1/#date1=01%2F06%2F1938&index=5&date2=12%2F09%2F1938&searchType=advanced&SearchType=prox5&equence=0&words=Defies+Hitler+World&proxdistance=5&to_year=1938&rows=20&ortext=&from_year=1938&proxttext=Hitler+defies+world&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed November 15, 2016).

<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

<sup>5</sup> Ibid.

<sup>6</sup> Geoffrey Parker, *The Cambridge History of Warfare* (New York: Cambridge University Press, 2005), 322.

<sup>7</sup> Ibid.

<sup>8</sup> Marvin Perry, *World War II in Europe* (Boston: Wadsworth, 2013), 22.

<sup>9</sup> Ibid., 23.

<sup>10</sup> Parker, *The Cambridge History of Warfare*, 323.

<sup>11</sup> Ibid.

possibility of entering another European conflict. It was the duty of the president to put those concerns to rest. Confronted with the possibility of another World War, President Franklin Roosevelt addressed his country in September of 1939 via the airwaves reassuring them that the U.S “would remain neutral from any foreign affairs.”<sup>12</sup> Roosevelt added, “I cannot ask that every American remain neutral in thought as well, even a neutral cannot be asked to close his mind or close his conscience.”<sup>13</sup> Roosevelt ordered “all Americans evacuate the war zone of Europe” and the navy to be on guard “in international waters to protect their ports and ships.”<sup>14</sup> Roosevelt knew, as others did that Europe was vulnerable and the future of the continent was at risk with the growing success of Axis forces.

The Russian Red Army kept their Nazi treaty and invaded eastern Poland “killing 100,000 soldiers and civilians.”<sup>15</sup> The Poles were devastated, suffering defeat from the west and east. The alliance between Russia and Germany continued to concern the French and British, yet they remained optimistic Russia would eventually be forced to fight the Nazis as Stalin refused to surrender eastern Poland to the Germans.<sup>16</sup> Stalin and Hitler appeared to have many similarities, and both sought world control, especially in Europe. American communists too remained “adamant a long-term relationship between Hitler and Stalin was not feasible.”<sup>17</sup> Some Pro-Russian Americans viewed the Red Army’s entrance into Poland as strictly a strategic move protecting themselves from the Nazi regime.<sup>18</sup> The *Suffolk County News* stated the following:

To the unbiased, it does seem that both Stalin and Hitler would have a tough time selling

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<sup>12</sup> David M. Kennedy, *The American People in World War II* (New York: Oxford University Press, 1999), 2.

<sup>13</sup> Ibid.

<sup>14</sup> Endicott Daily Bulletin, “U.S. Ready to Guard Rights,” *Endicott Daily Bulletin*, September 1, 1939, [http://nyshistoricnewspapers.org/lccn/sn90066577/1939-09-01/ed-1/seq-13/#date1=09%2F01%2F1939&index=10&date2=09%2F01%2F1939&searchType=advanced&SearchType=prox5&sequence=0&words=ENDICOTT&proxdistance=5&to\\_year=1939&rows=20&ortext=&from\\_year=1939&proxtext=endicott&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1939-09-01/ed-1/seq-13/#date1=09%2F01%2F1939&index=10&date2=09%2F01%2F1939&searchType=advanced&SearchType=prox5&sequence=0&words=ENDICOTT&proxdistance=5&to_year=1939&rows=20&ortext=&from_year=1939&proxtext=endicott&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed November 15, 2016).

<sup>15</sup> Perry, *World War II in Europe*, 25.

<sup>16</sup> Howard A. Clark, “Editorial Page,” *Madera Tribune*, September 28, 1939, <https://cdnc.ucr.edu/cgi-bin/cdnc?a=q&e=-09-1939--09-1939--en--20--1--txt-txIN-Howard+Clark-----1> (accessed November 16, 2016).

<sup>17</sup> Suffolk County News, “Peculiar War,” *Suffolk County News*, October 20, 1939, <http://nyshistoricnewspapers.org/lccn/sn84031477/1939-10-20/ed-1/seq-4.pdf> (accessed November 16, 2016).

<sup>18</sup> Ibid.

Prussian-Russian friendship to their respective peoples, after many years during which Russian spokesmen have damned the Nazis practically 24 hours a day and the Nazis have given the Russians the same treatment.<sup>19</sup>

With the invasion of Poland a reality, and the growing threat of Nazi Germany, allied with the Russian Red Army, peace in Europe was impossible. Once Poland was invaded, the hope for peace ceased to exist. In a country that had hedged itself in neutrality by virtue of its president, the SBC as a Christian denomination would indeed reflect on the events, and the consequences thereof. Compared to its apprehension of the Japanese war, the question is whether the denomination utilized a different set of trajectories in its reflection on the outbreak of the European conflict. The difference was that in Europe, Christianity received official recognition, and it was “Christian nations” against “Christian nations.”

### **The Southern Baptist Convention and the World War**

Rufus W. Weaver of the Southern Baptist Convention was one of the first to respond to the recent acts of war by the Axis forces releasing an article addressing evil.<sup>20</sup> Weaver representing the District of Columbia remained an influential voice within the denomination.<sup>21</sup> During 1939-1940 Weaver served as the Chairman of the Public Reaction Committee and often had an obligation to speak for the SBC.<sup>22</sup>

Weaver in his *Biblical Recorder* article titled “The World Crisis and Religious Liberty” (published November 8, 1939) challenged American Baptists and Christians alike.<sup>23</sup> He opened his article writing, “No generation of Christians have ever confronted a crisis so great or so

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<sup>19</sup> Suffolk County News, “Peculiar War,” *Suffolk County News*, October 20, 1939, <http://nyshistoricnewspapers.org/lccn/sn84031477/1939-10-20/ed-1/seq-4.pdf> (accessed November 16, 2016).

<sup>20</sup> Rufus W. Weaver, “The World Crisis and Religious Liberty,” *Biblical Recorder*, November 8, 1939, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed November 17, 2016).

<sup>21</sup> Southern Baptist Convention, “Baptist History,” *Annual SBC 1940*, June 12-16, 1940, 119, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed November 18, 2016).

<sup>22</sup> Ibid.

<sup>23</sup> Ibid.

alarming.”<sup>24</sup> In his plea, Weaver referred to Hitler, Stalin, and Mussolini as modern “Caesars” seeking to control the world.<sup>25</sup> For Weaver, it was not just Hitler the world should fear. The Russians appeared to despise Christianity and sought to eliminate this form of religion. Stalin enabled a plan “in 1932 to liquidate Christianity from Russia within five years.”<sup>26</sup> Weaver stated the following on the current events in Europe, “Our liberties in America are not endangered unless the dictators unite, and this is happening. Stalin and Hitler, with Mussolini standing by, are now defining their terms of peace in Europe.”<sup>27</sup>

For this Southern Baptist leader, it was time to act for American Baptists for not only “religious freedom but the mere existence of France and England.”<sup>28</sup> While acknowledging Baptists and Americans alike did not seek to enter a “world war,” Weaver knew Baptists needed to unite as one to defend religious liberty, which was jeopardized across the globe.<sup>29</sup> Weaver declared, “We thought that religious persecution belonged to the Dark Ages. We are awakened from a pleasant dream by the cries of men and women persecuted for their loyalty to their religious beliefs.”<sup>30</sup> He added, “For the Baptists of our day, religious liberty has been too much a matter of boasting, and not enough a cherished principle that we have sought to place in the fundamental law of our own government and of all other governments.”<sup>31</sup>

Weaver’s emotional plea ended with the following statement, “It is the right, the privilege, and the duty of the American Baptists to proclaim religious liberty to all lands and the world situation makes it imperative that this proclamation be not delayed.”<sup>32</sup> Southern Baptists

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<sup>24</sup> Rufus W. Weaver, “The World Crisis and Religious Liberty,” *Biblical Recorder*, November 8, 1939, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed November 17, 2016).

<sup>25</sup> *Ibid.*

<sup>26</sup> *Ibid.*

<sup>27</sup> *Ibid.*

<sup>28</sup> *Ibid.*

<sup>29</sup> *Ibid.*

<sup>30</sup> *Ibid.*

<sup>31</sup> *Ibid.*

<sup>32</sup> *Ibid.*



such as Weaver knew the united dictators of Europe posed an imminent threat to democracy and religious freedom. For Weaver, more could be done to assist those struggling in Europe and Southern Baptists needed to call upon their politicians and themselves to act for those being persecuted. Weaver challenged his fellow members declaring the following:

American Baptists must emulate both their missionary fervor and their devotion to the cause of religious freedom if they would prove themselves worthy of their forefathers, who gained for them the rights they now enjoy. And in doing so, they will in a truly Christian way do their part in meeting the present terrifying world crisis.<sup>33</sup>

Weaver was not the only concerned member of the SBC as the *Baptist & Reflector* published an article on November 16, 1939, proclaiming their worries of the Russian-German pact.<sup>34</sup> Citing the *British Weekly News*, the *Reflector* wrote a Stalin-Hitler treaty was “ultimate destruction of Protestant Christianity.”<sup>35</sup> Christianity would simply “cease to exist in either nation unless communism and Nazism” were defeated.<sup>36</sup> Serving on the committee of the *Baptist & Reflector*, C.W. Pope of Jefferson City, Tennessee informed his readers “Hitler was not Christian and was nothing but a deceiver who would assist Stalin in eliminating Christianity.”<sup>37</sup> Pope declared the following:

The disillusioned Christians of Germany who have trusted Hitler as their savior from Russian atheism have at last found out that he was no savior at all, but a Judas who betrayed them to their foes. It now seems certain that regardless of whether Germany wins or loses the war, Communism will win in Germany.<sup>38</sup>

For most people, Communism was of little difference from Nazism, and both remained a grave threat to religious freedom and the Gospel of Jesus Christ. Their concerns proved to be valid as the Russian Army continued to show their military strength “attacking Finland in

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<sup>33</sup> Rufus W. Weaver, “The World Crisis and Religious Liberty,” *Biblical Recorder*, November 8, 1939, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed November 17, 2016).

<sup>34</sup> C.W. Pope, “Religion in Germany,” *Baptist & Reflector*, November 16, 1939, [http://media2.sbhla.org.s3.amazonaws.com/tbarchive/1939/TB\\_1939\\_11\\_16.pdf](http://media2.sbhla.org.s3.amazonaws.com/tbarchive/1939/TB_1939_11_16.pdf) (accessed November 17, 2016).

<sup>35</sup> *Ibid.*

<sup>36</sup> *Ibid.*

<sup>37</sup> *Ibid.*

<sup>38</sup> *Ibid.*

November of 1939.”<sup>39</sup> Europe was changing before the eyes of the world with little to no opposition.

### **Attempted Assassination of Hitler and His War Plans**

On the German front, Hitler was making secret plans in October of 1939 to attack and seize the “land of the Netherlands, Belgium, Luxembourg, and France.”<sup>40</sup> England’s Prime Minister Chamberlain “declared to Germany that his nation would never back down to a Communist or Nazi threat” until Europe was free of evil.”<sup>41</sup> Hitler’s aggression was growing increasingly worse “as the dictator feared for his own life.”<sup>42</sup> A bomb went off at a “Munich beer hall” in which the Nazi regime blamed this act of war on the English or Jews.”<sup>43</sup>

For Hitler, two main “concerns existed in his military campaign, and both involved the English.”<sup>44</sup> The British Navy continued to block several international ports and remained a force to be reckoned with for the Nazis.<sup>45</sup> Second, Hitler remained concerned with the British airpower.<sup>46</sup> Regardless of his fears, Hitler knew the expansion of his empire was not only possible; it was a reality with Russia by his side. The Allies could only hope for a conflict to occur between the Russians and Germans. While England and France despised Stalin, they would much rather have him fight Germany than assist Hitler in his European expansion.

For the Allies, Russia remained a substantial threat in their defense of Europe. The

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<sup>39</sup> Parker, *The Cambridge History of Warfare*, 324.

<sup>40</sup> *Ibid.*, 325.

<sup>41</sup> Endicott Daily Bulletin, “Britain Will Fight Until Europe Is Free of Threats, Chamberlain Tells Hitler,” *Endicott Daily Bulletin*, November 09, 1939, [http://nyshistoricnewspapers.org/lccn/sn90066577/1939-11-09/ed-1/seq-1/#date1=11%2F07%2F1939&index=1&date2=11%2F11%2F1939&searchType=advanced&SearchType=prox5&sequence=0&words=Chamberlain+Hitler&proxdistance=5&to\\_year=1939&rows=20&ortext=&from\\_year=1939&portext=Chamberlain+Hitler&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1939-11-09/ed-1/seq-1/#date1=11%2F07%2F1939&index=1&date2=11%2F11%2F1939&searchType=advanced&SearchType=prox5&sequence=0&words=Chamberlain+Hitler&proxdistance=5&to_year=1939&rows=20&ortext=&from_year=1939&portext=Chamberlain+Hitler&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed November 17, 2016).

<sup>42</sup> *Ibid.*

<sup>43</sup> *Ibid.*

<sup>44</sup> Ogdensburg Advance News, “Believes Hitler Plans Invasion of Holland If Situation Grows Worse,” *Ogdensburg Advance News*, October 28, 1939, <http://nyshistoricnewspapers.org/lccn/sn89071106/1939-10-28/ed-1/seq-3/> (accessed November 17, 2016).

<sup>45</sup> *Ibid.*

<sup>46</sup> *Ibid.*

majority of Europe disliked the communist country and their large army and combined with Hitler only made this new war a terrifying thought. Russia was officially “removed from the League of Nations in 1939 due to their attack on Finland.”<sup>47</sup> The Red Army re-confirmed its alliance with Germany in December of 1939 urging “England and France” to end their declaration of war against Germany.<sup>48</sup> The Axis forces informed the English and French that “severe consequences” remained if their wishes were not met.<sup>49</sup>

Of course, the Allies were skeptical of the Russian-German friendship. The world was now aware Hitler was a brutal dictator who made alliances only when it assisted his Nazi agenda. In the meantime, “Polish high-ranking officials” that escaped Hitler’s persecution, arrived in London seeking protection.”<sup>50</sup> They were not alone as “over 100,000 Polish troops” arrived in England vowing to assist the English forces with offensive attacks on the Germans.<sup>51</sup> Hitler was aware he must act soon before the “Anglo-French” forces combined to protect Belgium and other European nations.<sup>52</sup>

### **Concerning Japan**

In the Pacific, the relationship and negotiations between Russia and Japan continued. Would a treaty of some kind be established between the two powers? In December of 1939, the United States remained optimistic regarding their relationship with Japan. A promising sign took place when “Japan officially denied a treaty-pact with Russia.”<sup>53</sup> One Japanese newspaper, the

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<sup>47</sup> Ogdensburg Journal, “Russia Expelled From League of Nations; Battered Nazi Warship Facing Internment,” *Ogdensburg Journal*, December 14, 1939, [http://nyshistoricnewspapers.org/lccn/sn84031165/1939-12-14/ed-1/seq-1/#date1=12%2F11%2F1939&index=16&date2=12%2F15%2F1939&searchType=advanced&SearchType=prox5&sequence=0&words=League+Nations&proxdistance=5&to\\_year=1939&rows=20&ortext=&from\\_year=1939&proxext=League+of+Nations&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1939-12-14/ed-1/seq-1/#date1=12%2F11%2F1939&index=16&date2=12%2F15%2F1939&searchType=advanced&SearchType=prox5&sequence=0&words=League+Nations&proxdistance=5&to_year=1939&rows=20&ortext=&from_year=1939&proxext=League+of+Nations&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed November 18, 2016).

<sup>48</sup> Ibid.

<sup>49</sup> Ibid.

<sup>50</sup> Perry, *World War II in Europe*, 26.

<sup>51</sup> Ibid.

<sup>52</sup> Ibid., 31.

<sup>53</sup> Ogdensburg Journal, “Japs See U.S., Not Russia As Next Foe,” *Ogdensburg Journal*, December 07, 1939, <http://nyshistoricnewspapers.org/lccn/sn84031165/1939-12-07/ed-1/seq-12/#date1=12%2F05%2F1939&index=1&date2=12%2F07%2F1939&searchType=advanced&SearchType=prox5&>

*Miyako*, remained adamant a war with Russia was a reality while declaring the same could occur with the United States.<sup>54</sup> The *Ogdensburg Journal* released the following statement citing the Japanese news source *Miyako*, “The *Miyako* said Japan had long regarded war with Russia as inevitable but never had believed in the possibility of a conflict with the United States.”<sup>55</sup>

For the United States, a Russian-Japanese conflict proved negotiations could continue between their two countries. The Americans knew a Russian-Japanese treaty was dangerous for the world, to include their own safety. The United States and Japan relied on one another for trade which made their relationship unique in a time of turmoil. In late December, U.S. officials claimed they would “take their relationship with Japan on a day to day basis.”<sup>56</sup> The United States acknowledged trade restrictions were possible unless Japan changed its position in Asian affairs.<sup>57</sup> Specifically, the Americans were willing to discuss “a new commercial trade agreement” if the Japanese stopped their desire to expand in East Asia.<sup>58</sup> While the U.S. was hesitant to get too involved in the Chinese-Japanese conflict, the Americans still opposed any Asian expansion by the “bullying Japanese.”

The Southern Baptists were quite familiar with the Japanese and the state of their country. The *Biblical Recorder* received promising news in the fall of 1939 as Japan “was set to

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<sup>54</sup> Ogdensburg Journal, “Japs See U.S., Not Russia As Next Foe,” *Ogdensburg Journal*, December 07, 1939, [http://nyshistoricnewspapers.org/lccn/sn84031165/1939-12-07/ed-1/seq-12/#date1=12%2F05%2F1939&index=1&date2=12%2F07%2F1939&searchType=advanced&SearchType=prox5&sequence=0&words=Japan+Russia&proxdistance=5&to\\_year=1939&rows=20&ortext=&from\\_year=1939&proxtext=Japan+Russia&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1939-12-07/ed-1/seq-12/#date1=12%2F05%2F1939&index=1&date2=12%2F07%2F1939&searchType=advanced&SearchType=prox5&sequence=0&words=Japan+Russia&proxdistance=5&to_year=1939&rows=20&ortext=&from_year=1939&proxtext=Japan+Russia&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed November 18, 2016).

<sup>55</sup> Ibid.

<sup>56</sup> Plattsburgh Daily Press, “U.S. Trade With Japan is Placed on Modus Vivendi or Day-by-Day Basis,” *Plattsburgh Daily Press*, December 26, 1939, [http://nyshistoricnewspapers.org/lccn/sn84031094/1939-12-26/ed-1/seq-1/#date1=12%2F24%2F1939&index=0&date2=12%2F27%2F1939&searchType=advanced&SearchType=prox5&sequence=0&words=Japan+trade+Trade&proxdistance=5&to\\_year=1939&rows=20&ortext=&from\\_year=1939&proxtext=Japan+trade&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031094/1939-12-26/ed-1/seq-1/#date1=12%2F24%2F1939&index=0&date2=12%2F27%2F1939&searchType=advanced&SearchType=prox5&sequence=0&words=Japan+trade+Trade&proxdistance=5&to_year=1939&rows=20&ortext=&from_year=1939&proxtext=Japan+trade&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed November 21, 2016).

<sup>57</sup> Ibid.

<sup>58</sup> Ibid.

implement new religious regulations in 1940.”<sup>59</sup> While tight restrictions remained, the Foreign Mission Board obtained information that Christianity would be “one of three recognized religions in the Asian empire.”<sup>60</sup> Through this new religious dispensation, the established churches were “now granted permission to appeal” any infractions or restrictions on their church or missionary work.<sup>61</sup> The board acknowledged tight “restrictions remained present in Japan,” but Christianity was alive and functioning well.<sup>62</sup> The Foreign Mission Board was aware that Christianity was not practiced nor shared freely in Japan. However, the mere fact that it was still allowed appeared to be promising for the Convention’s future endeavors.

During the 1939 annual convention, missionary reports provided updates on the Sino-Japanese War. The Foreign Mission Board shared “one set of missionaries by the surname of Strother created a refugee camp where over six hundred refugees found safety.”<sup>63</sup> Mr. Strother shared the following note, “The Japanese officials have exerted every effort to secure the protection of our property and camps.”<sup>64</sup> The Mission Board further commented, “After some two months the Japanese military authorities forced the refugees to return to their homes but permitted the Christians to remain.”<sup>65</sup> With such actions, it was evident that Christians were under some protection by the Japanese government.

By January of 1940, a new American-Japanese trade agreement was implemented. A “nine-point” treaty was presented to the Japanese, which urged them to “respect the Chinese authority in East Asia.”<sup>66</sup> Failure to comply with the treaty would result in banned exports to

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<sup>59</sup> Biblical Recorder, “Control of Religion in Japan,” *Biblical Recorder*, October 11, 1939, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed November 21, 2016).

<sup>60</sup> Ibid.

<sup>61</sup> Ibid.

<sup>62</sup> Ibid.

<sup>63</sup> Foreign Mission Board, “Present Conditions,” *Annual SBC 1940*, June 12-16, 1940, 221, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed November 21, 2016).

<sup>64</sup> Foreign Mission Board, “National Crisis Increases Difficulties,” *Annual SBC 1940*, June 12-16, 1940, 243, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed November 21, 2016).

<sup>65</sup> Foreign Mission Board, “Canton,” *Annual SBC 1940*, June 12-16, 1940, 200, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed November 21, 2016).

Tokyo.<sup>67</sup> While U.S. senators disagreed on the severity of potential punishment for Japan, the U.S. was adamant they were not willing to negotiate their restrictions placed on the Japanese empire. These limitations would come to affect the Japanese-American relationship and ultimately lead to an event never to be forgotten in U.S. history. The tension between the two nations was building in 1940, almost all correlated to trade restrictions placed upon the Japanese from the Americans.

### **Change of Leadership in England: Winston Churchill**

In April 1940 Germany attacked “Norway and Denmark.”<sup>68</sup> England and France were both present fighting alongside the Norwegians.<sup>69</sup> This did little to stop the Germans, as “the Allies were outnumbered and uncoordinated in their attacks.”<sup>70</sup> Though “England sunk ten German destroyers,” Norway was officially annexed and made part of the German Empire.<sup>71</sup> The devastating loss affected English political affairs as a new Prime Minister was in charge by the name of Winston Churchill.<sup>72</sup> This development, long overdue for many, proved to be one of the most important decisions the English would ever make. Prime Minister Chamberlain had lost the respect of many people in his own country and across the world. To defeat the Germans and Axis forces a strong leader was necessary for the Allied cause.

Churchill was destined to serve as England’s prime minister. In fact, it is said, “he received a vision at age sixteen showing himself as a leader of England during a time of warfare.”<sup>73</sup> While perhaps he was ready to lead his nation in a time of crisis, others remained

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<sup>66</sup> Ogdensburg Journal, “Compromise Is Talked,” *Ogdensburg Journal*, January 26, 1940, [http://nyshistoricnewspapers.org/lccn/sn84031165/1940-01-26/ed-1/seq-1/#date1=01%2F24%2F1940&index=0&date2=01%2F30%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=nine+treaty&proxdistance=5&to\\_year=1940&rows=20&ortext=&from\\_year=1940&proxtext=nine+treaty&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1940-01-26/ed-1/seq-1/#date1=01%2F24%2F1940&index=0&date2=01%2F30%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=nine+treaty&proxdistance=5&to_year=1940&rows=20&ortext=&from_year=1940&proxtext=nine+treaty&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed November 24, 2016).

<sup>67</sup> Ibid.

<sup>68</sup> Perry, *World War II in Europe*, 28.

<sup>69</sup> Ibid.

<sup>70</sup> Ibid.

<sup>71</sup> Ibid.

<sup>72</sup> Parker, *The Cambridge History of Warfare*, 324.

<sup>73</sup> Jonathan Sandys and Wallace Henley, *God & Churchill* (Carol Stream: Tyndale House Publishers, 2015), 77.

worried of the prime minister's "demeanor and unstable temperament."<sup>74</sup> Churchill remained unpredictable and fearless, which the Allies desperately needed. In May of 1940, "Germany invaded Holland and Belgium."<sup>75</sup> The new leader responded to the English House of Commons stating the following:

Our policy is to wage war by sea, land, and air with all might and with all strength God can give us and to wage war against a monstrous tyranny never surpassed in the dark and lamentable catalog of human crime.<sup>76</sup>

### **The Western Offensive of the German Army**

As the fighting intensified, the Allies led by the British, soon realized Germany was a major threat in the air which their "artillery was not prepared to deal with."<sup>77</sup> In early May, Germany had announced they would "air raid" the nations of England and France.<sup>78</sup> This form of warfare proved to be especially deadly for the military forces and civilians alike. Air raid alarms, the *Ogdensburg Journal* informed its readers on May 10, 1940, "were heard ringing all across the British coast and in the major metropolitan area of Paris, France."<sup>79</sup>

By May 14, the Netherlands fell to Germany.<sup>80</sup> In the meantime, the German forces were increasing their presence towards France. By mid-May, it was apparent a major "confrontation"

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<sup>74</sup> Sandys and Henley, *God & Churchill*, 78.

<sup>75</sup> Perry, *World War II in Europe*, 28.

<sup>76</sup> Ogdensburg Journal, "Churchill Reports on Cabinet," *Ogdensburg Journal*, May 13, 1940, [http://nyshistoricnewspapers.org/lccn/sn84031165/1940-05-13/ed-1/seq-1/#date1=05%2F10%2F1940&index=0&date2=05%2F30%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=Churchill+war&proxdistance=5&to\\_year=1940&rows=20&ortext=&from\\_year=1940&proxtext=Churchill+war&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1940-05-13/ed-1/seq-1/#date1=05%2F10%2F1940&index=0&date2=05%2F30%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=Churchill+war&proxdistance=5&to_year=1940&rows=20&ortext=&from_year=1940&proxtext=Churchill+war&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed November 29, 2016).

<sup>77</sup> Perry, *World War II in Europe*, 31.

<sup>78</sup> Ogdensburg Advance News, "1,000 Nazi Planes Are Being Used," *Ogdensburg Advance News*, May 11, 1940, <http://nyshistoricnewspapers.org/lccn/sn89071106/1940-05-11/ed-1/seq-1/> (accessed November 29, 2016).

<sup>79</sup> Ogdensburg Journal, "Hitler Stakes All in New Triple Blitzkrieg Attack," *Ogdensburg Journal*, May 10, 1940, <http://nyshistoricnewspapers.org/lccn/sn84031165/1940-05-10/ed-1/seq-2/> (accessed November 29, 2016).

<sup>80</sup> Perry, *World War II in Europe*, 31.

was going to take place between the French and Germans at the Maginot Line.<sup>81</sup> The Maginot Line was known for its “fortification of French artillery anticipating a German offensive attack.”<sup>82</sup> For many people in Europe this “anticipated battle” could decide the future of the world.<sup>83</sup> On the American front, the isolationist country continued to disappoint their allies.

Roosevelt was adamant that his country was to avoid warfare. Nevertheless, he continued to be updated on European events on an hourly basis.<sup>84</sup> In May of 1940, the president was sending messages “to Mussolini” urging him to make peace in Europe and stop all acts of war.”<sup>85</sup> The Italian leader continued to ignore the United States, while not even responding to Roosevelt and his requests.<sup>86</sup> On June 10, Mussolini officially declared war “on England and France.”<sup>87</sup> Roosevelt responded, “describing his actions as a stab in the back.”<sup>88</sup>

For their own safety, England and France officially “urged all foreigners,” including Americans to return to their homeland.<sup>89</sup> For the French, their only hope remained in the protection of British forces. Over “350,000 troops of the English and French military forces were present in France seeking to protect the vulnerable nation.”<sup>90</sup> This proved to be no threat to the German offensive, as the “fall of France” appeared to be imminent.

### **The SBC Meeting 1940: War and Peace**

Under these circumstances, the Southern Baptist Convention met in June of 1940

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<sup>81</sup> Ogdensburg Advance News, “French Using Fresh Troops, Nazis Win Position in the Maginot Defenses,” *Ogdensburg Advance News*, May 16, 1940, <http://nyshistoricnewspapers.org/lccn/sn89071106/1940-05-16/ed-1/seq-1/> (accessed November 29, 2016).

<sup>82</sup> Ibid.

<sup>83</sup> Ibid.

<sup>84</sup> Ibid.

<sup>85</sup> Ibid.

<sup>86</sup> Ibid.

<sup>87</sup> Perry, *World War II in Europe*, 37.

<sup>88</sup> Ibid.

<sup>89</sup> Ibid.

<sup>90</sup> Parker, *The Cambridge History of Warfare*, 328.



declaring an “international crisis was at hand.”<sup>91</sup> Meeting from June 12<sup>th</sup> to June 16<sup>th</sup> in Baltimore, Maryland the SBC had an important task to complete as the war overseas was making people within their country and denomination increasingly nervous and looking for answers.<sup>92</sup> The Home Mission Board emphasized the Sovereignty of God proclaiming the U.S. needed to obey the One True God and make their nation a Christian one.<sup>93</sup> Motivated, the Mission Board declared the following, “Every resource we have in men and money, and every institution and every church must be mobilized for and dedicated to the God-given task of preaching Christ and Him crucified to the lost world.”<sup>94</sup>

The Foreign Mission Board employed, also, a slightly different angle in its reflection on the war and its consequences. The Board called upon “all Christians” to unite to assist the European nations suffering in warfare.<sup>95</sup> It was the duty of genuine Christians to “fix the wreckage taking place” in countries such as France.<sup>96</sup> Christians were called to pray and assist struggling nations economically. The nations engaged in Europe were suffering “materialistically but most importantly spiritually and needed the assistance of American Christians.”<sup>97</sup> The Foreign Mission Board also profiled the situation in the east mission enterprise. In China, five Southern Baptist field missions were in place while in Japan only one was present.<sup>98</sup> Likewise, in 1939 “seven thousand Chinese citizens were baptized among two hundred churches.”<sup>99</sup> In contrast, the Japanese Baptist Convention had “around twenty active churches with a

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<sup>91</sup> Southern Baptist Convention, “Proceedings,” *Annual SBC 1940*, June 12-16, 1940, 25, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed November 21, 2016).

<sup>92</sup> *Ibid.*

<sup>93</sup> Home Mission Board, “Our Christ for Our Country,” *Annual SBC 1940*, June 12-16, 1940, 263, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed November 21, 2016).

<sup>94</sup> *Ibid.*

<sup>95</sup> Foreign Mission Board, “Rebuilding a War-Torn World,” *Annual SBC 1940*, June 12-16, 1940, 167, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed November 21, 2016).

<sup>96</sup> *Ibid.*

<sup>97</sup> *Ibid.*

<sup>98</sup> Foreign Mission Board, “China,” *Annual SBC 1940*, June 12-16, 1940, 164, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed November 21, 2016).

<sup>99</sup> *Ibid.*, 165.

membership number of two thousand total.”<sup>100</sup>

The Board indicated that the Japanese proved to be rather destructive in China where their forces heavily occupied much of East Asia.<sup>101</sup> It reported their educational institutes in Guangzhou, China remained untouched yet the “Old Persons Home was burnt down by Japanese forces.”<sup>102</sup> The Board stated the following, “We often marvel at the way the Chinese are bravely facing their heartbreaking difficulties and at the things they are accomplishing despite them.”<sup>103</sup>

In its Annual Report, the Social Service Commission indeed voiced strong opinions about the current conditions found across the globe. The Report emphasized:

As we look at some sections of our world today, they are as unpromising as darkness and as ominous as the grave. Violence and tyranny seem invincible. Sin and moral chaos appear to rule with unrelenting fury.<sup>104</sup>

An important section of the Report was devoted to *War and Peace*. The leading question in this part of the Report was articulated as, “What can we as Christians do in our own country to preserve the spirit of peace in our own people, and, if possible to help stay the hand of war and bring peace to the war-torn world?”<sup>105</sup> The response was:

The answer to such a question must be found mainly by every Christian for himself. But surely all Christians should strive daily to live in and by the spirit of Christ and to maintain an attitude of peace, fraternity, and love for all human beings, and surely we can pray that the God of Peace may send the Spirit of Peace into the hearts of the rulers and the peoples of all nations.<sup>106</sup>

The Report further declared, “It is not too much to say that from the standpoint of

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<sup>100</sup> Foreign Mission Board, “China,” *Annual SBC 1940*, June 12-16, 1940, 165, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed November 21, 2016).

<sup>101</sup> Foreign Mission Board, “Canton,” *Annual SBC 1940*, June 12-16, 1940, 200, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed November 21, 2016).

<sup>102</sup> *Ibid.*

<sup>103</sup> *Ibid.*

<sup>104</sup> Social Service Commission, “Thirty-Second Annual Report,” *Annual SBC 1940*, June 12-16, 1940, 82, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed November 21, 2016).

<sup>105</sup> Social Service Commission, “War and Peace,” *Annual SBC 1940*, June 12-16, 1940, 87, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed November 21, 2016).

<sup>106</sup> *Ibid.*

international relations the world has never come upon a darker or more tragic era than that through which we are passing.”<sup>107</sup> Describing the “nations of Germany, Italy, and Russia” as evil wild beasts, the Report nonetheless acknowledged Christians were called to live in peace “and not lift their sword against other nations.”<sup>108</sup> It proclaimed, “The government of their nation could act in any way they saw fit.”<sup>109</sup> The SSC’s Report on this point indicated that defense of one’s country was permitted according to the Bible and its theological principles.<sup>110</sup> It even observed that “offensive attacks towards evil” were acceptable in the current time of need.<sup>111</sup> The SSC affirmed the following addressing the compromising of basic human rights and principles of justice:

As for ourselves, we hate war with an intensity that cannot be expressed in words, but we do not believe that the Christian Spirit forbids purely defensive war. When wild beasts run at large and tear the flesh of women and children, they are to be met and subdued with force. We cannot but believe that when governments like those of Italy, Germany, and Russia show utter disregard for all human rights and for all principles of justice and set themselves to the task of obliterating small and innocent nations, then such small and innocent nations have an inherent right of self-defense, and that other nations may properly come to their defense.<sup>112</sup>

These were bold statements regarding opposition to the Axis forces. The Report concluded:

Unless such plans and purposes for conquest and empire as seem to be cherished by Japan, Italy, Germany, and Russia can be subdued and overcome then every fundamental inherent and God-given right will vanish from the earth. All civil and all religious liberty will fade away, and no man in all the earth will be allowed to worship God as his conscience, and God’s Spirit may direct.<sup>113</sup>

For the purposes of the study, it is important to take due account of this report. It

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<sup>107</sup> Social Service Commission, “War and Peace,” *Annual SBC 1940*, June 12-16, 1940, 87, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed November 21, 2016).

<sup>108</sup> Ibid.

<sup>109</sup> Ibid.

<sup>110</sup> Ibid.

<sup>111</sup> Ibid.

<sup>112</sup> Ibid.

<sup>113</sup> Ibid.

represents the first official position of the SBC on the outbreak of a comprehensive war in Europe. Three lines of thinking can be distinguished. The first deals with the actions of Christians in dark times of violence and war. Christians associate them with peace, and with the ways of peace, and not war. This is what they pray for, or should pray for, and this is what they – above all – would work for. This resonates the opinion of the Home Mission Board as well as that of the Foreign Mission Board. Secondly, the report is convinced that, given the current circumstances in Europe, and the current war and the current disregard for all human rights and for all principles of justice and the obliterating of small and innocent nations, it should be resolved that these have an inherent right of self-defense and that other nations may properly come to their defense. In principle, the Report thus sided with the cause of the Allies. Action does not violate the teaching of Scripture.

Thirdly, the Report made significant remarks about the consequences of the war. Unless the plans and purposes of conquest were subdued and overcame every God-given right and all civil and religious rights would fade away: nobody would be allowed to worship God as his conscience, and God’s Spirit would direct. Underpinning this last line of thinking is obviously the fundamental and cherished American tradition of independence, freedom of expression and democracy which was, for Baptists, directly tied to religious liberty.

In the meantime, most of Europe was in no position to fight the growing German threat.

### **The Fall of France as England Became the Sole Protector of Europe**

France could not withhold the turning tide. The Maginot Line fell, and German forces entered Paris on June 14<sup>th</sup>, 1940.<sup>114</sup> The Germans trounced the French. This was devastating news for the Allies. Scrambling French troops and many civilians abandoned the city of Paris anticipating the German forces, which encountered “very little resistance,” the *Ogdensburg Journal* informed its circle of readers in America.<sup>115</sup> Though England continued to send troops to France for immediate assistance, this too would fail. The English troops “would retreat and

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<sup>114</sup> Ogdensburg Journal, “Germans Roll Into Paris, Launch Drive Against Maginot Line,” *Ogdensburg Journal*, June 14, 1940, [http://nyshistoricnewspapers.org/lccn/sn84031165/1940-06-14/ed-1/seq-1/#date1=06%2F14%2F1940&index=1&date2=06%2F16%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=FRANCE+France&proxdistance=5&to\\_year=1940&rows=20&ortext=&from\\_year=1940&proxtext=France&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1940-06-14/ed-1/seq-1/#date1=06%2F14%2F1940&index=1&date2=06%2F16%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=FRANCE+France&proxdistance=5&to_year=1940&rows=20&ortext=&from_year=1940&proxtext=France&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed December 3, 2016).

<sup>115</sup> Ibid.

regroup” to fight another day.<sup>116</sup> It came as a shock as the once powerful French army fell to the Nazis in “just six weeks.”<sup>117</sup> Nearly “1.9 million French soldiers were now prisoners of war.”<sup>118</sup> To make matters worse, the French “signed a treaty on June 22<sup>nd</sup>, 1940 agreeing to join forces with the Nazi regime.”<sup>119</sup> Of course, the French had little to no other options than to surrender their armies and resources to the Germans.

With each nation conquered Hitler’s army grew stronger. For nations under the German territories, opposition to Hitler and his Nazi cause was a death sentence. One option remained, and that was to “accept Hitler as the leader.” The French were criticized for their war efforts and willingness to bow down to Nazi Germany. What was left to stem the tide? England?

For some people, England had little hope against the German alliance. Hitler was of the mindset that his war “in Europe was over with a French victory.”<sup>120</sup> Churchill disagreed and vowed to fight all evil. The prime minister gained encouraging news in June of 1940 when President Roosevelt agreed to “supply weapons and economic support to the English.”<sup>121</sup> Churchill acknowledged the Nazis continued to bomb England and would even possibly attempt to invade his nation. However, he was adamant his country could defeat the Germans.<sup>122</sup> He specifically noted, “England had the world’s greatest navy and two million English men ready to fight the Axis forces.”<sup>123</sup> The *Plattsburgh Daily Press* on June 18<sup>th</sup>, 1940 reported Churchill in addressing his nation, “We have now become the sole champions in arms to defend the world

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<sup>116</sup> Ogdensburg Journal, “Germans Roll Into Paris, Launch Drive Against Maginot Line,” *Ogdensburg Journal*, June 14, 1940, [http://nyshistoricnewspapers.org/lccn/sn84031165/1940-06-14/ed-1/seq-1/#date1=06%2F14%2F1940&index=1&date2=06%2F16%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=FRANCE+France&proxdistance=5&to\\_year=1940&rows=20&ortext=&from\\_year=1940&proxtext=France&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1940-06-14/ed-1/seq-1/#date1=06%2F14%2F1940&index=1&date2=06%2F16%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=FRANCE+France&proxdistance=5&to_year=1940&rows=20&ortext=&from_year=1940&proxtext=France&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed December 3, 2016).

<sup>117</sup> Perry, *World War II in Europe*, 37.

<sup>118</sup> *Ibid.*

<sup>119</sup> Parker, *The Cambridge History of Warfare*, 328.

<sup>120</sup> *Ibid.*, 329.

<sup>121</sup> Endicott Daily Bulletin, “England Counting on U.S. - Churchill,” *Endicott Daily Bulletin*, June 18, 1940, <http://nyshistoricnewspapers.org/lccn/sn90066577/1940-06-18/ed-1/seq-1/> (accessed December 5, 2016).

<sup>122</sup> *Ibid.*

<sup>123</sup> *Ibid.*

cause. We shall do our best to be worthy of this high honor.”<sup>124</sup>

The conflict between the Nazis and English thus intensified after July of 1940.<sup>125</sup> England remained worried about a potential “invasion” and sought financial assistance from several nations to include India.<sup>126</sup> In August 1940, England offered “self-rule” to British India if they assisted the motherland in aid.<sup>127</sup> Bombings increased as “the Nazis all but obliterated the port of Dover, England.”<sup>128</sup> Having one’s village bombed or invaded was a constant threat and reality for all of England.

In June 1940, as stated above, Italy “joined Germany and declared war on England.”<sup>129</sup> Mussolini’s Italian forces continued “to expand in Africa” engaging English forces in Somaliland.<sup>130</sup> Small African nations fell quickly to the Axis forces while others relied on the English and their presence in Africa for survival. North and northeast Africa opened as a new war-zone, as the strong South African defense force joined in a successful attack on Italian Somaliland and Ethiopia.

It was now a given: England was the sole protector of the free world. In America, influential SBC preachers did not hesitate to relate the current war to a biblical frame of reference. One such pastor was J. Frank Norris.

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<sup>124</sup> Plattsburgh Daily Press, “11<sup>th</sup> Hour Proposal for a British-French Union Was Rejected,” *Plattsburgh Daily Press*, June 18, 1940, <http://nyshistoricnewspapers.org/lccn/sn84031094/1940-06-18/ed-1/seq-1/> (accessed December 8, 2016).

<sup>125</sup> Parker, *The Cambridge History of Warfare*, 329.

<sup>126</sup> Fort Covington Sun, “England Offers Self-Rule to India, U.S. Armed Forces Start War Games,” *Fort Covington Sun*, August 15, 1940, [http://nyshistoricnewspapers.org/lccn/sn88075727/1940-08-15/ed-1/seq-1/#date1=08%2F15%2F1940&index=1&date2=08%2F15%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=India&proxdistance=5&to\\_year=1940&rows=20&ortext=&from\\_year=1940&proxtext=India&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn88075727/1940-08-15/ed-1/seq-1/#date1=08%2F15%2F1940&index=1&date2=08%2F15%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=India&proxdistance=5&to_year=1940&rows=20&ortext=&from_year=1940&proxtext=India&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed December 8, 2016).

<sup>127</sup> Ibid.

<sup>128</sup> Ibid.

<sup>129</sup> Parker, *The Cambridge History of Warfare*, 330.

<sup>130</sup> Fort Covington Sun, “England Offers Self-Rule to India, U.S. Armed Forces Start War Games,” *Fort Covington Sun*, August 15, 1940, [http://nyshistoricnewspapers.org/lccn/sn88075727/1940-08-15/ed-1/seq-1/#date1=08%2F15%2F1940&index=1&date2=08%2F15%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=India&proxdistance=5&to\\_year=1940&rows=20&ortext=&from\\_year=1940&proxtext=India&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn88075727/1940-08-15/ed-1/seq-1/#date1=08%2F15%2F1940&index=1&date2=08%2F15%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=India&proxdistance=5&to_year=1940&rows=20&ortext=&from_year=1940&proxtext=India&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed December 8, 2016).

### Scripture's Prophecy Fulfilled: J. Frank Norris

J. Frank Norris, pastor of the First Baptist Church in Fort Worth, Texas, a leading fundamentalist, was revered within much of the Baptist community. He was a graduate of Baylor University and the Southern Baptist Theological Seminary.<sup>131</sup> Furthermore, he was credited with assisting the creation and development of the SBC's Southwestern Baptist Theological Seminary.<sup>132</sup> There he served on a committee as a trustee while pastoring his First Baptist Church in Fort Worth and Temple Baptist Church in Detroit, Michigan.<sup>133</sup> In his own words, he considered himself an "independent, fundamental Baptist."<sup>134</sup>

Additionally, Norris remained unique in eschatology. Specifically, he was considered a premillennialist believing "Christ would return before the Millennial Kingdom" to establish a kingdom upon Earth.<sup>135</sup> This, for example, was in deep contrast to the postmillennial view of George Truett and others. Postmillennialism taught "Christ would return after the Millennial Kingdom was already established by the preaching and sharing of the Gospel by the work of the church (Christians)."<sup>136</sup>

Norris preached an earnest sermon on the evening of June 24<sup>th</sup>, 1940 that addressed the current world issues.<sup>137</sup> For him, the ongoing world conflict was nothing but a prophecy of the Christian Bible being fulfilled. His sermon titled "The Prophesied Alliance of America and England on One Side versus All of Europe on the Other" surely caught the attention of his congregation.<sup>138</sup> Quoting the Book of Ezekiel Chapter 37, Norris declared, "That 37<sup>th</sup> chapter gives us the present condition of both the ten tribes and the two tribes, and what is going to

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<sup>131</sup> Southern Baptist Historical Library and Archives, "J. Frank Norris Collection," *Southern Baptist Historical Library and Archives*, July 2012, <http://www.sbhla.org/downloads/124.pdf> (accessed August 3, 2017).

<sup>132</sup> Ibid.

<sup>133</sup> Ibid.

<sup>134</sup> Ed Dobson, Ed Hindson and Jerry Falwell, *The Fundamentalist Phenomenon* (Grand Rapids: Baker Book House, 1986), 64.

<sup>135</sup> Ibid., 40.

<sup>136</sup> Ibid.

<sup>137</sup> J. Frank Norris, "The Prophesied Alliance of America and England on One Side" (sermon, First Baptist Church, Fort Worth, TX, June 24, 1940).

<sup>138</sup> Ibid.

happen.”<sup>139</sup> He insisted that his congregation should study the Bible earnestly and compare the current events to those described in the book of Ezekiel. Was the end of times near? These were questions and answers that the congregation was required to face. Norris continued:

And my friends, I believe profoundly tonight that God Almighty is in the destruction of France as much as He was in the birth of Jesus Christ. I believe tonight that He is changing the map of Europe and changing the nations. I believe tonight He is shaking heathen China, and Japan, and India. And I believe He is stirring America - though the Republican Party don't seem to know it, and neither the Democrats. I believe, my friends, He moves upon the islands of the sea, and I believe you, and I are going to see the climax of the ages, and I believe we are going to see the greatest moment of all times.<sup>140</sup>

Norris was clear that the God of the Scriptures would rise up evil in order to gain the attention of nations. He quoted “French General Philippe Petain” and preached France had “committed race suicide.”<sup>141</sup> Specifically, the preacher criticized “the French for their luxury living and worldly desires while lacking to build up their country in numbers.”<sup>142</sup> It was this time in history that the population of France decreased as children were simply not being born. Norris noted the French “cared more about their possessions than fighting a difficult opponent in the Nazis.”<sup>143</sup> Norris was adamant that England would be the next target of the German forces.<sup>144</sup> He specifically mentioned the Jews and their treatment while comparing Hitler to Nebuchadnezzar. He stated the following on Hitler, “I will stop here and say I believe profoundly that God raised up Adolph Hitler as an instrument of wrath and judgment, though he is the devil incarnate, I believe he raised up these dictators.”<sup>145</sup>

However, he pointed out; God was the same God found in the Old Testament and countries were to be judged for their disrespect and disobedience towards the Almighty

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<sup>139</sup> J. Frank Norris, “The Prophesied Alliance of America and England on One Side” (sermon, First Baptist Church, Fort Worth, TX, June 24, 1940).

<sup>140</sup> Ibid.

<sup>141</sup> Ibid.

<sup>142</sup> Ibid.

<sup>143</sup> Ibid.

<sup>144</sup> Ibid.

<sup>145</sup> Ibid.



Creator.<sup>146</sup> For Norris, something powerful was happening in the world, due to “the sovereignty of God.”<sup>147</sup> The events occurring around the globe were nothing short of the fulfillment of Biblical prophecies. In fact, it was a time to rejoice according to him as his God was sovereign and would judge the “wicked world on judgment day.”<sup>148</sup> The preacher assured his congregation the “only hope that existed was in Jesus Christ” and that “Hitler, Mussolini, and Stalin would be destroyed by God when the time came.”<sup>149</sup>

On this account, he exclaimed: “We are all running around wondering what in the world is going to happen. God says, “Just wait; I will attend to that.”<sup>150</sup> England would play a major role in the future. Norris “preached a prophecy where all of Europe would be under the control of one dictator.”<sup>151</sup> The preacher explained, “London too should be worried as should Washington D.C.”<sup>152</sup> Norris concluded his sermon challenging his congregation to be prepared for Jesus’ return. He stated the following:

The conclusion is, here this peculiar people, now in the greatest distress of all time-the hour is coming when the blindness shall fall from their eyes, and they shall look on Him whom they pierced. We may be near that hour. I close with this word. You have been seeing in the papers how Hitler and Mussolini have been hurling defiance at old England, and the whole continent of Europe will be in one great alliance - and it is now. What Hitler hasn’t got he will get in a few days - they have no choice.<sup>153</sup>

Norris’ preaching must be connected to his premillennial views of Christian eschatology. The theological framework in which Norris placed the current world events was the sovereignty and final judgment of God on sin and evil. In this assurance, Christians should find peace. This

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<sup>146</sup> J. Frank Norris, “The Prophesied Alliance of America and England on One Side” (sermon, First Baptist Church, Fort Worth, TX, June 24, 1940).

<sup>147</sup> Ibid.

<sup>148</sup> Ibid.

<sup>149</sup> Ibid.

<sup>150</sup> Ibid.

<sup>151</sup> Ibid.

<sup>152</sup> Ibid.

<sup>153</sup> Ibid.

corresponds, according to Norris, inevitably to the prophecy of Scripture. Compared with the SBC reflection on the war and the consequences of the war, especially as formulated in the report on the War and Peace report, a distinctly different line of thought can be distinguished here. The issues that concerned the SBC at the annual meeting in June 1940 are simply absent. The world is addressed from Scripture, and the congregation ensured of God's current and future interventions. It is unavoidably the case, according to the preacher.

### **America's Position under Pressure**

American journalists had their suspicions their country could very well enter the war shortly. The United States enlarged "wartime production" at increasingly numbers while building destroyers "and mini torpedo boats."<sup>154</sup> For the *South New Berlin Bee*, Roosevelt was playing politics and worried about re-election.<sup>155</sup> It was apparent that Roosevelt had the heart for the English people and their current struggles. Yet, the president needed to please his country and fellow politicians if his presidency would continue. According to the *South New Berlin Bee*, the president needed to "maintain the respect of Republicans and isolationists" while ensuring not to disappoint his own political party.<sup>156</sup> The question remained would Roosevelt ever enter the war, and if so what would lead to U.S. involvement in this global catastrophe. For the English, all they could do was slow down Germany. In order to defeat the Germans, other nations were desperately needed.

Americans inevitably grew worried in September of 1940 "when Germany, Italy and Japan" signed a "ten-year war pact promising to protect and provide economic assistance to one another."<sup>157</sup> The motives behind this pact were clear; all three world powers remained concerned

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<sup>154</sup> Carter Field, "They Call It Politics," *South New Berlin Bee*, August 23, 1940, [http://nyshistoricnewspapers.org/lccn/sn92061740/1940-08-23/ed-1/seq-6/#date1=08%2F23%2F1940&index=2&date2=08%2F23%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=torpedo&proxdistance=5&to\\_year=1940&rows=20&ortext=&from\\_year=1940&proxtext=torpedoes&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn92061740/1940-08-23/ed-1/seq-6/#date1=08%2F23%2F1940&index=2&date2=08%2F23%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=torpedo&proxdistance=5&to_year=1940&rows=20&ortext=&from_year=1940&proxtext=torpedoes&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed December 8, 2016).

<sup>155</sup> Ibid.

<sup>156</sup> Ibid.

<sup>157</sup> Ogdensburg Journal, "Here Are Six Points of the Pact," *Ogdensburg Journal*, September 27, 1940, [http://nyshistoricnewspapers.org/lccn/sn84031165/1940-09-27/ed-1/seq-1/#date1=09%2F27%2F1940&index=1&date2=09%2F27%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=pact+war&proxdistance=5&to\\_year=1940&rows=20&ortext=&from\\_year=1940&proxtext=war+pact&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1940-09-27/ed-1/seq-1/#date1=09%2F27%2F1940&index=1&date2=09%2F27%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=pact+war&proxdistance=5&to_year=1940&rows=20&ortext=&from_year=1940&proxtext=war+pact&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed December 8, 2016).

the United States was going to enter the war soon to assist their struggling ally England.<sup>158</sup> The relationship between Japan and the U.S. thus became under further pressure. The Japanese who had “ignored American requests” related to their Chinese expansion, felt disrespected by the Americans when “America restricted scrap metal trade to Japan” and agreed to assist the Chinese by giving them a \$25,000,000 loan.<sup>159</sup> The *Associated Press* wrote on September 27, 1940 “a Japanese-American conflict was inevitable.”<sup>160</sup> They added the following:

That a clash will occur between a Japan determined to establish a sphere of self-efficiency and a United States equally determined to meddle in affairs on the other side of a vast ocean with every hostile means of short war.<sup>161</sup>

The SBC also was concerned about America’s position in the war, in particular about the American-Japanese trade treaty. During the 1940 annual convention, the Social Service Commission confirmed that “many within the denomination were disgusted that the United States provided the majority of military arms and ammunition in Japan.”<sup>162</sup> It boldly emphasized, “One of the things most distressing to all Christians and all other peace-minded citizens in America, is that most of the munitions and munition materials used in Japan in her ruthless invasion and butchery of China have gone to Japan from America.”<sup>163</sup> This to the SBC “was unacceptable and would cease to exist once the current trade agreement expired with both nations.”<sup>164</sup> The Social Service Commission concluded:

Since that time the shipment of arms, munitions and munition material to Japan could have been controlled, could have been stopped, and our government can give no excuse for the continuation of a policy that allows this traffic to continue whereby America

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<sup>158</sup> Ogdensburg Journal, “Here Are Six Points of the Pact,” *Ogdensburg Journal*, September 27, 1940, [http://nyshistoricnewspapers.org/lccn/sn84031165/1940-09-27/ed-1/seq-1/#date1=09%2F27%2F1940&index=1&date2=09%2F27%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=pact+war&proxdistance=5&to\\_year=1940&rows=20&ortext=&from\\_year=1940&proxtext=war+pact&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1940-09-27/ed-1/seq-1/#date1=09%2F27%2F1940&index=1&date2=09%2F27%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=pact+war&proxdistance=5&to_year=1940&rows=20&ortext=&from_year=1940&proxtext=war+pact&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed December 8, 2016).

<sup>159</sup> Ibid.

<sup>160</sup> Ibid.

<sup>161</sup> Ibid.

<sup>162</sup> Social Service Commission, “War and Peace,” *Annual SBC 1940*, June 12-16, 1940, 87, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed November 21, 2016).

<sup>163</sup> Ibid.

<sup>164</sup> Ibid.

remains the source of death-dealing missiles and materials to be used by an imperialistic and ruthless nation against a peace-loving nation of democratic ideals. Such a policy ought to cease without delay.<sup>165</sup>

The *Old Black and Gold* newspaper of Wake Forest College, a Southern Baptist-affiliated North Carolina Institute, carried a significant article on the war in the East in November of 1940.<sup>166</sup> The school welcomed an American “Chinese missionary” who informed faculty and the student body on the ongoing Asian conflict between China and Japan.”<sup>167</sup> A.S. Gallimore, the Southern Baptist missionary was of the opinion that China “would ultimately defeat the Japanese.” Gallimore stated the following, “The Chinese have much more character than the Japanese.”<sup>168</sup> He added, “Japan was currently winning the war because Japan was more prepared for the conflict.”<sup>169</sup> Gallimore “emphasized the Chinese were regrouping and rebuilding.”<sup>170</sup> The missionary further explained, “You cannot take the spirit and character of the Chinese away from the people.”<sup>171</sup>

Gallimore informed the audience, Americans in both Japan and China were ordered to return home.<sup>172</sup> This was the result of the recent “Japanese, German and Italian” pact.<sup>173</sup> The missionary reported, “the Japanese were simply being used by the Germans as Hitler anticipated America to enter the war to assist the English eventually.”<sup>174</sup> Gallimore concluded his

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<sup>165</sup> Social Service Commission, “War and Peace,” *Annual SBC 1940*, June 12-16, 1940, 87, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed November 21, 2016).

<sup>166</sup> Billy Primm, “Returned Missionary Sees Chinese Victory,” *Old Gold and Black*, November 22, 1940, [https://wakespace.lib.wfu.edu/bitstream/handle/10339/3326/ogb\\_1940-11-22.pdf](https://wakespace.lib.wfu.edu/bitstream/handle/10339/3326/ogb_1940-11-22.pdf) (accessed December 9, 2016).

<sup>167</sup> Ibid.

<sup>168</sup> Ibid.

<sup>169</sup> Ibid.

<sup>170</sup> Ibid.

<sup>171</sup> Ibid.

<sup>172</sup> Ibid.

<sup>173</sup> Ibid.

<sup>174</sup> Ibid.

presentation to the “crowd asking for prayers to the Chinese and Japanese people.”<sup>175</sup> He remained eager to return to his newly found home in China once the conflict ended.

Wake Forest was not the only university that remained concerned with the current American-Japanese relationship. At Baylor University, affiliated with the Texas Southern Baptist Convention an in-house article in the fall of 1940 “asking for prayers for their nineteen Baylor graduates currently serving as missionaries in Japan and China.”<sup>176</sup> *The Daily Lariat* acknowledged “tension was growing between Japan and the United States” and a potential conflict could occur at any time.<sup>177</sup>

The well-being of American missionaries proved to be a concern for all of the SBC. The SBC Foreign Mission Board held a “meeting in December of 1940 explaining the situation in Japan was very dangerous.”<sup>178</sup> The board “asked for funds to immediately assist in evacuating women and children currently located in Japan.”<sup>179</sup> It was evident that the writing was on the wall, it was not a potential, yet a future conflict would occur between the Japanese and American forces.

### **Roosevelt’s Trade Restrictions to Japan and the Resilient English**

The SBC’s wishes came true in the fall of 1940 when Roosevelt sought to change trade relations with Japan. This nation would no longer have the mass resources necessary to continue expansion in Asia. The United States “officially restricted key trade items to Japan, to include oil.”<sup>180</sup> “Eighty percent of Japan’s oil was supplied via the U.S. and Roosevelt officially put restrictions on high-octane gasoline.”<sup>181</sup> For Roosevelt, these actions proved risky yet remained

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<sup>175</sup> Billy Primm, “Returned Missionary Sees Chinese Victory,” *Old Gold and Black*, November 22, 1940, [https://wakespace.lib.wfu.edu/bitstream/handle/10339/3326/ogb\\_1940-11-22.pdf](https://wakespace.lib.wfu.edu/bitstream/handle/10339/3326/ogb_1940-11-22.pdf) (accessed December 9, 2016).

<sup>176</sup> Waco Daily Lariat, “Eastern Crisis Felt on Baylor Campus,” *Waco Daily Lariat*, October 10, 1940, [digitalcollections.baylor.edu/cdm/search/collection/lariat](https://digitalcollections.baylor.edu/cdm/search/collection/lariat) (accessed December 9, 2016).

<sup>177</sup> Ibid.

<sup>178</sup> Foreign Mission Board, “Minutes,” *Foreign Mission Board*, December 5, 1940, [https://solomon.imb.org/public/ws/oldmin/www2/minutesp/Record?parenttreeid=4731775&sessiondepth=2&parentreeid=4731775&sessiondepth=2&w=NATIVE%28%27TEXT+ph+is+%27%271940%27%27%29&upp=0&order=native%28%27min\\_date%27FDescend%27%29&rpp=-1&r=1&m=39](https://solomon.imb.org/public/ws/oldmin/www2/minutesp/Record?parenttreeid=4731775&sessiondepth=2&parentreeid=4731775&sessiondepth=2&w=NATIVE%28%27TEXT+ph+is+%27%271940%27%27%29&upp=0&order=native%28%27min_date%27FDescend%27%29&rpp=-1&r=1&m=39) (accessed December 11, 2016).

<sup>179</sup> Ibid.

<sup>180</sup> Kennedy, *The American People in World War II*, 81.

necessary to curb the Japanese's progress in China. Key "military experts warned Roosevelt such actions could very well lead to war."<sup>182</sup>

The mood was changing in the United States. Patriotic Americans were worried about their "English allies" and concerned the world they knew would cease to exist. In late December of 1940 American journalist for the *Indianapolis Recorder*, William Pickens wrote an article titled "Short of War, What." Pickens explained to the reader that "Germany, Italy and Japan" were furious with the United States due to their ongoing support of England.<sup>183</sup> For Pickens, the United States was soon going to enter the war, and for him, they should."<sup>184</sup> Pickens was tired "of the consistent threats to the United States from the Axis powers and was adamant" his country should stop the talking and start to act.<sup>185</sup>

For him and many other Americans, the war was becoming a reality that could not be ignored. He concluded his article proclaiming the following, "Short of war" does not really mean "short of war: it means that we hope it will not lead to war. But if it leads to war, — we shall be there."<sup>186</sup> Pickens, like many other Americans, proved they were willing and able to assist the English in defeating evil. For the English, these were just words, and they needed bodies and troops to offer hope for their country.

In Europe, the "Battle for Britain" continued to test Hitler and the *Luftwaffe*. The "clouds of England" proved to be difficult for the German planes.<sup>187</sup> England was not alone in its defense "of her motherland as volunteer pilots from Canada, New Zealand, Australia and South Africa" assisted the English fighters.<sup>188</sup> Hitler's first major "defeat occurred in 1940 when Germany sent

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<sup>181</sup> Kennedy, *The American People in World War II*, 80.

<sup>182</sup> Ibid.

<sup>183</sup> William Pickens, "Short of War," *Indianapolis Recorder*, December 28, 1940, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=INR19401228-01.1.10&srpos=7&e=-12-1940--12-1940--en-20--1--txt-txIN-Pickens+war-----> (accessed December 11, 2016).

<sup>184</sup> Ibid.

<sup>185</sup> Ibid.

<sup>186</sup> Ibid.

<sup>187</sup> Perry, *World War II in Europe*, 44.

<sup>188</sup> Ibid.

over six hundred planes to destroy London.”<sup>189</sup> England prevailed “breaking up the lines of the German fighters while additional support existed from the ground shooting aircraft down from artillery.”<sup>190</sup> England would live to fight another day as Hitler grew angry with the United States continued support of the British.<sup>191</sup> For Hitler, he was adamant “Roosevelt and the Americans were being manipulated by the Jews.”<sup>192</sup>

### **Conclusion**

For the SBC the year of 1940 was different, and during the annual convention bold statements were declared challenging Baptists as the dictators Hitler, Stalin and Mussolini proved to be a threat to, such was it interpreted, Christianity and religious freedom. Religious freedom and democracy were cherished principles since these values not only provided the political and religious framework for the SBC to fulfill its calling but also to establish and maintain its mission enterprise. The War in Europe and the dictators of the world, according to SBC views, threatened to the destruct Christianity accordingly, since fundamental values such as justice, democracy, freedom of expression and religious freedom were seen to be at stake. These were argued in a first fundamental assessment of the war in the section called *War and Peace* of the Social Service Commission of the SBC at the annual meeting 1940. For J. Frank Norris, following a different line of thinking, events in the world were the fulfillment of the prophecies of Ezekiel and thus simply playing out according to Gods will in which He judged the nations that ignored Him. Thus: two differentiated lines of interpreting the war appeared.

Regarding the SBC's work in Japan, it was agreed that it would be best to utilize the possibilities that exist for the sake of preaching the gospel. In China, under Japanese occupation, an entirely different situation was created. Here SBC work and churches were threatened, destroyed and the people suffered. The SBC was well informed and voiced its deep-felt sympathy. The SBC raised sharp criticism of America's position towards Japan.

While the War in Europe gained momentum and large parts of the region (including France) came under Nazi control, America's relations with Japan became openly questioned

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<sup>189</sup> Perry, *World War II in Europe*, 48.

<sup>190</sup> Ibid.

<sup>191</sup> Ibid.

<sup>192</sup> Ibid.

more and more. The Japanese were to be respected and feared, and any nation who refused to submit to their will would be considered an enemy of the Imperial nation. By the end of 1940 trade restrictions were imposed by America. The possibility of a war in the making could no longer be ignored.

Remarkably few people were familiar with the situation in Europe regarding the Jews and their struggles for survival. While opinions varied on the severity or treatment of the Jews in Germany and Axis-controlled European nations, the reality was that the Jews were desperate for help. Hitler sought to eliminate this people group. His campaign in Europe would further persecute the Jews and destroy families. Americans had no idea what was truly happening in Nazi-controlled Europe. As time progressed this slowly changed. What the world came to know was evil. In the next chapter, this evil is discussed. The SBC had to take notice and respond to such probing questions. As a sizeable religious body, the denomination had an obligation to address such destruction on strong Biblical moral grounds.



## Chapter 3

### The Jewish Persecution in Europe 1934-1940

#### Introduction

This chapter is dedicated to the position of the Jews in Germany since 1934, and to their position in Nazi-occupied countries until 1940. During this time, the Jews faced severe persecution at the hands of Nazis and the Hitler regime, until it became a struggle for survival. For many within the Southern Baptist Convention, the Jews were God's "chosen people." Tied to Christian eschatology, some theologians felt it was their duty to protect the Jews, as future events would have implications on their own lives and salvation. While everyone did not embrace this line of thinking within the SBC, it retained a dominant position within the denomination. Others were overwhelmed by the underpinning evil embodied by the systematic destruction of the Jews. Thirdly, the Jewish mission obviously was compromised by these acts of absolute maliciousness. These observations explain the significance of this chapter, designed to offer the background for an important theme in the profile of SBC during and after the Second World War.

The signs of trouble connected to the Nazis were present in 1934. However, few people realized the true hatred Hitler possessed towards the Jews. Hitler's ultimate goal was to eliminate the Jews at all costs. To do this, the dictator needed to convince the German people that the Jews were to be despised and were the enemies of the Aryan race. One way to do this was to blame Jews for the sufferings and struggles Germany had to encounter since World War I.

#### Reports Concerning Hitler's Campaign against Judaism

Initially, reports about the position of Jews in Nazi Germany circulated in the United States. It was strengthened with information that the Jewish Committee brought to the surface. In September of 1934, "Hitler proclaimed the Jews were a danger to Germans and the German way of life," the *South New Berlin Bee* conveyed.<sup>1</sup> In his inner circle, as confirmed by the *Endicott Times*, Hitler spoke horribly of the Jews. According to him, "the Jews caused defeat in the First

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<sup>1</sup> Edward W. Pickard, "News Review of Current Events the World Over," *South New Berlin Bee*, September 21, 1934, [http://nyshistoricnewspapers.org/lccn/sn92061740/1934-09-21/ed-1/seq-3/#date1=09%2F21%2F1934&index=0&date2=09%2F21%2F1934&searchType=advanced&SearchType=prox5&sequence=0&words=Hitler+HITLER+Hitler%E2%80%99s&proxdistance=5&to\\_year=1934&rows=20&ortext=&from\\_year=1934&proxtext=Hitler&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn92061740/1934-09-21/ed-1/seq-3/#date1=09%2F21%2F1934&index=0&date2=09%2F21%2F1934&searchType=advanced&SearchType=prox5&sequence=0&words=Hitler+HITLER+Hitler%E2%80%99s&proxdistance=5&to_year=1934&rows=20&ortext=&from_year=1934&proxtext=Hitler&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed December 21, 2016).

World War.”<sup>2</sup> It was simple for the leaders of the Nazi Party; they were to eliminate the Jews from their homeland and ensure Germany was a colony of the perfect Aryan race.<sup>3</sup> Hitler and his counterparts, the paper reported, blamed the Jews for Communism and all “international conflicts.”<sup>4</sup> Hitler planned to remove “German Jews from power to include professional trades and Jewish ran businesses.”<sup>5</sup> Eliminating the Jews from professional trades and the workplace would cause a financial crisis within their community. This is exactly what Hitler had in mind.

Unknown to many was the long history that the Jews held in Germany. The Jews traced their presence in Germany back to 321 A.D.<sup>6</sup> German publications such as the *Voelkischer Beobachter* acknowledged their historical connection to the nation stating, “The Jews were present in Germany since the time of the Romans.”<sup>7</sup> Not only did the Jews have historical connections to the land, but they also fought for the nation during the First World War. Approximately, “96,000 German Jews served in World War I.”<sup>8</sup> This was roughly “17% of the German Jewish population fighting with Germany.”<sup>9</sup> Out of the “96,000 Jewish troops, 35,000 were decorated war heroes,” the American Jewish Committee maintained in 1935.<sup>10</sup> Their service and dedication to Germany meant, however, very little to the Nazi Party.

The Nazi Party formed in “1919 maintained several statements in their constitution that discriminated against the Jews.”<sup>11</sup> One such statement read the following: “None but members of

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<sup>2</sup> Endicott Times, “Militarism Greatest Menace Of Hitler Program, Says Rabbi,” *Endicott Times*, December 20, 1934, [http://nyshistoricnewspapers.org/lccn/sn89071103/1934-12-20/ed-1/seq-1/#date1=12%2F20%2F1934&index=0&date2=12%2F20%2F1934&searchType=advanced&SearchType=prox5&sequence=0&words=Hitler+Hitlerism&proxdistance=5&to\\_year=1934&rows=20&ortext=&from\\_year=1934&proxtext=Hitler&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn89071103/1934-12-20/ed-1/seq-1/#date1=12%2F20%2F1934&index=0&date2=12%2F20%2F1934&searchType=advanced&SearchType=prox5&sequence=0&words=Hitler+Hitlerism&proxdistance=5&to_year=1934&rows=20&ortext=&from_year=1934&proxtext=Hitler&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed December 21, 2016).

<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

<sup>5</sup> Ibid.

<sup>6</sup> American Jewish Committee, *The Jews in Nazi Germany* (New York: American Jewish Committee, 1935), 1.

<sup>7</sup> Ibid., 2.

<sup>8</sup> Ibid., 13.

<sup>9</sup> Ibid.

<sup>10</sup> Ibid.

<sup>11</sup> Ibid., 16.

the nation may be citizens of the State. None but those of German blood, whatever their creed, may be members of that nation. No Jew, therefore, may be a member of the nation, the Committee informed Americans.<sup>12</sup> The Jews were an easy target in Germany as they were a minority group that often separated themselves in individual neighborhoods. Hitler, being a master at deception, knew he could pin those of the Christian faith against the Jews. The goal to remove the Jews from Germany was a reality that every German Jew soon faced.

By 1935, German Jews were “deprived of citizenship.”<sup>13</sup> Jews were not allowed to “marry outside of their race” nor have “intimate relations” with anyone other than a fellow Jew.<sup>14</sup> The consequences for breaking the law were a “stiff prison sentence.”<sup>15</sup> Additionally, Jews were forbidden from “raising the German flag.”<sup>16</sup> According to the Nazi Party, nationalism was limited to the Aryan Germans. For the Nazis, the Jews were the enemy, not part of their homeland. In the early 1930’s “Nazi propoganda was being circulated on a daily basis making vile and derogatory attacks on the Jews.”<sup>17</sup> These publications were distributed with more than ten million copies hitting the streets each day.<sup>18</sup> With such propoganda attacking them, the Jews had little hope for a safe future in Germany. However, not everyone remained quiet regarding the new restrictions and attacks placed on the Jews.

### **The Jews Need Help**

The Committee of Jewish Delegations “appealed to the League of Nations” regarding the

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<sup>12</sup> American Jewish Committee, *The Jews in Nazi Germany*, 16.

<sup>13</sup> John Keegan, *The Second World War* (New York: Penguin Group, 2005), 288.

<sup>14</sup> Ogdensburg Journal, “Reich Cracks Down on Jews,” *Ogdensburg Journal*, September 16, 1935, [http://nyshistoricnewspapers.org/lccn/sn84031165/1935-09-16/ed-1/seq-1/#date1=09%2F16%2F1935&index=1&date2=09%2F16%2F1935&searchType=advanced&SearchType=prox5&sequence=0&words=Jews&proxdistance=5&to\\_year=1935&rows=20&ortext=&from\\_year=1935&proxtext=Jews&hrasetext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1935-09-16/ed-1/seq-1/#date1=09%2F16%2F1935&index=1&date2=09%2F16%2F1935&searchType=advanced&SearchType=prox5&sequence=0&words=Jews&proxdistance=5&to_year=1935&rows=20&ortext=&from_year=1935&proxtext=Jews&hrasetext=&andtext=&dateFilterType=range&page=1) (accessed December 22, 2016).

<sup>15</sup> Edward W. Pickard, “News Review of Current Events the World Over,” *Fort Covington Sun*, September 26, 1935, [http://nyshistoricnewspapers.org/lccn/sn88075727/1935-09-26/ed-1/seq-1/#date1=09%2F26%2F1935&index=0&date2=09%2F26%2F1935&searchType=advanced&SearchType=prox5&sequence=0&words=Jews&proxdistance=5&to\\_year=1935&rows=20&ortext=&from\\_year=1935&proxtext=Jews&hrasetext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn88075727/1935-09-26/ed-1/seq-1/#date1=09%2F26%2F1935&index=0&date2=09%2F26%2F1935&searchType=advanced&SearchType=prox5&sequence=0&words=Jews&proxdistance=5&to_year=1935&rows=20&ortext=&from_year=1935&proxtext=Jews&hrasetext=&andtext=&dateFilterType=range&page=1) (accessed December 22, 2016).

<sup>16</sup> Ibid.

<sup>17</sup> American Jewish Committee, *The Jews in Nazi Germany*, 17.

<sup>18</sup> Ibid.

persecution of Jews in the newly formed Nazi government, the *Fort Covington Sun* reported on September 26, 1936.<sup>19</sup> This did little to detour Hitler as his campaign and Nazi agenda was spreading rapidly throughout Germany. In December of 1935, “James McDonald resigned as the high commissioner of the League of Nations.”<sup>20</sup> McDonald remained furious with “Germany and their treatment towards the Jews.”<sup>21</sup> Yet he explained, according to the *San Bernardino Sun* (December 1935), that there was little he could do to stop the Germans and called upon the rest of the world to act against such hate.<sup>22</sup> He stated the following:

One portentous fact "facing the league is that 500,000 persons in Germany," against whom no charge can be made except that they are not what the national socialists choose to regard as 'Nordic,' are being crushed. When domestic policies threaten the demoralization and exile of hundreds of thousands of human beings, considerations of diplomatic correctness must yield to common humanity. History hardly records another such appeal to the civilized world.<sup>23</sup>

Considered a master of communication and manipulation, Hitler successfully continued to blame Germany’s struggles on the Jews. The Germans were “humiliated” after the First World War, and Hitler was quick to blame all troubles Germany faced on the Jewish community.<sup>24</sup> Hitler pointed to the “ghettos and successful businesses where the Jews lived.”<sup>25</sup> The dictator informed his German nationalists they were struggling financially due to the Jews. According to Hitler, Jews were taking the jobs and wealth away from the Aryan race.<sup>26</sup> Hitler, like many other

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<sup>19</sup> Edward W. Pickard, “News Review of Current Events the World Over,” *Fort Covington Sun*, September 26, 1935, [http://nyshistoricnewspapers.org/lccn/sn88075727/1935-09-26/ed-1/seq-1/#date1=09%2F26%2F1935&index=0&date2=09%2F26%2F1935&searchType=advanced&SearchType=prox5&sequence=0&words=Jews&proxdistance=5&to\\_year=1935&rows=20&ortext=&from\\_year=1935&proxtext=Jews&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn88075727/1935-09-26/ed-1/seq-1/#date1=09%2F26%2F1935&index=0&date2=09%2F26%2F1935&searchType=advanced&SearchType=prox5&sequence=0&words=Jews&proxdistance=5&to_year=1935&rows=20&ortext=&from_year=1935&proxtext=Jews&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed December 22, 2016).

<sup>20</sup> San Bernardino Sun, “Halt To Jews Persecution is Demanded,” *San Bernardino Sun*, December 30, 1935, <https://cdnc.ucr.edu/cgi-bin/cdnc?a=d&d=SBS19351230.1.1&srpos=1&e=-12-1935--12-1935--en--20--1--txt-txIN-League+of+Nations+McDonald-----1> (accessed December 22, 2016).

<sup>21</sup> Ibid.

<sup>22</sup> Ibid.

<sup>23</sup> Ibid.

<sup>24</sup> Jack Fischel, *The Holocaust* (Westport: Greenwood Press, 1998), 3.

<sup>25</sup> Ibid.

<sup>26</sup> Ibid.

Europeans, claimed Christianity in which he used to establish “a spiritual war on the Jews.”<sup>27</sup> He reminded his followers the Jews had crucified Jesus Christ and stated the following: “By keeping the Jews at bay, I fight for the Good Lord’s way.”<sup>28</sup> Hitler knew connecting the Jews to the death of Jesus Christ allowed him the opportunity to gain a massive amount of support and followers from German Christians.

### **Jacob Gartenhaus: Missionary to the Jews**

In the early 1930’s it was safe to say the world did not know all of the details regarding the later persecution of the Jews in Germany. Nevertheless, news publications, especially Jewish newspapers, published many troubling reports attempting to reach the world. Christians differed in America regarding their opinion of the Jews. The well-being and the future of the Jews were especially crucial for fundamentalist Baptists. Tied to eschatology or the “end of times” dispensationalism was a dominant view for some Southern Baptists. Dispensationalists believed “Jesus would return in His Second Coming while establishing a literal kingdom in Jerusalem.”<sup>29</sup> Therefore, the nation of Palestine and the people of Judaism played an ever-important role in these Christians’ teachings. For dispensationalists, the Jews must “survive” and be found in the Promised Land in order for their prophecies to be fulfilled with future events surrounding the Second Coming of Jesus Christ.<sup>30</sup>

In 1934, Jacob Gartenhaus, a Southern Baptist missionary to the Jews, thought relations “between Christians and Jews were becoming better across the country and globe.”<sup>31</sup> Part of the Home Mission Board, Gartenhaus of Atlanta, Georgia was an evangelist, and missionary specifically called to serve the Jews.<sup>32</sup> Born in Austria in “an Orthodox Jewish home, Gartenhaus

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<sup>27</sup> Fischel, *The Holocaust*, 4.

<sup>28</sup> *Ibid.*

<sup>29</sup> George M. Marsden, *Understanding Fundamentalism and Evangelicalism* (Grand Rapids: William B. Eerdmans Publishing Company, 1991), 40.

<sup>30</sup> *Ibid.*

<sup>31</sup> Editorial, “Baptist State Convention,” *Biblical Recorder*, November 28, 1934, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed December 26, 2016).

<sup>32</sup> Home Mission Board, “Missionary Workers of the Home Mission Board,” *Annual SBC 1934*, May 16-20, 1934, 363, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1934.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1934.pdf) (accessed November 21, 2017).

was a converted Christian who studied at the Southern Baptist Theological Seminary.”<sup>33</sup>

During 1934, Gartenhaus made over “800 personal visits to Jews” traveling 260 days of the year for a total of “20,000 miles.”<sup>34</sup> Within the Southern Baptist Convention, Gartenhaus perhaps remained the most powerful figure regarding the Jews. His position as “missionary to the Jews” was placed upon him by the Southern Baptist Convention in the early 1920s for the sole purpose “to win Jewish souls for Jesus Christ” and improve the relationship between Christians and Jews.<sup>35</sup>

Gartenhaus recalled the days where Jews and Christians could not co-exist in a neighborhood. In the early 1900’s, the missionary explained, “Jews would slam the door at Christians and even spit in their face if they were to share the good news of Jesus Christ.”<sup>36</sup> By 1934, Gartenhaus indicated those days had ended, and several Jews had a deep love for Christians. The Home Mission Board of the Southern Baptist Convention acknowledged such changes as they released the following statement at the 1935 annual convention:

We would not for a minute leave the impression that there are no difficulties and disappointments connected with the evangelization of the Jews. There is a great deal of misunderstanding and prejudice on the part of both Christians and Jews that must be eradicated. But when we take into account the fact that for centuries the name of Christ was anathema to the Jews, we marvel at the remarkable change in their attitude today.<sup>37</sup>

Within the SBC it was the duty of Gartenhaus to provide updates on the Jews and specify details on any problems they were facing. With an estimated “500,000 Jews in the southern

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<sup>33</sup> Biblical Recorder, “Among the Jews,” *Biblical Recorder*, March 06, 1935, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed November 21, 2017).

<sup>34</sup> Home Mission Board, “The Gospel of the Jews,” *Annual SBC 1935*, May 15-18, 1935, 276, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1935.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1935.pdf) (accessed December 27, 2016).

<sup>35</sup> Jacob Gartenhaus, “He Came Unto His Own,” *Annual SBC 1936*, May 14-18, 1936, 236, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1936.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1936.pdf) (accessed December 27, 2016).

<sup>36</sup> Editorial, “Baptist State Convention,” *Biblical Recorder*, November 28, 1934, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed December 26, 2016).

<sup>37</sup> Home Mission Board, “The Gospel of the Jews,” *Annual SBC 1935*, May 15-18, 1935, 276, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1935.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1935.pdf) (accessed December 27, 2016).

United States, Gartenhaus remained the only missionary to the Jews.”<sup>38</sup> In 1934 he proclaimed “2,000,000 Jews were present in Germany and they needed Christians’ assistance.”<sup>39</sup>

During the 1934 North Carolina Baptist State Convention, Gartenhaus reminded the audience of the following: “Salvation is of the Jews, and I say also for the Jews.”<sup>40</sup> Relying on the Bible verse of John 4:22 he was one of the Baptists who believed the Jews played a major role in future prophecies and the Coming of Jesus Christ.<sup>41</sup> For Gartenhaus, it was the duty of Christians to spread the Gospel of Jesus Christ to the Jews.<sup>42</sup> He made such a declaration in 1935, “We have sought to make known the claims of Christ to Israel and remind Christians of their responsibility for them.”<sup>43</sup> In the 1936 annual convention, Gartenhaus again emphasized the importance of the Jews declaring:

“He came unto his own, and his own received him not.” (John 1:11) The evangelist tells us of the Saviour, who came to his own people Israel, of whom he sprang, among whom he lived, and to whom he was first sent, but they received him not. What a tragedy! This is only half of the story, for he continues, “But as many as received, to them gave he power to become the sons of God.” A truth often overlooked even by Christians. While the leaders sought to destroy his life and influence, multitudes among Israel acknowledged him as their long-awaited Messiah, and were the evangelist to write today; he could say: “The Saviour comes to his own and thank God his own are receiving him.”<sup>44</sup>

In the reports and the work of Gartenhaus as a missionary among the Jews, substantiate the concern of the SBC with the Jews as the people of God. It was carried by an evangelical and

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<sup>38</sup> Biblical Recorder, “Home Mission Notes,” *Biblical Recorder*, February 28, 1934, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed December 31, 2016).

<sup>39</sup> Editorial, “Baptist State Convention,” *Biblical Recorder*, November 28, 1934, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed December 26, 2016).

<sup>40</sup> Ibid.

<sup>41</sup> Ibid.

<sup>42</sup> Home Mission Board, “The Gospel of the Jews,” *Annual SBC 1935*, May 15-18, 1935, 276, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1935.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1935.pdf) (accessed December 27, 2016).

<sup>43</sup> Ibid.

<sup>44</sup> Jacob Gartenhaus, “He Came Unto His Own,” *Annual SBC 1936*, May 14-18, 1936, 236, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1936.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1936.pdf) (accessed December 27, 2016).

an eschatological motive. And yet, in the 1930s, a critical denunciation of the Jews surfaced. This came from an influential Baptist leader, M.E. Dodd.

### **M.E. Dodd: The Jew Problem in Germany**

M.E. Dodd, the president of the SBC, spoke of global issues in 1934 and specifically addressed the Jew problem in Germany. Dodd, residing in Shreveport, Louisiana and pastoring the First Baptist Church of Shreveport was an integral part of the Southern Baptist Convention leadership and even exchanged frequent correspondence with U.S. President Franklin Roosevelt.<sup>45</sup> During 1933, Dodd visited every single state except “one that the SBC was present in totaling 50,000 travel miles.”<sup>46</sup> In addition to his traveling, he was a frequent guest on Baptist radio channels further influencing his listeners across the denomination.<sup>47</sup> As indicated in the first chapter of our research, Dodd played a prominent role in the Baptist World Alliance and was present at the Berlin meeting in September 1934.

On his return, Dodd remained concerned with the connection of “Judaism and Communism.”<sup>48</sup> In the *Biblical Recorder* of October 3, 1934, he wrote, “Communism stands as the one supreme challenge to Christianity. This giant stalks the valley hurling defiance at Israel’s God and God’s Israel. And make no mistake about it, as Stanley Jones says: “We Christians must substitute for Communism or succumb to it.”<sup>49</sup> Dodd continued, “There are two Jews who challenge the world’s attention and ask the world to follow them: One of them is Karl Marx, Communist: the other Jesus, the Christ.”<sup>50</sup>

For Dodd, Communism was a direct threat to Christianity, and in following what was

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<sup>45</sup> Southern Baptist Conventions, “Proceedings,” *Annual SBC 1934*, May 16-20, 1934, 18, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1934.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1934.pdf) (accessed December 31, 2017).

<sup>46</sup> Southern Baptist Conventions, “Promotion Work,” *Annual SBC 1934*, May 16-20, 1934, 44, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1934.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1934.pdf) (accessed December 31, 2017).

<sup>47</sup> Southern Baptist Conventions, “Report of Committee on Radio,” *Annual SBC 1934*, May 16-20, 1934, 44, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1934.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1934.pdf) (accessed December 31, 2017).

<sup>48</sup> M.E. Dodd, “Communism vs. Christianity,” *Biblical Recorder*, October 3, 1934, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed December 31, 2017).

<sup>49</sup> Ibid.

<sup>50</sup> Ibid.



popularized in Germany, he felt many Jews embraced this political mindset. Providing details on the Jews in Germany, Dodd mentioned the recent “restrictions and regulations in Germany towards the Jews were not tied to religious persecution, yet were politically and economically motivated.”<sup>51</sup> He stated since the “end of World War I 200,000 communist Russian Jews arrived in Germany causing trouble.”<sup>52</sup> For Dodd, these Jews were taking German jobs and negatively affecting the German economy. Furthermore, Dodd proclaimed, “German Jews were taking all high authority positions in education, government, and economics.”<sup>53</sup> Dodd stated, “one could not blame the Jews for their dedication or education,” yet pointed out “Jews were only one percent of the population and German people felt authority was disproportionate in connection to the population.”<sup>54</sup> He continued stating the following:

Over fifty percent of the doctors, lawyers, and teachers in Berlin were Jews. According to a high and unbiased authority in the case of the Institute of Science, presided over by a Jew, every position was filled by a Jew. No Aryan or Christian was permitted in it. The German people resented this.<sup>55</sup>

Dodd explained to his fellow Baptists that Germany was not much different from America or England.<sup>56</sup> He was adamant that government regulations and policies must exist to appease the general population. Religious persecution to Dodd was not occurring in Germany, and if it was, he remained adamant he would vigorously oppose it.<sup>57</sup> He concluded stating the following, “Of course, all right-thinking people in general and Baptists, in particular, should deprecate and condemn persecution and injustice.”<sup>58</sup>

Dodd did not hold ill feelings towards the Jews. However, he did feel that the reports of

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<sup>51</sup> M.E. Dodd, “My Impressions of the Baptist World Congress,” *Biblical Recorder*, September 19, 1934, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed December 31, 2016).

<sup>52</sup> Ibid.

<sup>53</sup> Ibid.

<sup>54</sup> Ibid.

<sup>55</sup> Ibid.

<sup>56</sup> Ibid.

<sup>57</sup> Ibid.

<sup>58</sup> Ibid.

persecution coming from Germany were false. For him, such reports were inaccurate, and the “Communist Jews” residing in Germany were the aggressors of the alleged conflicts.

One could make the argument that Hitler was quite successful in his early attack on the Jews. Hitler had American religious leaders approving of his new sanctions on the Jewish community. The importance of the 1934 meeting of the Baptist World Alliance in Berlin must never be overlooked. Prominent Baptist leaders such as Dodd, George Truett, and John Sampey interacted personally with the Nazi Party and its leaders. While Nazism was distinctly different from both major political parties in the United States, it did not raise any significant concerns to these leading Baptists in the year of 1934. Neither were their views questioned.

### **Hitler’s Propaganda Efforts**

As time progressed and his attacks on Judaism grew stronger, it was apparent that Hitler remained successful in convincing Germans and outsiders of the justice of his foul treatment of the Jews. This remained the case with the local German news publications. Hitler was idolized as the most powerful leader in Germany. For most Germans, Hitler was the voice of the people. One German newspaper, according to the American Jewish Commission, stated the following regarding Hitler and their loyalty to him:

Should a shot be fired at our beloved leader, all Jews in Germany would immediately be put against the wall, and bloodshed would result which in its ghastliness will exceed anything the world has ever seen.<sup>59</sup>

Of course, few people outside of Germany truly understood the struggles the German Jews were facing. The *Indianapolis Jewish Post* in September of 1936 reported that “Germany officially declared war on all Jews across the world.”<sup>60</sup> According to the paper, Nazi official Joseph Goebbels stated the following, “Jews and Bolsheviks are identical and must be extirpated from the face of the earth. We shall never tire of this task. We shall repeatedly warn all nations

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<sup>59</sup> American Jewish Committee, *The Jews in Nazi Germany*, 32.

<sup>60</sup> Indianapolis Jewish Post, “Nazis Declare War On Jews of Entire World,” *Indianapolis Jewish Post*, Indianapolis, September 18, 1936, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19360918-01.1.3&srpos=3&e=-1936---1936--en-20--1--txt-txIN-Jews-----> (accessed December 31, 2016).

that Jews are guilty.”<sup>61</sup>

Like Hitler, Goebbels taught there was no difference between a “communist and a Jew.”<sup>62</sup> The two largest threats to the Nazi regime according to Goebbels were the “Jews and the Red Army.”<sup>63</sup> By February 1936, “Nazi Germany was seizing all possessions of German Jews.”<sup>64</sup> Hitler’s attacks grew on Judaism, and the Nazi Party sought to eliminate this race from their land. The logic was simple for the Nazis, depriving the Jews of high-ranking positions and financial assets would force them to leave Germany.

### **The Fleeing Jews**

Germany was not alone in their desire to force Jews from their land. Poland too remained concerned with the “mass number of Jews” and sought to eliminate the people group from their nation.<sup>65</sup> Of course, many of the Jews in Poland had fled to the country due to the recent persecution experienced in Germany. Nonetheless, citing “a lack of employment opportunities” for their Aryan citizens, Polish officials, according to the *Jewish Post*, “sought to convince one million to three million Jews to leave.”<sup>66</sup> The ideal location “for most of these officials was for the Jews to relocate to Palestine.”<sup>67</sup>

The Poles and Germans were quite successful in their initial expulsion of the Jews. Several groups ultimately flocked to Palestine. Though the Promised Land was of historical significance to the Jews, the land of Palestine proved to be anything but peaceful as Arabs and

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<sup>61</sup> Indianapolis Jewish Post, “Nazis Declare War On Jews of Entire World,” *Indianapolis Jewish Post*, Indianapolis, September 18, 1936, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19360918-01.1.3&srpos=3&e=-1936--1936--en-20--1--txt-txIN-Jews-----> (accessed December 31, 2016).

<sup>62</sup> Ibid.

<sup>63</sup> Ibid.

<sup>64</sup> Edward W. Pickard, “News Review of Current Events the World Over,” *Cape Vincent Eagle*, February 27, 1936, [http://nyshistoricnewspapers.org/lccn/sn94057709/1936-02-27/ed-1/seq-6/#date1=02%2F27%2F1936&index=0&date2=02%2F27%2F1936&searchType=advanced&SearchType=prox5&sequence=0&words=Jews&proxdistance=5&to\\_year=1936&rows=20&ortext=&from\\_year=1936&proxtext=Jews&hrasetext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn94057709/1936-02-27/ed-1/seq-6/#date1=02%2F27%2F1936&index=0&date2=02%2F27%2F1936&searchType=advanced&SearchType=prox5&sequence=0&words=Jews&proxdistance=5&to_year=1936&rows=20&ortext=&from_year=1936&proxtext=Jews&hrasetext=&andtext=&dateFilterType=range&page=1) (accessed December 31, 2016).

<sup>65</sup> Indianapolis Jewish Post, “Poland Wants Million Jews to Leave Nation,” *Indianapolis Jewish Post*, February 28, 1936, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19360228-01.1.1&srpos=1&e=-02-1936--02-1936--en-20--1--txt-txIN-Jews-----> (accessed December 31, 2016).

<sup>66</sup> Ibid.

<sup>67</sup> Ibid.

Jews would often attack one another. One figure who knew much about the conditions of Palestine was Reverend Roswell E. Owens of the Southern Baptist Foreign Mission Board.<sup>68</sup> Owens pastored the church of Mount Carmel in Haifa, Palestine.<sup>69</sup> During the SBC annual Convention of 1934, Owens shared the following, “The Jew is returning to Palestine as fast as he can get permission to enter the country, and, of course, he is bringing his wealth with him.”<sup>70</sup> Needless to say, Owens was aware of the religious tension and persecution present in modern day Palestine.

The Nazi Party had little concern for the Jews. The Jews were not viewed as humans according to their constitution. In 1936, Hitler was doing everything possible to ensure “Jews would flee Germany” and serve as no threat to his Nazi regime.<sup>71</sup> As long as the Jews were present in Germany, a significant threat and distraction remained according to Hitler and his followers. By October 1936 Nazi authorities throughout Germany “were ordering” their grocery clerks to stop “selling all food and supplies to Jews.”<sup>72</sup> Additionally, if any “German were caught refusing to follow the orders, they would be penalized heavily.”<sup>73</sup> Specifically, the Nazis ceased land and ordered: “hefty fines for any Germans assisting Jews.”<sup>74</sup> While many Germans shared the feelings of Hitler, others did not. These Germans faced potential attacks on themselves if they felt any compassion for the persecuted people group.

Displaced by the thousands, “many Jews simply were desperate for a new home.” Palestine proved to be a difficult trip and dangerous location for the fleeing people. German Jews

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<sup>68</sup> Biblical Recorder, “Baptist Mission Work in Palestine and Syria,” *Biblical Recorder*, April 22, 1936, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed December 31, 2016).

<sup>69</sup> Ibid.

<sup>70</sup> Roswell E. Owens, “The Near East Will Not Forget Thy Word,” *Annual SBC 1934*, May 16-20, 1934, 237, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1934.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1934.pdf) (accessed December 31, 2017).

<sup>71</sup> Indianapolis Jewish Post, “Germany City Denies Food Sale To Jews,” *Indianapolis Jewish Post*, October 9, 1936, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19361009-01.1.1&srpos=1&e=-10-1936--10-1936--en-20--1--txt-txIN-Jews-----> (accessed December 27, 2016).

<sup>72</sup> Ibid.

<sup>73</sup> Ibid.

<sup>74</sup> Ibid.

“were fleeing across the world to places such as “Australia and South Africa.”<sup>75</sup> However, tight “immigration restrictions” existed in South Africa, which limited the number of refugees, permitted into their country. This was a typical occurrence around the world as Jews were ignored and in need of immediate assistance. The Jews, on their part, just wanted to find a safe location to call home and a place that was free of persecution.

### **Solving the Jew Problem**

By 1937, political leaders and religious officials were “discussing the Jew problem.”<sup>76</sup> In particular, the Royal Commission of England “recommended the separation of the Holy Land in Palestine to divide the Arabs and Jews.”<sup>77</sup> A popular idea indeed was to consider “placing millions of Jews in the Holy Land of Palestine.”<sup>78</sup> Palestine, despite heavily occupied by Arab Muslims and some Jews, offered the possibility of their relocation to several world leaders.<sup>79</sup> Retired Rabbi Samuel Schulman of the Temple Emanu-El located in Helena, Montana strictly opposed this idea.<sup>80</sup> Schulman wrote into the *New York Times* declaring the following, “The Jewish problem must be solved in the lands in which the masses of Jews live, and it can only be solved by the recognition of Christendom’s responsibility for the equality of human rights to which the Jew is entitled.”<sup>81</sup>

For many, the Jews belonged in Palestine. Arabs, of course, disagreed and “violence was

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<sup>75</sup> Indianapolis Jewish Post, “Australia New Haven for German Refugees,” *Indianapolis Jewish Post*, October 9, 1936, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19361009-01.1.1&srpos=1&e=-10-1936--10-1936--en-20--1--txt-txIN-Jews-----> (accessed December 27, 2016).

<sup>76</sup> Indianapolis Jewish Post, “Emanu-El Rabbi Flays Zionism, Lauds England,” *Indianapolis Jewish Post*, July 30, 1937, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19370730-01.1.1&srpos=1&e=-07-1937--07-1937--en-20--1--txt-txIN-Jew+problem-----> (accessed January 2, 2017).

<sup>77</sup> Ibid.

<sup>78</sup> Ibid.

<sup>79</sup> Ibid.

<sup>80</sup> Ibid.

<sup>81</sup> Ibid.

a reality with major differences separating the Jews and Muslims.”<sup>82</sup> By early 1937 “eighty-two Jews had been killed and three hundred and sixty-nine injured by the hands of Arab Muslims.”<sup>83</sup> Attacks on Jews were a regular occurrence even destroying their “farms and homes,” the *Indianapolis Jewish Post* reported in February 1937.<sup>84</sup> Like the Germans, the Arab Muslims did not want the Jews in their country and would do everything possible to force them out. It was simple; the Jews were not welcome anywhere in the world.

The Southern Baptist Convention acknowledged the relocation of the Jews in their annual meeting of 1937. For the SBC’s Foreign Mission Board, the Jews were “fulfilling a prophecy” with their mass migration into the land of Palestine.<sup>85</sup> The Foreign Mission Board released the following statement, “As our work goes on, the Jews, God’s long since chosen people, continue to pour unto the country (Palestine) in fulfillment of prophecy; and many of us think as an indication that the second coming of our Lord is near.”<sup>86</sup>

The Foreign Mission Board urged the Convention to proclaim, “the Gospel of Jesus Christ to the Jews” as the Lord Jesus Christ could return at any minute.<sup>87</sup> Southern Baptists emphasized “all nations would be judged” and held accountable for their disbelief and the “Jew and Arab alike” must place their faith in Jesus Christ.<sup>88</sup> The Foreign Mission Board continued:

So how urgent is the challenge here to present to the Arab and Jew alike the saving power of the Messiah and his atoning death and victorious resurrection. We believe that regardless of sin, Satan and atheism, that one day he is coming again according to prophecy and that, “Jesus shall reign where e’er the sun does His successive journeys

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<sup>82</sup> Indianapolis Jewish Post, “Emanu-El Rabbi Flays Zionism, Lauds England,” *Indianapolis Jewish Post*, July 30, 1937, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19370730-01.1.1&srpos=1&e=-07-1937--07-1937--en-20--1--txt-txIN-Jew+problem-----> (accessed January 2, 2017).

<sup>83</sup> Indianapolis Jewish Post, “News from Jerusalem,” *Indianapolis Jewish Post*, February 26, 1937, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19370226-01.1.1&srpos=2&e=-02-1937--02-1937--en-20--1--txt-txIN-200%2c000-----> (accessed January 2, 2017).

<sup>84</sup> Ibid.

<sup>85</sup> Foreign Mission Board, “Second in Palestine,” *Annual SBC 1937*, May 13-16, 1937, 241, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1937.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1937.pdf) (accessed January 3, 2017).

<sup>86</sup> Ibid.

<sup>87</sup> Foreign Mission Board, “Our Heart’s Desire is that Palestine Syria May Be Saved,” *Annual SBC 1937*, May 13-16, 1937, 240-241, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1937.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1937.pdf) (accessed January 3, 2017).

<sup>88</sup> Ibid.

run; His Kingdom spread from shore to shore 'Til moons shall wax and wane no more. (Christian Hymn)”<sup>89</sup>

When the SBC Home Mission Board addressed the denomination, it proclaimed “more Jews than ever before were accepting Jesus Christ and converting to the religion of Christianity.”<sup>90</sup> In fact, by 1937 a second “missionary to the Jews” was in the field as newly appointed missionary H. Leo Eddleman arrived in Jerusalem.<sup>91</sup> It was in late 1935 that Eddleman, a pastor from Mississippi was called into this position located in Jerusalem.<sup>92</sup> In 1937, Eddleman wrote the following providing updates to his fellow Southern Baptists:

I wonder if we Southern Baptists fully realize the significance of carrying the Gospel to the Jew at THIS TIME. Regardless of what one may believe about the millennium or the place of the Jew in it, there are suggestions in both the Old and New Testaments, from the pen of Paul and from the lips of Christ Himself, that there is yet a time for the Jew with God: this cannot be without Christ, and I believe that there is something strategic about approaching the Jew with the Gospel now.<sup>93</sup>

For the SBC, the thought remained that the Jews needed hope and thus were converting to Christianity while looking for spiritual miracles. For evangelists such as Eddleman, the time was never as important as it was in 1937 to reach the Jews. He challenged his denomination declaring, “Four millions of Jews inhabited the nations of earth one hundred years ago: today there are more than sixteen million, a four hundred percent increase.”<sup>94</sup> Mentioning a “strong nucleus of Jews present in Palestine,” Eddleman emphasized the time had arrived for the SBC to make every effort to reach the Jews for salvation in Jesus Christ.<sup>95</sup>

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<sup>89</sup> Foreign Mission Board, “Our Heart’s Desire is that Palestine Syria May Be Saved,” *Annual SBC 1937*, May 13-16, 1937, 240-241, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1937.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1937.pdf) (accessed January 3, 2017).

<sup>90</sup> Jacob Gartenhaus, “Jewish Evangelization,” *Annual SBC 1937*, May 13-16, 1937, 272, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1937.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1937.pdf) (accessed January 3, 2017).

<sup>91</sup> *Ibid.*

<sup>92</sup> *Biblical Recorder*, “Two New Missionaries Appointed,” *Biblical Recorder*, December 18, 1935, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed August 25, 2017).

<sup>93</sup> H. Leo Eddleman, “Missionary to the Jews,” *Biblical Recorder*, December 15, 1937, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed January 3, 2017).

<sup>94</sup> *Ibid.*

<sup>95</sup> *Ibid.*

## Hitler's Darkness versus the Shining Light

While Christians such as Gartenhaus believed the Jews would return to Palestine, just how this occurred was still unknown in the mid-1930s. In Germany, Hitler's war on Judaism continued with the dictator publishing "his own form of a Christian Bible."<sup>96</sup> *Sola Scriptura* or "Scripture alone" was a mindset that Protestant Christians lived by. Altering the Bible was a vile act that genuine Christians despised. The SBC affiliated university publication the *Old Gold and Black* published an article in 1937 explaining, "Christianity was not dead in Europe, yet it was strictly under the control of Hitler and Mussolini."<sup>97</sup> They stated the following regarding Hitler, "The German dictator has even written the Old Testament so as to belittle the Jews and glorify the Teutons wherever possible."<sup>98</sup> Hitler's Germany continued to change as the years passed. The Christian church was under his control, and he was considered a deity within the homes of many Germans.

Christians were becoming increasingly aware of the dangers a Hitler occupied Europe could look like. Speaking to a college audience of Southern Baptists in 1938, W.A. Criswell told: "his audience that their actions in life would forever be with their legacy in these troubled days."<sup>99</sup> Criswell, a fairly young Southern Baptist, pastored a church in Chickasha, Oklahoma.<sup>100</sup> A graduate of the Southern Baptist Theological Seminary, Criswell spoke to his college audience at the annual meeting of the Baptist Training Union Convention.<sup>101</sup> He mocked "Hitler, the Nazi Party, Mussolini, and Stalin."<sup>102</sup> He explained their legacies would disappear one day stating the following, "When lives are turned to pernicious ends, one can never recall their influence."<sup>103</sup> Mentioning figures such as "John Calvin, Charles Spurgeon and Dwight L. Moody" Criswell

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<sup>96</sup> Old Gold and Black, "Religious Unrest," *Old Gold and Black*. March 27, 1937, [https://wakespace.lib.wfu.edu/bitstream/handle/10339/2023/ogb\\_1937-03-27.pdf](https://wakespace.lib.wfu.edu/bitstream/handle/10339/2023/ogb_1937-03-27.pdf) (accessed January 6, 2017).

<sup>97</sup> Ibid.

<sup>98</sup> Ibid.

<sup>99</sup> W.A. Criswell, "Lengthening Shadows" (speech, Baptist Training Union Convention, March 17, 1938), <https://www.wacriswell.com/sermons/1938/lengthening-shadows/?keywords=1938> (accessed January 6, 2017).

<sup>100</sup> Ibid.

<sup>101</sup> Ibid.

<sup>102</sup> Ibid.

<sup>103</sup> Ibid.



emphasized, “one must be a shining light” in a fallen world.<sup>104</sup> He preached “salvation in Christ” was the only way one would lead a successful life on earth. He stated the following, “If there is a resurrection of the just, there is also a resurrection of the unjust, and someday every man must face the far-reaching influence of his life.”<sup>105</sup> He concluded his speech to the audience challenging them and himself personally, proclaiming the following, “I would rather walk with Christ in the dark than to walk alone in the light; I would rather walk with Him by faith, than to walk by myself with sight.”<sup>106</sup>

William Bell Riley of the First Baptist Church in Minneapolis, Minnesota preached a sermon on the Jews in 1939. Riley, a leading American fundamentalist, received his college education from the Southern Baptist Theological Seminary and pastored the First Baptist Church in Minneapolis for forty consecutive years.<sup>107</sup> He remained a prominent Baptist within the country and respected by many.

Riley like many other Baptists viewed the salvation of the Jews as of extreme importance. He “explained several liberal preachers existed that taught the Jews were safe in salvation.”<sup>108</sup> This view was held by many that believed salvation was of the Jews and they awaited eternity in Heaven.<sup>109</sup> Riley disagreed with this notion and proclaimed the Jews needed to be “converted to Christianity.” The preacher stated the following, “With the rare exception of the converted Jew, Israel is “lost;” and by that, we do not mean that she is hid away among nations; we do mean she is divorced from God.”<sup>110</sup> Riley did not preach one was to despise or persecute the Jews, yet he remained adamant they must be saved and become “born-again” in Jesus Christ. Citing Romans 10:8-13, Riley taught there was no difference between the Jew and

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<sup>104</sup> W.A. Criswell, “Lengthening Shadows” (speech, Baptist Training Union Convention, March 17, 1938), <https://www.wacriswell.com/sermons/1938/lengthening-shadows/?keywords=1938> (accessed January 6, 2017).

<sup>105</sup> Ibid.

<sup>106</sup> Ibid.

<sup>107</sup> W.B. Riley, “Who, Then, Will be lost?” (sermon, First Baptist Church, Minneapolis, MN, 1938).

<sup>108</sup> Ibid.

<sup>109</sup> Ibid.

<sup>110</sup> Ibid.

the Greek, “for the same Lord over all is rich unto all that call upon Him.”<sup>111</sup> He said, “The Unbeliever, Jew or Gentile Is Lost.”<sup>112</sup> He embedded his position on John 3:18, “He that believeth on Him is not condemned: but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God (John 3:18).”<sup>113</sup>

The Jews would only be saved if they turned to Jesus Christ.

### **The Persecution of the Jews Intensifies**

Hitler’s wishes continued to come true in 1938 when an additional “150,000 German Jews” left Germany seeking protection from the brutal dictator.<sup>114</sup> England remained concerned with the Jews and suggested “the fleeing German Jews take refuge in the English African colony of Tanganyika.”<sup>115</sup> This angered Hitler even more as the colony was once a possession of the Germans.<sup>116</sup> The Nazi leader could not understand why anyone assisted the Jews. For Hitler, if anyone pitied the Jews, they were simply being brainwashed. In Germany, tight restrictions continued to be placed upon the Jews who stayed. By November 1938, Jewish doctors “were officially prohibited from providing care to anyone of Aryan race.”<sup>117</sup> Furthermore, a new mandate was in place that “forbid Jews from partaking in journalism and the media press.”<sup>118</sup> During this time, German officials “required all Jewish men to add Israel to their name and all Jewish women to add Sarah to their name.”<sup>119</sup> Jews were singled out in public and ridiculed to

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<sup>111</sup> W.B. Riley, “Who, Then, Will be lost?” (sermon, First Baptist Church, Minneapolis, MN, 1938).

<sup>112</sup> Ibid.

<sup>113</sup> Ibid.

<sup>114</sup> Keegan, *The Second World War*, 288.

<sup>115</sup> Plattsburgh Daily Republican, “Hitler May Recall Envoy to London as Press Hits Britain,” *Plattsburgh Daily Republican*, November 22, 1938, [http://nyshistoricnewspapers.org/lccn/sn84031883/1938-11-22/ed-1/seq-1/#date1=11%2F20%2F1938&index=6&date2=11%2F22%2F1938&searchType=advanced&SearchType=prox5&sequence=0&words=Tanganyika&proxdistance=5&to\\_year=1938&rows=20&ortext=&from\\_year=1938&proxtext=Tanganyika&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031883/1938-11-22/ed-1/seq-1/#date1=11%2F20%2F1938&index=6&date2=11%2F22%2F1938&searchType=advanced&SearchType=prox5&sequence=0&words=Tanganyika&proxdistance=5&to_year=1938&rows=20&ortext=&from_year=1938&proxtext=Tanganyika&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 6, 2017).

<sup>116</sup> Ibid.

<sup>117</sup> Fischel, *The Holocaust*, xix.

<sup>118</sup> Ibid.

<sup>119</sup> Ibid.

ensure they experienced discontent.

Jews across the world were begging for assistance against Nazi Germany. It was not only adults being attacked, yet children endured much suffering under the Nazi regime. The American Jewish Committee stated the following regarding one incident, “We were told of a Jewish boy of 13, who attempted to take his life because of the ordeal he had gone through in a public school in one of the principal towns in Silesia.”<sup>120</sup> This particular boy was “dragged out of school by six German Aryans and beat with a stick and forced to shout “Heil, Hitler.”<sup>121</sup> Such accounts were happening on a daily basis in Germany. The propaganda and anti-Semitic behavior were spreading rapidly producing no hope for any German Jew.

England officially “opened up children refuge centers” in 1938 securing “600 German Jewish children” off their east coast.<sup>122</sup> Poland officials continued to see an increasing number of Jews fleeing to their country where “5,000 German Jews were seeking” a safe haven.<sup>123</sup> The Poles continued not to be as welcoming as the English were and allowed “50 children” to enter Warsaw, Poland.<sup>124</sup> The mass migration of Jews around the world hinted at a future that could become even darker.

As Poland fell to the Germans “2,000,000” Jews were desperate for help.<sup>125</sup> Of the two million Jews, nearly three-fourths of them were originally from Germany.<sup>126</sup> These suffering people were “desperate for medicine, food, and clothing.”<sup>127</sup> By 1939, more “Jews had died than

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<sup>120</sup> American Jewish Committee, *The Jews in Nazi Germany*, 103.

<sup>121</sup> *Ibid.*

<sup>122</sup> Jewish Telegraphic Agency, “Hitler Organ in Threat to Wipe Out Jews,” *Indianapolis Jewish Post*, December 2, 1938, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19381202-01.1.1&srpos=2&e=-12-1938--12-1938--en-20--1--txt-txIN-Jew+Poland-----> (accessed January 6, 2017).

<sup>123</sup> *Ibid.*

<sup>124</sup> *Ibid.*

<sup>125</sup> Boris Smolar, “Battle Front Safe, Compared To Plight Of 2,000,000 Jews,” *Indianapolis Jewish Post*, December 29, 1939, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19391229-01.1.3&srpos=1&e=-12-1939--12-1939--en-20--1--txt-txIN-Poland+2%2c000%2c000-----> (accessed January 7, 2017).

<sup>126</sup> *Ibid.*

<sup>127</sup> *Ibid.*

all military combat casualties of the Germans, Poles and Russians combined.”<sup>128</sup> The statistics were alarming, yet the free world did little to assist the struggling Jews.

With Poland being occupied by the Nazis, a mass “deportation took place” where Polish Jews were being relocated to several unknown locations in Eastern Poland.<sup>129</sup> This mass relocation would affect over 2,000,000 Jews in Germany and Poland.<sup>130</sup> It was at this time that the Nazis sought to officially separate the Jews from other occupied people and create specific ghettos for the Jews under their control.<sup>131</sup>

### Massacres Begin

By December, it was reported, “that more than 2,500 Jews in Poland had officially committed suicide.”<sup>132</sup> For these people, death was inevitable, and the suffering ended if they just took their own life. The *Indianapolis Jewish Post* reported, “Over 600 Jews were executed in Poland for unknown reasons.”<sup>133</sup> Of course, the Nazi Party claimed their actions were justified, and prisoners were precisely that, criminals in prison camps.

Hans Frank, a high-ranking German leader, implemented strict rules for Jews in German ran territory. In December, Frank ordered all Jews “must wear a yellow badge identifying themselves as Jews.”<sup>134</sup> This of course made the Jews an easy target for extermination, which appeared to be the motive by this time. The Nazi leader Joseph Goebbels stated the following of

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<sup>128</sup> Boris Smolar, “Battle Front Safe, Compared To Plight Of 2,000,000 Jews,” *Indianapolis Jewish Post*, December 29, 1939, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19391229-01.1.3&srpos=1&e=-12-1939--12-1939--en-20--1--txt-txIN-Poland+2%2c000%2c000-----> (accessed January 7, 2017).

<sup>129</sup> Fischel, *The Holocaust*, xx.

<sup>130</sup> Louis Lochner, “Nazis Set Up Ghetto For 2,000,000 Jews,” *San Bernardino Sun*, December 3, 1939, <https://cdnc.ucr.edu/cgi-bin/cdnc?a=d&d=SBS19391203.1.1&srpos=1&e=-12-1939--12-1939--en-20--1--txt-txIN-Jews+2%2c000%2c000-----1> (accessed January 7, 2017).

<sup>131</sup> *Ibid.*

<sup>132</sup> Boris Smolar, “Executions, Disease, Starvation Take Toll; Million Are Beggars,” *Indianapolis Jewish Post*, December 22, 1939, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19391222-01.1.7&srpos=2&e=-12-1939--12-1939--en-20--1--txt-txIN-Poland+suicide-----> (accessed January 8, 2017).

<sup>133</sup> *Ibid.*

<sup>134</sup> Fischel, *The Holocaust*, xx.

the Jews, “We cannot allow Jewry, as a seat of infection to exist any longer.”<sup>135</sup>

The Nazis occupied Lithuania briefly before the Russians took over. Jews in this country suffered as a mass murder took place with the intentional killing “of high-ranking people of Jewish descent” the *Indianapolis Jewish Post* proclaimed in December 1939.<sup>136</sup> The paper covered these atrocities occurring in Europe:

At least 800 persons, all but a few of them Jews, were victims of the massacre. All members of the Jewish upper classes, including physicians, lawyers, engineers and others, were picked up in the streets, held in a concentration center and subsequently executed. On the evening of the last day of the Nazi occupation, the Nazis captured Jews in the streets and summarily shot them. It is understood that the Soviet authorities subsequently compiled detailed reports of the Nazi atrocities.<sup>137</sup>

The *Plattsburgh Daily Press* published on January 18, 1940, reported that the World Jewish Congress predicted that “1,000,000 Jews” under German control would die of starvation or be killed in the single year of 1940 if the current situation in Europe did not change.<sup>138</sup> The conditions were horrible for the Jews as they were denied “food cards” in Nazi-occupied areas.<sup>139</sup> Specifically, their food cards were “marked with the letter J” separating them from other civilians.<sup>140</sup> In January, around “90,000” Jews remained in Berlin where the majority of this population was forced to “clean, shovel the streets and perform other manual work.”<sup>141</sup> At this time, it was apparent that “anti-Jewish raids had occurred where Jews were taken from their

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<sup>135</sup> Fischel, *The Holocaust*, 35.

<sup>136</sup> Mendel Mozes, “Mozes Tells How 800 Jews Executed,” *Indianapolis Jewish Post*, November 10, 1939, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19391110-01.1.1&srpos=3&e=-11-1939--11-1939--en-20--1--txt-txIN-Jews+Russian-----> (accessed January 8, 2017).

<sup>137</sup> *Ibid.*

<sup>138</sup> *Plattsburgh Daily Press*, “Predict Death For A Million German Jews,” *Plattsburgh Daily Press*, January 18, 1940, [http://nyshistoricnewspapers.org/lccn/sn84031094/1940-01-18/ed-1/seq-1/#date1=01%2F17%2F1940&index=0&date2=01%2F18%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=Jewish+World&proxdistance=5&to\\_year=1940&rows=20&ortext=&from\\_year=1940&proxtext=World+Jewish&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031094/1940-01-18/ed-1/seq-1/#date1=01%2F17%2F1940&index=0&date2=01%2F18%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=Jewish+World&proxdistance=5&to_year=1940&rows=20&ortext=&from_year=1940&proxtext=World+Jewish&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 8, 2017).

<sup>139</sup> Louis P. Lochner, “German Jews Denied Food Cards,” *San Bernardino Sun*, January 14, 1940, <https://cdnc.ucr.edu/cgi-bin/cdnc?a=d&d=SBS19400114.1.1&srpos=1&e=-01-1940--01-1940--en--20--1--txt-txIN-Jews-----1> (accessed January 8, 2017).

<sup>140</sup> *Ibid.*

<sup>141</sup> *Ibid.*

homes and relocated to concentration camps.”<sup>142</sup> Jewish ran businesses, and prominent Jewish neighborhoods simply ceased to exist. The Nazi regime was on record “stating they had a tracking system of every single Jew in their occupation and knew where each was.”<sup>143</sup> By 1940, no one could ignore the restrictions and intentional acts of war done to the Jews.

### **The Impact of Propaganda and the Prophecies of the Jews**

At the SBC affiliated Baylor University, visiting speaker Rabbi Samuel Hurwitz challenged “criminal justice students to reflect on the crisis in Europe.”<sup>144</sup> Hurwitz “taught evil was present in the world, and propaganda was largely to blame.”<sup>145</sup> The rabbi proclaimed the United States Congress should act “in their own country and ensure laws were set in place to protect those being falsely accused in written propaganda.”<sup>146</sup> He stated the following of the Germans:

Propaganda begins with evildoers attempt to lay down a smokescreen for their own wicked actions by finding a scapegoat and throwing the blame on his shoulders. But as yet a group when falsely accused cannot file libel charges; hence the Jews and other religious and non-religious factions are subject to terrible results of propaganda. When Russia and Germany needed a scapegoat to blame their evil actions upon they immediately sighted the Jew.<sup>147</sup>

Some Christians and members of the SBC echoed previous positions regarding the Jews and desired for the persecuted people to return to their “Holy Land” to fulfill Biblical prophecies. Citing scripture, many Christian leaders taught Jews were to be in Jerusalem when the Second Coming of Christ was to occur.

In the late 1930’s to early 1940’s Hyman Appelman served in the SBC as the “evangelist

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<sup>142</sup> Louis P. Lochner, “German Jews Denied Food Cards,” *San Bernardino Sun*, January 14, 1940, <https://cdnc.ucr.edu/cgi-bin/cdnc?a=d&d=SBS19400114.1.1&srpos=1&e=-01-1940--01-1940--en--20--1--txt-txIN-Jews-----1> (accessed January 8, 2017).

<sup>143</sup> Ibid.

<sup>144</sup> Waco Daily Lariat, “Rabbi Addresses Sociology Class,” *Waco Daily Lariat*, February 21, 1940, [digitalcollections.baylor.edu/cdm/search/collection/lariat](https://digitalcollections.baylor.edu/cdm/search/collection/lariat) (accessed January 11, 2017).

<sup>145</sup> Ibid.

<sup>146</sup> Ibid.

<sup>147</sup> Ibid.

for the State of Texas.”<sup>148</sup> Appelman located in the Ft. Worth metro area was, as Jacob Gartenhaus, raised in an Orthodox Jewish home.<sup>149</sup> For Appelman, the persecution of the Jews was inevitable and was not entirely bad. In a sermon on the Second Coming of Christ, he taught, “three things must be fulfilled in prophecy for the return of Jesus Christ.”<sup>150</sup> These he identified as “the return of the Jews to Palestine, the fearful welter of sin, the international situation.”<sup>151</sup> Appelman was adamant that “good signs were” happening as many Jews were relocating to Jerusalem and Palestine.<sup>152</sup> Quoting Scripture, he explained to the congregation that the Jews must “return home” to Jerusalem for the end of times and Jesus’ return to take place.<sup>153</sup> He stated the following regarding the current conditions:

If you will have it, the tribulations that have come upon the Jews are God’s constraint and coercion to drive them to the idea that neither Germany, Italy, nor Romania, nor I expect to see the day when even America will join in the godless persecution of the Jews - even the United States are not to be the permanent home for God’s people.<sup>154</sup>

In the opinion of Appelman “American Jews” had forgotten they were God’s “chosen people and needed to relocate to Jerusalem to fulfill biblical prophecies and the Second Coming of Jesus Christ.”<sup>155</sup> He raised a story that on one occasion a Jewish man in Oklahoma City confronted him by asking how he could live with himself, being converted to Christianity and preaching against the Jews’ lack of faith in Christ.<sup>156</sup> For this man, Appelman had turned his back on his own race and people group. The preacher responded with the following when answering why he was not helping his people, “I will if you will give me a chance. I will live in

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<sup>148</sup> Biblical Recorder, “The Program,” *Biblical Recorder*, July 5, 1939, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed August 21, 2017).

<sup>149</sup> Southern Baptist Convention, “Southern Baptist Evangelists and Singers,” *Annual SBC 1940*, June 12-16, 1940, 452, [http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed January 3, 2017).

<sup>150</sup> Hyman Appelman, “Second Coming of Christ” (sermon, Dallas, TX, 1939).

<sup>151</sup> Ibid.

<sup>152</sup> Ibid.

<sup>153</sup> Ibid.

<sup>154</sup> Ibid.

<sup>155</sup> Ibid.

<sup>156</sup> Ibid.

rags, on bread, and on water, if you will open your synagogues to me and let me tell you why I became a Christian.”<sup>157</sup> For Appelman, the salvation of the Jews was personal. This pastor wanted nothing more than his fellow Jews to find salvation in Jesus Christ. Like his counterparts in the SBC, Appelman knew the only hope in such a fallen world was found in the Savior Jesus Christ. He acknowledged the Jews were under attack physically and emotionally, yet this, according to him, could lead them to a spiritual regeneration never experienced before. The key was Christianity.

### **Jews and the Need for Evangelical Salvation**

At the 1940 annual convention, SBC Chairman Arthur J. Barton urged his fellow Baptists to “call on the Lord Jesus Christ” on behalf of the Jews, who were suffering and needed the prayers of Christians.<sup>158</sup> The earlier critical attitude of, e.g., Dodd had now clearly made way for compassion and empathy. The Foreign Mission Board too acknowledged the sufferings of Jews in Palestine “where countless Jews and Arabs were being murdered by each other.”<sup>159</sup> Reflecting on the current world crisis, the Board stated the following, “Current conditions only emphasize how desperate is the need and how grave the responsibility of Southern Baptists.”<sup>160</sup> Southern Baptists were to fulfill the Great Commission found in Matthew 28:19-20, “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

Statistics presented at the 1940 convention did show some progress in reaching the Jews. The Foreign Mission Board released the following statements regarding Jews in Palestine, “Bombings and murders and curfews and strikes were a daily occurrence, but amid the turmoil,

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<sup>157</sup> Hyman Appelman, “Second Coming of Christ” (sermon, Dallas, TX, 1939).

<sup>158</sup> Arthur J. Barton, “Thirty-Second Annual Report,” *Annual SBC 1940*, June 12-16, 1940, 82, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed January 3, 2017).

<sup>159</sup> Foreign Mission Board, “Palestine and Syria,” *Annual SBC 1940*, June 12-16, 1940, 167, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed January 3, 2017).

<sup>160</sup> *Ibid.*



both Jews and Arabs were finding Christ and following the Prince of Peace.”<sup>161</sup> Reported at the annual meeting was the fact that Jews were even relocating to China from destructive Europe.<sup>162</sup> While acknowledging, the current times were anything but peaceful, mission field secretary Jacob Gartenhaus mentioned: “great things were happening with the Jews whom Southern Baptist’s were reaching.”<sup>163</sup> He explained to the Convention that many “Jews were converting to Jesus Christ.”<sup>164</sup> While their persecution was a reality, spiritual conversions to Jesus Christ gave some hope and happiness to several Jews seeking answers. For Hyman Appelman, only a spiritual conversion could save the Jewish soul.<sup>165</sup> Appelman stated:

The Jew, the Gentile, the man, the woman, the child, “the soul that sinneth, it shall die.” There is no escape from it. There is no alibi for it. There is no denying it, no defying it, no hiding from it. We carry its germs in our own bodies. We breathe them in with the air. We draw them in with the water and food. The whole universe is under the curse, the condemnation, the consequences of sin, which is death.<sup>166</sup>

According to Appelman the disease of sin “had impacted every human on earth.”<sup>167</sup> For this Southern Baptist, the only answer was found in Jesus Christ.<sup>168</sup> On that note, he proclaimed, “there is a way of escape from the curse, from the condemnation, from the doom, from the damnation of sin. It is a God-promised, a Jesus-provided, a Holy-Spirit-proffered way; it is the Bible way, the Gospel way of the cross, the way of the blood, the way of Calvary.”<sup>169</sup> According to Appelman, Jesus was for everyone who was willing to lay down their own life for the sake of Jesus and His ways. He explained salvation was only in Jesus, “In Christ Jesus, there is absolute,

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<sup>161</sup> Foreign Mission Board, “Palestine and Syria,” *Annual SBC 1940*, June 12-16, 1940, 167, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed January 3, 2017).

<sup>162</sup> Foreign Mission Board, “Building Triumphantly in Central China,” *Annual SBC 1940*, June 12-16, 1940, 206, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed January 3, 2017).

<sup>163</sup> Jacob Gartenhaus, “Jewish Work,” *Annual SBC 1940*, June 12-16, 1940, 295, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed January 3, 2017).

<sup>164</sup> Ibid.

<sup>165</sup> Hyman Appelman, “God’s Answers to Man’s Sin” (sermon, 1940).

<sup>166</sup> Ibid.

<sup>167</sup> Ibid.

<sup>168</sup> Ibid.

<sup>169</sup> Ibid.

total, eternal, effective salvation for every soul to the ends of the earth.”<sup>170</sup>

### **Conclusion**

By 1940, there was no denying that Hitler was a ruthless dictator and would cause massive bloodshed to anyone who stood in his way. This was particularly true for the Jews. By “July, telephones of German Jews were confiscated by the Nazi regime” limiting their communication to the outside world.<sup>171</sup> Raising further suspicions was the fact that Commander Heinrich Himmler “ordered the construction of a massive concentration camp located in the area of Auschwitz.”<sup>172</sup> This was followed by the “Jewish ghetto of Warsaw” being officially sealed and fenced.”<sup>173</sup> Not only were the Jews being isolated in specific areas at this time, but they were forbidden to leave or have communication with the outside world.

By the late 1930’s and 1940, the persecution and potential extermination of the Jews could no longer be denied. Views like those of Monroe Dodd in 1934 could no longer be maintained, or even raised. The Southern Baptist Convention realized the Jews needed two things. First, they needed to be helped as they faced mass persecution and even extinction in Europe. Secondly, and most importantly, the Jews needed Jesus Christ. Whatever the reason or motive was to reach the Jews, it did not matter to the Southern Baptists. The Jews, like all people on earth needed to be saved by Jesus Christ. Hyman Appelman preached this message often proclaiming every soul on earth needed to be made new in Jesus Christ in a born-again conversion (John 3:3). While some Christians, on eschatological grounds, would see the Jews return to Palestine, the future of the Jews was unknown by 1940.

The Allied forces suffered defeat in Europe during 1940. Prime Minister Churchill being grateful for the U.S. supplies, needed men more than supplies. The United States faced constant pressure to enter the war. Or would the country maintain an isolationist position refusing to enter a conflict abroad? The next chapter is devoted to this dilemma in which the United States found itself increasingly during 1940 and 1941. At the same time the views and reflections of the SBC related to the ongoing war and persecution of Jews, are traced.

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<sup>170</sup> Hyman Appelman, “God’s Answers to Man’s Sin” (sermon, 1940).

<sup>171</sup> Fischel, *The Holocaust*, xxii.

<sup>172</sup> Ibid.

<sup>173</sup> Ibid.

## **Chapter 4**

### **Neutrality in a World at War 1940-1941**

#### **Introduction**

When Germany invaded Poland in 1939, the Second World War officially began. As the months and years progressed, the German forces were conquering Europe. The Allied forces were growing weaker with each passing month. In the East, Japan continued its war of occupation and found allies in Hitler's Germany and Mussolini's Italy. Clearly, since its outbreak in 1939, the war was escalating.

The U.S. was faced with a precarious dilemma. While President Roosevelt maintained compassion and empathy for the Allied cause, he was limited in his actions mostly because his fellow Americans sought to avoid the conflict in Europe. The president knew, due to politics and the foreign policy of isolationism, he could not by physical force assist England or France yet continued to condemn the actions of Hitler and his Nazi regime. Though American neutrality would prevail in the early part of the 1940's, there were signs the country could very well enter the world war. The war, and daily reports of the war dominated the U.S. public domain. It became the most important and determining factor in American politics as well.

It was, therefore, inevitable for the SBC to deal with the escalating war. In China and Japan, its missionary enterprise and members were exposed to and suffered because of the war. The SBC was well aware of the situation. It received thorough reports at the annual conventions. In addition, political developments in the country presented questions about the war, which insisted on ethical, theological and scriptural elucidation. What was happening in the world? How should it be related to God, the Father of our Lord Jesus Christ? How should the war be explained in a Biblical way? Does it relate to Biblical prophecies about the Jews, returning to the Promised Land at the end of times? Or, should it be linked to evil? What were the consequences for the ministry and preaching of the SBC? How was the possible entry into the war to be adjudicated?

In the theological clarification of the war, from a context of neutrality, different answers to these questions would be argued. The current chapter, covering the period 1940-1941, offers an exposition of the SBC position regarding the war, concerning these questions. Although the

period partially overlaps with what has already been dealt with in chapter 2, such as the report on *War and Peace*, the emphasis in this chapter is more pungently on the SBC preaching and standpoints beyond the official annual meeting of the Convention.

### Roosevelt's Dilemma

In early September 1939, Poland was “attacked by Nazi Germany.”<sup>1</sup> Roosevelt was “shocked that Germany acted in such a manner.”<sup>2</sup> From Washington D.C., Roosevelt proclaimed, “the bombing of civilians should be strictly forbidden from any nation.”<sup>3</sup> The president explained he was “aware of military operations in early September, yet expressed his concern to all nations that innocent women and children be spared in such attacks.”<sup>4</sup> While Roosevelt verbally condemned the war overseas, the Allied forces sought assistance from America.

While the Allied forces desperately desired American troops in Europe, the majority of Americans did not want to enter the conflict. On September 29<sup>th</sup>, Roosevelt explained to his nation, as reported by the *Madera Tribune*, he “was confident the United States could and would stay out of the war in Europe.”<sup>5</sup> Hitler himself sought to secure Roosevelt as a mediator of the war, according to a *Plattsburgh Daily Press* report on October 7, 1939.<sup>6</sup> Hitler, the paper said, “trusted Roosevelt and sought peace in Europe.”<sup>7</sup> The dictator was adamant “that peace could

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<sup>1</sup> Plattsburgh Daily Press, “Poland’s Life as a Nation Fast Ebbing,” *Plattsburgh Daily Press*, September 19, 1939, [http://nyshistoricnewspapers.org/lccn/sn84031094/1939-09-19/ed-1/seq-1/#date1=09%2F19%2F1939&index=2&date2=09%2F19%2F1939&searchType=advanced&SearchType=prox5&sequence=0&words=POLAND+Poland&proxdistance=5&to\\_year=1939&rows=20&ortext=&from\\_year=1939&proxtext=Poland&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031094/1939-09-19/ed-1/seq-1/#date1=09%2F19%2F1939&index=2&date2=09%2F19%2F1939&searchType=advanced&SearchType=prox5&sequence=0&words=POLAND+Poland&proxdistance=5&to_year=1939&rows=20&ortext=&from_year=1939&proxtext=Poland&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 10, 2017).

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

<sup>5</sup> Madera Tribune, “To Stay Out of War,” *Madera Tribune*, September 29, 1939, <https://cdnc.ucr.edu/cgi-bin/cdnc?a=d&d=MT19390929.2.75&srpos=1&e=29-09-1939-29-09-1939--en--20--1--txt-txIN-war-----1> (accessed January 10, 2017).

<sup>6</sup> Plattsburgh Daily Press, “Hitler Proposes Peace, Threatens War,” *Plattsburgh Daily Press*, October 07, 1939, [http://nyshistoricnewspapers.org/lccn/sn84031094/1939-10-07/ed-1/seq-1/#date1=10%2F07%2F1939&index=0&date2=10%2F07%2F1939&searchType=advanced&SearchType=prox5&sequence=0&words=Hitler+Roosevelt&proxdistance=5&to\\_year=1939&rows=20&ortext=&from\\_year=1939&proxtext=Roosevelt+Hitler&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031094/1939-10-07/ed-1/seq-1/#date1=10%2F07%2F1939&index=0&date2=10%2F07%2F1939&searchType=advanced&SearchType=prox5&sequence=0&words=Hitler+Roosevelt&proxdistance=5&to_year=1939&rows=20&ortext=&from_year=1939&proxtext=Roosevelt+Hitler&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 10, 2017).

exist if his country could maintain sufficient military supplies to protect themselves and also to acquire German colonies that were once in Germany's possession."<sup>8</sup> According to the *Plattsburgh Daily Press*, (October 7, 1939), Roosevelt was not so eager to work with Hitler. After all, the president knew Hitler was a brutal dictator that relied on his allies only when it benefited his Nazi cause.

In the fall of 1939, Roosevelt's actions posed many questions to outsiders as the United States sought to "build a huge army."<sup>9</sup> The isolationists were very concerned with the moves made by the Roosevelt administration. In early November, the "war department required expenses for military equipment to supply over one million men."<sup>10</sup> The speculation was Congress would be asked to accept a "3,000,000-dollar defense budget for the navy and army."<sup>11</sup> While such actions looked as if the United States was seeking to enter the war, Roosevelt maintained a strong "national defense system" was required to ensure their protection from enemy forces.

Not every American believed Roosevelt regarding his "defense plan." In his column titled, "I Speak My Mind," *Commercial Advertiser* journalist Charles Henry MacVey on November 14, 1939, questioned his country's military spending.<sup>12</sup> MacVey mentioned, "The

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<sup>7</sup> *Plattsburgh Daily Press*, "Hitler Proposes Peace, Threatens War," *Plattsburgh Daily Press*, October 07, 1939, [http://nyshistoricnewspapers.org/lccn/sn84031094/1939-10-07/ed-1/seq-1/#date1=10%2F07%2F1939&index=0&date2=10%2F07%2F1939&searchType=advanced&SearchType=prox5&sequence=0&words=Hitler+Roosevelt&proxdistance=5&to\\_year=1939&rows=20&ortext=&from\\_year=1939&proxtext=Roosevelt+Hitler&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031094/1939-10-07/ed-1/seq-1/#date1=10%2F07%2F1939&index=0&date2=10%2F07%2F1939&searchType=advanced&SearchType=prox5&sequence=0&words=Hitler+Roosevelt&proxdistance=5&to_year=1939&rows=20&ortext=&from_year=1939&proxtext=Roosevelt+Hitler&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 10, 2017).

<sup>8</sup> *Ibid.*

<sup>9</sup> *Ogdensburg Journal*, "Roosevelt Studies War Department Estimate for Army of Million Men," *Ogdensburg Journal*, November 09, 1939, [http://nyshistoricnewspapers.org/lccn/sn84031165/1939-11-09/ed-1/seq-1/#date1=11%2F09%2F1939&index=0&date2=11%2F09%2F1939&searchType=advanced&SearchType=prox5&sequence=0&words=Roosevelt+War&proxdistance=5&to\\_year=1939&rows=20&ortext=&from\\_year=1939&proxtext=Roosevelt+war&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1939-11-09/ed-1/seq-1/#date1=11%2F09%2F1939&index=0&date2=11%2F09%2F1939&searchType=advanced&SearchType=prox5&sequence=0&words=Roosevelt+War&proxdistance=5&to_year=1939&rows=20&ortext=&from_year=1939&proxtext=Roosevelt+war&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 10, 2017).

<sup>10</sup> *Ibid.*

<sup>11</sup> Charles Henry MacVey, "I Speak My Mind," *Commercial Advertiser*, November 14, 1939, [http://nyshistoricnewspapers.org/lccn/sn85054395/1939-11-14/ed-1/seq-4/#date1=11%2F14%2F1939&index=10&date2=11%2F14%2F1939&searchType=advanced&SearchType=prox5&sequence=0&words=COMMERCIAL&proxdistance=5&to\\_year=1939&rows=20&ortext=&from\\_year=1939&proxtext=commercial&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn85054395/1939-11-14/ed-1/seq-4/#date1=11%2F14%2F1939&index=10&date2=11%2F14%2F1939&searchType=advanced&SearchType=prox5&sequence=0&words=COMMERCIAL&proxdistance=5&to_year=1939&rows=20&ortext=&from_year=1939&proxtext=commercial&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 10, 2017).

<sup>12</sup> *Ibid.*

current administration had raised the debt ceiling higher than any other president before.”<sup>13</sup> According to him, the military “expense budget was already out of control and needed to be answered for.”<sup>14</sup> He stated, “It would be interesting to know just what has been done with all the money that has already been appropriated for the Army and the Navy if we are now unprepared.”<sup>15</sup> MacVey concluded his column proclaiming the following:

There is only one thing we can do, and that is to make our disapproval of the administration policies so manifest by letters to our representatives that they will not dare support measures which are intended to involve us in war.<sup>16</sup>

MacVey and others like him were beginning to assume the Roosevelt administration was building a military force for offensive attacks in a foreign conflict. It was unassuming: Americans were growing nervous as to what their country intended to do in Europe. More questions than answers appeared with the increased budget for the military. Overall, Americans appeared to agree with MacVey. Opinion polls surfaced on a regular basis in which the opposition for U.S. involvement overseas was the majority position. One such survey was the “student survey opinion poll” which interviewed “college students across the country.”<sup>17</sup> This poll found that Americans “would not support the war even if the Allies were to lose all of Europe.”<sup>18</sup> Furthermore, “6 out of 10 college men explained they would not volunteer for service to assist the English or French.”<sup>19</sup> The Gallup poll surveyed Americans in 1939 and found similar results where 84 percent of Americans supported the Allies, while only 2 percent supported the

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<sup>13</sup> Charles Henry MacVey, “I Speak My Mind,” *Commercial Advertiser*, November 14, 1939, [http://nyshistoricnewspapers.org/lccn/sn85054395/1939-11-14/ed-1/seq-4/#date1=11%2F14%2F1939&index=10&date2=11%2F14%2F1939&searchType=advanced&SearchType=prox5&sequence=0&words=COMMERCIAL&proxdistance=5&to\\_year=1939&rows=20&ortext=&from\\_year=1939&proxtext=commercial&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn85054395/1939-11-14/ed-1/seq-4/#date1=11%2F14%2F1939&index=10&date2=11%2F14%2F1939&searchType=advanced&SearchType=prox5&sequence=0&words=COMMERCIAL&proxdistance=5&to_year=1939&rows=20&ortext=&from_year=1939&proxtext=commercial&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 10, 2017).

<sup>14</sup> *Ibid.*

<sup>15</sup> *Ibid.*

<sup>16</sup> *Ibid.*

<sup>17</sup> Waco Daily Lariat, “Neutrality Law Shows Conflict,” *Waco Daily Lariat*, October 26, 1939, [digitalcollections.baylor.edu/cdm/search/collection/lariat](http://digitalcollections.baylor.edu/cdm/search/collection/lariat) (accessed January 10, 2017).

<sup>18</sup> *Ibid.*

<sup>19</sup> *Ibid.*

Germans.<sup>20</sup> While the “Allies held support, the majority of those polled were adamant the U.S. should not enter the war in Europe.”<sup>21</sup> The United States once known as the “isolationist” appeared to be the same nation that sought to remain to themselves in a foreign conflict that had not yet affected them. This was Roosevelt’s dilemma.

### **SBC Views on Involvement in the War Differs**

These points of view and convictions would also be accommodated in the ranks of the SBC. The *Biblical Recorder* released an article in December of 1939 addressing the war in Europe. George Paschal wrote a column titled, “Our World” where he commented on the war overseas.<sup>22</sup> Paschal, from North Carolina, served on two committees of the SBC in 1939-1940.<sup>23</sup> He held a position on the committee of “Baptist History and Public Relations.”<sup>24</sup> Additionally, he also served as Chairman of the Historical Commission of the Baptist State Convention of North Carolina.<sup>25</sup> In his column, Paschal indicated, “Roosevelt condemned the attacks in Europe carried out by Germany and Russia.”<sup>26</sup> He mentioned the president remained concerned with the well-being of “innocent civilians in Finland” and is strictly opposed the relationship Russia held with Nazi Germany.<sup>27</sup> Yet, according to Paschal, Roosevelt’s hands “were tied as he needed to keep all options on the table with the Russians.”<sup>28</sup> He wrote, “The president defends his present course with the statement that if the United States should break off relations with Russia, he

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<sup>20</sup> David M. Kennedy, *The American People in World War II* (New York: Oxford University Press, 1999), 2.

<sup>21</sup> *Ibid.*

<sup>22</sup> George W. Paschal, “Our World,” *Biblical Recorder*, December 13, 1939, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed January 10, 2017).

<sup>23</sup> Southern Baptist Convention, “Special Committees to Report in 1940,” *Annual SBC 1939*, May 17-21, 1939, 9, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1939.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1939.pdf) (accessed January 13, 2017).

<sup>24</sup> *Ibid.*

<sup>25</sup> George W. Paschal, “Our World,” *Biblical Recorder*, December 13, 1939, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed January 10, 2017).

<sup>26</sup> *Ibid.*

<sup>27</sup> *Ibid.*

<sup>28</sup> *Ibid.*

would find it impossible later on to work for peace.”<sup>29</sup> Paschal and other Americans knew their president was “keeping all options available in case his nation went to war.”

On December 13, 1939, the *Biblical Recorder* carried an article on Finland. They wrote, “Finland is going down before the might of the dictator. To see this nation overrun, while the best that other nations can do is to offer sympathy, is a tragedy of its highest order.”<sup>30</sup> This Southern Baptist news publication was disgusted with the actions of the Axis forces in Europe and was adamant the “civilized world must confront evil with peace.” The *Biblical Recorder* stated:

Every now and then, somebody - usually an American - says something about a United States of Europe, a Europe freed from the curse of armaments, border fortification, large standing armies, and age-old animosities. What an ideal that would be. But it is possible, and it ought to become a reality.<sup>31</sup>

Seven days later, on December 20<sup>th</sup>, the paper continued its “quest for peace, urging the United States to halt all trade agreements that provided military equipment to the Axis forces.”<sup>32</sup> However, this publication did not stop there and informed their readers “even the Allies” should not receive military equipment if it was used to kill.<sup>33</sup> It stated its opinion boldly:

The President is exactly right bombing and machine-gunning women and children in the streets is a sin against the moral law of the universe and it ought to be met by a moral embargo on the instruments of death. But this principle does not apply to one nation alone; it applies to all nations alike. If it is true with respect to Soviet Russia, then it is true with respect to Japan and England and France. Our whole-hearted sympathy with the Allies in this war may make it difficult for us to follow this method of reasoning and to see clearly the issues involved. Nevertheless, it remains true that destruction of human life is an indefensible act, regardless of who does it, whether Russians or Germans or French or British.<sup>34</sup>

Hyman Appelman expected the United States to enter the war. In his previously

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<sup>29</sup> George W. Paschal, “Our World,” *Biblical Recorder*, December 13, 1939, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed January 10, 2017).

<sup>30</sup> *Biblical Recorder*, “Editorial,” *Biblical Recorder*, December 13, 1939, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed January 10, 2017).

<sup>31</sup> *Ibid.*

<sup>32</sup> *Ibid.*

<sup>33</sup> *Ibid.*

<sup>34</sup> *Ibid.*



mentioned sermon, “The Second Coming of Christ” Appelman stated, “I expect the United States of America is going to call its boys to the colors and thousands of us will have to pay with our blood again and again in order to hold up the traditions and principles so dear to us.”<sup>35</sup> Appelman, who had served the country in the army, was positive “the signs of the end of times were written on the wall.”<sup>36</sup> The preacher stated the following, “Listen, Before I get too old to put the uniform on of the United States of America, I am not going to wait for a draft; I am not going as a chaplain; I will go back to my branch of the army, the Medical Department, and do all I can for the other boys. I couldn’t take a rifle and shoot anybody.”<sup>37</sup> He felt it was just a matter of time before his nation was forced into this conflict.

Appelman, with emphasis highlighted, that such hate from “Hitler, Mussolini, and Stalin” could not be tolerated in this world. He “predicted” before too long “America would indeed call upon their young men to keep American traditions and principles alive in the world.”<sup>38</sup> He added, “If I had it my way all the American forces would be lined up against Hitler and Mussolini and against their ideas. I’d say to them, No, you can’t do the things you are doing.”<sup>39</sup>

We can, therefore, discern a ‘patriotic line’ of thinking in the sermon of Appelman, quite differentiated from the trajectory the *Biblical Recorder* followed in condemning war. Appelman associated himself in terms of his motivation, and accordingly, with the American traditions and principles, that should unquestionably be protected and defended. Secondly, the U.S. was expected to oppose evil at all costs. This implicates that in his thinking, the U.S. occupied moral high ground.

There is a second application linked to the exposition of the sermon. For Appelman, “the ends of times were spoken of in the Bible with explicit warnings.”<sup>40</sup> One such warning was that of “rumors of wars and wars themselves.”<sup>41</sup> He explained to his audience they “must be ready for

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<sup>35</sup> Hyman Appelman, “Second Coming of Christ” (sermon, Dallas, TX, 1939).

<sup>36</sup> Ibid.

<sup>37</sup> Ibid.

<sup>38</sup> Ibid.

<sup>39</sup> Ibid.

<sup>40</sup> Ibid.

Jesus and His Second Coming.”<sup>42</sup> He expounded evil was not going to be tolerated, and the Axis forces should get ready “to face the Lord Himself.”<sup>43</sup> The events around the world were a direct sign that Jesus was returning to earth. In this anticipated return, he taught, God judged both the living and the dead. Often referred to as the last judgment Christians such as Appelman believed the Second Coming of Jesus Christ was centered on a condemnation of sin or innocence according to God’s law. He preached, “These three things-the return of the Jews to Palestine, the fearful welter of sin, the international situation are a direct sign that Christ is coming again.”<sup>44</sup>

While views differed, they clearly anticipated their country would enter the world war in the upcoming future. Appelman foresaw another bloody conflict and viewed the war as a sign of Jesus’ returning to earth. Southern Baptists were well aware that politics played an integral part of the war and their nation was taking sides, which would most likely have future ramifications.

### **Politics and War**

In December of 1939, Roosevelt spoke with journalist William Allen White and disclosed: “he was worried about America’s future.”<sup>45</sup> Specifically, the president “was concerned that the majority of Americans were complacent and felt safe due to their location in the Atlantic Ocean.”<sup>46</sup> Roosevelt feared complacency could endanger the state of his country against an enemy such as Nazi Germany.<sup>47</sup> The president explained to White that his “goal was to get the American public to think deeper about the war without scaring them into action.”<sup>48</sup> Behind closed doors, Roosevelt was speaking and acting differently regarding his country’s position on the war. It was apparent that politics connected to this war as all foreign affairs did.

Though most Americans assumed Roosevelt supported the Allies, not every American

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<sup>41</sup> Hyman Appelman, “Second Coming of Christ” (sermon, Dallas, TX, 1939).

<sup>42</sup> Ibid.

<sup>43</sup> Ibid.

<sup>44</sup> Ibid.

<sup>45</sup> Kennedy, *The American People in World War II*, 9.

<sup>46</sup> Ibid.

<sup>47</sup> Ibid.

<sup>48</sup> Ibid.

was pleased with their president. The *Long Island Traveler* openly criticized “Roosevelt and explained the other Roosevelt, Teddy Roosevelt, held more respect around the world.”<sup>49</sup> The *Traveler* emphasized their disgust with the treatment of “Jews and Christians in Europe.”<sup>50</sup> The paper stated the following regarding Roosevelt, “If this country had said to Hitler, keep out of Poland, he would have kept out. If this country had said to Stalin, keep out of Finland, he would have kept out.”<sup>51</sup> For this newspaper, America was “feared by the Russians and Germans.”<sup>52</sup> Closing their article, the writers explained a “Red light must be given to Germany with strict ultimatums.”<sup>53</sup> For Americans that held this position, their leader was not vocal enough and appeared weak amongst the world leaders.

Addressing Congress in January of 1940, Roosevelt clearly indicated “everything humanly possible must be done to stay out of the war.”<sup>54</sup> The president proclaimed “raising taxes would only assist the country in increasing their military budget to ensure a solid military defense system was in place.”<sup>55</sup> According to him, the world had not yet “known an enemy like that of Hitler and his allies.”<sup>56</sup> The audience reacted well to Roosevelt’s speech and gave the president a standing ovation.<sup>57</sup> While his fellow politicians accepted and embraced his position, Roosevelt still maintained opposition from the media in America.

Contrary to the *Long Island Traveler*, the *San Bernardino Sun* in California criticized

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<sup>49</sup> Longer Island Traveler, “War,” *The Long Island Traveler*, January 04, 1940, [http://nyshistoricnewspapers.org/lccn/sn84031476/1940-01-04/ed-1/seq-6/#date1=01%2F04%2F1940&index=4&date2=01%2F04%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=TRAVELER&proxdistance=5&to\\_year=1940&rows=20&ortext=&from\\_year=1940&proxtext=traveler&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031476/1940-01-04/ed-1/seq-6/#date1=01%2F04%2F1940&index=4&date2=01%2F04%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=TRAVELER&proxdistance=5&to_year=1940&rows=20&ortext=&from_year=1940&proxtext=traveler&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 12, 2017).

<sup>50</sup> Ibid.

<sup>51</sup> Ibid.

<sup>52</sup> Ibid.

<sup>53</sup> Ibid.

<sup>54</sup> Coronado Citizen, “Roosevelt Addresses Congress Wednesday,” *Coronado Citizen*, January 4, 1940, <https://cdnc.ucr.edu/cgi-bin/cdnc?a=d&d=CTZN19400104.2.89&srpos=8&e=04-01-1940-04-01-1940--en--20--1--txt-txIN-Roosevelt-----1> (accessed January 12, 2017).

<sup>55</sup> Ibid.

<sup>56</sup> Ibid.

<sup>57</sup> Ibid.

those Americans supporting the Allies.<sup>58</sup> In February there was talk “about financial assets” to be sent to Finland.<sup>59</sup> The California news publication explained while the motives of such assistance were “well-intended” assisting “Finland at all would bring the United States into the war.”<sup>60</sup> It wrote the following, “The day this nation loans money to Finland we will take sides and officially enter the European conflict.”<sup>61</sup> For people that held to this position, the United States needed to steer clear from all European affairs. This included lending “financial assistance and military equipment.”

Very few were aware their president “maintained a private relationship with the prime minister of England.”<sup>62</sup> Roosevelt and Churchill’s correspondence was quite frequent “where the English prime minister often pled for U.S. assistance.”<sup>63</sup> Churchill asked for “navy destroyers, anti-aircraft equipment and most importantly the assurance the Japanese forces would remain to themselves in the Pacific Ocean.”<sup>64</sup> Roosevelt was in a tricky position, as he knew he could not commit to any assistance for the sake of his political reputation. Surely, Churchill understood the importance of politics tied to Roosevelt and his current position. Nonetheless, the English leader was smart for keeping the communication going with one of the most powerful nations in the world.

Americans were not just concerned with their support to European allies, yet they remained hesitant to get involved in the Asian affairs regarding China and Japan. Former Indiana Congressman Samuel B. Pettengill echoed those concerns when he addressed “Roosevelt’s actions in a weekly column he wrote for the *Ogdensburg Journal* on May 2<sup>nd</sup>, 1940.<sup>65</sup> Pettengill

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<sup>58</sup> San Bernardino Sun, “Loan to Finland Is Next Step Toward War,” *San Bernardino Sun*, February 18, 1940, <https://cdnc.ucr.edu/cgi-bin/cdnc?a=d&d=SBS19400218.1.24&srpos=3&e=18-02-1940-18-02-1940--en--20--1--txt-txIN-Finland-----1> (accessed January 12, 2017).

<sup>59</sup> Ibid.

<sup>60</sup> Ibid.

<sup>61</sup> Ibid.

<sup>62</sup> Kennedy, *The American People in World War II*, 20.

<sup>63</sup> Ibid.

<sup>64</sup> Ibid.

<sup>65</sup> Samuel B. Pettengill, “Have We a Foreign Policy?,” *Ogdensburg Journal*, May 2, 1940, <http://nyshistoricnewspapers.org/lccn/sn84031165/1940-05-02/ed-1/seq->

“agreed most Americans were disgusted with the decisions of the Germans and Japanese.”<sup>66</sup> However, the former congressional representative explained, Roosevelt “needed to keep his opinions to himself and not insult the most powerful nations in the world.”<sup>67</sup> He assured the readers that “China was in a vulnerable state and at the mercy of the Japanese.”<sup>68</sup> For this former politician, Roosevelt was not feared by any of the major nations and was only making matters worse “declaring threats and insults towards the Japanese and Nazis.”<sup>69</sup> He concluded his column writing, “Our international self-respect requires that we either take the risks of shooting the mad dogs or of keeping on our side of the fence. The Monroe Doctrine is the fence, and it has served us well.”<sup>70</sup> Pettengill was happy to remain an isolationist and Americans like him were tired of their president commenting on the overseas conflicts. The question remained, was the president proclaiming empty threats to these nations or was he positioning himself to enter the world war.

Journalist John J. Knezevich had a different opinion. According to him, the U.S. was destroying China. This journalist felt the United States was making Asian matters worse and personally had a hand involved in the Japanese actions in East Asia. This writer made it clear that the United States was to blame “for the Empire of Japan.”<sup>71</sup> Citing the fact that the Japanese relied on “the United States” for “gasoline and other war materials,” Knezevich emphasized to his readers that the United States was literally destroying China.<sup>72</sup> Of course, he mentioned this

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9/#date1=05%2F02%2F1940&index=0&date2=05%2F02%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=Pettengill+PETTENGILL&proxdistance=5&to\_year=1940&rows=20&ortext=&from\_year=1940&proxtext=Pettengill&phrasertext=&andtext=&dateFilterType=range&page=1 (accessed January 12, 2017).

<sup>66</sup> Samuel B. Pettengill, “Have We a Foreign Policy?,” *Ogdensburg Journal*, May 2, 1940, [http://nyshistoricnewspapers.org/lccn/sn84031165/1940-05-02/ed-1/seq-9/#date1=05%2F02%2F1940&index=0&date2=05%2F02%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=Pettengill+PETTENGILL&proxdistance=5&to\\_year=1940&rows=20&ortext=&from\\_year=1940&proxtext=Pettengill&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1940-05-02/ed-1/seq-9/#date1=05%2F02%2F1940&index=0&date2=05%2F02%2F1940&searchType=advanced&SearchType=prox5&sequence=0&words=Pettengill+PETTENGILL&proxdistance=5&to_year=1940&rows=20&ortext=&from_year=1940&proxtext=Pettengill&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 12, 2017).

<sup>67</sup> Ibid.

<sup>68</sup> Ibid.

<sup>69</sup> Ibid.

<sup>70</sup> Ibid.

<sup>71</sup> John J. Knezevich, “Review of Events,” *Palos Verdes Peninsula News*, March 15, 1940, <https://cdnc.ucr.edu/cgi-bin/cdnc?a=d&d=PVPN19400315.2.2&srpos=1&e=15-03-1940-15-03-1940--en--20--1--txt-txIN-Knezevich-----1> (accessed January 14, 2017).

<sup>72</sup> Ibid.

was not “personal, yet strictly business related.” Nonetheless, he explained there would be a day that the country would regret their trade agreement with the Japanese.<sup>73</sup> According to him and many Americans that held to this same position, the United States was in a tough spot. If the country enforced trade restrictions or regulations “the Japanese would either attack the country or simply stop their military campaign in China.”<sup>74</sup> For this journalist, the Americans were in over their heads and failed miserably in foreign affairs.

Thus far, an overview of the different lines of interpreting the war and the involvement of America in the war has been given. Even in the ranks of the SBC strongly opposing views were argued in this regard.

### **SBC Opinions on the War**

At the 1940 SBC annual meeting (which was dealt with in preceding chapters), A.L. Goodrich of the Southern Baptist Press Association, released the following significant statement regarding the current situation, “Just as the national defense program is being speeded up without the loss of anytime, so in strengthening our spiritual defenses, we should without delay place the messages of divine sovereignty, of personal stewardship and of missionary responsibility in every home.”<sup>75</sup> Living in Mississippi, Goodrich served as a pastor within the Southern Baptist Convention and held the position of “circulation manager at the *Baptist Record*, a Mississippi news publication agency.”<sup>76</sup> For Goodrich, Baptist news publications were a key in offering hope and guidance across the United States.

The Southern Baptist Convention was aware their people needed guidance, and consistent Christian news being released assisted them in spreading the teachings of Jesus Christ. Goodrich declared:

Let us see to it that all of our Baptist people are kept informed concerning Christ’s great world program of evangelism, missions, Christian education, beneficence, and

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<sup>73</sup> John J. Knezevich, “Review of Events,” *Palos Verdes Peninsula News*, March 15, 1940, <https://cdnc.ucr.edu/cgi-bin/cdnc?a=d&d=PVPN19400315.2.2&srpos=1&e=15-03-1940-15-03-1940--en--20--1--txt-txIN-Knezevich-----1> (accessed January 14, 2017).

<sup>74</sup> *Ibid.*

<sup>75</sup> Southern Baptist Convention, “Proceedings,” *Annual SBC 1940*, June 12-16, 1940, 53, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed January 13, 2017).

<sup>76</sup> Biblical Recorders, “News,” *Biblical Recorder*, August 16, 1939, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed January 13, 2017).

stewardship. In the storm and strain of these dark and distressful days, we must keep the attention of God's people fixed on the main things, on the eternal verities.<sup>77</sup>

The SBC recognized the future was unknown in the current dark times. Its answer to the current days was to rely on the Lord Jesus Christ. The Southern Baptist Convention believed salvation through Jesus was now more important than ever before.

Agreeing with journalist Knezevich, the Southern Baptist Convention blamed the current conditions in Asia on their own country.<sup>78</sup> The Social Service Commission (SSC) of the denomination was disappointed, the Convention was informed, that the "United States funded imperialistic Japan to attack the nation of China."<sup>79</sup> Japan, relying heavily on the U.S. for trade needed to be sanctioned according to the Committee.<sup>80</sup> Furthermore, the SSC suggested it was time for other countries "and perhaps their own to partake in the war."<sup>81</sup> Not only were there helpless nations needing assistance but according to the Committee, Christianity was also at stake.<sup>82</sup>

The Baptist message was the same across the country. Southern Baptists needed to rely on God in such a time of turmoil. In Oklahoma, the Woman's Missionary Union (WMU) of the SBC addressed the Baptist General Convention of Oklahoma.<sup>83</sup> Living locally in Okmulgee, Oklahoma, Mrs. E.L. Watson explained, "the nations of earth were mobilizing and so should the Christian church."<sup>84</sup> She prayed the following, "Lord, in this hour of darkness and distress, let thy countenance rest upon us, thy spirit lead us, and thy will be done in and through the

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<sup>77</sup> A.L. Goodrich, "Proceedings," *Annual SBC 1940*, June 12-16, 1940, 53, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed January 13, 2017).

<sup>78</sup> Social Service Commission, "War and Peace," *Annual SBC 1940*, June 12-16, 1940, 87, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed January 13, 2017).

<sup>79</sup> *Ibid.*

<sup>80</sup> *Ibid.*

<sup>81</sup> *Ibid.*

<sup>82</sup> *Ibid.*

<sup>83</sup> Mrs. E.L. Watson, "Report of White Cross Christian," *Annual BGCO 1940*, November 12-14, 1940, 180, <http://ds.bgco.org/docushare/dsweb/Get/Document-16444/1940.PDF> (accessed January 14, 2017).

<sup>84</sup> *Ibid.*

church.”<sup>85</sup> Watson further explained the WMU “had been ready and would be ready to assist their nation when called upon.”<sup>86</sup>

Preaching as he did in years past, J. Frank Norris of the First Baptist Church in Fort Worth spoke to his congregation of the “anti-Christ” and end of times.<sup>87</sup> Norris explained it would not be too long “before the world was in the anti-Christ’s hands.”<sup>88</sup> Reflecting on the current times in Europe the congregation had to ask themselves if that day was drawing near. Christians at this time were left asking if Hitler or Stalin could be the much-anticipated anti-Christ. On the anti-Christ, Norris said:

I will stop here and say he will be on the scene a long time before he is revealed. For instance, the President of the United States has been in the world — not yet sixty years old — but he was here many years before he was made president. And so the Beast will be on the earth, a full-grown man, and then when he gets in power and in his estate, and the time comes for him to be revealed, to be manifest, to the whole world will know him. He won't be a child born then and grow up, but he will be a man already on the scene.<sup>89</sup>

For Norris, the anti-Christ was the ultimate deceiver who would have a mass following of people based on deception. He declared, “He will say, I am for peace while he is preparing for war.”<sup>90</sup> Norris mentioned the book of Revelation gave explicit warnings of the anti-Christ in chapter 13.<sup>91</sup> On the warnings Norris taught, “He will be greater than Alexandria, greater than Caesar or Napoleon - until the whole world will say, “Who is like unto the beast? Did you ever see anything like this?”<sup>92</sup> He added, “He will be a great warrior and the world’s greatest

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<sup>85</sup> Mrs. E.L. Watson, “Report of White Cross Christian,” *Annual BGCO 1940*, November 12-14, 1940, 180, <http://ds.bgco.org/docushare/dsweb/Get/Document-16444/1940.PDF> (accessed January 14, 2017).

<sup>86</sup> *Ibid.*

<sup>87</sup> J. Frank Norris, “Twenty Ear-Marks of the Beast” (sermon, First Baptist Church, Fort Worth, TX, June 16, 1940), <http://fundamentalbaptistsermons.net/JFRANKNORRIS/NorrisJFrankTwentyEarMarksOfTheBeast1940.htm> (accessed January 14, 2017).

<sup>88</sup> *Ibid.*

<sup>89</sup> *Ibid.*

<sup>90</sup> *Ibid.*

<sup>91</sup> *Ibid.*

<sup>92</sup> *Ibid.*



militarist.”<sup>93</sup>

While difficult to accept, he explained “evil persists on earth to judge creation and carry out Gods will.”<sup>94</sup> Norris acknowledged questions such as “why does evil exist” were common in the current days.<sup>95</sup> To answer such questions, he pointed to Gods sovereignty all throughout the world. He preached:

He (God) couldn't use a good man. "God," says Paul, "raised up Pharaoh as a vessel fitted" — prepared — "for destruction." And he used old Pharaoh to scourge the people, and old Pharaoh pursued after the Israelites with six hundred iron chariots and chased them to the border of the unopened Red Sea. And the people wept and said, "What did you bring us out here for? To die?"<sup>96</sup>

Norris explained, “No Christian needed to worry, as the anti-Christ would not be in the world long.”<sup>97</sup> According to Norris all “wars, famines and earthly struggles” were part of God’s plan and prophecies found in Scripture.<sup>98</sup> The key according to him was Jesus Christ.<sup>99</sup> Norris preached those “who were in Christ had nothing to worry about.”<sup>100</sup> The layman was urged to be ready for the Second Coming of Christ. He declared, “At the time of the end-what shall I do? Many shall be purified and made white, and tried, but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.”<sup>101</sup> Biblical prophecies spoke of many trials and tribulations in which one could argue resembled the times of World War II. Whether one believed the anti-Christ was truly present on earth or not, the simple fact was evil

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<sup>93</sup> J. Frank Norris, “Twenty Ear-Marks of the Beast” (sermon, First Baptist Church, Fort Worth, TX, June 16, 1940), <http://fundamentalbaptistsermons.net/JFRANKNORRIS/NorrisJFrankTwentyEarMarksOfTheBeast1940.htm> (accessed January 14, 2017).

<sup>94</sup> Ibid.

<sup>95</sup> Ibid.

<sup>96</sup> Ibid.

<sup>97</sup> Ibid.

<sup>98</sup> Ibid.

<sup>99</sup> Ibid.

<sup>100</sup> Ibid.

<sup>101</sup> Ibid.

was prevalent. How evil was confronted was what separated Baptists and Americans alike.

Just as Appelman earlier, Norris framed his explanation of the war within biblical eschatology. The war indicated the presence of the Anti-Christ, embedded in all the evil that had become part of life and existence.

### **The Not So Neutral Americans**

On September 16<sup>th</sup>, 1940 the United States passed the military conscription bill.<sup>102</sup> Roosevelt signed this “draft order, which called for all men between the ages of 21 and 35” to register themselves in their local neighborhood board.<sup>103</sup> In Sullivan, County New York, 5,000 men were immediately eligible for draft into the armed services.<sup>104</sup> This action by the Roosevelt administration left many Americans puzzled. For them requiring a mandatory enrollment of a military draft meant the future was simply unknown. Nevertheless, this did little to affect Roosevelt and his popularity. Most Americans trusted the president.

November 5<sup>th</sup>, 1940 proved to be an exciting time in U.S. politics as Roosevelt won his third term as president.<sup>105</sup> It was apparent that the American people appreciated their leader.<sup>106</sup> Perhaps winning his third term was exactly what Roosevelt needed to strengthen his ties with England. Winning a third election surely brought about many new opportunities for Roosevelt regarding the war overseas. Roosevelt’s popularity was at an all-time high in 1940 where “3.5 million more workers were employed more than in the recession years of 1937 and 1938.”<sup>107</sup> This was in large part because factory work was at a steady pace with the English purchasing many “military weapons and supplies.”<sup>108</sup>

The purchase of supplies was just the beginning of Allied support from the Roosevelt administration. On March 11<sup>th</sup>, 1941 President Roosevelt signed the Lend-Lease Act to aid the

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<sup>102</sup> First Presbyterian Church, *World War II Memories* (Richland: First Presbyterian Church, 2005), 186.

<sup>103</sup> Sullivan County Record, “President Signs Conscription Bill,” *Sullivan County Record*. September 19, 1940, <http://nyshistoricnewspapers.org/lccn/sn83031330/1940-09-19/ed-1/seq-1/> (accessed January 14, 2017).

<sup>104</sup> Ibid.

<sup>105</sup> First Presbyterian Church, *World War II Memories*, 186.

<sup>106</sup> John W. Jeffries, *Wartime America: The World War II Home Front* (Chicago: Ivan R. Dee, 1996), 185.

<sup>107</sup> Kennedy, *The American People in World War II*, 39.

<sup>108</sup> Ibid.

Allied cause.<sup>109</sup> Churchill and his nation of England immediately had something to be grateful about once the bill passed. England now found “assistance to include food, oil and military equipment.”<sup>110</sup> In total, 50 billion dollars was sent to the English and Chinese.<sup>111</sup> Strengthening the American relationship with the Allies was indeed welcomed. This inaugurated a new phase in American involvement in supporting the Allies in Europe. During that time, reports of the escalation of increasing persecution and suffering of Jews in occupied Europe surfaced in the media.

### **The Suffering Jews**

By February 1941, Americans were reading the devastating news of the treatment of Jews in Europe. By this time, it was evident the Jews were being persecuted and killed intentionally due to Hitler’s ideology. Romania’s Iron Guard would partake in the massive killings of Jews just like Hitler’s Nazi army. The *Jewish Post* released an article that detailed the horrific treatment of Jews in Romania. Journalist Leigh White explained “thousands of Jews were being killed” and their bodies were never to be found.<sup>112</sup> Jews, including women and children, were burnt where their bodies could not be identified.<sup>113</sup> If this was not bad enough, a “campaign” was underway called “kosher butchering.”<sup>114</sup> Jews were being round up and brought to slaughterhouses.<sup>115</sup> Once there, “heads were being cut off while Jewish women were also tortured having their breasts removed by knives and axes.”<sup>116</sup> The Romanian Iron Guard killed

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<sup>109</sup> First Presbyterian Church, *World War II Memories*, 187.

<sup>110</sup> Kennedy, *The American People in World War II*, 50.

<sup>111</sup> *Ibid.*

<sup>112</sup> Leigh White, “Eyes Are Gouged Out, Breasts Cut Off, 2,000 Slain, Eye-Witness Tells of Pogroms,” *Indianapolis Jewish Post*, February 7, 1941, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19410207-01.1.6&srpos=4&e=07-02-1941-07-02-1941--en-20--1--txt-txIN-White-----> (accessed January 16, 2017).

<sup>113</sup> *Ibid.*

<sup>114</sup> *Ibid.*

<sup>115</sup> *Ibid.*

<sup>116</sup> *Ibid.*

an estimated “2,000 Jews” in this one raid.<sup>117</sup> The bodies of the Jews were then forced into the sewage systems for disposal.

The Jews were not the only victims of this attack. The Iron Guard also killed Christians. White stated that “several hundred Christian’s were murdered by the Iron Guardists when they sought to defend the Jews during the pogrom.”<sup>118</sup> These Romanian soldiers simply entered “Jewish neighborhoods and killed any Jew.”<sup>119</sup> If one refused to partake in the beating and killing of the Jews this meant such an individual was not of the Aryan race and was then murdered. “One out of twenty” Jewish buildings were set ablaze and destroyed.<sup>120</sup> German Nazi soldiers were present in the neighborhoods but did not interfere with the mass murder of the Jews.<sup>121</sup>

In his *Jewish Post* column “That New World” Al Segal also addressed the recent persecution of the Jews in Romania.<sup>122</sup> This journalist was devastated by what he had learned.<sup>123</sup> He reflected on the current times and addressed the simple fact that “Europe was finally listening to Hitler and making a new world free of Jews.”<sup>124</sup> Segal passionately continued by explaining “perhaps the world was not so new after all.”<sup>125</sup> Citing the crusades, “where one Jew was ordered to be killed by each Muslim warrior,” Segal was adamant the world was against Judaism. According to this writer, Hitler was running the modern-day attack against the Jews.<sup>126</sup> Segal

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<sup>117</sup> Leigh White, “Eyes Are Gouged Out, Breasts Cut Off, 2,000 Slain, Eye-Witness Tells of Pogroms,” *Indianapolis Jewish Post*, February 7, 1941, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19410207-01.1.6&srpos=4&e=07-02-1941-07-02-1941--en-20--1--txt-txIN-White-----> (accessed January 16, 2017).

<sup>118</sup> Ibid.

<sup>119</sup> Ibid.

<sup>120</sup> Ibid.

<sup>121</sup> Ibid.

<sup>122</sup> Al Segal, “Al Segal Speaks on that New World,” *Indianapolis Jewish Post*, February 14, 1941, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19410214-01.1.4&srpos=1&e=14-02-1941-14-02-1941--en-20--1--txt-txIN-Segal-----> (accessed January 16, 2017).

<sup>123</sup> Ibid.

<sup>124</sup> Ibid.

<sup>125</sup> Ibid.

<sup>126</sup> Ibid.

was persistent that the persecution of Jews was not new at all. One could only ask if the world would allow such destruction to continue, or if nations were willing to step in and assist the Jews as the Christians did in Romania. From the persecution of the Jews to the conquering of nations, the world was in turmoil.

The unveiling of the deliberate persecution and deportation of Jews in Hitler-Europe was taken a step further. It has become an important theme in the public arena. For this, Jewish organizations in America would take notice. The SBC would also be aware of this. Meanwhile, influential SBC preachers linked the war with a traditional and prophetic interpretation of Scripture and clarified it in these terms. The consequential theological clarification of what was happening in the world was further pursued. The next paragraph scrutinizes some of the sermons preached during the early part of 1941.

### **God's Sovereignty and Evil**

George Truett, in a February 1941 sermon, said he was continuously “asked why God would not stop the current world war.”<sup>127</sup> He stated this was a common question he received wherever he went.<sup>128</sup> People simply wanted to know why evil existed. This pastor, like so many other leaders, had an obligation to explain why their God allowed evil and destruction to take place. Truett had an answer for his congregation. Truett explained:

We're to remember all along that evil is here by the choice of men, not by the choice of God. God is not pleased that sin is rampant in the Earth. Oh, that heart of his suffers with the suffering of deity that sin is anywhere in the world. Men choose it, men elect to have it. By one man, sin entered into the world, and death by sin. God is not at fault for the evils that darken and distress the world.<sup>129</sup>

Truett taught his congregation that every human being had a purpose. According to him, they needed to cooperate with God and ensure “His will was being done on earth.”<sup>130</sup> Evil acts were not God's will. Truett mentioned Christians were required “to glorify God in all that they

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<sup>127</sup> George Truett, “God's Will Be Done” (sermon, First Baptist Church of Dallas, Dallas, TX, February 9, 1941), <http://digitalcollections.baylor.edu/cdm/search/collection/fa-gwt> (accessed January 17, 2017).

<sup>128</sup> Ibid.

<sup>129</sup> Ibid.

<sup>130</sup> Ibid.

did and were expected to preach Christianity to all ears on earth.”<sup>131</sup> Instead of blaming God for darkness and the current war, he challenged his congregation to act on behalf of their Lord and Savior. The Christian was taught believers in Christ could make a difference in the fallen world, only if they trusted in their Lord through the good times and bad times.

Truett’s March 16<sup>th</sup>, 1941 sermon was not too different. He preached, “Darkness was the reason for the world being at war.”<sup>132</sup> Emphasizing the sovereignty of God, he informed his church that God tested human souls and even judged them. Citing the Bible, he explained this had always been the case.<sup>133</sup> For many people, the judgment of God was taking place across the globe. Christians and their households had to ask if they had ignored their Lord and possibly caused a part of the current destruction being experienced worldwide. According to Truett, the Christian simply needed to look in the Old Testament to find out how God truly worked on earth. He stated the following:

I’ve wondered if, in the providence of God, he hasn’t allowed this great war to come down with its dark, desperate story and experience to come down; I have wondered if he hasn’t let it come on the world, that Christian people might see, “You can’t get on without me. You’ve tried to, and you’ve made a shipwreck of it. You can’t get on without me; you can’t get on without me.”<sup>134</sup>

According to Truett, God often raised nation against nation to fulfill His ultimate will. Whether it be due to disobedience or lack of faith, Truett felt confident God judged the living nations according to His will.

Carter Helm Jones shared the same beliefs. Jones, the pastor of Williamsburg Baptist Church, published a collection of his sermons, entitled “Prophetic Patriotism” in 1941.<sup>135</sup> One such sermon focused on nations that follow God.

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<sup>131</sup> George Truett, “God’s Will Be Done” (sermon, First Baptist Church of Dallas, Dallas, TX, February 9, 1941), <http://digitalcollections.baylor.edu/cdm/search/collection/fa-gwt> (accessed January 17, 2017).

<sup>132</sup> George Truett, “Philip at Samaria” (sermon, First Baptist Church of Dallas, Dallas, TX, March 16, 1941), <http://digitalcollections.baylor.edu/cdm/search/collection/fa-gwt> (accessed January 17, 2017).

<sup>133</sup> Ibid.

<sup>134</sup> Ibid.

<sup>135</sup> Carter Helm Jones, *Prophetic Patriotism* (Nashville: Broadman Press, 1941), 153.

Jones acknowledged people needed to worship God to avoid destruction.<sup>136</sup> However, he emphasized individual conversions are found within each country. He wrote, “Christianity cannot succeed in this country by legislation. We cannot make men good by statute. Goodness is from within.”<sup>137</sup> This Baptist theologian taught a nation “could not elect a god, nor could they force a theocracy on a people group.”<sup>138</sup> He declared, “The only way a nation can have a God is when each member of that nation bowing before the highest, holiest, mightiest, the only all-wise, the only all-loving God and cries, “O, God, thou art my God” and gives his life to God.”<sup>139</sup>

While Christianity heavily influenced the history of the United States, Jones knew this would not save his nation. A nation could not be forced to follow Jesus Christ, just as a person could not be forced to call upon Christ as their Savior. To become a nation of Christ, believers needed to carry out God’s will and not their own. Jones wrote, “Baptists must humbly, obediently say with their Lord, “Not my will, but thine, O Lord, be done.”<sup>140</sup>

While the possibility of entrance into the war was growing closer as each month progressed, Christians were required to reflect on their salvation and the morality found within their nation. In the end, believers could not force their neighbors or country to follow Christ. Yet, the Southern Baptist Convention could unite to spread the message of Jesus to all ears, including those in their own country. While other nations were building up an army for war, Christians felt building up an army for God could resist the darkness and prevail in such a fallen world.

### **1941: Southern Baptist Updates Overseas and Concerns at Home**

The Southern Baptist Convention addressed the current world affairs at their 1941 annual meeting. Reflecting on the recent mass killings in Romania, the SBC mentioned the nation of Romania was exposed to suffering and deep trouble.<sup>141</sup> Baptists from the region were reporting

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<sup>136</sup> Jones, *Prophetic Patriotism*, 153.

<sup>137</sup> Ibid.

<sup>138</sup> Ibid.

<sup>139</sup> Ibid., 154.

<sup>140</sup> Ibid., 155.

<sup>141</sup> Foreign Mission Board, “Rumania,” *Annual SBC 1941*, May 14-18, 1941, 260, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1941.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1941.pdf) (accessed January 13, 2017).

“the Iron Guard” was out of control and persecuting Jews and Christians alike. A new “order was decreed confiscating all materials from the local Baptists churches.”<sup>142</sup> Mrs. Earl Hester Trutza further reported that their “pastor and young men within the church were forced to join the Army of the evil forces.”<sup>143</sup> Trutza mentioned the church “hid all church documents” in a private home that belonged to a church member.<sup>144</sup> The Foreign Mission Board explained the decree had since ended, yet a Romanian government “official was required to be at each church service to supervise the teachings of Christianity.”<sup>145</sup>

According to the Social Service Commission (SSC), “democracy was being encouraged by the United States.”<sup>146</sup> This Board of members explained this came with a price tag “as they assisted nations such as England and China.”<sup>147</sup> They stressed, “billions and billions” of dollars were being spent across the world to assist nations in the current world war.<sup>148</sup> The Board acknowledged this was acceptable, yet the United States had a “duty also to serve their own people in America.”<sup>149</sup> According to the SSC, the main problem being neglected in their country was alcoholism.<sup>150</sup> They released the following statement:

The most widespread, persistent, devastating filth in this country, just as in France, is alcoholic drink. If democracy is to be saved, we must save our people from alcoholism.<sup>151</sup>

The SBC was aware democracy was under attack in Europe and other parts of the globe.

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<sup>142</sup> Foreign Mission Board, “Rumania,” *Annual SBC 1941*, May 14-18, 1941, 260, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1941.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1941.pdf) (accessed January 13, 2017).

<sup>143</sup> Ibid.

<sup>144</sup> Ibid.

<sup>145</sup> Ibid.

<sup>146</sup> Social Service Commission, “Embezzlement of Power,” *Annual SBC 1941*, May 14-18, 1941, 132, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1941.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1941.pdf) (accessed January 13, 2017).

<sup>147</sup> Ibid.

<sup>148</sup> Ibid.

<sup>149</sup> Ibid.

<sup>150</sup> Ibid., 133.

<sup>151</sup> Ibid.



Addressing the audience, the Home Mission Board explained German Nazism and Russian Communism were an immediate threat to humanity and even Christianity.<sup>152</sup> They mentioned the population of Russia alone was “one hundred and fifty million people.”<sup>153</sup> This according to the mission board should have concerned the denomination as every soul in Russia was taught “communist propaganda.”<sup>154</sup> According to the mission board, the only thing that could save the world was a “unified Christian Church.”<sup>155</sup> They explained the key was “evangelism.”<sup>156</sup> For the SBC, if the world were evangelized threats across the globe would quickly diminish, as Christianity could prevail among all people.<sup>157</sup> They stated the following, “In order to bring social change which will give to us some semblance to a Christ-like social order we must have an all-out evangelism. Our land must be brought completely under the saving power of the Gospel.”<sup>158</sup> The Mission Board closed explaining “all-out evangelism meant every single American needed to be reached and offered salvation through Jesus Christ.”<sup>159</sup>

### **The Possibility of Entering the War**

The country was watching closely as the United States appeared to be moving closer to war. The SBC remained divided regarding entering the war overseas. S.L. Morgan wrote a passionate column in the *Biblical Recorder* titled “Preachers and War.”<sup>160</sup> Morgan from Ridgecrest, North Carolina served as the General Manager of the “Ridgecrest Baptist Assembly

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<sup>152</sup> Home Mission Board, “Listen, America!” *Annual SBC 1941*, May 14-18, 1941, 286, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1941.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1941.pdf) (accessed January 13, 2017).

<sup>153</sup> Ibid.

<sup>154</sup> Ibid.

<sup>155</sup> Ibid.

<sup>156</sup> Ibid.

<sup>157</sup> Ibid., 290.

<sup>158</sup> Ibid.

<sup>159</sup> Ibid.

<sup>160</sup> S.L. Morgan, “Preachers and War,” *Biblical Recorder*, March 26, 1941, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=search&search=6> (accessed January 15, 2017).

and Sunday School board.”<sup>161</sup> In addition, he led the pulpit of his local Ridgecrest Baptist church.<sup>162</sup> In his column, Morgan was distraught as he was hearing “pulpits were gearing themselves for war and ready to preach about war.”<sup>163</sup> For Morgan, this was outrageous and wrong for any Christian to partake in such rhetoric.<sup>164</sup> This Southern Baptist was adamant that the role of the pastor was to make peace, not condone war. Morgan “admitted he supported the First World War and explained he had repented from such a mindset.”<sup>165</sup> This preacher taught pastors across the United States could “unite” to prevent war.<sup>166</sup> His idea was a united Christian church would not support the war, thus requiring their country to avoid any hostile actions.<sup>167</sup> Though he held such a position, he also knew the war was becoming a reality for his nation. Morgan wrote the following regarding the potential entrance of his nation into the world war:

My first act will be to call a meeting of my church, and I will say frankly, I can never support another war. I will expect you to respect my conviction, as I will respect yours. I will not resist my nation at war. I will suffer with it and with you, but I cannot fight. There is another and better way, the way of Jesus!<sup>168</sup>

Morgan and other isolationists were surely more worried, as Roosevelt grew closer to Churchill. A secret meeting occurred in the summer of 1941 in which the two leaders discussed “war goals.”<sup>169</sup> Furthermore, Roosevelt officially “froze assets with Japan and placed strong restrictions on the Japanese.”<sup>170</sup> U.S. Congress members “acknowledged Japan was guilty of

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<sup>161</sup> Southern Baptist Convention, “Proceedings,” *Annual SBC 1940*, June 12-16, 1940, 433, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1940.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1940.pdf) (accessed January 13, 2017).

<sup>162</sup> S.L. Morgan, “Preachers and War,” *Biblical Recorder*, March 26, 1941, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=search&search=6> (accessed January 15, 2017).

<sup>163</sup> Ibid.

<sup>164</sup> Ibid.

<sup>165</sup> Ibid.

<sup>166</sup> Ibid.

<sup>167</sup> Ibid.

<sup>168</sup> Ibid.

<sup>169</sup> First Presbyterian Church, *World War II Memories*, 187.

<sup>170</sup> Ibid.

espionage and served as a significant threat to national defense.”<sup>171</sup> Such restrictions placed on Japan were set to “hit them hard.”<sup>172</sup> The reaction from this proud nation was simply unknown to the Americans. The new restrictions on the Japanese were heard all over the world, to include in Europe. Hitler responded to such actions and was on record stating the following, “Roosevelt hopes by means of a conflict with Japan to bring the United States into the war.”<sup>173</sup> The German dictator was adamant Roosevelt was threatening Japan and calling their “bluff.”<sup>174</sup> Believing politics had kept Roosevelt out of the war; Hitler was now of the opinion that the United States was bullying their way into the war. Perhaps Hitler was correct, as the world was growing increasingly nervous with the actions being taken by the once “isolationist” United States.

Another North Carolina Baptist Tom Lawrence realized his nation was heading down the path of entering a world war.<sup>175</sup> Lawrence, the pastor of Clemmons Church, served as a “representative for the *Biblical Recorder*.”<sup>176</sup> Lawrence wrote in the *Biblical Recorder* that war “was a reality once again for his nation.”<sup>177</sup> “He could not condone war, nor make it holy.”<sup>178</sup> Lawrence acknowledged protection of one’s home and country was permitted per scripture, yet war was never to openly be accepted by a Christian.<sup>179</sup> He wrote the following:

May we never betray the gospel we preach by not living on high moral levels, nor yield in these turbulent times to the preaching of hate or engendering of hate upon our pulpits.

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<sup>171</sup> Endicott Daily Bulletin, “FDR Calls Up Philippine Troops; Japs, U.S. Trade Economic Blows,” *Endicott Daily Bulletin*, July 26, 1941, [http://nyshistoricnewspapers.org/lccn/sn90066577/1941-07-26/ed-1/seq-1/#date1=07%2F26%2F1941&index=0&date2=07%2F26%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=Japan&proxdistance=5&to\\_year=1941&rows=20&ortext=&from\\_year=1941&proxtext=Japan&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1941-07-26/ed-1/seq-1/#date1=07%2F26%2F1941&index=0&date2=07%2F26%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=Japan&proxdistance=5&to_year=1941&rows=20&ortext=&from_year=1941&proxtext=Japan&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 15, 2017).

<sup>172</sup> Ibid.

<sup>173</sup> Ibid.

<sup>174</sup> Ibid.

<sup>175</sup> Tom Lawrence, “It Is War Again,” *Biblical Recorder*, June 4, 1941, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed January 17, 2017).

<sup>176</sup> *Biblical Recorder*, “Training Union,” *Biblical Recorder*, May 14, 1941, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed January 17, 2017).

<sup>177</sup> Tom Lawrence, “It Is War Again,” *Biblical Recorder*, June 4, 1941, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed January 17, 2017).

<sup>178</sup> Ibid.

<sup>179</sup> Ibid.

As a Christian, I can never make war holy even though I may be swept down by its power and even found to resort to its means to protect my home, the church and our other previous institutions. May we pray for forgiveness and for strength to follow Christ in love.<sup>180</sup>

For this pastor, it was now time for the American Christian to pray for strength, peace, forgiveness and “yes even for their enemies.”<sup>181</sup> Lawrence felt several Christians were holding onto hate and had committed murder in their own heart (Matthew 5:21-24). He wrote, “These are the times that shall test our Christianity and the strength of our souls.”<sup>182</sup> Lawrence shared the following story:

About fifteen years ago, I heard a preacher, who was then a father of a small boy, say he would rather have his boy die while yet in the cradle than to know that he would grow up and have to be offered to the god of war. Yesterday, I saw this same father express strong sentiment as he stood to vote on this matter of urging us to make greater preparation for war. Why? The waves of hate had almost overcome him and swept him off his feet.<sup>183</sup>

### **Changing views in the SBC**

The mood was changing across the SBC as debates of whether the United States should enter the war were slowly turning into discussions of when their country would enter the war. For some, a unified Christian church could avoid the world war, while others felt the darkness of the world needed to be confronted by God. Whether one took such a position did not matter as the defense spending continued to increase and the support of England continued to grow. With such actions made by the U.S., the SBC knew that war could break out at any moment.

The SBC convention of 1941 appeared to be a bit different from years before. The SBC made several prayers to the president regarding their desire to prohibit alcohol.<sup>184</sup> Specifically, the Social Service Commission (SSC) mentioned the “army soldier and navy sailor” and

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<sup>180</sup> Tom Lawrence, “It Is War Again,” *Biblical Recorder*, June 4, 1941, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed January 17, 2017).

<sup>181</sup> Ibid.

<sup>182</sup> Ibid.

<sup>183</sup> Ibid.

<sup>184</sup> Social Service Commission, “Liquor in the Army Camps,” *Annual SBC 1941*, May 14-18, 1941, 125, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1941.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1941.pdf) (accessed January 13, 2017).

emphasized how they needed to be strong and fit.<sup>185</sup> The SSC explained the United States needed alert “soldiers in the current day” and alcohol served as an obstacle to these young men.<sup>186</sup> The SBC was aware that their military needed to be ready for anything, and this meant their young soldiers needed to be in the best physical and mental state possible. They stated the following:

It goes without saying that liquor and defense do not go together. It is common knowledge now that the leaders in France recognize the fact that the morale and strength of their Army were undermined by liquor and that the terrible defeat of France and her present condition were due to liquor.<sup>187</sup>

The Committee concluded, “It goes without saying that now in this time of world disaster and National crisis every citizen of the United States ought to demand of the Congress the enactment of suitable legislation to defend our defenders.”<sup>188</sup> For Southern Baptists, alcohol was an obstacle that could have very well hurt their soldiers in the heat of battle. Alcohol was viewed as an addictive force that altered the mind and caused physical harm to the human body. The SSC was not the only committee of the Convention that had things to say about the potential of war in 1941. In the annual meeting, the Foreign Mission Board provided an update regarding China.

### **The Threat of Japan**

The Foreign Mission Board mentioned, “Japanese bombers were killing many souls.”<sup>189</sup> Several reports were made public that brought to life the sad conditions many Chinese faced. One particular report hit home for the SBC as it involved the city of Guangzhou, China where the Foreign Mission Board had been active for some years.<sup>190</sup> They shared the following:

Canton (Guangzhou), once the greatest city of South China, was described recently by an American consul as, a “coolie town.” The Japanese invaders have reduced it to a place of

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<sup>185</sup> Social Service Commission, “Liquor in the Army Camps,” *Annual SBC 1941*, May 14-18, 1941, 125, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1941.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1941.pdf) (accessed January 13, 2017).

<sup>186</sup> Ibid.

<sup>187</sup> Ibid.

<sup>188</sup> Ibid., 126.

<sup>189</sup> Foreign Mission Board, “Canton,” *Annual SBC 1941*, May 14-18, 1941, 225, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1941.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1941.pdf) (accessed January 13, 2017).

<sup>190</sup> Ibid.

ruins, suffering, slavery, starvation, gambling, prostitution, and death.<sup>191</sup>

The Mission Board was worried about the current situation in Asia and was saddened for the people of East Asia under Japanese control declaring, “Under the Japanese invader’s flag the people groan in agony, suffer and die.”<sup>192</sup> In contrast, the board told a story of a Chinese soldier named Chiang Kai-shek.<sup>193</sup> They shared the following account:

In Free China, even though thousands of helpless people are being butchered by Japanese bombers, Hope continues to live on and refuses to bow before the heathen aggressors. Here the people follow their great leader and soldier, Chiang Kai-shek, who daily reads God’s Book and turns to the Lord in prayer. Many people are now seeking Jesus because of this Christians allegiance to Christ.<sup>194</sup>

The Foreign Mission Board noted the Japanese military served a significant threat to Christianity and little hope was present in the current times regarding the growth of Christianity.<sup>195</sup> With the recent restrictions placed on Japan, the SBC and other Americans knew the future was unknown, yet the country needed to be prepared for another great war. According to the SBC, those in Asia needed to look towards Chiang Kai-shek and rely on Jesus Christ for hope and guidance.

For the SBC 1941 was a sad year in which the Foreign Mission Board shared, “We regret to say, it marked (1940) the temporary suspension at least of some of the activities of our Japanese Mission.”<sup>196</sup> In an address titled, “Japanese Opposition to Christian Work” the Foreign Mission Board concluded, “We have heard it declared repeatedly that to destroy Christianity, or at least Christian missions, in East Asia and set up Shinto worship and Buddhism is a part of

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<sup>191</sup> Foreign Mission Board, “Canton,” *Annual SBC 1941*, May 14-18, 1941, 225, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1941.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1941.pdf) (accessed January 13, 2017).

<sup>192</sup> Ibid.

<sup>193</sup> Foreign Mission Board, “South China Marches on With Christ,” *Annual SBC 1941*, May 14-18, 1941, 225, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1941.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1941.pdf) (accessed January 13, 2017).

<sup>194</sup> Ibid.

<sup>195</sup> Foreign Mission Board, “Shanghai University,” *Annual SBC 1941*, May 14-18, 1941, 233, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1941.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1941.pdf) (accessed January 13, 2017).

<sup>196</sup> Foreign Mission Board, “Japan Whither?” *Annual SBC 1941*, May 14-18, 1941, 198, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1941.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1941.pdf) (accessed January 17, 2017).

Japan's program of expansion."<sup>197</sup>

The Baptist General Convention of Oklahoma, affiliated with the SBC, had the same concerns of Japan. According to the Oklahoma Baptists, "the Emperor of Japan was a modern-day Caesar who hated Christianity."<sup>198</sup> Referencing their current missionaries in China, they shared the following updates, "Most of our missionaries have remained at their work in spite of the warning of the government. Many will stay whether war comes or not. We admire their courage and faithfulness."<sup>199</sup> Similar to the SBC, the Chairman of the Home and Foreign Missions Herbert M. Pierce declared:

The door to Japan is temporarily closing. All of our missionaries have now left, except one. The Japanese Christians are being subjected to the most subtle of all temptations, that of compromise. The issues in Japan now, as in the first century throughout the Roman Empire, is the emperor worship: obeying Christ or Caesar.<sup>200</sup>

By 1941, it was evident that being Christian in Japanese ran territories was dangerous. They acknowledged in their 1941 convention that Japanese Christians were suffering and being killed for their faith.<sup>201</sup> At the same time, the Oklahoma Convention spoke of evangelizing the United States Army as Christians once did in Rome.<sup>202</sup> It was time to ensure Christianity was present in all aspects of American organized life.<sup>203</sup>

### **Conclusion**

Between the years of 1940 to 1941, the Southern Baptist Convention knew many signs were pointing towards their nation entering the world war. Most preachers realized this, yet carefully taught Jesus' teachings and ways of life. In reality, these theologians knew "Thy will would" be done on Earth. If this meant their nation would enter the war, they were prepared for

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<sup>197</sup> Foreign Mission Board, "Japanese Opposition to Christian Work," *Annual SBC 1941*, May 14-18, 1941, 248, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1941.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1941.pdf) (accessed January 17, 2017).

<sup>198</sup> Herbert M. Pierce, "Report on Home and Foreign Missions," *Annual BGCO 1941*, November 4-6, 1941, 32, <http://ds.bgco.org/docushare/dsweb/Get/Document-16445/1941.pdf> (accessed January 19, 2017).

<sup>199</sup> Ibid.

<sup>200</sup> Ibid.

<sup>201</sup> Ibid.

<sup>202</sup> Ibid.

<sup>203</sup> Ibid.

that moment while teaching Jesus' commands still needed to be followed. One such command was to "love thy enemy." They anticipated it was becoming difficult for much of their denomination as hate was becoming more apparent. This made preaching the gospel of Jesus Christ ever more important as the SBC had an obligation to preach Gods will in Truth and Love.

In the sermons and statements examined in the chapter, a positive accepting (Appelman, Norris, Truett) and negative (rejection) (Paschal, Morgan, Lawrence) line of argumentation in relation to war, and the entry to the war were discerned. It became clear that positions taken were related to the issue of a just war or the justification of war. Those who had a positive attitude embedded their argument in the fact that the war indeed endangered Christianity, democracy, and the traditional U.S. principles, that should, therefore, be kept alive and thus protected. In addition, America as a country and nation opposed evil. Within these trajectories of thought, a theological-scriptural conviction also identified the role of evil, and that evil must be resisted. Biblical eschatology thus functioned in this preaching: the action of anti-Christ, the approaching end of the world within the contours of divine omnipotence. This was employed as an explication of the war.

The SBC Convention was well-informed through reports that have been submitted and discussed. In general, the Convention emphasized the identity of the denomination, which boils down to all-out evangelism, bringing the country completely under the saving power of the Gospel. This meant that every single American needed to be reached and offered salvation through Jesus Christ. Then Christianity would prevail. This would result in the desired social change which would provide some semblance to a Christ-like social order.

In the meantime, the SBC did not isolate itself from the circumstances and context. Indeed, neutrality in a world at war remained an ideal. And, then Pearl Harbor hit America.



## Chapter 5

### America's Entrance into the War 1941-1942

#### Introduction

By 1941, the world was at war for two years. England was impressively holding their position in Europe. The Americans still had not entered the war; however, many were skeptical their isolationist position would continue. The relationship with Japan came under considerable strain. On the German front, Hitler remained aggressive in his worldly campaign to make the perfect Aryan race. The Allies waited to see if Stalin and his Red Army would be the next target for the Nazi regime. All of Europe was still in turmoil and Jews across the continent remained a persecuted group. While the world now knew Jews were suffering; little was done to protect them.

Chapter 5 considers two key turning points in the Second World War. First, the German offensive attacks on Russia are discussed. Secondly, and most importantly, the surprise attack on Pearl Harbor is dealt with. This attack remained significant as it forced the United States into the war. Tied to this attack will be the initial reactions of the Southern Baptist Convention. This event proves to be an important part of the research as the war was now a reality. Religious leaders around the denomination had the duty to discuss warfare while still teaching the tenets of Christianity. Surely, such moments challenged the SBC as American nationalism continued to grow.

#### Hitler Moves on Russia

Allied forces such as England and China desperately needed military assistance if they were to live to fight another day. Their wish came true on March 11<sup>th</sup>, 1941 when President Roosevelt “signed the Lend-Lease Act.”<sup>1</sup> This act allowed for “Allied nations such as England to borrow military supplies from the United States.”<sup>2</sup> The nations that received assistance would then promise to pay for the supplies after the war was over.<sup>3</sup>

One nation that eventually sought assistance as England did was Russia. Russia was

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<sup>1</sup> First Presbyterian Church, *World War II Memories* (Richland: First Presbyterian Church, 2005), 187.

<sup>2</sup> John Keegan, *The Second World War* (New York: Penguin Group, 2005), 112.

<sup>3</sup> Ibid.

invaded on June 22<sup>nd</sup>, 1941 by Nazi forces.<sup>4</sup> This hostile act of war did not surprise the Allies, as they knew Hitler could not be trusted. The invasion carried out by Hitler immediately “broke the 1939” pact signed between the two nations.<sup>5</sup>

The *Plattsburgh Daily Press* released their paper on Monday, June 23<sup>rd</sup>, 1941 with large bold font, stating “Germany Attacks Russia on a 2,000 Mile Front.”<sup>6</sup> The war had just taken a serious turn. Mussolini followed Hitler’s path and “immediately declared war on Russia.”<sup>7</sup> According to Mussolini, “communism needed to be defeated in the name of humanity.”<sup>8</sup> Similar to Mussolini, NBC News in the United States reported: “Hitler sought to save Europe from communism.”<sup>9</sup> For Hitler, he was not the evil dictator portrayed. In his eyes, he simply wanted to rescue the “European continent from Russia’s ideals and ideology.”

While Germany had the backing of Italy, Prime Minister Churchill promised Russia “England would be by their side.”<sup>10</sup> Churchill, according to the *Plattsburgh Daily Press*, was of the opinion, “The United States needed to back Russia as well.”<sup>11</sup> The Prime Minister stated the following, “Any man or state that fights against Hitler will have our aid.”<sup>12</sup> The *Associated Press*

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<sup>4</sup> First Presbyterian Church, *World War II Memories*, 187.

<sup>5</sup> Ibid.

<sup>6</sup> Plattsburgh Daily Press, “Germany Attacks Russia on a 2,000 Mile Front,” *Plattsburgh Daily Press*, June 23, 1941, [http://nyshistoricnewspapers.org/lccn/sn84031094/1941-06-23/ed-1/seq-1/#date1=06%2F23%2F1941&index=0&date2=06%2F23%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=ATTACKS+GERMANY&proxdistance=5&to\\_year=1941&rows=20&ortext=&from\\_year=1941&proxtext=Germany+attacks&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031094/1941-06-23/ed-1/seq-1/#date1=06%2F23%2F1941&index=0&date2=06%2F23%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=ATTACKS+GERMANY&proxdistance=5&to_year=1941&rows=20&ortext=&from_year=1941&proxtext=Germany+attacks&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 20, 2017).

<sup>7</sup> Ibid.

<sup>8</sup> Ibid.

<sup>9</sup> Ibid.

<sup>10</sup> Ibid.

<sup>11</sup> Plattsburgh Daily Press, “Churchill Promises British Aid to Russia Against Nazis,” *Plattsburgh Daily Press*, June 23, 1941, [http://nyshistoricnewspapers.org/lccn/sn84031094/1941-06-23/ed-1/seq-1/#date1=06%2F23%2F1941&index=0&date2=06%2F23%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=ATTACKS+GERMANY&proxdistance=5&to\\_year=1941&rows=20&ortext=&from\\_year=1941&proxtext=Germany+attacks&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031094/1941-06-23/ed-1/seq-1/#date1=06%2F23%2F1941&index=0&date2=06%2F23%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=ATTACKS+GERMANY&proxdistance=5&to_year=1941&rows=20&ortext=&from_year=1941&proxtext=Germany+attacks&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 20, 2017).

<sup>12</sup> Ibid.

reported Churchill was unyielding “England would never negotiate or surrender to Hitler.”<sup>13</sup> He proclaimed, “Hitler is a monster of wickedness, insatiable in his lust for blood and plunder.”<sup>14</sup> It was evident that Churchill was the leader that the English needed when facing such a brutal dictator.

Carefully planned, the invasion of Russia, code-named “Operation Barbarossa,” was successful.<sup>15</sup> Hitler “sought to conquer Russia, not liberate it.”<sup>16</sup> Unlike Churchill, Joseph Stalin was shocked “that Germany broke the 1939 pact.”<sup>17</sup> Within four days of the military attack in Russia, there were devastating casualties for the Russians. They had lost over “three thousand airplanes and their army was simply unprepared for the fight they were now in.”<sup>18</sup> The Russians were annihilated in their own land.

Realizing how brutal Hitler was in his attacks, Churchill knew the Nazis remained a determined enemy. He stated the following while agreeing to join Russia in their defense against Germany, “We are resolved to destroy Hitler and every vestige of his Nazi regime. We shall fight him on the land, on the sea, and in the air.”<sup>19</sup> England would do just that, with their determination to live on.

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<sup>13</sup> Plattsburgh Daily Press, “Churchill Promises British Aid to Russia Against Nazis,” *Plattsburgh Daily Press*, June 23, 1941, [http://nyshistoricnewspapers.org/lccn/sn84031094/1941-06-23/ed-1/seq-1/#date1=06%2F23%2F1941&index=0&date2=06%2F23%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=ATTACKS+GERMANY&proxdistance=5&to\\_year=1941&rows=20&ortext=&from\\_year=1941&proxtext=Germany+attacks&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031094/1941-06-23/ed-1/seq-1/#date1=06%2F23%2F1941&index=0&date2=06%2F23%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=ATTACKS+GERMANY&proxdistance=5&to_year=1941&rows=20&ortext=&from_year=1941&proxtext=Germany+attacks&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 20, 2017).

<sup>14</sup> *Ibid.*

<sup>15</sup> Geoffrey Parker, *The Cambridge History of Warfare* (New York: Cambridge University Press, 2005), 332.

<sup>16</sup> *Ibid.*

<sup>17</sup> *Ibid.*, 334.

<sup>18</sup> *Ibid.*

<sup>19</sup> Plattsburgh Daily Press, “Churchill Promises British Aid to Russia Against Nazis,” *Plattsburgh Daily Press*, June 23, 1941, [http://nyshistoricnewspapers.org/lccn/sn84031094/1941-06-23/ed-1/seq-1/#date1=06%2F23%2F1941&index=0&date2=06%2F23%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=ATTACKS+GERMANY&proxdistance=5&to\\_year=1941&rows=20&ortext=&from\\_year=1941&proxtext=Germany+attacks&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031094/1941-06-23/ed-1/seq-1/#date1=06%2F23%2F1941&index=0&date2=06%2F23%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=ATTACKS+GERMANY&proxdistance=5&to_year=1941&rows=20&ortext=&from_year=1941&proxtext=Germany+attacks&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 20, 2017).

By late June 1941, Germany “had continued to overwhelm Russia.”<sup>20</sup> On June 23<sup>rd</sup>, it was reported the German “Einsatzgruppen troops were executing Russians throughout occupied German territories.”<sup>21</sup> Realizing the severity of the situation, Roosevelt agreed to assist the Russians as he had done with the English.<sup>22</sup> By late June, the Russians had not yet asked for economic or military assistance. However, the president knew it was just a matter of time “and freed fifty to one hundred million dollars to aid Russia.”<sup>23</sup> Roosevelt was willing to offer supplies and equipment, yet the United States still would not declare war on Germany.

By July, “England and Russia agreed to assist one another with supplies further strengthening their relationship.”<sup>24</sup> While Churchill was willing to work with Stalin to defeat the Nazis, he was not pleased when Stalin issued an official “Order 270 which called for any Russian surrendering to be executed.”<sup>25</sup> Stalin remained as brutal as Hitler; his “Executive Order 270 proved this to the world.” Furthermore, this “declaration called for the surrendering soldier's families to be arrested and charged with the same offense as the soldier who fled the battlefield.”<sup>26</sup> Families were imprisoned for such offenses.<sup>27</sup> This order became a reality when it was “estimated 158,000 Russian soldiers were killed for violating Order 270.”<sup>28</sup>

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<sup>20</sup> Plattsburgh Daily Press, “Churchill Promises British Aid to Russia Against Nazis,” *Plattsburgh Daily Press*, June 23, 1941, [http://nyshistoricnewspapers.org/lccn/sn84031094/1941-06-23/ed-1/seq-1/#date1=06%2F23%2F1941&index=0&date2=06%2F23%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=ATTACKS+GERMANY&proxdistance=5&to\\_year=1941&rows=20&ortext=&from\\_year=1941&proxtext=Germany+attacks&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031094/1941-06-23/ed-1/seq-1/#date1=06%2F23%2F1941&index=0&date2=06%2F23%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=ATTACKS+GERMANY&proxdistance=5&to_year=1941&rows=20&ortext=&from_year=1941&proxtext=Germany+attacks&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 20, 2017).

<sup>21</sup> Jack Fischel, *The Holocaust* (Westport: Greenwood Press, 1998), xxii.

<sup>22</sup> Plattsburgh Daily Press, “Roosevelt Promises All Aid Possible to Russia; Soviet Assets Released,” *Plattsburgh Daily Press*, June 25, 1941, [http://nyshistoricnewspapers.org/lccn/sn84031094/1941-06-25/ed-1/seq-1/#date1=06%2F25%2F1941&index=1&date2=06%2F25%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=Roosevelt+Russia&proxdistance=5&to\\_year=1941&rows=20&ortext=&from\\_year=1941&proxtext=Roosevelt+Russia&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031094/1941-06-25/ed-1/seq-1/#date1=06%2F25%2F1941&index=1&date2=06%2F25%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=Roosevelt+Russia&proxdistance=5&to_year=1941&rows=20&ortext=&from_year=1941&proxtext=Roosevelt+Russia&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 20, 2017).

<sup>23</sup> *Ibid.*

<sup>24</sup> First Presbyterian Church, *World War II Memories*, 187.

<sup>25</sup> Marvin Perry, *World War II in Europe* (Boston: Wadsworth, 2013), 71.

<sup>26</sup> *Ibid.*

<sup>27</sup> *Ibid.*

<sup>28</sup> Biblical Recorder, “This Embarrassing War,” *Biblical Recorder*, July 9, 1941, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed January 20, 2017).

## George Truett and the Horrors of War

On July 6<sup>th</sup> 1941, two days after Independence Day, George Truett spoke to his congregation about patriotism. Reflecting on the current days, the esteemed pastor said the following, “Every citizen should be a true patriot. He should love his country and be intensely and unceasingly interested in her highest welfare.”<sup>29</sup> Truett mentioned “liberty” was not to be taken advantage of.<sup>30</sup> He explained “lovers of liberty had confronted tyranny, darkness and driven back oppression” in this land for a long time.<sup>31</sup> Reflecting on World War I, Truett explained some things “in life were worth dying for, yet also worth living for.”<sup>32</sup>

The sanctity of womanhood anywhere is worth dying for; the safety of childhood is worth dying for; the integrity of a man’s country is worth dying for; the freedom and honor of a man’s country are worth dying for. Very well – they are worth living for! Patriotism not only demands the sacrifice of life when the time comes, it demands the consecration of life, all the time. Every citizen is to live at the highest and best for his country all the time! In thought, in speech, in action, in service – we are to live, unceasingly, at the highest and best for our country.<sup>33</sup>

Truett was also “demanding civilization must find a way to settle differences without war.”<sup>34</sup> He explained, “guns, swords and poisonous gasses would destroy civilization as they currently knew it unless something changed very soon.”<sup>35</sup> For Truett, the Christian needed to remember the foundation of Christianity. This was summed up in one Biblical teaching found in Mark 12:30-31, “Love the LORD your God with all your heart and with all your soul and with all your mind and with all your strength. The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these.”<sup>36</sup> He emphasized special attention was placed on

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<sup>29</sup> George Truett, “The Chief Standard of Greatness” (sermon, First Baptist Church of Dallas, Dallas, TX, July 6, 1941), <http://digitalcollections.baylor.edu/cdm/search/collection/fa-gwt> (accessed January 21, 2017).

<sup>30</sup> Ibid.

<sup>31</sup> Ibid.

<sup>32</sup> Ibid.

<sup>33</sup> Ibid.

<sup>34</sup> Ibid.

<sup>35</sup> Ibid.

<sup>36</sup> Ibid.

the term neighbor.<sup>37</sup> He taught:

Your neighbor is anyone on the face of the Earth who needs you. Maybe he lives next door to you in Dallas; maybe he's the most distantly removed citizen from you in Dallas, or the most distantly removed citizen from you in the state of Texas, or in America, or maybe he's on the other side of the world, so bedarkened and benighted and paganized that he doesn't know there's such a country as America, much less about you. Very well; wherever in all the world there's anybody who needs you and me, there's our neighbor.<sup>38</sup>

According to Truett all Christians had a duty to serve humanity.<sup>39</sup> Humanity was the key. For the Christian, it was taught in scripture that mankind was created in God's image. Therefore every human soul was important in the eyes of their Lord and Savior. Truett explained the following on the Christians duty, "Every Christian ought to go to Africa or China or Japan or send others and support them while they're gone. The meaning and mission of life is unselfish service and salvation of humanity; that's the meaning and mission of life."<sup>40</sup> Truett continued proclaiming "His church and himself personally owed it to humanity to serve the world in such troubled times."<sup>41</sup> In the days following Americans across the country would have to ask themselves if their support for humankind would be in humanitarian efforts or military assistance. In the summer of 1941, this question could not yet be answered.

### **Ideologies: Communism and Nazism**

Not every American was keen on assisting the Russians. The North Carolina Baptist paper the *Biblical Recorder* remained concerned with the current negotiations with Russia.<sup>42</sup> The Russians were offered assistance from the United States as the English and Chinese previously were.<sup>43</sup> This SBC news source was worried democracy might cease to exist if either Germany or

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<sup>37</sup> George Truett, "The Chief Standard of Greatness" (sermon, First Baptist Church of Dallas, Dallas, TX, July 6, 1941), <http://digitalcollections.baylor.edu/cdm/search/collection/fa-gwt> (accessed January 21, 2017).

<sup>38</sup> Ibid.

<sup>39</sup> Ibid.

<sup>40</sup> Ibid.

<sup>41</sup> Ibid.

<sup>42</sup> *Biblical Recorder*, "This Embarrassing War," *Biblical Recorder*, July 9, 1941, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed January 20, 2017).

<sup>43</sup> Ibid.

Russia won the war and had their say in European affairs.<sup>44</sup> Often quoting former President Hoover, the *Biblical Recorder* noted Finland, Poland, and Lithuania were nations of democratic principles in large part due to the United States and their involvement in World War I.<sup>45</sup> According to this publication, the United States was the “only free-standing nation that still existed in the world.”<sup>46</sup> They challenged their readers with the following prompt regarding democracy:

If we are wise, these values can be made to serve all mankind. My countrymen, we have marched into the twilight of a world war. Should we not stop here and build our defense while we can still see? Shall we stumble on into the night of chaos?<sup>47</sup>

The *Biblical Recorder* knew the war was changing before their eyes once the United States agreed to assist Russia economically. In their article “This War is Embarrassing,” the Southern Baptists explained the *New York Times* recently suggested: “one should use the slogan Stop Hitler and not Help Russia.”<sup>48</sup> Everyone in America knew Stalin and communism was a threat to his or her democracy. For most Americans, Hitler and Stalin were similar world leaders. Like the *New York Times* and the rest of America, the *Biblical Recorder* was aware that Stalin was against the United States democracy and everything it stood for.<sup>49</sup> They mentioned once the “United States committed to aiding Russia they essentially supported communism in Europe.”<sup>50</sup> Furthermore, they added the United States “very well could enter the war shortly due to the change of events overseas, most importantly the willingness to assist England and Russia with supplies.”<sup>51</sup> This North Carolina Baptist paper criticized Roosevelt “and explained he should

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<sup>44</sup> *Biblical Recorder*, “This Embarrassing War,” *Biblical Recorder*, July 9, 1941, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed January 20, 2017).

<sup>45</sup> *Ibid.*

<sup>46</sup> *Ibid.*

<sup>47</sup> *Ibid.*

<sup>48</sup> *Ibid.*

<sup>49</sup> *Ibid.*

<sup>50</sup> *Ibid.*

<sup>51</sup> *Ibid.*

never have committed to assisting Russia.”<sup>52</sup> According to them, they should have “doubled their aid to England.”<sup>53</sup> They proclaimed the following regarding their potential entrance into the war, “We should at least cease to tell our sons that they would be giving their lives to restore democracy and freedom to the world.”<sup>54</sup> The future of Europe looked dark as “communism and Nazism” were two dominant ideologies that appeared to have a future in the continent.<sup>55</sup>

George Truett echoed the *Biblical Recorder’s* concerns as he preached (on July 7, 1941), “Religion is the determining factor of any and every civilization.”<sup>56</sup> Truett quoted Englishmen Lloyd George stating, “It is to be Christ or chaos for the world.”<sup>57</sup> Citing scripture, the pastor mentioned, “bless are those whose God is the Lord.”<sup>58</sup> He explained to his congregation that peace “would cease to exist until every soul was righteous.”<sup>59</sup> Truett explained darkness must “be overcome with righteousness.”<sup>60</sup> He proclaimed, “Never was this so true in the history of mankind.”<sup>61</sup> He emphasized peace was not possible unless there was righteousness. He preached, “We must remember all the time, you can’t have peace until first of all you have righteousness. Unrighteousness must be called to account. The forces of unrighteousness must be challenged. Lawlessness must be called to requisition. Lawlessness must be confronted by law and order.”<sup>62</sup>

### **Moving Closer to War**

It became apparent the United States could very well enter the war soon. This became

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<sup>52</sup> *Biblical Recorder*, “This Embarrassing War,” *Biblical Recorder*, July 9, 1941, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed January 20, 2017).

<sup>53</sup> *Ibid.*

<sup>54</sup> *Ibid.*

<sup>55</sup> *Ibid.*

<sup>56</sup> George Truett, “The Chief Standard of Greatness” (sermon, First Baptist Church of Dallas, Dallas, TX, July 6, 1941), <http://digitalcollections.baylor.edu/cdm/search/collection/fa-gwt> (accessed January 21, 2017).

<sup>57</sup> *Ibid.*

<sup>58</sup> *Ibid.*

<sup>59</sup> *Ibid.*

<sup>60</sup> *Ibid.*

<sup>61</sup> *Ibid.*

<sup>62</sup> *Ibid.*



more of a reality in late July of 1941 when the United States “froze Japanese assets and suspended trade relations.”<sup>63</sup> U.S. Secretary of State Sumner Welles addressed his fellow Americans on July 24<sup>th</sup> explaining the “Japanese served as a significant threat to all peaceful nations in the Pacific Ocean.”<sup>64</sup> Sumner was direct in his opposition to Japan and mentioned the United States government saw “no reason for their (Japan’s) expansion in East Asia.”<sup>65</sup> The Secretary of State mentioned, “the United States would not accept Japan’s explanation that they sought to protect themselves by placing military personnel in East Asia.”<sup>66</sup> For this American political leader, the Japanese were a hostile “threat for many nations to include the United States.”<sup>67</sup>

On July 28<sup>th</sup>, the Dutch East Indies (Malaysia) suspended “monetary and commercial” dealings with the Japanese.<sup>68</sup> This hit Japan hard as they were to receive 1,800,000 tons of oil from this source annually.<sup>69</sup> In a move that would further hurt Japan, Roosevelt also agreed that he would restrict oil export to Japan.<sup>70</sup> He mentioned America would “undertake a hardboiled attitude while dealing with the Japanese.”<sup>71</sup> Specifically, this meant the Japanese would not get “U.S. oil unless it were proven to be used for peaceful purposes.”<sup>72</sup> Roosevelt was firm stating

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<sup>63</sup> First Presbyterian Church, *World War II Memories*, 187.

<sup>64</sup> Sumner Wells, “Japan and Our National Security” (speech, July 24, 1941), <http://www.ngu.edu/library-databases.php> (accessed January 21, 2017).

<sup>65</sup> Ibid.

<sup>66</sup> Ibid.

<sup>67</sup> Ibid.

<sup>68</sup> Ogdensburg Journal, “Dutch East Indies Cuts Oil Supply to Japan; Agreement Suspended,” *Ogdensburg Journal*, July 28, 1941, [http://nyshistoricnewspapers.org/lccn/sn84031165/1941-07-28/ed-1/seq-4/#date1=07%2F28%2F1941&index=0&date2=07%2F28%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=Dutch+Japan&proxdistance=5&to\\_year=1941&rows=20&ortext=&from\\_year=1941&proxtext=Dutch+Japan&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1941-07-28/ed-1/seq-4/#date1=07%2F28%2F1941&index=0&date2=07%2F28%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=Dutch+Japan&proxdistance=5&to_year=1941&rows=20&ortext=&from_year=1941&proxtext=Dutch+Japan&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 23, 2017).

<sup>69</sup> Ibid.

<sup>70</sup> Endicott Daily Bulletin, “U.S. to Be Hard-Boiled with Japs,” *Endicott Daily Bulletin*, July 30, 1941, [http://nyshistoricnewspapers.org/lccn/sn90066577/1941-07-30/ed-1/seq-1/#date1=07%2F30%2F1941&index=0&date2=07%2F30%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=Japan+trading&proxdistance=5&to\\_year=1941&rows=20&ortext=&from\\_year=1941&proxtext=Trade+Japan&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1941-07-30/ed-1/seq-1/#date1=07%2F30%2F1941&index=0&date2=07%2F30%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=Japan+trading&proxdistance=5&to_year=1941&rows=20&ortext=&from_year=1941&proxtext=Trade+Japan&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 23, 2017).

<sup>71</sup> Ibid.

“he would no longer allow oil to be given to the Japanese if they were to use it in any act of war.”<sup>73</sup> Furthermore, Roosevelt explained if the “Japanese were to attack the Dutch or English” that would result in an attack on the United States and they would retaliate with war.<sup>74</sup> England too threatened the Japanese explaining “attacking the Dutch East Indies” could lead to a declaration of war.<sup>75</sup>

By this time, it was evident the Japanese would not be allowed to continue their aggressive military campaign in East Asia or the Pacific Ocean without heavy restrictions or a declaration of war from the Allied forces. The decision to restrict the Japanese would heavily damage their country as they relied on oil supply in their Pacific Island location. Professor of History Harold Deutsch was on record “stating the key for both Germany and Japan was to maintain a reliable oil force.”<sup>76</sup> Deutsch addressed the student body at the University of Minnesota where he mentioned: “Russia’s importance in the war must never be overlooked,” yet this college educator “believed the biggest threat to the United States was the Japanese forces.”<sup>77</sup> According to Deutsch, restricting the Japanese of oil immediately affected “their military conquest in which the United States could have made its country, a Japanese target.”<sup>78</sup>

### **The Future is Unknown**

The *Biblical Recorder* reported in July 1941 that China was still being “attacked and

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<sup>72</sup> Endicott Daily Bulletin, “U.S. to Be Hard-Boiled with Japs,” *Endicott Daily Bulletin*, July 30, 1941, [http://nyshistoricnewspapers.org/lccn/sn90066577/1941-07-30/ed-1/seq-1/#date1=07%2F30%2F1941&index=0&date2=07%2F30%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=Japan+trading&proxdistance=5&to\\_year=1941&rows=20&ortext=&from\\_year=1941&proxtext=Trade+Japan&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1941-07-30/ed-1/seq-1/#date1=07%2F30%2F1941&index=0&date2=07%2F30%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=Japan+trading&proxdistance=5&to_year=1941&rows=20&ortext=&from_year=1941&proxtext=Trade+Japan&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 23, 2017).

<sup>73</sup> Ibid.

<sup>74</sup> Ibid.

<sup>75</sup> Ibid.

<sup>76</sup> Augsburg Echo, “Deutsch Reviews War Situation,” *Augsburg Echo*, October 6, 1941, <http://content.clic.edu/cdm/compoundobject/collection/p16120coll3/id/11200/rec/115> (accessed January 25, 2017).

<sup>77</sup> Ibid.

<sup>78</sup> Ibid.

bullied by the aggressive Japanese.”<sup>79</sup> Additionally, it was apparent the Japanese government would not support Christianity nor allow its teachings in their nation.<sup>80</sup> One key figure in the SBC who had the task of updating his denomination across the country was Charles E. Maddy. He served as the “Executive Secretary for the Foreign Mission Board.”<sup>81</sup> Maddy, regularly visited “Baptist state conventions and SBC affiliated seminaries and colleges” to provide updates on overseas missions.”<sup>82</sup> He wrote the following in the *Biblical Recorder* (July 30, 1941) regarding Chinese Christians:

Japan’s undeclared war on China, despite its horrors and its trail of suffering and sadness, it not without its blessings. The forced evacuation on the part of our missionaries has laid upon the native Christians a responsibility which is developing their powers of leadership.<sup>83</sup>

The Southern Baptist Convention was sensitized for the safety of their missionaries that all foreign missions in the general area were to be “suspended.”<sup>84</sup> While this was a devastating blow to these evangelists, they remained hopeful that they could continue their work once the tension in Asia was under control. Nevertheless, the evacuations challenged the Chinese Christians who needed to stay faithful to Jesus Christ. The Foreign Mission Board hoped that all their work and Christian training would assist the Chinese Christians in such a time of turmoil.

Walt N. Johnson of Mars Hills, North Carolina was quoted by the *Biblical Recorder* declaring, “The war’s highest victory will be won not by those who inflict cruelty but by those

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<sup>79</sup> Charles E. Maddy, “Poverty and Destitution Prevail Among the Masses in China and Many European Countries,” *Biblical Recorder*, Wednesday, July 30, 1941, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed January 25, 2017).

<sup>80</sup> Ibid.

<sup>81</sup> *Biblical Recorder*, “Leaders to Discuss Foreign Missions,” *Biblical Recorder*, August 13, 1941, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed August 30, 2017).

<sup>82</sup> Ibid.

<sup>83</sup> Charles E. Maddy, “Poverty and Destitution Prevail Among the Masses in China and Many European Countries,” *Biblical Recorder*, Wednesday, July 30, 1941, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed January 25, 2017).

<sup>84</sup> Ibid.

who suffer at the hands of others.”<sup>85</sup> Johnson, a Christian speaker and editor for the news publication *The Next Step*, argued Christians “needed to respect their government and its military operations, yet the government needed to ensure it did not interfere with religious liberty and church operations.”<sup>86</sup> He stated:

The churches must not obstruct the government in its military operations. But it must be understood that the government is not to interfere with the churches in their worship. We shall never have permanent peace until the churches wage worship as seriously as the states conduct war. Nor shall we have peace until God’s people are willing to have worship cost them as much as war.<sup>87</sup>

With all the recent events that had occurred, American entrance into the war was expected in 1941. Survey polls confirmed the general expectation that the U.S. will enter the war. Wake Forest College released “Gallup Poll findings in October of 1941.”<sup>88</sup> In this survey, respondents were asked if “they wanted the U.S. to enter the war directly or assist those financially fighting the Germans and Japanese.”<sup>89</sup> Seventy-nine percent of Americans surveyed wished “to stay out of the war, while fourteen percent wished to enter the war immediately.”<sup>90</sup> Perhaps most alarming within this poll was the question asked, “Do you think the U.S. can stay out of the war?”<sup>91</sup> In “December of 1939 sixty-eight percent of those polled believed this was possible.”<sup>92</sup> This changed drastically in “October of 1941 when only forty-two percent of Americans believed the U.S. was able to stay out of the war.”<sup>93</sup> Based on the opinion polls it was evident something was changing in America. War for most Americans was not only a possibility,

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<sup>85</sup> Neil Morgan, “Cosmic Principle of the Cross,” *Biblical Recorder*, August 20, 1941, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed January 25, 2017).

<sup>86</sup> *Ibid.*

<sup>87</sup> *Ibid.*

<sup>88</sup> Joe Belden, “Students Favor Neutrality Act,” *Old Gold and Black*, October 31, 1941, [https://wakespace.lib.wfu.edu/bitstream/handle/10339/2322/ogb\\_1941-10-31.pdf](https://wakespace.lib.wfu.edu/bitstream/handle/10339/2322/ogb_1941-10-31.pdf) (accessed January 28, 2017).

<sup>89</sup> *Ibid.*

<sup>90</sup> *Ibid.*

<sup>91</sup> *Ibid.*

<sup>92</sup> *Ibid.*

<sup>93</sup> *Ibid.*

but also a harsh reality they knew was coming.

### **The Germans Provocative Moves**

In October a torpedo struck the U.S. destroyer, *Reuben James*.<sup>94</sup> The Germans behind the assault had angered “many Americans who wished to declare war on the Nazi regime.”<sup>95</sup> However, the Americans who supported war needed to wait and see how their president reacted to the acts of war by Germany.<sup>96</sup> The *Reuben James* was not the only destroyer torpedoed, as the Germans hit the U.S. *Kearny* in international waters as well.<sup>97</sup> Roosevelt did react to the situation, stating, “The ship was clearly in a safe zone.”<sup>98</sup> He, however, did not declare war on the Germans adding further speculation to many that their president still wished to remain peaceful in the war overseas.

Roosevelt reached the airwaves in October addressing the “recent attacks on his Navy.”<sup>99</sup> He explained the Germans had destroyed many “ships.”<sup>100</sup> Ships such as the U.S. *Greer* and *Robin Moor* were also attacked.<sup>101</sup> The president mentioned “his ships were visually marked as American ships” and there was no question the actions by the Germans were intentional and

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<sup>94</sup> Ogdensburg Journal, “Heavy Casualties Feared in Sinking Of Destroyer; Navy Says 44 Rescued,” *Ogdensburg Journal*, November 1, 1941, [http://nyshistoricnewspapers.org/lccn/sn84031165/1941-11-01/ed-1/seq-1/#date1=11%2F01%2F1941&index=0&date2=11%2F01%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=James+JAMES+Reuben+REUBEN&proxdistance=5&to\\_year=1941&rows=20&ortext=&from\\_year=1941&proxtext=Reuben+James&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1941-11-01/ed-1/seq-1/#date1=11%2F01%2F1941&index=0&date2=11%2F01%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=James+JAMES+Reuben+REUBEN&proxdistance=5&to_year=1941&rows=20&ortext=&from_year=1941&proxtext=Reuben+James&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 28, 2017).

<sup>95</sup> Ibid.

<sup>96</sup> Ibid.

<sup>97</sup> Endicott Daily Bulletin, “Destroyer Struck in North Atlantic; No Casualties Given,” *Endicott Daily Bulletin*, October 17, 1941, [http://nyshistoricnewspapers.org/lccn/sn90066577/1941-10-17/ed-1/seq-1/#date1=10%2F17%2F1941&index=1&date2=10%2F17%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=Kearny&proxdistance=5&to\\_year=1941&rows=20&ortext=&from\\_year=1941&proxtext=Kearny&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1941-10-17/ed-1/seq-1/#date1=10%2F17%2F1941&index=1&date2=10%2F17%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=Kearny&proxdistance=5&to_year=1941&rows=20&ortext=&from_year=1941&proxtext=Kearny&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 28, 2017).

<sup>98</sup> Ibid.

<sup>99</sup> Franklin Roosevelt, “We Must Maintain the Freedom of the Seas” (Presidential address to the nation, September 11, 1941), <http://www.ngu.edu/library-databases.php> (accessed January 28, 2017).

<sup>100</sup> Ibid.

<sup>101</sup> Ibid.

viewed as hostile.<sup>102</sup> Roosevelt stated, “It is time for all Americans of all the Americas to stop being deluded by the romantic notion that the Americas can go on living happily and peacefully in a Nazi-dominated world.”<sup>103</sup> He mentioned if the “Germans were attacking American ships in a distant location they could very well attack America at home.”<sup>104</sup> Roosevelt further stated, “his responsibility as president was to protect Americans.”<sup>105</sup> With that statement, he “proclaimed he was not declaring war, however, the United States would protect its people and military in the future if the Germans sought to sink ships.”<sup>106</sup> He concluded stating, “The orders which I have given as Commander in Chief of the United States Army and Navy are to carry out that policy at once.”<sup>107</sup> For the Germans, this was a firm warning that the United States would fight back and fire upon enemy forces if they were to be engaged in international waters.

### **Confronting Darkness**

Between the restrictions placed on the Japanese and the recent actions of Germany, Americans and Southern Baptists alike realized their country was changing direction. At the annual meeting, the Oklahoma Baptists comprehended the year of 1941 was different from the previous years. In their yearly meeting these Oklahoman’s “mentioned Hitler and Mussolini sought world dominance.”<sup>108</sup> According to them, Christianity was the best weapon to counter-act. They taught “Christians needed to unite as one and face darkness with light.”<sup>109</sup> Specifically, the meeting was of opinion; the genuine Christians “needed to evangelize others and stay spiritually strong through reading their Bibles and other Christian literature.”<sup>110</sup> It was evident

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<sup>102</sup> Franklin Roosevelt, “We Must Maintain the Freedom of the Seas” (Presidential address to the nation, September 11, 1941), <http://www.ngu.edu/library-databases.php> (accessed January 28, 2017).

<sup>103</sup> Ibid.

<sup>104</sup> Ibid.

<sup>105</sup> Ibid.

<sup>106</sup> Ibid.

<sup>107</sup> Ibid.

<sup>108</sup> Mrs. A.L. Aulick, “Report of Mission Study Chairman,” *Annual BGCO 1941*, November 4-6, 1941, 206, <http://ds.bgco.org/docushare/dsweb/Get/Document-16445/1941.pdf> (accessed January 31, 2017).

<sup>109</sup> Ibid.

<sup>110</sup> Ibid.

that psychologically the world war and their possible entrance into the conflict were affecting Americans across the country. Christian leaders such as the Oklahoma Baptists knew their members needed to persevere through the difficult times and following Jesus was the only way this could occur.

In the fall of 1941, the *Biblical Recorder* released an article praising “the pope.”<sup>111</sup> Apparently, leaders across the world had contacted the “pope and asked him to classify the current war as a just war.”<sup>112</sup> This was a question that every Protestant or Catholic Christian needed to answer for themselves. The Pope refused to classify the war against “Nazi Germany as a just war.”<sup>113</sup> The *Biblical Recorder* agreed with the Catholic leader.<sup>114</sup> According to them, Christian leaders were to stay away from such rhetoric and were not to encourage or “justify military action in the war overseas.”<sup>115</sup> They stated the following regarding war:

For however strongly we may abhor Nazism, and we do abhor it with all our being, we cannot call this a just or holy war. No war is just or holy. War is brutally unjust, unholy, and unchristian.<sup>116</sup>

### **A Day Never to be Forgotten: The Attack on Pearl Harbor**

While many Christians agreed with the *Biblical Recorder*, opinions would drastically change. On December 7<sup>th</sup>, 1941, the United States found itself under attack when “Japanese planes bombed the U.S. Navy base at Pearl Harbor.”<sup>117</sup> Over 2,300 Americans were killed in the surprise attack that crushed the U.S. Naval Fleet in the Pacific Ocean.<sup>118</sup> The U.S. military intelligence failed “and the attack on Pearl Harbor” shook the entire nation. Over “183 torpedoes

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<sup>111</sup> Biblical Recorder, “Editorial,” *Biblical Recorder*, October 1, 1941, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed January 31, 2017).

<sup>112</sup> Ibid.

<sup>113</sup> Ibid.

<sup>114</sup> Ibid.

<sup>115</sup> Ibid.

<sup>116</sup> Ibid.

<sup>117</sup> First Presbyterian Church, *World War II Memories*, 187.

<sup>118</sup> Ibid.

and dive bombers” struck the United States Navy.<sup>119</sup> The “U.S. *Arizona* blew up, while the U.S. *Oklahoma* capsized, and the U.S. *California* slowly sunk.”<sup>120</sup> In total, the U.S. lost “five battleships, three cruisers, and two hundred airplanes.”<sup>121</sup>

This surprise attack in Hawaii was the result of the sanctions placed on the Imperial Empire of Japan. The Japanese felt they had no other choice than to attack the Americans, as they were restricted of oil. Seaman First Class Donald Stratton, a survivor of the U.S. *Arizona*, shared the following on this tragic event:

I witnessed the *Oklahoma* lurch to one side, then roll over and capsize. I saw a fireball in the drydock where the *Pennsylvania* was. The entire fleet was being destroyed before my eyes. Bombs were going off everywhere. Great billows of smoke were eating up the blue sky and turning it black. Torpedoes slammed against our hulls, spewing geysers of water into the air. Ships were taking on water, listing, capsizing. And from those ruptured ships spilled oil that congealed when it hit the water and caught fire. The hellish sight of blacks and reds and yellows, devouring everything.<sup>122</sup>

By the evening of December 7<sup>th</sup>, the majority of the U.S. news publications were aware of the attack in Hawaii. The *Endicott Daily Bulletin* of New York published an extra edition of their December 7<sup>th</sup> paper proclaiming, “Japs Attack U.S., Heavy Loss of Life.”<sup>123</sup> Though all details were still not known, the newspaper reported: “American forces at Pearl Harbor were still firing at enemy forces.”<sup>124</sup> Additionally, it was known by late afternoon that “President Roosevelt was to hold an emergency meeting in Washington D.C. at 8:30 pm.”<sup>125</sup>

The following day Roosevelt announced the United States had officially declared war on

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<sup>119</sup> Keegan, *The Second World War*, 225.

<sup>120</sup> Ibid.

<sup>121</sup> Parker, *The Cambridge History of Warfare*, 354.

<sup>122</sup> Donald Stratton, *All the Gallant Men: The First Memoir by a USS Survivor* (New York: Harper Collins Publishers, 2016), 89.

<sup>123</sup> Endicott Daily Bulletin, “Japs Attack U.S. Heavy Loss of Life,” *Endicott Daily Bulletin*, December 07, 1941, [http://nyshistoricnewspapers.org/lccn/sn90066577/1941-12-07/ed-1/seq-1/#date1=12%2F07%2F1941&index=1&date2=12%2F07%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=harbor+Pearl&proxdistance=5&to\\_year=1941&rows=20&ortext=&from\\_year=1941&proxtxt=Pearl+Harbor&phrasetxt=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1941-12-07/ed-1/seq-1/#date1=12%2F07%2F1941&index=1&date2=12%2F07%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=harbor+Pearl&proxdistance=5&to_year=1941&rows=20&ortext=&from_year=1941&proxtxt=Pearl+Harbor&phrasetxt=&andtext=&dateFilterType=range&page=1) (accessed January 31, 2017).

<sup>124</sup> Ibid.

<sup>125</sup> Ibid.



Japan.<sup>126</sup> Having addressed Congress, the president had the support of his fellow politicians. The U.S. Senate voted “82-0 in favor of war with Japan.”<sup>127</sup> The House was similar with a vote of “388-1” in favor of a declaration of war.”<sup>128</sup> Furthermore, England re-committed their allegiance with the United States and declared war on Japan.<sup>129</sup> Additional nations such as “Canada, Australia, and the Netherlands also condemned the attack from the Japanese” and explained they would unify with America in the world war.<sup>130</sup> It was official; the United States was at war.

Americans were furious with the attack on their nation. The *Ogdensburg Journal* announced, “Japan had just gambled away their future.”<sup>131</sup> According to this news source, the Japanese had created their own grave and was going to face an enemy in the United States that no other nation had ever seen before.<sup>132</sup> Americans all across the country were preparing for war and potential attacks. The nation was put on “alert,” and the largest cities such as New York and Los Angeles were practicing “air raids and blackouts.”<sup>133</sup> This was a regular occurrence around the nation to include the territory of Alaska. It appeared Americans were preparing themselves for future attacks. Patriotism was growing, and the country sought to unify as one to face their enemies.

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<sup>126</sup> Ogdensburg Journal, “Congress Votes War After FDR Special Message,” *Ogdensburg Journal*, December 08, 1941, [http://nyshistoricnewspapers.org/lccn/sn84031165/1941-12-08/ed-1/seq-1/#date1=12%2F08%2F1941&index=5&date2=12%2F08%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=Harbor+Pearl&proxdistance=5&to\\_year=1941&rows=20&ortext=&from\\_year=1941&proxtext=+Pearl+Harbor&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1941-12-08/ed-1/seq-1/#date1=12%2F08%2F1941&index=5&date2=12%2F08%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=Harbor+Pearl&proxdistance=5&to_year=1941&rows=20&ortext=&from_year=1941&proxtext=+Pearl+Harbor&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 31, 2017).

<sup>127</sup> Ibid.

<sup>128</sup> Ibid.

<sup>129</sup> Ibid.

<sup>130</sup> Ibid.

<sup>131</sup> Ibid.

<sup>132</sup> Ogdensburg Journal, “U.S. Declares War on Japs,” *Ogdensburg Journal*, December 08, 1941, [http://nyshistoricnewspapers.org/lccn/sn84031165/1941-12-08/ed-1/seq-1/#date1=12%2F08%2F1941&index=5&date2=12%2F08%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=Harbor+Pearl&proxdistance=5&to\\_year=1941&rows=20&ortext=&from\\_year=1941&proxtext=+Pearl+Harbor&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1941-12-08/ed-1/seq-1/#date1=12%2F08%2F1941&index=5&date2=12%2F08%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=Harbor+Pearl&proxdistance=5&to_year=1941&rows=20&ortext=&from_year=1941&proxtext=+Pearl+Harbor&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 31, 2017).

<sup>133</sup> Endicott Daily Bulletin, “Frisco Gets Raid Threat,” *Endicott Daily Bulletin*, December 09, 1941, [http://nyshistoricnewspapers.org/lccn/sn90066577/1941-12-09/ed-1/seq-1/#date1=12%2F09%2F1941&index=6&date2=12%2F09%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=blackout&proxdistance=5&to\\_year=1941&rows=20&ortext=&from\\_year=1941&proxtext=blackouts&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1941-12-09/ed-1/seq-1/#date1=12%2F09%2F1941&index=6&date2=12%2F09%2F1941&searchType=advanced&SearchType=prox5&sequence=0&words=blackout&proxdistance=5&to_year=1941&rows=20&ortext=&from_year=1941&proxtext=blackouts&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed January 31, 2017).

## The War Hits Home

Undoubtedly, the attack on Pearl Harbor was a devastating moment for the Americans. The once isolationist nation was now forced into the war. This was long overdue for many. The news of Pearl Harbor reached the whole country to include the SBC and their publications. Baylor University released somber news on “December 9<sup>th</sup> when the school released information that one of their students had family located in Oahu.”<sup>134</sup> Specifically, their student Jonah Park had a brother who was “at Pearl Harbor when the attack occurred.”<sup>135</sup> A.L. Smither wrote in the *Daily Lariat* that “American students took a silent or vocal vow to avenge the death of their fellow Americans.”<sup>136</sup> Americans across the country were angry and wanted to pay back the Japanese.

Southern Baptists were aware of the importance of their voice in a time of turmoil. After all, Christians were Americans too and had just as much patriotism as anyone else. George Truett preached to his congregation on December 14<sup>th</sup> for the first time following the attack at Pearl Harbor. Truett immediately “addressed the congregation by informing them they were in the midst of a world war.”<sup>137</sup> He mentioned it was already evident that the nation “was uniting as one due to the attack in Hawaii.”<sup>138</sup> The preacher admitted the future was unknown, yet it was apparent the country was uniting in patriotism. He preached the following, “The final outcome of this world struggle we have not a doubt as to what it’ll be. Patriotic, liberty-loving, humanity-loving, God-honoring people know that some things are more precious than life, and they’re ready to give their lives in defense, in perpetuation of those priceless treasures.”<sup>139</sup> The nation was hurting according to Truett. Hurt turned to Patriotism and Patriotism could very well turn into Americans seeking revenge.

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<sup>134</sup> Waco Daily Lariat, “Many Friends,” *Waco Daily Lariat*, December 9, 1941, [digitalcollections.baylor.edu/cdm/search/collection/lariat](http://digitalcollections.baylor.edu/cdm/search/collection/lariat) (accessed January 31, 2017).

<sup>135</sup> Ibid.

<sup>136</sup> A.L. Smith, “Large Loss of Life by Auto is Forgotten,” December 18, 1941, <http://digitalcollections.baylor.edu/cdm/search/collection/lariat> (accessed January 31, 2017).

<sup>137</sup> George Truett, “The Lord Reigneth” (sermon, First Baptist Church of Dallas, Dallas, TX, December 14, 1941), <http://digitalcollections.baylor.edu/cdm/search/collection/fa-gwt> (accessed January 31, 2017).

<sup>138</sup> Ibid.

<sup>139</sup> Ibid.

According to Truett, it was possible that good could come out of the world war. After all, Christians believed their God was sovereign and dictated the events that took place on earth. He stated the following, “As we face the tragic situation that now confronts the world, it behooves us to remember that certain collateral blessings may be had and are being had out of the desperate situation which we are being called to pass.”<sup>140</sup> For Truett, God was challenging His believers to become the light of the world. He preached:

A great fire is often followed by repairments and renovations and improvements and better conditions for the people. And so is it with a great flood; time and time again, the great flood-carrying destruction to both life and property-has been followed by improvements and safeguards for the people to follow in the wake of such a disaster. A great epidemic of sickness is often the occasion for the most painstaking and thoughtful and careful preparation that such epidemics shall not occur again, or if they do, shall be abated, shall be greatly reduced by what scientific, and other preparations may make against such visitations. Even so, a war-cruel and inhuman, merciless and bloody as it may be-may often be attended by certain collateral blessings, which you would do well to remember.<sup>141</sup>

Truett challenged his congregation to look for the blessings in such a dark time. As hard as it might be, he informed his fellow Southern Baptists that humanity was challenged to make the world a better and safer place. After all, God was watching and calling upon His creation to act according to His will.

Truett compared the love the Jews had for Israel to what Americans had for the United States.<sup>142</sup> He further preached liberty was at stake as were American priorities and principles.<sup>143</sup> While Truett did speak of the recent attack, the preacher also concentrated on the past actions or lack of actions of his nation. He challenged his church and explained to them the United States should have been more involved in foreign affairs following World War I.<sup>144</sup> He preached, “I must say as a moral and religious teacher that it is my deep conviction that our nation made years

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<sup>140</sup> George Truett, “The Lord Reigneth” (sermon, First Baptist Church of Dallas, Dallas, TX, December 14, 1941), <http://digitalcollections.baylor.edu/cdm/search/collection/fa-gwt> (accessed January 31, 2017).

<sup>141</sup> Ibid.

<sup>142</sup> Ibid.

<sup>143</sup> Ibid.

<sup>144</sup> Ibid.

ago and continued to make one of the most colossal blunders in the history of mankind when our nation put her skirts about her, wrapped her robe more tightly, and withdrew from any participation in or cooperation with the great movement known as the League of Nations.”<sup>145</sup>

Though the U.S. helped create the concept and formation of the League of Nations, they never officially joined this united pact.<sup>146</sup> This along with their lack of involvement in Europe following World War I was a disgrace for Truett.<sup>147</sup> Truett took such actions personal as he himself was in World War I spending several months overseas.<sup>148</sup> Specifically, Truett mentioned, “smaller nations were vulnerable and needed the U.S. for support, protection, and guidance.”<sup>149</sup> Yet no assistance ever arrived from America, and the current conditions across the world developed due to the U.S. and their lack of engagement. Truett challenged his congregation:

If you and I were out here in the street and saw some bullying, braggart, boastful man trampling a helpless little woman, or a helpless little child and you and I should fold our hands and say, “I don’t believe in war, I don’t believe in interfering in other people’s business,” and let the child be slaughtered and the woman destroyed, manhood has left us, that’s all. We have to have regard.<sup>150</sup>

For Truett, it was possible that the entire world war could have been avoided if the U.S. would have been more vocal and present in Europe following the First World War.<sup>151</sup> Nevertheless, he realized he could not dwell on the past and needed to remain focused on the current days. He concluded his sermon praising God and His sovereignty, “We are under God, we’re under His authority, we’re under His dominion, we’re under His guidance and government, and He governs by great principles of righteousness.”<sup>152</sup>

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<sup>145</sup> George Truett, “The Lord Reigneth” (sermon, First Baptist Church of Dallas, Dallas, TX, December 14, 1941), <http://digitalcollections.baylor.edu/cdm/search/collection/fa-gwt> (accessed January 31, 2017).

<sup>146</sup> Ibid.

<sup>147</sup> Ibid.

<sup>148</sup> Ibid.

<sup>149</sup> Ibid.

<sup>150</sup> Ibid.

<sup>151</sup> Ibid.

<sup>152</sup> Ibid.

One could not deny that Truett felt the current administration failed the world. Truett who served troops spiritually in World War I explained the only hope his nation had in this war was “God Himself.”<sup>153</sup> Reflecting on the current times and the future ahead, the preacher proclaimed, the “United States needed to be guided and governed by their Lord God.”<sup>154</sup> For this pastor, the only hope for humanity was Christianity. His congregation knew all too well that this preacher believed “that God was sovereign, and all events occurred according to His will.”<sup>155</sup> Truett was careful with his words on this December 14<sup>th</sup> day. He did not condemn war for his country, yet he did not condone war. Perhaps like many other Americans, Truett was speechless and did not know how to address the situation at the time.

In other Southern Baptist churches, pastors addressed the attack on Pearl Harbor. John Sampey agreed with Truett regarding his critique of the United States.<sup>156</sup> During a sermon by Duke McCall, Sampey asked to take the pulpit “and expressed his displeasure with the nation.”<sup>157</sup> According to him, the United States was unprepared for the attack by Japan.<sup>158</sup> He felt the nation should have known this event was going to take place. Whether it was the recent restrictions placed on Japan or the failure to maintain world order after the First World War, people such as Sampey felt their nation failed Americans and the world alike.

Perhaps Truett and Sampey were correct in their logic. It appeared there was enough concern in early 1941 that an attack was going to occur. Regardless of the past, the country needed to look to the future. United States Marines were doing just that. American forces were ready for battle and were ready for revenge. The Marines were living by a slogan “K.O. Tokyo.”<sup>159</sup> For these soldiers, it was time for their enemy to pay. The *Bethel Clarion* in

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<sup>153</sup> George Truett, “The Lord Reigneth” (sermon, First Baptist Church of Dallas, Dallas, TX, December 14, 1941), <http://digitalcollections.baylor.edu/cdm/search/collection/fa-gwt> (accessed January 31, 2017).

<sup>154</sup> Ibid.

<sup>155</sup> Ibid.

<sup>156</sup> A. Ronald Tonks, *Duke McCall: An Oral History* (Nashville: Field Publishing Inc., 2001), 46.

<sup>157</sup> Ibid.

<sup>158</sup> Ibid.

<sup>159</sup> Editorial, “Fighting Marines Flaunt Morale, K.O. Tokyo,” *Bethel Clarion*, December 18, 1941, <http://cdm16120.contentdm.oclc.org/cdm/singleitem/collection/p15186coll6/id/4704/rec/31> (accessed January 31, 2017).

Minnesota wrote the “Japanese were desperate” and were going to fight with their “backs against the wall.”<sup>160</sup> This Christian paper concluded their editorial with a statement mocking the Japanese people, “A town mayor was in a department store to purchase a globe. The clerk asked, “Do you want a globe that has Japan on it? If you do, you’d better buy it now!”<sup>161</sup> Some Christians and Americans across the country wanted to re-pay Japan for their attack on Hawaii. Patriotism and anger continued to spread across the country.

### **God Controls the Future**

R.H. Satterfield addressed his readers in the *Biblical Recorder*, explaining he was disgusted with the “sneak attack carried out by the Japanese.<sup>162</sup> Satterfield from Raleigh, North Carolina served as a key member of the *Biblical Recorder*.<sup>163</sup> His title was circulation manager, and he had the duty to visit Baptist churches throughout the state of North Carolina.<sup>164</sup> Satterfield knew his nation would declare war on Japan once the attacked occurred.<sup>165</sup> This Baptist emphasized the American and Christian alike needed to “relax and not to be frightened.”<sup>166</sup> Citing scripture (Mark 12:17), he explained, “This was a war of his government's doing and not of his Christian church.<sup>167</sup> However, he was convinced that the Christian church was needed more than ever before.<sup>168</sup> In particular, Satterfield knew his fellow Americans were going to be glued to news stories and rumors correlated to the war and events surrounding it. He warned, “Let us avoid rumor-mongering as we would a deadly poison. Secret agents in our country will

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<sup>160</sup> Editorial, “Fighting Marines Flaunt Morale, K.O. Tokyo,” *Bethel Clarion*, December 18, 1941, <http://cdm16120.contentdm.oclc.org/cdm/singleitem/collection/p15186coll6/id/4704/rec/31> (accessed January 31, 2017).

<sup>161</sup> Ibid.

<sup>162</sup> R.H. Satterfield, “By the Way,” *Biblical Recorder*, December 17, 1941, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed February 2, 2017).

<sup>163</sup> Ibid.

<sup>164</sup> Ibid.

<sup>165</sup> Ibid.

<sup>166</sup> Ibid.

<sup>167</sup> Ibid.

<sup>168</sup> Ibid.

set in motion all kinds of false rumors with the hope that we will be overwhelmed and confused. Don't believe them and don't repeat them."<sup>169</sup>

Satterfield continued by proclaiming the world would need to be "rebuilt once the war was over, and the Christian church would then find its duty."<sup>170</sup> For this Southern Baptist member, this meant spreading the Gospel of Christ and assisting those physically affected by this world war. He said the following:

Let's not try to drag the Christian church into this conflict. We will need a strong, vigorous, virile church for the herculean task of the rebuilding the world after this conflict is over. The heart and hands of that church, if it is to be effective, must not be soiled with blood or hatred or violence. In this hour we shall "render unto Caesar the things that are Caesars, remembering all the while that this is a conflict of the State and not of the Christian Church."<sup>171</sup>

For Satterfield, the SBC would have much to do once the conflict was over, as this war would prove to be destructive to the world. Europe was in turmoil, and Asia appeared to be heading in the same direction. For Satterfield, the world needed to be re-built "physically and spiritually."<sup>172</sup>

On Christmas Eve, the *Biblical Recorder* released a significant announcement. This SBC publication stated, "they would not take an official position on their country's involvement in the world war."<sup>173</sup> They wrote, "The Biblical Recorder will not undertake to discuss in detail issues involved in the colossal conflict now engaging our country. One thing it does feel under obligation to say with all the emphasis it can command: the worse that cruel enemies can do to them must not keep Christians from being Christians."<sup>174</sup>

They added some Christian's condoned war while others despised it. The *Recorder* did

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<sup>169</sup> R.H. Satterfield, "By the Way," *Biblical Recorder*, December 17, 1941, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed February 2, 2017).

<sup>170</sup> Ibid.

<sup>171</sup> Ibid.

<sup>172</sup> Ibid.

<sup>173</sup> Biblical Recorder, "Editorial," *Biblical Recorder*, December 24, 1941, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=search&search=8> (accessed February 2, 2017).

<sup>174</sup> Ibid.

address evil stating the following, “The heart of the religion is not hate, but love. Christians must strive, whatever their attitudes and behavior to build a better world for all, including their enemies. How that can best be done is beyond the power of anyone to say, but such a goal must be the lodestar for followers of Jesus.”<sup>175</sup> According to these North Carolina Baptists, Christians needed to live by faith and act accordingly in such a dark time. They wrote:

Whatever degree of participation in and support of war conscience may approve or disapprove, Christians must refuse to hate. That, also, is not easy, but it is a must for Christians. The heart of their religion is not hate, but love. The Sermon on the Mount cannot be scrapped for the duration of the war. Still again, Christians must strive, whatever their attitudes and behavior, to build a better world for all, including their enemies.<sup>176</sup>

It was apparent that the Southern Baptist leaders were still in shock themselves when having to address their prospective audiences and congregations. These leaders were Americans like everyone else. There was no concrete answer across the Convention of whether the United States was justified in entering the war. Opinions differed across the Convention as they did in American homes around the country. The common theme preached by the SBC was the “lordship and love of Christ.” Christians were going to be patriotic, and angry. Yet the believers in Christ needed to remember they also needed to make peace and serve their Lord in all aspects of life. The Americans had just entered the war, and their emotions were going to be challenged as the months progressed.

### **Peace is From Jesus**

The newly formed *Southern Baptist Stamina* of California released their first publication of the year on January 3<sup>rd</sup>, 1942. This article addressed the recent comments from J.H. Rushbrooke “the president of the Baptist World Alliance.”<sup>177</sup> Rushbrooke “declared that all

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<sup>175</sup> Biblical Recorder, “Editorial,” *Biblical Recorder*, December 24, 1941, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=search&search=8> (accessed February 2, 2017).

<sup>176</sup> Ibid.

<sup>177</sup> Southern Baptist Stamina, “A New Year’s Message From the President of the Baptist World Alliance,” *Southern Baptist Stamina*, January 8, 1942, <http://cdm16061.contentdm.oclc.org/cdm/compoundobject/collection/p16061coll23/id/15/rec/13> (accessed February 2, 2017).



Baptists were entering the New Year with a future that was filled with uncertainty and peril.”<sup>178</sup> According to this Baptist leader, Baptists needed to remain strong in their Christian faith and concentrate on four valuable lessons.<sup>179</sup> First, the Baptist was to never “forget they were required to partake in the Great Commission, which called for evangelism throughout the whole world (Matthew 28:18-20).<sup>180</sup> Next, the Christian was to rely on “Christ” for protection and safety (Matthew 7:24-25).<sup>181</sup> Third, the believer was to realize “peace was only possible through the love of Jesus (Romans 8:34-39).”<sup>182</sup> Lastly, the Christian needed to realize they would be “cared for and looked after by their Lord and Savior (Philippians 4:19).”<sup>183</sup> It appeared Rushbrooke was preparing his fellow Christians for a future that was going to be filled with doubt and sorrow. The United States was now ready to fight enemy forces on the battlefield.

### **The Last Days**

Like Rushbrooke, J. Frank Norris sought to reach his church in a time of turmoil. In his February sermon titled “By Faith, Abraham” he taught, “faith was needed more than ever before.”<sup>184</sup> Relying on scripture, Norris explained faith is “what would save Christians and Americans alike.”<sup>185</sup> This pastor, as previously preached, informed his “congregation the days were drawing near when Jesus would return and judge the world.”<sup>186</sup> The unbelievers according

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<sup>178</sup> J.H. Rushbrooke, “A New Year’s Message From the President of the Baptist World Alliance,” *Southern Baptist Stamina*, January 8, 1942, <http://cdm16061.contentdm.oclc.org/cdm/compoundobject/collection/p16061coll23/id/15/rec/13> (accessed February 2, 2017).

<sup>179</sup> Ibid.

<sup>180</sup> Ibid.

<sup>181</sup> Ibid.

<sup>182</sup> Ibid.

<sup>183</sup> Ibid.

<sup>184</sup> J. Frank Norris, “By Faith Abraham” (sermon, First Baptist Church, Fort Worth, TX, February 15, 1942), <http://fundamentalbaptistsermons.net/JFRANKNORRIS/NorrisJFrankByFaithAbrahamThreeFoldGift1942.htm> (accessed February 2, 2017).

<sup>185</sup> Ibid.

<sup>186</sup> Ibid.

to Norris needed to worry about this judgment day.<sup>187</sup> He stated the following:

When wars shall be no more, when dictators will sweep around the world no more, when no more we will hear the crash of heavy artillery or sinking ships, when we hear no more the screams of helpless boys as they go down in the cold, cruel waters of war — thanks be to God He is coming again!<sup>188</sup>

Norris taught Christians needed to live in righteousness and follow the ways of God. He declared, “We are not righteous by any merit of our own, but it is righteousness of God-grace. Faith is the channel through which we receive it.”<sup>189</sup> Norris further explained in the present troubled days Christians needed to exercise courage. He preached:

Millions of men and women, fathers and mothers, today are walking up Mount Moriah with their sons, and they are asking as they say farewell to their boys in the greatest crisis of American history, and of human history-and it maybe we are coming to that hour, I know not. - “Will I ever see my son again?”<sup>190</sup>

For Norris, many young Americans were about to pay the ultimate sacrifice. According to him, it was “the hour of judgment on a wicked world in which Americans were going to face darkness head-on.”<sup>191</sup> He prayed, “I close with this word, God help us in this hour that we shall have that spirit, First to give ourselves; Second to give the best that we have unto Him who gave all for us; and Third, that we present unto Him that which is His. God help us that we may.”<sup>192</sup>

### **Conclusion**

World War II as some saw it officially began once the United States entered the war. England and a host of other nations would support the United States. The Japanese would rely on the assistance of Hitler and Mussolini. Germany and Italy officially declared war on the United

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<sup>187</sup> J. Frank Norris, “By Faith Abraham” (sermon, First Baptist Church, Fort Worth, TX, February 15, 1942), <http://fundamentalbaptistsermons.net/JFRANKNORRIS/NorrisJFrankByFaithAbrahamThreeFoldGift1942.htm> (accessed February 2, 2017).

<sup>188</sup> Ibid.

<sup>189</sup> Ibid.

<sup>190</sup> Ibid.

<sup>191</sup> Ibid.

<sup>192</sup> Ibid.

States on December 11<sup>th</sup>, 1941.<sup>193</sup> Roosevelt now needed to decide how his nation would proceed in the war. The United States found itself in a fight with brutal enemies who were willing to do anything for victory.

The year of 1942 would be a turning point in the world war. A new nation fought to avenge the loss of their lost soldiers and sailors. A nation would fight for democracy and freedom abroad. Churchill finally got his wish as Japan had just delivered the Americans into the war. The first of the year would be anything but a celebration in America. Many were confused and horrified about what had just happened to their nation. Roosevelt had an obligation to protect his people from enemy forces. At the same time, the Southern Baptist leaders had a duty to instruct their congregations of the things that truly mattered in life. War has never been pretty, and preachers across the country had to provide a sense of hope to people ready to fight evil head on.

Leaders within the Southern Baptist Convention knew nationalism would grow, but they cautioned their members to avoid hate. For the SBC, the war was a reality, and many members were going to be forced to partake in the greatest conflict in world history, yet the Southern Baptist Convention knew Christianity needed to prevail and overtake the actions of their members. This meant on the battlefield, and at home, Americans needed to live for Jesus and bring glory to His name in all possible ways. Just how this could be achieved in battle was a question that troubled the best of leaders. For theologians like George Truett and J. Frank Norris God was sovereign and would “rise nations and use them at His will.”

Regardless of one’s theological position on God and war, there was no more ignoring warfare. The United States was at war and the Southern Baptist Convention needed to shift their message of a potential entrance into the war to a message of how to end the war. War would affect every American home. Whether it was for democracy, religious liberty or all because of the will of God, the United States was officially at war.

In conclusion of this chapter, it should be noted that sermons and SBC statements before the attack on Pearl Harbor, carried the rhetoric of the previous year. When it became known that America was to support communistic Russia the lines of thinking were still along views of patriotism, valuing principles like democracy, freedom, freedom of religion and Christianity.

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<sup>193</sup> First Presbyterian Church, *World War II Memories*, 187.

Preachers though, emphasized the love of God in Christ in effect make the difference.

After the declaration of war, a shift occurred. War was a reality. It was not justified, but it was seen as to challenge humanity and liberty was at stake. But, the “lordship and love of Christ was reserved to receive above all the emphasis.” It was emphasized, “the heart of the faith was not hate, but love. How that could best be done is beyond the power of anyone to say, but such a goal was to be the lodestar for followers of Jesus. It was taught, the Sermon on the Mount could not be scrapped for the duration of the war. Christians were to strive, whatever their attitudes and behavior, to build a better world for all, including their enemies.”<sup>194</sup> After all, God was watching and calling upon His creation to act according to His will.

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<sup>194</sup> Biblical Recorder, “Editorial,” *Biblical Recorder*, December 24, 1941, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=search&search=8> (accessed February 2, 2017).

## Chapter 6

# The War Continues and the Consequences for the Christian Faith 1942

### Introduction

On December 7<sup>th</sup>, 1941, Japan carried out an attack on the United States that changed the direction of the war. America was officially at war in 1942. Roosevelt was left with the decision of having to concentrate his military forces in Europe, Africa, Asia or perhaps all three. Emotions were high in America. Japanese-Americans, in particular, were under suspicion, and many were relocated to internment camps. This chapter discusses the entry of the U.S. to the war and how its mobilization and involvement was deployed, both in Europe and in the East, during 1942.

At its annual meeting, the Southern Baptist Convention had to deal with the fact that their country was at war. In a fundamental document: *Call of Prayer for a Just and Righteous Peace* the SBC reflected on the war.<sup>1</sup> This document carried the biblical and theological convictions of the SBC as expression of its first official response to the new situation. How did it frame the SBC's interpretation and position concerning the fact that America was at war? What were the underpinning motives and assumptions? How did it relate to the *War and Peace* section of the Social Service Committee report of 1940? Focusing on the *Call of Prayer*, as well as similar views in SBC Convention reports, the current chapter intends to outline a clear understanding of the denomination's position with regard to the participation of the U.S. in the war. In addition, views, discussions, and sermons are also analyzed. The contours along which the SBC reacted in 1942 (after the Pearl Harbor attack) are carefully traced to determine to what extent America's physical participation in the war affected its positioning. Chapter six is thus of fundamental significance for the study.

### America's Plans for the War

American forces were quickly mobilized and deployed in both the Pacific and Europe. In January, intense fighting officially began. The United States sunk "five Japanese ships with the

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<sup>1</sup> Southern Baptist Convention, "Call to Prayer for a Just and Righteous Peace," *Annual SBC 1942*, May 16-20, 45, 1942, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1942.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1942.pdf) (accessed February 5, 2017).

largest military operation the country had yet been involved in” the *Endicott Daily Bulletin* reported on 16 January 1942.<sup>2</sup> While this gave the Americans a boost of morale, things were far from comforting in the Pacific. General Douglas MacArthur “reported to the war department that his forces were greatly outnumbered on the Island of the Philippines.”<sup>3</sup> Additionally, the Japanese troops were active throughout the Pacific Islands making “landfall throughout the region.”<sup>4</sup> In early 1942, it was accepted that the war against the Japanese would be difficult.

On the European front, a monumental moment occurred on January 26<sup>th</sup> as the first U.S. military forces arrived in England.<sup>5</sup> It was clear: America was officially going to partake in the war from two fronts. Roosevelt “under intense pressure to avenge the loss of his sailors” notwithstanding sought to start “military campaigns in the Pacific in addition to Europe.”<sup>6</sup> This for many was a mistake as several “high-ranking officials urged the president to concentrate on the European front first.”<sup>7</sup> Regardless of the advice, Roosevelt “wanted to confront the Japanese in their Pacific Ocean due to the recent attack on Pearl Harbor.”<sup>8</sup>

### **Japanese-American Internment Camps Questioned and Ministered**

In February, the president made one of the most controversial decisions of his presidency. This decision did not involve the battlefield, yet it affected American citizens at home. He “ordered over 200,000 Japanese American citizens into internment camps.”<sup>9</sup> These Americans “were forced to leave their homes and property.”<sup>10</sup> Known as “Executive Order 9066” this

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<sup>2</sup> Endicott Daily Bulletin, “U.S. Sea Fighters Sink Five Jap Ships in Biggest Smash Since War Began,” *Endicott Daily Bulletin*, January 16, 1942, [http://nyshistoricnewspapers.org/lccn/sn90066577/1942-01-16/ed-1/seq-1/#date1=01%2F16%2F1942&index=1&date2=01%2F16%2F1942&searchType=advanced&SearchType=prox5&sequence=0&words=Japan&proxdistance=5&to\\_year=1942&rows=20&ortext=&from\\_year=1942&proxtext=Japan+&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1942-01-16/ed-1/seq-1/#date1=01%2F16%2F1942&index=1&date2=01%2F16%2F1942&searchType=advanced&SearchType=prox5&sequence=0&words=Japan&proxdistance=5&to_year=1942&rows=20&ortext=&from_year=1942&proxtext=Japan+&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed February 5, 2017).

<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

<sup>5</sup> First Presbyterian Church, *World War II Memories* (Richland: First Presbyterian Church, 2005), 187.

<sup>6</sup> David M. Kennedy, *The American People in World War II* (New York: Oxford University Press, 1999), 99.

<sup>7</sup> Ibid.

<sup>8</sup> Ibid.

<sup>9</sup> First Presbyterian Church, *World War II Memories*, 187.

declaration allowed the U.S. to remove “Japanese-Americans from prescribed military areas.”<sup>11</sup> This of course, according to the War Department, included “most of the Western United States due to its location next to the Pacific Ocean.”<sup>12</sup> Several “thousand Japanese-Americans voluntarily relocated from the Westcoast heading to the Mid-West and Eastern part of the United States, to live with family and friends.”<sup>13</sup>

Not every American felt this executive order was justified. Milton Eisenhower, the younger brother of “General Dwight D. Eisenhower”, was the “director of the War Relocation Authority.”<sup>14</sup> Eisenhower remarked, “he could not sleep at night due to this forced evacuation of Japanese-Americans.”<sup>15</sup> This order troubled the director to such an extent that he resigned his position as his “conscience could not allow him to be involved in such a controversial campaign.” While there was clear displeasure among many Americans, Roosevelt held firm in his decision to relocate several thousand Japanese-Americans to confined internment camps.

U.S. Army Lieutenant General J.L. Dewitt had the task to oversee the forced relocation of the Japanese-Americans.<sup>16</sup> Before relocation camps were formed, each state was required to give federal approval.<sup>17</sup> General Dewitt was convinced that it was the duty of “every American to do their service in the world war.”<sup>18</sup> For those at home, this included watching the American-Japanese citizens.<sup>19</sup> Dewitt stated, “A Jap is a Jap, it makes no difference whether he is an

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<sup>10</sup> First Presbyterian Church, *World War II Memories*, 187.

<sup>11</sup> Kennedy, *The American People in World War II*, 328.

<sup>12</sup> Ibid.

<sup>13</sup> Ibid.

<sup>14</sup> Ibid., 329.

<sup>15</sup> Ibid.

<sup>16</sup> Record Journal of Douglas, “Editorial,” *Record Journal of Douglas*, June 24, 1942, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=p&p=search&e=-06-1942--06-1942--en-20-TRJ-1-txt-txIN-Japan-----0-> (accessed February 5, 2017).

<sup>17</sup> Ibid.

<sup>18</sup> John W. Jeffries, *Wartime America: The World War II Home Front* (Chicago: Ivan R. Dee, 1996), 131.

<sup>19</sup> Ibid.

American citizen or not, I don't want any of them. There is no way to determine their loyalty.”<sup>20</sup>

One state that became home to these Internment Camps was Colorado. A Colorado-based newspaper, *The Record-Journal* reported “over 7,000 Japanese-Americans were relocated to the state from the Pacific Coast.”<sup>21</sup> In total nearly “100,000 Japanese had already been evacuated from their homes into relocation camps.” *The Record-Journal* wrote:

More than 95,000 persons of Japanese ancestry have been removed from strategic military areas and assembled in temporary centers in California, Washington, Oregon, and Arizona, according to Army reports. Present plans provide that all of these evacuees will be relocated inland for the duration of the war. To receive them, preparation of Relocation Centers in Wyoming, Idaho, Arizona, and Arkansas, in addition to the Colorado project, is under way.<sup>22</sup>

Colorado Governor Ralph Carr justified the state's position: “it was his American duty to assist the war department in any way possible which explained why he allowed Colorado to form internment camps.”<sup>23</sup> Carr tried to settle the nerves of his residents assuring them the federal government would closely monitor the Japanese. The Colorado-based *Steamboat Pilot* wrote:

Japanese who are in the state, Japanese who come to the state, the governor pointed out, are so well watched by the F.B.I. agents that their every move is noted and recorded. In considering the problem of harboring west coast aliens, the governor feels that this is the place where citizens of Colorado can accept their responsibilities and show that they are as good soldiers as the boys from the state who are already serving on war fronts with armed forces.<sup>24</sup>

Apparently, many Americans did not trust the Japanese and became suspicious. While many disagreed with their president, others had much hatred for the Japanese. An article released by Baylor University addressed the current “hatred that many Americans possessed towards the

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<sup>20</sup> Jeffries, *Wartime America: The World War II Home Front*, 131.

<sup>21</sup> Record Journal of Douglas, “Editorial,” *Record Journal of Douglas*, June 24, 1942, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=p&p=search&e=-06-1942--06-1942--en-20-TRJ-1-txt-txIN-Japan-----0-> (accessed February 5, 2017).

<sup>22</sup> *Ibid.*

<sup>23</sup> *Steamboat Pilot*, “Governor Carr Addresses Ladies Republican Club,” *Steamboat Pilot*, April 16, 1942, <https://www.coloradohistoricnewspapers.org/cgi-bin/colorado?a=d&d=STP19420416.2.4&srpos=4&e=-04-1942--04-1942--en-20--1--txt-txIN-Japanese-----0-#> (accessed February 5, 2017).

<sup>24</sup> *Ibid.*



Japanese.”<sup>25</sup> In a column published by Charles A. Wells in the *Daily Lariat*, he observed: “several Americans pointed towards the Japanese and the Germans regarding their hateful actions across the world.”<sup>26</sup> Yet according to Wells, Americans and Christians needed to “look in the mirror and ask themselves if they were holding onto the same hatred.”<sup>27</sup> He stated, “In every city, in every community, the church is on guard. If the church fails, no military victory can save us. If religion does its part, nothing can defeat us or destroy our way of life.”<sup>28</sup> This Southern Baptist newspaper was convinced of the indispensability of the Christian faith in such a dark time.

The *Biblical Recorder* also took notice of the current Japanese relocation efforts and “informed their readers that they supported the effort to allow young Japanese people the opportunity to enter colleges or universities instead of ending up in relocation camps.”<sup>29</sup> They wrote, “This is as it should be. It is neither truly American nor Christian to deny to Japanese or other people, whose loyalty to the United States is unquestioned, opportunities and privileges that are granted to any of its citizens.”<sup>30</sup> It appeared the *Biblical Recorder* knew their religion and denomination must not act in hate or evil acts. They concluded, “Christianity demonstrates its real qualities in the attitudes it manifests towards the disadvantaged and underprivileged.”<sup>31</sup>

The Southern Baptist Home Missionary Board took advantage of the situation. The Board, “approved missionaries and expenses” to support missionaries, the *Biblical Recorder* reported on June 17, 1942, to enter and work in “Japanese camps.”<sup>32</sup> One such appointment took

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<sup>25</sup> Charles A. Well, “Editorial,” *Waco Daily Lariat*, April 29, 1942, <http://digitalcollections.baylor.edu/cdm/landingpage/collection/lariat> (accessed February 5, 2017).

<sup>26</sup> Ibid.

<sup>27</sup> Ibid.

<sup>28</sup> Ibid.

<sup>29</sup> Biblical Recorder, “Editorial,” *Biblical Recorder*, October 28, 1942, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed February 7, 2017).

<sup>30</sup> Ibid.

<sup>31</sup> Ibid.

<sup>32</sup> Joe W. Burton, “Home Board Appoints New Missionaries,” *Biblical Recorder*, June 17, 1942, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed February 7, 2017).

place in Phoenix, Arizona where a Japanese speaking “missionary was excited to get into the camp to attempt to reach the Japanese for Jesus Christ.”<sup>33</sup> Southern Baptist Elizabeth T. Watkins would take on this duty as “she spent twelve years in Japan, spoke Japanese and had a love for the people.”<sup>34</sup> The SBC knew many people were devastated across these camps and realized Jesus Christ could serve as hope for several them.

These remarks are aimed at indicating that, in the ranks of the SBC, there has indeed been criticism of the Japanese camps. The SBC, however, also saw it as an opportunity to proclaim the gospel. Meanwhile, the war continued and demanded its toll in the East, as well as the West.

### **The Fall of the Philippines and the Strategy of Europe First**

In the Pacific, military action intensified as the Japanese served the American forces several defeating blows. A particularly troubling incident occurred on “May 6<sup>th</sup> when the United States surrendered the Island of the Philippines to Japanese forces.”<sup>35</sup> Once the “assigned location of General MacArthur,” the Philippines were an “easy target for the Japanese due to its prime location close to their motherland.”<sup>36</sup> Roosevelt knew this was a “vulnerable target and ordered MacArthur and his “direct staff” to flee the island.<sup>37</sup> With “approximately 16,000 American troops on the island, they found themselves being attacked by the air, very similar to the previous assault endured in Hawaii.”<sup>38</sup> Once the fighting was over, “American and Filipino forces were immediately taken as prisoners of war.”<sup>39</sup> These soldiers were “tortured and humiliated, and required to partake in a death march which caused heavy casualties to the Allied forces due to wounds, disease, and mistreatment.”<sup>40</sup> In the end, “around 25,000 Americans and

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<sup>33</sup> Joe W. Burton, “Home Board Appoints New Missionaries,” *Biblical Recorder*, June 17, 1942, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed February 7, 2017).

<sup>34</sup> *Ibid.*

<sup>35</sup> First Presbyterian Church, *World War II Memories*, 187.

<sup>36</sup> Bill O’Reilly, *Killing the Rising Sun* (New York: Henry Holt and Company, 2016), 19.

<sup>37</sup> *Ibid.*, 20.

<sup>38</sup> John Keegan, *The Second World War* (New York: Penguin Group, 2005), 265.

<sup>39</sup> *Ibid.*, 266.

<sup>40</sup> *Ibid.*

Filipinos died, having to undergo this deadly march.”<sup>41</sup>

By June, reports came in by several war correspondents that the United States had an official battle plan for an Allied victory.<sup>42</sup> Foreign Affairs Specialist, Cecil Brown explained: “the goal for coalition forces was to concentrate heavily on Europe ensuring Hitler and the Nazis fell by 1943.”<sup>43</sup> The focus for the Allies was to confront Hitler and his Nazi expansion. Then, according to Brown, the U.S. and their allies would turn their attention to Japan in 1944.<sup>44</sup> This strategy appeared to be what the United States would in fact carry out. While focusing on Europe, the country still needed to maintain a presence in the Pacific. Brown stated the following, “We must expect losses as well as victories. But no one with any knowledge of American war production and American fighting spirit can doubt that the job will be done.”<sup>45</sup> War production was heavily underway in the United States, which required the country to unite as one for an Allied victory.

Massive “factories and plants” were necessary for the new projects underway.<sup>46</sup> Industry leaders such as “U.S. Steel, General Motors and General Electric” all reached agreements with Washington D.C. to assist in production plans.<sup>47</sup> The support for the Allied cause was felt across the entire nation. The iconic Henry Ford of Detroit created “plants specifically for wartime production.”<sup>48</sup> One Ford plant, known as “The Run” worked in an assembly line system producing “B-24 bombers.”<sup>49</sup> Ford took his tasks quite seriously and made the “airplanes” just as efficient as his automobiles.<sup>50</sup> Detroit, like many other cities across the country, grew due to

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<sup>41</sup> Keegan, *The Second World War*, 266.

<sup>42</sup> Cecil Brown, “Too Optimistic,” *Honeoye Falls Times*, June 18, 1942, <http://nyshistoricnewspapers.org/lccn/sn93063682/1942-06-18/ed-1/seq-2/#> (accessed February 10, 2017).

<sup>43</sup> *Ibid.*

<sup>44</sup> *Ibid.*

<sup>45</sup> *Ibid.*

<sup>46</sup> Jeffries, *Wartime America: The World War II Home Front*, 18.

<sup>47</sup> *Ibid.*, 21.

<sup>48</sup> Kennedy, *The American People in World War II*, 228.

<sup>49</sup> *Ibid.*, 229.

wartime production and found they were an integral part of the Allied cause.

### **Southern Baptist Convention 1942: Prayer for Just and Righteous Peace**

The Southern Baptist Convention met for their annual meeting in the summer of 1942 in San Antonio, Texas. The meeting was historical, as the SBC met for the first time since the United States was officially at war. The position of the SBC can be read in the reports and proceedings.

The vital report of the special committee composed of officers of the Convention as appointed during the annual meeting of 1941 to “lend itself to the advancement of such Christian ideals as should lead to the establishment and maintenance of a just and righteous peace” was presented by Chas. A. Jones, general secretary of the South Carolina Baptist Convention. This report can be seen as the first official SBC statement on the war since the U.S. declared war on Japan and the Axis countries in Europe. It constitutes therefore (for the purposes of the study) an essential document. It was entitled: *Call to Prayer for a Just and Righteous Peace*.

The *Call to Prayer* is clear in stating that, “Our own nation has been forced into active participation in this terrible war by the sinister attack of the Japanese upon Pearl Harbor, December 7, 1941. And today the United States is engaged in an all out war to protect its own people and its democratic principles.”<sup>51</sup> Once the Japanese elected to carry out their assault on Hawaii, the nation had little options but to go to war. The following declaration was made, “While we do not seek the war, there seems to be no honorable way out of it except to fight it through a conclusion.”<sup>52</sup> It is clear that America was not seen as the aggressor who instigated war. There was, therefore, no alternative but to fight it out to the end to protect the American people and its democratic principles. This is the *first* fundamental point that the report produced.

*Secondly*, the report was convinced, “All we hold dear as a Christian people is at stake, and we must maintain the inalienable rights of our people at any cost.”<sup>53</sup> What exactly this

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<sup>50</sup> Kennedy, *The American People in World War II*, 229.

<sup>51</sup> Chas A. Jones, “Call to Prayer for a Just and Righteous Peace,” *Annual SBC 1942*, May 16-20, 1942, 45, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1942.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1942.pdf) (accessed February 5, 2017).

<sup>52</sup> *Ibid.*

<sup>53</sup> *Ibid.*

entailed is not indicated.

A *third* dimension in interpreting the war relates to the deepest causes of the conflict. “We recognize that back of this tragic war is sin, both individual and corporate,” the report stated.<sup>54</sup> It underpinned that the so-called Christian peoples both as individuals and as nations and governments, had significantly failed the great principles of righteousness, justice and love so clearly taught in God's Word. It further proclaimed, “All too much have selfishness, greed, jealousy and ambition for power dominated in the national relations.”<sup>55</sup>

*Fourthly*, the report believed the “war may be God's method of punishing his people today for departure from him as it was his method of punishing disobedient Israel. See Habakkuk 1:1-12.”<sup>56</sup> In view of the tragic world situation, the “great Christian denomination” had to voice its belief. This was delineated in six further points in which the calling of the denomination is explicated:

1. The hour calls for deep searching of heart on the part of individuals and nations that we may discover wherein we have departed from God's way.
2. The hour calls for deep penitence and prayer for divine forgiveness for our sins both individual and corporate. When will nations come to know that “Righteousness exalteth a nation, but sin a reproach to any people.” (Proverbs 14:34)
3. The hours calls for unwavering faith in the power of God to change the hearts of men and to guide in the affairs of nations. The hope of a new world order, more in keeping with God's plan, is to be found in individual regeneration by the Holy Spirit through faith in the atoning death of Christ. Only redeemed men can build a Christian social order. As God's people we need to give more earnest heed to Christ's command: “Seek ye first his kingdom and his righteousness.” He promises the necessary material blessings to those who make it their supreme life purpose to establish his kingdom and righteousness upon the earth.
4. A just and righteous peace must provide for spiritual, intellectual, political and economic freedom. And we reaffirm our age-long contention that the complete separation of Church and State is absolutely necessary to spiritual liberty. These freedoms are not favors to be granted but are God-given and inalienable. And we plead that the liberties shall be guaranteed to all peoples.
5. As a great Christian body we must prepare our people to play their part intelligently in the new order which must follow this war. Our churches and our Christian schools must give the world a better leadership for the new day ahead. The world sorely needs leaders of Christlike character, with Christian ideals and motivated by Christian principles.

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<sup>54</sup> Chas A. Jones, “Call to Prayer for a Just and Righteous Peace,” *Annual SBC 1942*, May 16-20, 1942, 45, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1942.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1942.pdf) (accessed February 5, 2017).

<sup>55</sup> Ibid.

<sup>56</sup> Ibid.

6. We would call upon our own people and upon all true Christians everywhere to join us in prayer and most earnest endeavor to bring these things to pass, so far as they are consistent with the will and purpose of our God.<sup>57</sup>

Noteworthy is the emphasis on penitence and prayer for forgiveness, including the corporate realm, unwavering faith and the hope of a new world order after the war, in which Christian values and principles should prevail and in which the SBC should play a pivotal role.

The *Call to Prayer for a Just and Righteous Peace* contains the basic structure and trajectories in which other committees and views also assessed the war. This is apparent in the report of the Social Service Commission. The Commission stated that the world was now engaged in the most titanic struggle of all history. The war was not seen as only a war of dictators obsessed with the idea of ruling the world, but it was an effort, the Commission indicated, on their part to enslave mankind:

The forces of good and evil are drawn up in battle array. In this contest religious independence is at stake. The American way of life, freedom of conscience, freedom of worship, freedom of speech, freedom of assembly, freedom of convictions, are the priceless and intangible values for which we fight.<sup>58</sup>

A common theme appeared, “This war was not started by America, but the country would end it.”<sup>59</sup> The Commission demarcated the role of the church, “Let us, therefore, as a great religious organization not sit idly by and expect God to win this war or rebuild our civilization at its triumphant end. God left the cause of Christianity in the hands of men; and God expects to this day that men and women, upright, fearless, brave, and strong, will carry on the cause of Christianity in the perpetuity of our civilization.”<sup>60</sup> Upon the Church rests the responsibility of evangelizing America and preparing her for the role of a spiritual lighthouse for the rest of the world. As it was noted:

In these days of trial, while the battles wage, America must have spiritual strength that

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<sup>57</sup> Chas A. Jones, “Call to Prayer for a Just and Righteous Peace,” *Annual SBC 1942*, May 16-20, 1942, 45-46, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1942.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1942.pdf) (accessed February 5, 2017).

<sup>58</sup> Social Service Commission, “A Titanic Struggle,” *Annual SBC 1942*, May 16-20, 1942, 91, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1942.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1942.pdf) (accessed November 8, 2017).

<sup>59</sup> *Ibid.*

<sup>60</sup> Social Service Commission, “Truth Must Have Defenders,” *Annual SBC 1942*, May 16-20, 1942, 91, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1942.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1942.pdf) (accessed February 8, 2017).

the nation be united in common purpose, ideals and fortitude. The Church thus stands as the nation's greatest builder of morale. War and its troubles give not a reason for retreat, but many reasons for offense.<sup>61</sup>

In conclusion the Commission purposefully stated that, "If ever the world needed the principles of Christ exemplified in the democratic ideal of our churches, the ideal of brotherhood in social life, the foundation of stewardship in the economic world and a gospel which has at its heart the spiritual and personal regeneration of men," the people of America and of the world need a comprehensive statement of the Baptist position and the application of the truths.<sup>62</sup>

The SBC's *Post-war Program* also expected that in all probability, the doors of the world would be open for preaching the gospel. With these conditions prevailing, all kinds of socialistic and materialistic methods would be proposed to re-build the world. The *Post-war Program* was of the mindset, "The Christian group that was ready in that day to enter open doors could become a world force within a generation. Baptists, would be that people. They dared not fail the day of their opportunity. If they were ready in that day, they could make more advancement in missions in one generation than they could have in all of the past."<sup>63</sup>

In particular, the report of the Home Mission Board resonated these opinions and lines of thought. The conflict was not essentially a struggle for territory, that is included, but it was a clash of ideologies, the report observed. It shared, "We are fighting for the rights of the individual. If the Axis powers win, then totalitarianism will dominate the world. This ideology deifies the state and enslaves the individual. In such a world Christianity would have no place and the missionary who carries the Gospel of redeeming grace to lost men would find every door in the world closed."<sup>64</sup>

Accordingly, the civilization of the world was at stake. But no matter when the war ended

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<sup>61</sup> Social Service Commission, "Responsibility of the Church," *Annual SBC 1942*, May 16-20, 1942, 92, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1942.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1942.pdf) (accessed November 8, 2017).

<sup>62</sup> Social Service Commission, "Faith of Our Fathers Restated," *Annual SBC 1942*, May 16-20, 1942, 94, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1942.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1942.pdf) (accessed November 8, 2017).

<sup>63</sup> Post War Program, "Proceedings," *Annual SBC 1942*, May 16-20, 1942, 106, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1942.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1942.pdf) (accessed November 8, 2017).

<sup>64</sup> Home Mission Board "Christ is the Answer," *Annual SBC 1942*, May 16-20, 1942, 252, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1942.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1942.pdf) (accessed November 8, 2017).

or how, the world would need Christ. He was its only hope. They proclaimed, “Our task as a denomination is to prepare our homeland spiritually to meet its obligations to the world with the Gospel of Christ when peace has been declared and order in the world established.”<sup>65</sup> It was therefore the obligation of Christians to establish an economic, social and spiritual order that would have some semblance to the Kingdom of God. However, not every kind of Christendom would face up to the challenge. The Board was outspoken:

The only kind of Christianity that is going ultimately to succeed anywhere in the world is the kind that works here in the homeland. What the world has been waiting for through the centuries is a sample Christian nation. We have here in the homeland the best chance of being that sample. Consequently, every movement which better expresses Christian ideals in the homeland makes easier the task of the missionary abroad. On the other hand, any custom that is unjust and unrighteous makes more difficult the task of our foreign work.<sup>66</sup>

Relevant to our study - in conclusion of this paragraph – is reference to the fact that the Convention was well informed about the situation in the East. It was shared that Southern Baptists were in fact suffering by the hands of the Japanese. The Foreign Mission Board mentioned, “105 Southern Baptist missionaries were caught in China, Japan, and Manila.”<sup>67</sup> They added further:

According to meager information received, many of these missionaries are interned in their homes and compounds, while some have a measure of freedom to go about their work. We are grieved to report that Dr. M.T. Rankin, our Secretary for the Orient and the following missionaries are confined in Stanley Prison, Hong Kong: Miss Flora Dodson, Miss Auris Pender, Mr. Oz Quick, and Mr. and Mrs. Cecil S. Ward.<sup>68</sup>

The convention adopted the appointment of a committee to “study the needs of worldwide expansion in their Foreign Mission work after the war, and to consider the advisability of establishing and promoting a movement to raise funds during the war to finance

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<sup>65</sup> Home Mission Board “Christ is the Answer,” *Annual SBC 1942*, May 16-20, 1942, 253, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1942.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1942.pdf) (accessed November 8, 2017).

<sup>66</sup> *Ibid.*, 256.

<sup>67</sup> Foreign Mission Board, “Missionaries in Prison and Internment Camps in China and Manila,” *Annual SBC 1942*, May 16-20, 1942, 170, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1942.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1942.pdf) (accessed February 5, 2017).

<sup>68</sup> *Ibid.*



such a program after the war.<sup>69</sup>

As noted in the introduction to the study, diverse views and statements are also examined to inform the profile of the SBC's position during the war. In the following paragraph a selection of leading views from the year 1942 is accordingly offered.

### **1942 Statements: God's Involvement in the War**

C.P. Herring, an SBC pastor, serving at the pulpit of the Fairmont Church in North Carolina reached *Biblical Recorder* readers in an article titled, "Why God Does Not Stop War." Herring argued, "God was not a dictator" and allowed humanity to "choose their own way."<sup>70</sup> He stated regarding God's role in the world, "He appeals to us to choose the right way, pointing to the blessings of righteousness and the perils of evil."<sup>71</sup> He added, "But He will not force His will upon us. God is not a dictator."<sup>72</sup> For him, it was the free will of humans that caused the suffering.

Herring explained "the horrors of war taught humanity viable life lessons that God's creation had not yet learned."<sup>73</sup> He emphasized God wanted "humble souls who prayed and who trusted in Him."<sup>74</sup> For this pastor, God was not with "one nation." Herring mentioned the following, "Let us not dishonor God with the false belief that He is on our side."<sup>75</sup> He proclaimed "Christians were everywhere to include Germany, Japan, England, and America."<sup>76</sup> For this theologian, Christians needed to unite and most importantly obey God.<sup>77</sup> It was simple

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<sup>69</sup> Southern Baptist Convention "Proceedings," *Annual SBC 1942*, May 16-20, 1942, 23, [http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1942.pdf](http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC_Annual_1942.pdf) (accessed February 5, 2017).

<sup>70</sup> C.P. Herring, "Why God Does Not Stop War," *Biblical Recorder*, July 8, 1942, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=search&search=11> (accessed February 11, 2017).

<sup>71</sup> Ibid.

<sup>72</sup> Ibid.

<sup>73</sup> Ibid.

<sup>74</sup> Ibid.

<sup>75</sup> Ibid.

<sup>76</sup> Ibid.

<sup>77</sup> Ibid.

for Herring, believers in Christ needed to follow God and seek His will in all aspects of life.<sup>78</sup> Christians needed to realize that God was allowing humanity to play out their lives and will.<sup>79</sup> Herring taught until Christians, and the nations were willing to “accept God’s terms, peace would not exist.”<sup>80</sup> He concluded his column writing, “But until we are ready to accept his terms let us not insult God by asking Him to give us victory.”<sup>81</sup> Herring’s logic was quite simple. He believed God only blessed those people and nations that called upon Him as their Lord.

One Southern Baptist who remained adamant his religion focused on genuine faith and love and therefore not hatred was W.W. Finlator. Finlator, a Baptist from North Carolina served as the pastor of the Welton Church in Welton, North Carolina.<sup>82</sup> In his column titled, “This Is Not Armageddon,” (*Biblical Recorder* June 17, 1942) Finlator informed his readers the current conflict was not the infamous Armageddon many Christians anticipated.<sup>83</sup> For many Christians, Armageddon was referred to in “Revelation 16:16 and served as the final battle between the forces of God versus the forces of Satan.”<sup>84</sup> Yet according to Finlator, this was not occurring. He wrote:

Shall we then proclaim that this war is “holy,” that it is God who sounds the clarion calling us forth to kill and destroy? Many leaders are doing just this thing. Recently an acquaintance, heading a local scrap iron committee, announced that it was his prayer to his Maker that this garnered material would find its mark in the Japanese flesh! This I reject as utterly blasphemous. You cannot conscript a God of love on either side of a holocaust of hatred and slaughter. Far nearer the truth is it to say God condemns us to fight rather than commands us to fight; for while we know that the cause of truth and justice has infinitely more at stake in an Allied victory, we also know God’s ways of lasting peace and international good will and brotherhood have been flaunted by all

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<sup>78</sup> C.P. Herring, “Why God Does Not Stop War,” *Biblical Recorder*, July 8, 1942, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=search&search=11> (accessed February 11, 2017).

<sup>79</sup> Ibid.

<sup>80</sup> Ibid

<sup>81</sup> Ibid.

<sup>82</sup> *Biblical Recorder*, “Editorial,” *Biblical Recorder*, August 5, 1942, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed February 7, 2017).

<sup>83</sup> W.W. Finlator, “This Is Not Armageddon,” *Biblical Recorder*, June 17, 1942, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed February 9, 2017).

<sup>84</sup> Millard Erickson, *The Concise Dictionary of Christian Theology* (Wheaton: Crossway, 2001), 16.

mankind.<sup>85</sup>

Rev. David Woodward, who served as the pastor of the First Church of Salisbury, North Carolina, also believed there were severe implications for his country entering the war.<sup>86</sup>

According to Woodward, humanity “across the world had ignored God which brought forth suffering, sorrow and death.”<sup>87</sup> Woodward informed his readers that the United States had the moral obligation “to be more active in foreign affairs.”<sup>88</sup> For him, his nation failed in this regard after the First World War.<sup>89</sup> He wrote:

We the people of America had forgotten our obligation to preserve the fruits of our victory in World War I. We refused to accept responsibility for the maintenance of the only peace machinery the world had—the League of Nations and the World Court. The peace organization could not succeed without our nation. They therefore suffered one setback after another and were finally reduced to impotence and failure. Thus we lost the peace twenty years ago by failing to implement it.<sup>90</sup>

Woodward held to an interesting position regarding the current conflict as he felt his own nation was not a “peacemaker” after the First World War, which in turn created an aggressive Nazi Germany.<sup>91</sup> For Woodward “the world was sick, and nations across the globe were chasing greed and pride.”<sup>92</sup> He wrote, “We ignored the everlasting truth of the Word of God which says, “Vengeance is mine, I will repay, saith the Lord.” We took vengeance in our own hands and saddled an impossible bondage of reparations on the vanquished enemy.”<sup>93</sup>

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<sup>85</sup> W.W. Finlator, “This Is Not Armageddon,” *Biblical Recorder*, June 17, 1942, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed February 9, 2017).

<sup>86</sup> David Woodward, “What Lies Back of This War?,” *Biblical Recorder*, August 19, 1942, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=search&search=11> (accessed February 11, 2017).

<sup>87</sup> *Ibid.*

<sup>88</sup> *Ibid.*

<sup>89</sup> *Ibid.*

<sup>90</sup> *Ibid.*

<sup>91</sup> *Ibid.*

<sup>92</sup> *Ibid.*

<sup>93</sup> *Ibid.*

In his book *The Imperial Christ*, published in 1942 Selsus E. Tull (a SBC pastor from West Helena, Arkansas) offered an interesting appreciation when suggesting “The issues of the present crisis not only mean redemption or ruin for the individual, but they spell Christ or catastrophe for the nations!”<sup>94</sup> Tull taught the Devil was in control of the world. He argued sin was rampant and darkness covered the Earth. He wrote, “We do not need the Bible to prove that there is a devil. We are forced to see his work with our own eyes.”<sup>95</sup> He added, “Yes, this world is owned and operated by the devil, and to refuse to understand that awful fact, is but to play into his satanic designs. The devil not only governs in the larger fields of the political and social affairs of the world, but he deals and meddles with the disposition and private careers of individuals.”<sup>96</sup> Tull believed men such as “Adolf Hitler were influenced by the devil and his deceitful ways.”<sup>97</sup> He posed the following question, “Is Adolph Hitler the product of human reason and intelligence that he should plunge the world into ruin, and bring death, and starvation, and slavery to millions of innocent people?”<sup>98</sup> Nations and people such as Hitler, he responded, were influenced by the devil and his evil ways.<sup>99</sup> He wrote, “We are driven to acknowledge that there is a deceiver of nations, whose super designs are carrying the human race to destruction over the cry of every better thing in man’s desires.”<sup>100</sup>

To defeat the devil, one needed Jesus Christ. According to Tull, the devil was “powerless in the presence of Jesus Christ.”<sup>101</sup> The author argued there was nothing on earth that could destroy the devil or sin outside of God Himself. He declared, “The gospel is the only power that can defeat the devil and stay his hand of destruction.”<sup>102</sup> On the power of Jesus he wrote:

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<sup>94</sup> Selsus E. Tull, *The Imperial Christ* (Nashville: Broadman Press, 1942), 10.

<sup>95</sup> *Ibid.*, 81.

<sup>96</sup> *Ibid.*

<sup>97</sup> *Ibid.*, 80.

<sup>98</sup> *Ibid.*

<sup>99</sup> *Ibid.*

<sup>100</sup> *Ibid.*, 81.

<sup>101</sup> *Ibid.*, 85.

<sup>102</sup> *Ibid.*

In my pastoral ministries, I have walked with God's saints through every tragedy and distress which the devil can bring upon the world. Death, physical plagues, financial ruin, the blackout of earth's fondest hopes, and I have seen the presence of Jesus shine upon the soul like a heavenly spotlight mastering the darkness and adorning the brow with victory's immortal crown!<sup>103</sup>

By relating the world war to the devil and his influence in history, Tull provided yet another line of thinking related to an explication of world affairs of his time. Would his argument receive support? Time would tell.

Each (Herring, Finlator, Woodward and Tull), in a manner of his own, thus dealt with questions and views about the war. All four sought the causes of war in human responsibility, and in the righteousness of God.

### **The Continued Persecution of the Jews and Churches' Reaction**

In Europe, the Jews were being "tortured and gassed" in concentration camps.<sup>104</sup> The *Jewish Post* followed the massacres "and reported up to 700,000 Jews had been killed in less than one year."<sup>105</sup> In the city of Lodz, "35,000" Jews were "executed in gas chambers."<sup>106</sup> A systematic system was in place where "a mobile gas chamber on wheels would murder the Jews once they entered a carriage for travel."<sup>107</sup> Additionally, "Nazi executioners were reported to have entered Jewish orphanages, hospitals, and homes for the elderly" while "executing women and children" by shooting the innocent victims to death.<sup>108</sup> The Nazis were ruthless in their murders and spared no one. By this time in 1942 "Jews often had to select their own victims for execution."<sup>109</sup> The *Jewish Post* reported, "In many places, the Jewish community councils are

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<sup>103</sup> Tull, *The Imperial Christ*, 87.

<sup>104</sup> First Presbyterian Church, *World War II Memories*, 187.

<sup>105</sup> Indianapolis Jewish Post, "Nazis to Mobile Gas Chambers as 700,000 Jews Massacred," *Indianapolis Jewish Post*, July 3, 1942, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19420703-01.1.5&srpos=2&e=-1942---1942--en-20--1--txt-txIN-Lodz-----> (accessed February 11, 2017).

<sup>106</sup> Ibid.

<sup>107</sup> Ibid.

<sup>108</sup> Ibid.

<sup>109</sup> Ibid.

forced by the Nazis to select daily a number of local Jews for execution.”<sup>110</sup>

The massacre of Jews was occurring all across Europe. American Jews responded in the summer of 1942 “signing a petition for President Roosevelt” which “asked the American leader to give a stern warning to Hitler regarding the killings of innocent Jews.”<sup>111</sup> The petitioners sought a “strong leader and expected such a warning from Roosevelt to provide hope to the millions of Jews suffering in Europe.”<sup>112</sup> While the Jews waited for a response from the president, American churches across the country offered their thoughts and prayers.

John M. Versteeg, the president of the Ohio Council of Churches, publicly announced, “Protestant churches across the city of Cincinnati, Ohio” condemned the “executions carried out by the Nazis,” and offered “prayers to the Jewish community.”<sup>113</sup> Formed in 1919, the “Ohio Council of Churches” unified Protestant churches and denominations in the state of Ohio with the mission to develop common programs and engage in social outreach.”<sup>114</sup> The *Jewish Post* wrote the following of the Christian Council, “A prayer for the martyred Jews of Europe and a statement condemning the Nazi anti-Semitic excesses and appealing to the conscience of the world, was read from the pulpits of churches in Cincinnati this past Sunday.”<sup>115</sup>

Within the SBC, Hyman Appelman the converted Jewish pastor took to the pen and addressed the issue concerning the persecution of Jews.<sup>116</sup> He sought to explain to the reader why the Jews were hated across the world and what Christians could do to assist them. The preacher reminded Southern Baptists that the “first Christian church was composed entirely of Jewish men

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<sup>110</sup> Indianapolis Jewish Post, “Nazis to Mobile Gas Chambers as 700,000 Jews Massacred,” *Indianapolis Jewish Post*, July 3, 1942, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19420703-01.1.5&srpos=2&e=-1942---1942--en-20--1--txt-txIN-Lodz-----> (accessed February 11, 2017).

<sup>111</sup> Ibid.

<sup>112</sup> Ibid.

<sup>113</sup> Jewish Telegraphic Agency, “Cincinnati Churches Pray for Martyred Jews,” *Indianapolis Jewish Post*, July 31, 1942, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19420731-01.1.2&srpos=1&e=-1942---1942--en-20--1--txt-txIN-Versteeg-----> (accessed February 11, 2017).

<sup>114</sup> Ohio Council of Churches, “Our Mission,” Ohio Council of Churches, <https://ohcouncilchs.org/> (accessed February 11, 2017).

<sup>115</sup> Ibid.

<sup>116</sup> Hyman Appelman, *The Call to Conversion: Have You Been Born Again?* (Grand Rapids: Fleming H. Revell Company 1942), 90.

and women.”<sup>117</sup> This was important for Appelman, as Christians should “remember their church history and realize Jews created the foundation of Christianity.”<sup>118</sup>

For Appelman, the Christians did not need to ask themselves “who crucified Christ; they needed to question why He was crucified.”<sup>119</sup> Appelman taught “most people blamed the Jews for Jesus’ death, they also despised Jews because Jews were typically well off financially.”<sup>120</sup> Furthermore, according to Appelman, Jews were often “segregated in communities and marriages which caused the people around the world to distance themselves from the Jews.”<sup>121</sup> He illustrated this point by explaining when Americans “identify themselves; they state I am an American.”<sup>122</sup> However, the Jew was required to say “I am an American Jew or German Jew.”<sup>123</sup> Yet, he explained “several Jews in the history of the world were more patriotic and loyal to their nation than many others.”<sup>124</sup> He reminded his readers “that one single Jew financed the majority of the American Revolution while another Jew single-handedly gave Queen Victoria the Indian Empire.”<sup>125</sup> Appelman was adamant that the Jews should not be blamed for the worldly troubles. For him, they were people too and people that needed salvation.

Regardless of the “great things Jews had done for humanity and civilization”, Appelman explained they were clearly the “enemy of Hitler.”<sup>126</sup> The Nazis were successful in their campaign to “persecute the Jews and blame the entire world’s struggles on them.”<sup>127</sup> The time was “running out for the Jews” and the Christian pastor begged his readers to remember the

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<sup>117</sup> Appelman, *The Call to Conversion: Have You Been Born Again?*, 90.

<sup>118</sup> *Ibid.*, 91.

<sup>119</sup> *Ibid.*, 95.

<sup>120</sup> *Ibid.*

<sup>121</sup> *Ibid.*

<sup>122</sup> *Ibid.*

<sup>123</sup> *Ibid.*

<sup>124</sup> *Ibid.*

<sup>125</sup> *Ibid.*, 91.

<sup>126</sup> *Ibid.*, 97.

<sup>127</sup> *Ibid.*, 95.

Jews.<sup>128</sup> He “believed now was the time to reach the Jews for Christ.”<sup>129</sup> This included “prayers and preaching to the Jews directly.”<sup>130</sup> Realizing the church felt Jews were “unreachable,” Appelman shared he recently partook in a revival filled with Jews in the state of Texas.<sup>131</sup> He concluded stating the following:

The need is terrible. By the hundreds, aye, by the heartbreaking thousands, Jews are being plunged into eternity without God, without Christ, without hope, lost forever. The need is pressing. It just cannot wait. They must be reached ere they die. We cannot save their bodies. The devil has seen to that. Let us do all within our power to save their souls. God grant it, for Christ’s sake. Amen.<sup>132</sup>

Appelman represented the popular view amongst SBC members concerning the Jews. Undoubtedly. Ignoring the suffering Jews by 1942 was impossible. Yet little was done as the concentration camps were in Nazi territories. The only chance to liberate the Jews was to make entry into Europe.

### **Americans Attack: The Initial Offensives**

Towards late summer, the United States performed their “first all-American air attack on Germany.”<sup>133</sup> Though this attack was a monumental moment for the Americans, the countries strategic plan called for entrance into North Africa. While preparing for the North African onslaught, battles continued to occur throughout the Pacific.

In August, “U.S. Marines were gaining confidence in their assaults against the Japanese.”<sup>134</sup> Reported directly from “General MacArthur, the Japanese and Allied forces were

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<sup>128</sup> Appelman, *The Call to Conversion: Have You Been Born Again?*, 95.

<sup>129</sup> Ibid.

<sup>130</sup> Ibid., 101.

<sup>131</sup> Ibid., 100.

<sup>132</sup> Ibid.

<sup>133</sup> First Presbyterian Church, *World War II Memories*, 187.

<sup>134</sup> Ogdensburg Journal, “US Marines Believed Gaining Upper Hand,” *Ogdensburg Journal*, August 17, 1942, [http://nyshistoricnewspapers.org/lcn/sn84031165/1942-08-17/ed-1/seq-1/#date1=08%2F17%2F1942&index=4&date2=08%2F17%2F1942&searchType=advanced&SearchType=prox5&sequence=0&words=Islands+Solomon&proxdistance=5&to\\_year=1942&rows=20&ortext=&from\\_year=1942&proxtxt=Solomon+Island&phrasetxt=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lcn/sn84031165/1942-08-17/ed-1/seq-1/#date1=08%2F17%2F1942&index=4&date2=08%2F17%2F1942&searchType=advanced&SearchType=prox5&sequence=0&words=Islands+Solomon&proxdistance=5&to_year=1942&rows=20&ortext=&from_year=1942&proxtxt=Solomon+Island&phrasetxt=&andtext=&dateFilterType=range&page=1) (accessed February 13, 2017).



engaged in several battles for the Solomon Islands.”<sup>135</sup> Pacific War Council member William Hughes declared, “It has been shown that man for man the Japanese are not equal to the United States Marine.”<sup>136</sup> Though the Japanese “were broadcasting victory to their people, Hughes informed Americans they were denying the fact that U.S. Marines had made landfall in the Solomon Islands and were in the process of engaging the Japanese.”<sup>137</sup> While some good news was heard from the Pacific, the Allied forces were preparing themselves for a massive North African conflict with Axis forces.

November proved to be an action-packed month as both Operation Supercharge and Torch went underway in North Africa.<sup>138</sup> Both operations focused on the removal of the Axis forces in the “Mediterranean and North Africa,” which in turn would destroy “Mussolini’s vision of an Italian controlled Mediterranean Empire.”<sup>139</sup> In Operation Supercharge, the “Allied mission officially broke the Axis lines at El Alamein in North Africa.”<sup>140</sup> Commanded by British General Bernard Montgomery, “the Allied forces had a large advantage against German forces led by Erwin Rommel.<sup>141</sup> Through intense “fighting” that lasted between October 23<sup>rd</sup> and November 11<sup>th</sup>, 1942, the English proved to succeed on the battlefield, mostly because they outnumbered the German forces.<sup>142</sup> The RAF (Royal Air Force) was also credited with this victory as they “carpet bombed” the Germans leaving little hope for an Axis victory.<sup>143</sup> Realizing

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<sup>135</sup> Ogdensburg Journal, “US Marines Believed Gaining Upper Hand,” *Ogdensburg Journal*, August 17, 1942, [http://nyshistoricnewspapers.org/lccn/sn84031165/1942-08-17/ed-1/seq-1/#date1=08%2F17%2F1942&index=4&date2=08%2F17%2F1942&searchType=advanced&SearchType=prox5&sequence=0&words=Islands+Solomon&proxdistance=5&to\\_year=1942&rows=20&ortext=&from\\_year=1942&proxtext=Solomon+Island&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1942-08-17/ed-1/seq-1/#date1=08%2F17%2F1942&index=4&date2=08%2F17%2F1942&searchType=advanced&SearchType=prox5&sequence=0&words=Islands+Solomon&proxdistance=5&to_year=1942&rows=20&ortext=&from_year=1942&proxtext=Solomon+Island&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed February 13, 2017).

<sup>136</sup> Ibid.

<sup>137</sup> Ibid.

<sup>138</sup> First Presbyterian Church, *World War II Memories*, 187.

<sup>139</sup> Ibid.

<sup>140</sup> Ibid.

<sup>141</sup> Ibid., 169.

<sup>142</sup> Ibid.

<sup>143</sup> Ibid.

he was in no position to win the battle, Rommel “sought permission from Hitler to retreat.”<sup>144</sup> The dictator approved this move, as Rommel lived to fight another day.<sup>145</sup>

British Prime Minister Churchill would “declare an English victory” that he “named the Battle of Egypt.”<sup>146</sup> According to Churchill, Rommel’s “German Army had been defeated, and finally was dealt a devastating blow, that they so often had given to other nations.”<sup>147</sup> In his speech, he “thanked the United States whom he said crafted this operational plan.”<sup>148</sup> Additionally, he focused his attention on France.<sup>149</sup> Churchill emphasized he “felt sorrow for the nation under German control.”<sup>150</sup> He, however, was extremely disappointed that French forces who were “being rescued by Allied armies continued to fight alongside the Nazis and fire upon the English and Americans.<sup>151</sup> Nevertheless, Churchill “remained hopeful that the French would embrace the Allied cause and restore themselves to a great European nation free of Nazism.”<sup>152</sup>

Operation Torch, carried out by “American and Englishmen was a strategic attack in North Africa.” Commenced on November 8<sup>th</sup>, 1942, it unfolded by invading several strategic ports in North-west Africa.<sup>153</sup> An estimated “sixty-five thousand Allied servicemen” sought to engage the Axis forces “from both the east and west.”<sup>154</sup> American General Eisenhower did not “think this mission was strategically well-planned.”<sup>155</sup> He proved to be correct, as the United

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<sup>144</sup> First Presbyterian Church, *World War II Memories*, 170.

<sup>145</sup> Ibid.

<sup>146</sup> Winston Churchill, “Victory in Africa” (speech, November 10, 1942), <http://www.ngu.edu/library-databases.php> (accessed February 15, 2017).

<sup>147</sup> Ibid.

<sup>148</sup> Ibid.

<sup>149</sup> Ibid.

<sup>150</sup> Ibid.

<sup>151</sup> Ibid.

<sup>152</sup> Ibid.

<sup>153</sup> Kennedy, *The American People in World War II*, 156.

<sup>154</sup> Ibid.

<sup>155</sup> Ibid., 154.

States suffered “several casualties once the beach invasion was underway.”<sup>156</sup> The cease-fire was implemented on November 10<sup>th</sup>. Operation Torch concluded successfully as the whole of North Africa was now under Allied control.

An important phase of the war ended in late 1942 in North Africa. New offensive attacks in Europe could now be planned and initiated. For the purposes of this chapter, however, examples of SBC sermons from this time should be considered. It remains a key question of the research, how did the SBC preach during and on the war? The following two paragraphs deal with sermons of Norris and Truett, respectively.

### **Stay in Faith and Wait for the Return of Jesus**

J. Frank Norris preached of the war in his church service in November of 1942. According to him, the war would “terminate one day.”<sup>157</sup> He admitted he did not know when, yet was adamant God would decide when to end this conflict.<sup>158</sup> He challenged his congregation to reflect on what the world would look like “once the war was over.”<sup>159</sup> Norris told his congregation he recently visited with an Army chaplain.<sup>160</sup>

I talked to a chaplain, he was head chaplain, he was saying what a difference between this and last war; they didn’t preach then, gave them cigarettes; they don’t do it now. He said “I want to give these boys the gospel.” This old war will soon be over. The world will stand aghast at what it has cost us, cost us everything we have.<sup>161</sup>

The mood was different in the world in 1942, he continued. And then informed his listeners that there were reports from England “that Christianity was alive and strong in Europe.”<sup>162</sup> Even when “air raid sirens” were ringing and attacks were imminent; churches

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<sup>156</sup> Kennedy, *The American People in World War II*, 157.

<sup>157</sup> J. Frank Norris, “The Second Coming of Christ” (sermon, First Baptist Church, Fort Worth, TX, November 22, 1942), <http://fundamentalbaptistsermons.net/JFRANKNORRIS/NorrisJFrankTheSecondComingOfChrist1942.htm> (accessed February 22, 2017).

<sup>158</sup> Ibid.

<sup>159</sup> Ibid.

<sup>160</sup> Ibid.

<sup>161</sup> Ibid.

<sup>162</sup> Ibid.

across England had lines of people waiting to enter them.<sup>163</sup> The current days were awful, and Norris knew countless people were seeking hope and answers. He concluded that “the world was changing for the return of Jesus Christ.”<sup>164</sup> “Pre-Millenarians believe the gospel is the power of God.<sup>165</sup> The Pre-Millenarians don’t believe the government of this world will ever bring about peace; that peace can only come,” he exclaimed, “through a Person, Jesus Christ.”<sup>166</sup> Like in his sermons of the past, Norris accordingly challenged his congregation to reflect on the Second Coming of Jesus Christ. Christians needed to be prepared for Jesus and His return. He emphatically stated:

One of these nights you will hear the trumpet of God sound. You will not ask what it is. I do not believe in a secret rapture. A “great trumpet: Isaiah says, “shall be sounded.” The Trumpet of God shall be sounded and it will be heard the world around. That trumpet will be heard in the graveyard, where the flowers withered. “The dead in Christ shall rise first.”<sup>167</sup>

The war offered a time of and for decision. To drive his message home Norris recalled a report on the war he read. He shared it with his congregants:

Did you read the other day, that story, how that Colonel from the cruiser that went down, he leaped off, the Colonel a good swimmer, saw one of the boys, an Ensign, come up and then down. He reached him, asked him “Are you hurt?” He said, “I am shot in the legs.” He couldn’t swim. The Colonel said, “Hold on lad,” and he took that lad to safety.<sup>168</sup>

According to Norris, Jesus Christ is like this colonel. He would be the One to rescue the souls who were humble and willing to call upon Him for salvation.<sup>169</sup> Now was the time, the

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<sup>163</sup> J. Frank Norris, “The Second Coming of Christ” (sermon, First Baptist Church, Fort Worth, TX, November 22, 1942), <http://fundamentalbaptistsermons.net/JFRANKNORRIS/NorrisJFrankTheSecondComingOfChrist1942.htm> (accessed February 22, 2017).

<sup>164</sup> Ibid.

<sup>165</sup> Those who adhered to the idea of “pre-millennialism believed that Jesus Christ would return and then set up his reign for a period of one thousand years.” See Erickson, *The Concise Dictionary of Christian Theology*, 158.

<sup>166</sup> J. Frank Norris, “The Second Coming of Christ” (sermon, First Baptist Church, Fort Worth, TX, November 22, 1942), <http://fundamentalbaptistsermons.net/JFRANKNORRIS/NorrisJFrankTheSecondComingOfChrist1942.htm> (accessed February 22, 2017).

<sup>167</sup> Ibid.

<sup>168</sup> Ibid.

<sup>169</sup> Ibid.

pastor said, for Americans and people across the world to get on their knees and bow down to God.<sup>170</sup> People needed to seek forgiveness and salvation before it was too late.<sup>171</sup> Norris knew people were uneasy in the world and could easily reflect on the current times and make a decision for Jesus Christ. Before His evident return.

Truett, in one of his sermons, followed a different line when preaching on the war.

### **Surrender to the Will of God**

Not far from Ft. Worth, in Dallas, George Truett told his church on November 29<sup>th</sup>, “he was more concerned about the standards of the American people than he was ever before.”<sup>172</sup> He recognized the country “lacked faith and patience in this current world war.”<sup>173</sup> This preacher explained “the church needed to live by faith.”<sup>174</sup> Christians needed to “exercise their faith with trusting God and His will on earth.”<sup>175</sup> According to him, this meant God’s will in the war as well. Truett shared a story of General Stonewall Jackson during the American Civil War. Jackson was shot by accidental friendly fire would die shortly after. He shared Jackson’s words:

Why, gentlemen, be quiet. Don’t be bothered. If I live, it’ll be for the best, and if I die, it’ll be for the best. God knows and directs all things for the best for those whose trust is in Him, and my trust is in Him.<sup>176</sup>

Jackson died shortly after the incident, yet his faith “saved him in ultimate glory.” All Christians, Truett said, could learn from Jackson. They were to live for God and the will of God.<sup>177</sup> Americans were suffering, as “death was a regular occurrence in the world war.”<sup>178</sup>

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<sup>170</sup> J. Frank Norris, “The Second Coming of Christ” (sermon, First Baptist Church, Fort Worth, TX, November 22, 1942), <http://fundamentalbaptistsermons.net/JFRANKNORRIS/NorrisJFrankTheSecondComingOfChrist1942.htm> (accessed February 22, 2017).

<sup>171</sup> Ibid.

<sup>172</sup> George Truett, “The Grace of Patience” (sermon, First Baptist Church of Dallas, Dallas, TX, November 29, 1942), <http://digitalcollections.baylor.edu/cdm/search/collection/fa-gwt> (accessed February 22, 2017).

<sup>173</sup> Ibid.

<sup>174</sup> Ibid.

<sup>175</sup> Ibid.

<sup>176</sup> Ibid.

<sup>177</sup> Ibid.

However, “God cared for all those suffering, including the young men at the battlefield.”<sup>179</sup> He urged his congregation “to realize God was in control and they must surrender their lives to Him for His will to take place.”<sup>180</sup> The key for him was for all people to become Christian and trust God. Truett was adamant God would be with those who were faithful.<sup>181</sup> For Truett, one needed to surrender to the will of God. On that note, he declared:

God, righteous and holy and just and true, and His ways towards His people are ever ways of mercy and patience and forbearance and limitless grace. Now, it’s His will we are asking should be done. His will is always right. The supreme matter for every human being, the first question to ask, “Is this right?” What is right? What is right? Knowing that, we are to steer our boat right on to the goal set before us for right. And, then, we are not to be stopped from accepting God’s will when we remember that His will is always best, whatever it is, whatever His will is. Some one person in all the great universe is perfect in wisdom and mercy and grace and righteousness and power and love and life, and that person is God. His will is always righteous and it’s always safe, it’s always best - the will of God.<sup>182</sup>

Norris interpreted the war within the framework of eschatology, which served the application in which he challenged his congregants to make a definite choice for Jesus. Truett unveiled the war with reference to the will of God, in which believers' lives were entrenched. This line of thought offers the opportunity to call for a surrender to Christ. It thus appeared that SBC preaching, in utilizing the war to make a religious choice, interpreted the war theologically differently.

Until now the chapter traced the interpretation of and concerns about the war at the annual 1942 meeting of the SBC, as well as statements and a couple of sermons by SBC members. The end of the year had to be met with the one report after the other about the war and the viciousness of war. The transition 1942-43 provided an opportunity for contemplation and reflection, in which the SBC also shared. The last part of chapter six deals with this.

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<sup>178</sup> George Truett, “The Grace of Patience” (sermon, First Baptist Church of Dallas, Dallas, TX, November 29, 1942), <http://digitalcollections.baylor.edu/cdm/search/collection/fa-gwt> (accessed February 22, 2017).

<sup>179</sup> Ibid.

<sup>180</sup> Ibid.

<sup>181</sup> Ibid.

<sup>182</sup> Ibid.

## Evil is Present Around the Globe

In December the British Parliament “was officially made aware of the mass execution of countless Jews by the hands of the Nazis.”<sup>183</sup> The English and U.S. responded to the reports “promising to make those who partook in crimes to pay for their evil acts.”<sup>184</sup> Addressing the recent declaration of the U.S., American Jews had much to say. They were pleased “that the United States condemned the mass execution of their kinsmen, yet they felt words were not enough.”<sup>185</sup> The Jewish Telegraphic Agency stated the following on the recent comments made by the United States, “It is good, but not good enough. It is not good enough because it will not stop the extermination.”<sup>186</sup> Mass executions were still going on in Europe even after the U.S. condemned the mass murder of the Jews. What the Agency wanted “was a stern warning, a threat that would be broadcasted throughout the world explaining what the punishment would be for partaking in such evil acts towards the Jewish race.”<sup>187</sup> As in previous months, there was little the Allies could do as entrance into German ran territory was still not attainable in the foreseeable future.

Closing the year out in their December 31<sup>st</sup> the *Long Island Traveler* wished their “readers a Happy New Year.”<sup>188</sup> Yet this New York newspaper knew this was easier said than done. People were suffering across the world. *The Traveler* wrote, “We have Nazis killing the Jews by thousands. We have the Japs slaughtering the Chinese and any whites they can get a

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<sup>183</sup> First Presbyterian Church, *World War II Memories*, 188.

<sup>184</sup> *Ibid.*

<sup>185</sup> Jewish Telegraphic Agency, “U.S., English Jews Laud Allied Declaration; Demand Action Now As Well As Protest,” *Indianapolis Jewish Post*, December 25, 1942, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19421225-01.1.6&srpos=2&e=-12-1942--12-1942--en-20--1--txt-txIN-December+Jew--> (accessed February 22, 2017).

<sup>186</sup> *Ibid.*

<sup>187</sup> *Ibid.*

<sup>188</sup> Long Island Traveler, “Editorial,” *Long Island Traveler*, December 31, 1942, [http://nyshistoricnewspapers.org/lccn/sn84031433/1942-12-31/ed-1/seq-8/#date1=12%2F31%2F1942&index=0&date2=12%2F31%2F1942&searchType=advanced&SearchType=prox5&sequence=0&words=Jews+Nazis&proxdistance=5&to\\_year=1942&rows=20&ortext=&from\\_year=1942&proxtext=Nazi+Jews&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031433/1942-12-31/ed-1/seq-8/#date1=12%2F31%2F1942&index=0&date2=12%2F31%2F1942&searchType=advanced&SearchType=prox5&sequence=0&words=Jews+Nazis&proxdistance=5&to_year=1942&rows=20&ortext=&from_year=1942&proxtext=Nazi+Jews&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed February 22, 2017).

hold of.”<sup>189</sup> This publication mentioned, “1943 would be a year that tested the Allies.”<sup>190</sup> The paper urged “all Americans to work together for the common good.”<sup>191</sup> It mentioned the war was brutal overseas and while some victories had “been won there was a tough task ahead for all of the Allied forces.”<sup>192</sup> The goal was to “get Hitler, Mussolini, and Japanese Emperor Tojo.”<sup>193</sup> However, this would not produce a victory.<sup>194</sup> The paper emphasized “every high-ranking military and government official of the Axis powers needed to be removed and dealt with.”<sup>195</sup> Concluding, the article indicated, “1943 could be a great year if everyone was willing to work together to ensure a victory would occur.”<sup>196</sup> This news publication was realistic and knew this war would most likely continue for the years to come.

### **Judgment is From God**

The *Biblical Recorder* concluded the year too. President Roosevelt, the paper wrote in its editorial of December 23, 1942, “recently stated America needed God’s wisdom and vision to win the war.”<sup>197</sup> The president prayed hoping God would “allow the Allied forces to win the war.”<sup>198</sup> “These words express the spirit which is needed by all of us during this Christmas and New Year season” the editor concluded.<sup>199</sup>

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<sup>189</sup> Long Island Traveler, “Editorial,” *Long Island Traveler*, December 31, 1942, [http://nyshistoricnewspapers.org/lccn/sn84031433/1942-12-31/ed-1/seq-8/#date1=12%2F31%2F1942&index=0&date2=12%2F31%2F1942&searchType=advanced&SearchType=prox5&sequence=0&words=Jews+Nazis&proxdistance=5&to\\_year=1942&rows=20&ortext=&from\\_year=1942&proxtext=Nazi+Jews&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031433/1942-12-31/ed-1/seq-8/#date1=12%2F31%2F1942&index=0&date2=12%2F31%2F1942&searchType=advanced&SearchType=prox5&sequence=0&words=Jews+Nazis&proxdistance=5&to_year=1942&rows=20&ortext=&from_year=1942&proxtext=Nazi+Jews&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed February 22, 2017).

<sup>190</sup> Ibid.

<sup>191</sup> Ibid.

<sup>192</sup> Ibid.

<sup>193</sup> Ibid.

<sup>194</sup> Ibid.

<sup>195</sup> Ibid.

<sup>196</sup> Ibid.

<sup>197</sup> Biblical Recorder, “Editorial,” *Biblical Recorder*, December 23, 1942, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed February 24, 2017).

<sup>198</sup> Ibid.



In the same edition, DeWitt Tapp, a North Carolina Baptist wrote a column titled “Why Should God Bless America?” Tapp explained, “God had blessed America.”<sup>200</sup> He emphasized all one needed to do was look at the “belongings and possessions of every American compared to the rest of the world.”<sup>201</sup> He wrote, “The United States had more wealth than any other nation in the world.”<sup>202</sup> However, according to this Tapp, Americans were turning their backs on God.<sup>203</sup> He explained, “Christianity was not being taught in homes all across America.”<sup>204</sup> Furthermore, as most Southern Baptists did, he viewed the current alcoholic drink addiction a major problem in the U.S.<sup>205</sup>

Tapp explained alcoholism “was ruining the country as it was the military.”<sup>206</sup> For this pastor, Americans needed to turn to God. They needed to repent or “turn away from their” sin and trust in God. He concluded his article stating, “We sing God Bless America. And God asks, why?”<sup>207</sup> This Southern Baptist leader personally challenged his readers to live for Christ. He taught God historically blessed America because they “obeyed and relied on God in everything.”<sup>208</sup> The future could be similar according to Tapp if Americans returned to God and sought his will and guidance in everything they did.

J.M. Price of Southwestern Baptist Theological Seminary agreed with Tapp. Price served as the Director of the School of Religious Education at the Southwestern Baptist Theological

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<sup>199</sup> Biblical Recorder, “Editorial,” *Biblical Recorder*, December 23, 1942, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed February 24, 2017).

<sup>200</sup> DeWitt Tapp, “Why Should God Bless America?,” *Biblical Recorder*, December 23, 1942, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed February 24, 2017).

<sup>201</sup> Ibid

<sup>202</sup> Ibid.

<sup>203</sup> Ibid.

<sup>204</sup> Ibid.

<sup>205</sup> Ibid.

<sup>206</sup> Ibid.

<sup>207</sup> Ibid.

<sup>208</sup> Ibid.

Seminary, a Texas-based SBC theological seminary.<sup>209</sup> Price explained “sin was destroying the nation.”<sup>210</sup> He mentioned “divorce had increased in fifty years from 30,000 to 250,000 a year.”<sup>211</sup> Price noted “this was more than Nazi Germany and Pagan Japan.”<sup>212</sup> Furthermore, he challenged his fellow Christians to “remove themselves from all sin to include gambling which was at an all-time high.”<sup>213</sup> Price acknowledged the current war separated Christians across the country.<sup>214</sup> He explained believers “should be somewhere in the middle not specifically condoning war yet careful to forbid it in certain circumstances.”<sup>215</sup> He wrote the following, “War is a last resort, justifiable only when defensive, when all other means have been exhausted, and when the cause at issue is dearer than life itself.”<sup>216</sup> For Americans and Baptists alike they needed to ask if the Nazi and Japanese threat was an “issue dearer than life.”

The above newspaper articles and views illustrate how members of the SBC were aware of sin in the American society, and how they petitioned repentance, and acceptance of Christ in faith. This is linked to God's judgment of sin, and thus on the condition in which man prefers to live. We have reached the end of the chapter. The conclusion remains.

### **Conclusion**

It was a widespread view in America to consider the World War as the “Good War.”<sup>217</sup> People that held to this position argued: “evil was confronted on behalf of the Allies.”<sup>218</sup> For them, there was no need for an explanation once the world knew what was occurring in Jewish concentration camps. It was a question of good versus evil. The SBC would not share in this

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<sup>209</sup> J.M. Price, *Vital Problems in Christian Living* (Nashville: Southern Baptist Convention, 1942), 1.

<sup>210</sup> *Ibid.*, 82.

<sup>211</sup> *Ibid.*

<sup>212</sup> *Ibid.*

<sup>213</sup> *Ibid.*, 108.

<sup>214</sup> *Ibid.*

<sup>215</sup> *Ibid.*, 113.

<sup>216</sup> *Ibid.*

<sup>217</sup> Jeffries, *Wartime America: The World War II Home Front*, 8.

<sup>218</sup> *Ibid.*, 10.

over-simplification. Chapter six that covered the year 1942, the first year in which America officially and physically participated in the war, illustrates this. The chapter outlined the country's war strategy and its first offensives in the East as well as in North-Africa. In addition, the continued prosecution of the Jews and the awareness of this terrifying event in the United States and the SBC were mentioned. It was condemned in strong language. For the SBC, it was an urgent task to reach the Jews with the gospel. And when American-Japanese were relocated to internment camps, it was critically received by the SBC, who also launched a missionary effort among these ill-fated citizens. Thus, practical form was given to a strong urge in the SBC that the Christian faith did not tolerate hatred even to the enemies. Faith speaks the language of love, not animosity. This position was held by the SBC despite the fact that the SBC was thoroughly aware of the persecution and suffering of the churches and missionaries in the east.

At its annual meeting, the Southern Baptist Convention dealt with the fact that their country was at war. In this regard it issued a fundamental document entitled *Call of Prayer for a Just and Righteous Peace*. It builds on the statement concerning War and Peace of the previous year, and yet represents an official SBC view in its own right. Four trajectories underpinning the design of the document were identified. The *first* was formulated as a firm belief that the U.S. has been forced into active participation in war by the sinister attack of the Japanese upon Pearl Harbor and is therefore not the aggressor. There is no alternative but to engage in an all-out war to protect its own people and its democratic principles. *Secondly*, the SBC underlined that all that was held for dear as a Christian people was at stake, and that they should maintain the inalienable rights of their people at any cost.

A *third* dimension in interpreting the war was related to sin, as the deepest cause of the conflict. So-called Christian peoples and governments, significantly failed the great principles of righteousness, justice and love so clearly taught in God's Word. *Fourthly*, the report was of the opinion that the war may have been God's method of punishing his people for departure from Him as it was his method of punishing disobedient Israel.

These were followed by six points which shaped the call of the denomination in that hour. Noteworthy is the emphasis on penitence and prayer for forgiveness, including the corporate realm, unwavering faith, and the hope of a new world order after the war, in which Christian values and principles should prevail and in which the SBC should play a pivotal role.

This formed the basic structure of the assessment of the war. The war was not seen as only a war of dictators obsessed with the idea of ruling the world, but it was an effort to enslave mankind. The American way of life, freedom of conscience, freedom of worship, freedom of speech, freedom of assembly, freedom of convictions, were the priceless and intangible values at stake and for which were being fought. Upon the Church rests the responsibility of evangelizing America and preparing her for the role of a spiritual lighthouse for the rest of the world. It was the obligation of Christians to establish an economic, social and spiritual order in the post-war world that will have some semblance to the Kingdom of God. However, not every kind of Christendom would face up to the challenge, the SBC observed. The only kind of Christianity that would ultimately succeed in the world was the kind that works here in the America.

The chapter also alluded to views and reflection on the war in paper articles, publications and sermons. The causes of war were sought in human responsibility, and in the righteousness God. Members of the SBC illustrated their awareness of sin in the American society; they petitioned repentance, and acceptance of Christ in faith. In sermons the war was interpreted within the framework of eschatology, which served as a platform to challenge congregants to make a definite choice for Jesus. On the other hand, the war was unveiled in terms of the will of God, in which believers' lives were entrenched. This line of thought offered the opportunity to call for a surrender to Christ.

The next chapter deals with 1943, a year of significant turning points in Europe.

## Chapter 7

# The Southern Baptist Convention Deferred as the War Reaches a Turning Point 1943

### Introduction

While the Americans experienced victories in North Africa in 1942, they suffered several devastating blows when encountering the Japanese. Furthermore, the Nazis remained in control of much of Europe. If the war was to be won by the Allies, the Americans and English had to concentrate their war efforts on Hitler. Russian success in the East in early 1943 indicated a turning point in the War, as Allied forces subsequently would launch an offensive in Sicily and the mainland of Italy and started to prepare for an invasion in Western Europe. Europe became a major war theatre.

This chapter will deal with critical events and developments related to the war, as reported in America during the year of 1943. Due to the war-conditions, the Annual Convention was deferred, and replaced by a much smaller conference.

### Freedom of Choice Must Prevail

On January 2<sup>nd</sup>, 1943, the *California Southern Baptist* published an article titled “We Must Not Go Too Far.”<sup>1</sup> The paper raised a concern. At this point in time, “being drafted into military service” was a reality.<sup>2</sup> Additionally, the War Manpower Commission had the “responsibility to oversee employment needs in industrial and agricultural work.”<sup>3</sup> This meant supporting war efforts in production by the provision of manpower. Though some argued the power of this newly formed war commission was limited, the fact remained that the federal government had the authority to dictate one’s employment service. If an American refused to accept work “correlated to war production they could very well be reported to the Selective

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<sup>1</sup> California Southern Baptist, “We Must Not Go Too Far,” *California Southern Baptist*, January 1943, <http://cdm16061.contentdm.oclc.org/cdm/compoundobject/collection/p16061coll23/id/94/rec/2> (accessed February 28, 2017).

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

Service Agency.”<sup>4</sup> The *Madera Tribune* statement is quoted, “A virtual work or fight order was sent out by the government as the war manpower commission warned essential workers that they must either accept war jobs or join the armed forces.”<sup>5</sup>

The California Baptist’s paper accepted that a victory in World War II required “hard work at home and abroad.”<sup>6</sup> “Every American,” the article continued, “must be willing to surrender their lives, their decisions on where to work and what to do as a vocation” in order to win the war.<sup>7</sup> However, the paper emphasized “the country must remain free and vigorous in democracy.”<sup>8</sup> This editorial proclaimed, “once the war was officially over, all Americans needed to have the right to live for themselves.”<sup>9</sup> The government should respect democracy and ensure once the war ended that every American had the right and ability to choose their own career path.<sup>10</sup> After all, if the government dictated one’s employment, the same idea could be in place regarding an individual’s religion. The editorial of the California Baptist publication contoured its concern:

We willingly surrender the inevitable in order that our beloved nation may go forward, as one man, to victory. But in our thinking and planning for the era of peace after the war is over, let us not go too far and sacrifice all those freedoms for which we fight.<sup>11</sup>

The *California Southern Baptist* conditionally accepted the government’s commands in correlation to wartime production and service. And, concluding, it underlines the most important

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<sup>4</sup> Madera Tribune, “Local Employment Office Is Unable Give Assistance,” *Madera Tribune*, May 29, 1942, <https://cdnc.ucr.edu/cgi-bin/cdnc?a=d&d=MT19420529.2.42&srpos=13&e=-05-1942--05-1942--en--20--1--txt-txIN-Selective+Service-----1> (accessed February 28, 2017).

<sup>5</sup> Ibid.

<sup>6</sup> California Southern Baptist, “We Must Not Go Too Far,” *California Southern Baptist*, January 1943, <http://cdm16061.contentdm.oclc.org/cdm/compoundobject/collection/p16061coll23/id/94/rec/2> (accessed February 28, 2017).

<sup>7</sup> Ibid.

<sup>8</sup> Ibid.

<sup>9</sup> Ibid.

<sup>10</sup> Ibid.

<sup>11</sup> Ibid.

part of anyone's life was their decision to call upon Jesus Christ as their Lord and Savior.<sup>12</sup>

### **Accepted Trajectories in Preaching: Dedication and God's Judgment**

Preaching in January 1943, George Truett "begged his congregation" to re-dedicate themselves to their Lord and Savior Jesus Christ.<sup>13</sup> Truett acknowledged his nation's involvement in the war. There was no denying that evil was present, and the earth was filled with darkness. He urged his congregation to "follow Christ in their personal lives, and in everything they did in life."<sup>14</sup> "If our lives are to count for the highest and best then these lives of ours must be unreservedly dedicated to Christ, that His will may be expressed through them in all the fullness of His great purposes of grace."<sup>15</sup>

If an entire nation was to change for God, Truett was convinced that the change would start with each person in his Dallas based church. He proclaimed, "Christ asks for our lives; for our lives. "I seek not your's, but you." This is the great test He asks from us all, Truett said. It is the supreme test: "I ask for your life. I seek not your's, but you."<sup>16</sup> He believed God would raise nations against nations due to their disobedience to His commands. Reflecting on the current days, the preacher emphasized: "nations would fall who ignored the ways of Jesus Christ."<sup>17</sup> Yet if one person or an entire nation remained loyal to God, their nation could prevail in times of darkness. Truett continued:

The self-centered nation is lost, and there are nations now on the toboggan slide because they're marked for doom. History will not let us forget that nations and cities, once proud and powerful, who forgot God, now sleep in the cemetery of defeated peoples because they forgot God. The self-centered city, the self-centered denomination, the self-centered local church, the self-centered family, the self-centered individual, man or woman, is going down the to boggan and is marked for defeat and doom.<sup>18</sup>

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<sup>12</sup> California Southern Baptist, "We Must Not Go Too Far," *California Southern Baptist*, January 1943, <http://cdm16061.contentdm.oclc.org/cdm/compoundobject/collection/p16061coll23/id/94/rec/2> (accessed February 28, 2017).

<sup>13</sup> George Truett, "I Seek Not Yours" (sermon, First Baptist Church of Dallas, Dallas, TX, January 3, 1943), <http://digitalcollections.baylor.edu/cdm/search/collection/fa-gwt> (accessed March 1, 2017).

<sup>14</sup> *Ibid.*

<sup>15</sup> *Ibid.*

<sup>16</sup> *Ibid.*

<sup>17</sup> *Ibid.*

Truett urged his congregation to remain strong in their faith regardless of what the future looked like. The decision was simple, one could choose “Christ or they could choose chaos.” In the end, individuals needed to decide for themselves while realizing the implications of such decisions. Truett stated:

Follow Christ; follow Christ through evil as well as good report. Follow Christ as you climb the steep hill. Follow Christ if it takes you into the dismal swamp. Follow Christ if following means suffering, yea, if it means death – follow Christ.<sup>19</sup>

This sermon was aligned with great emphasis placed on faith and the consequences of faith in the SBC. In this regard, it resonates sermons already discussed in this study. He also raised the popular mindset that God’s judgment rests upon peoples and nations who do not serve Him but exists in self-centeredness. At the same time, if an entire nation remained loyal to God, it would prevail in times of darkness. Obviously, he had America in mind.

### **Allied Success in Europe: Turning Points in the War**

In 1943, Roosevelt and Churchill met from “January 14-24” – a meeting that “served as a strategic military agenda looking towards the future to an Allied victory.”<sup>20</sup> Roosevelt “was on record stating the war would only end in an unconditional surrender of the Axis forces.”<sup>21</sup> This was a bold declaration to make for the president. Perhaps “politics played a role in his decision to make such a statement,” nevertheless, this new commitment expressed the will to bring the war to a complete end.<sup>22</sup> The unconditional surrender was quite simple; Roosevelt and Churchill sought to “rid Europe and the world of Hitler and his Nazi agenda.”<sup>23</sup> The Allies refused to negotiate with evil and pursued to end the war on their terms.

The *Biblical Recorder* took notice of this declaration. It shared the four key points of the meeting to its readers:

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<sup>18</sup> George Truett, “I Seek Not Yours” (sermon, First Baptist Church of Dallas, Dallas, TX, January 3, 1943), <http://digitalcollections.baylor.edu/cdm/search/collection/fa-gwt> (accessed March 1, 2017).

<sup>19</sup> Ibid.

<sup>20</sup> Biblical Recorder, “Editorial Outlook,” *Biblical Recorder*, February 10, 1943, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed March 1, 2017).

<sup>21</sup> First Presbyterian Church, *World War II Memories* (Richland: First Presbyterian Church, 2005), 188.

<sup>22</sup> Marvin Perry, *World War II in Europe* (Boston: Wadsworth, 2013), 258.

<sup>23</sup> Ibid.



1. There was agreement on war plans for 1943 when the United Forces will maintain the initiative and the offensive.
2. Peace will come only by “unconditional surrender.”
3. General Giraud (France) and General De Gaulle (Free French Forces) shook hands and arranged for a united French movement against the Axis powers.
4. Material aid in increasing quantities will be sent to China and Russia.<sup>24</sup>

Europe now became a theatre for active military operations by the allies. The “first major bombing raid on Germany” was carried out by the Americans on January 27<sup>th</sup>.<sup>25</sup> Additionally, the Royal Air Force bombed “Berlin in a historical moment,” the *Endicott Daily Bulletin* reported.<sup>26</sup> The Nazis were celebrating “ten years of Hitler’s reign” in the capital when the Allied forces effectively hit the city.<sup>27</sup> Hitler was not present at the festival.<sup>28</sup> The paper indicated that the dictator was in a secure place for his own safety.<sup>29</sup> Nonetheless, the Allied mission was successful as the celebration for the Nazi dictator was interrupted with massive “air attacks.”<sup>30</sup> British intelligence “was reporting that German news publications” ordered the festival to be low key.<sup>31</sup> In fact, one German newspaper “reported the war could be lost if they did not think strategically.”<sup>32</sup> For this publication, Hitler needed to be “protected” and Nazi soldiers did not need to be present in vulnerable areas of air raids.<sup>33</sup> To defeat the Germans, the Allies knew they needed to be relentless in their attacks and ensure Germany was left on the defensive.

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<sup>24</sup> Marvin Perry, *World War II in Europe*, 258.

<sup>25</sup> First Presbyterian Church, *World War II Memories*, 188.

<sup>26</sup> Endicott Daily Bulletin, “British Rocks Berlin as Goering Threatens Foes,” *Endicott Daily Bulletin*, January 30, 1943, [http://nyshistoricnewspapers.org/lccn/sn90066577/1943-01-30/ed-1/seq-1/#date1=01%2F30%2F1943&index=1&date2=01%2F30%2F1943&searchType=advanced&SearchType=prox5&sequence=0&words=Berlin&proxdistance=5&to\\_year=1943&rows=20&ortext=&from\\_year=1943&proxtext=Berlin&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1943-01-30/ed-1/seq-1/#date1=01%2F30%2F1943&index=1&date2=01%2F30%2F1943&searchType=advanced&SearchType=prox5&sequence=0&words=Berlin&proxdistance=5&to_year=1943&rows=20&ortext=&from_year=1943&proxtext=Berlin&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed March 1, 2017).

<sup>27</sup> Ibid.

<sup>28</sup> Ibid.

<sup>29</sup> Ibid.

<sup>30</sup> Ibid.

<sup>31</sup> Ibid.

<sup>32</sup> Ibid.

<sup>33</sup> Ibid.

On February 2<sup>nd</sup>, 1943 the “first major defeat of the Nazis took place at Stalingrad.”<sup>34</sup> This battle, lasting for four months was devastating for both the Germans and Russians.<sup>35</sup> The battle “resulted in tens of thousands of deaths” by both forces.<sup>36</sup> The famous battle proved to be a turning point in the war, specifically for the Russians.<sup>37</sup> Refusing to surrender, the Nazi forces were faced with “over one million Russian troops and over a thousand tanks.”<sup>38</sup> It would be this battle that proved Hitler’s military plan was failing. It was widely known Hitler maintained “a fixation on the city of Stalingrad and sought to control this Russian city to insult Russia's dictator.”<sup>39</sup> The Germans held the offensive position around the city for a year and a half. Eventually, the Nazis forces were depleted and fell to the Russian Red Army.<sup>40</sup>

With the last “German troops surrendering, the Russians now had the strategic and geographic advantage against the Nazis.”<sup>41</sup> The horrors of warfare in Stalingrad surfaced. “Millions of Russian children were now orphans “as their parents were killed by the Nazis in this awful invasion.”<sup>42</sup> Likewise, the brutality of Stalin was a reality as “over 13,000 Russian troops were executed after being labeled as betrayers of the motherland.”<sup>43</sup> Perhaps this was what caused the Russians to win this battle.<sup>44</sup> All Russian forces were “commanded to hold their position and die fighting with their last bullet.”<sup>45</sup> There could be no defending Stalin and his military orders.

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<sup>34</sup> First Presbyterian Church, *World War II Memories*, 188.

<sup>35</sup> David M. Kennedy, *The American People in World War II* (New York: Oxford University Press, 1999), 205.

<sup>36</sup> *Ibid.*

<sup>37</sup> *Ibid.*

<sup>38</sup> Perry, *World War II in Europe*, 87.

<sup>39</sup> *Ibid.*

<sup>40</sup> *Ibid.*

<sup>41</sup> *Ibid.*

<sup>42</sup> *Ibid.*, 83.

<sup>43</sup> *Ibid.*, 84.

<sup>44</sup> *Ibid.*, 86.

<sup>45</sup> *Ibid.*

Stalin's communist agenda was a threat towards democracy. However, the Allies needed the Red Army for a Nazi defeat. For Stalin, a European continent freed of Nazism could present new opportunities to expand his own ideology. The *San Bernardino Sun* took note of such a potential development, writing the following, "Hitler has failed in his effort to unite Europe because millions of people are afraid of Nazism. But millions are also afraid of Stalin's communism. If they take one or the other, which shall it be?"<sup>46</sup>

It was evident from both sides that major differences separated the Russians and the other allies. The Russians, Americans, and British needed to cooperate with one another to ensure an Allied victory would occur. The *Greece Press* of the State of New York wrote, "Maybe we have not known just what the Russians want and have. Anyhow, we do know the importance of unity, of healthy outlook, of stopping Goebbel's propaganda, of being partisan Americans!"<sup>47</sup>

### **Christianity and Opposing Ideologies**

Completely different than Stalin, was the person and leadership of General Douglas MacArthur. MacArthur was now a household name.<sup>48</sup> This general commanded the U.S. Naval fleet in the Pacific. Coming from a "distinguished military family, he graduated first in his class at West Point" and found himself stationed in the Philippines where his father once oversaw the U.S. forces.<sup>49</sup> For most Americans, he was an American war hero who many men sought to resemble. By the start of the war, MacArthur was the most well-known "military man in the entire U.S. armed forces."<sup>50</sup> This was in large part due to his strong "personality and leadership" which proved to be a blessing and a curse. He was dedicated to his mission, yet "often struggled

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<sup>46</sup> Editorial, "We Gave Pledge," *San Bernardino Sun*, March 28, 1943, <https://cdnc.ucr.edu/cgi-bin/cdnc?a=d&d=SBS19430328.1.16&srpos=19&e=-03-1943--03-1943--en--20--1--txt-txIN-Stalin+Hitler-----1> (accessed March 1, 2017).

<sup>47</sup> Greece Press, "Editorials," *Greece Press*, January 22, 1943, [http://nyshistoricnewspapers.org/lccn/sn88074414/1943-01-22/ed-1/seq-6/#date1=01%2F22%2F1943&index=0&date2=01%2F22%2F1943&searchType=advanced&SearchType=prox5&sequence=0&words=Goebbels&proxdistance=5&to\\_year=1943&rows=20&ortext=&from\\_year=1943&proxtext=Goebbel&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn88074414/1943-01-22/ed-1/seq-6/#date1=01%2F22%2F1943&index=0&date2=01%2F22%2F1943&searchType=advanced&SearchType=prox5&sequence=0&words=Goebbels&proxdistance=5&to_year=1943&rows=20&ortext=&from_year=1943&proxtext=Goebbel&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed March 1, 2017).

<sup>48</sup> Perry, *World War II in Europe*, 86.

<sup>49</sup> Kennedy, *The American People in World War II*, 121.

<sup>50</sup> Ibid.

to control his aggressive tendencies.”<sup>51</sup>

MacArthur was viewed as one of the “greatest soldiers in America” and was seen by the *Biblical Recorder* as a man of deep faith.”<sup>52</sup> The *Biblical Recorder* felt MacArthur proved to be an example for Christians across the country. MacArthur was even “named the father of the year by a U.S. formed committee recognizing his parental duties.”<sup>53</sup> Upon receiving the award, he declared:

Nothing has touched me more deeply than the act of the National Father’s Day Committee. By profession I am a soldier and take pride in that fact. But I am a prouder, indefinitely prouder to be a father. A soldier destroys in order to build. The father only builds, never destroys. The one has the potentialities of death, the other embodies creation and life. And while the hurdles of death are mighty, the battles of life are mightier still.<sup>54</sup>

MacArthur took his “duties” as a father seriously and stated, “It is my hope that my son, when I am gone will remember me not from the battle, but in the home, repeating with him our simple daily prayer, Our Father who art in Heaven.”<sup>55</sup> The North Carolina Baptists “mentioned all Americans should look at the faith and person of General MacArthur.”<sup>56</sup> They specifically stated, “millions of Americans would never be war heroes or great leaders in any vocation.”<sup>57</sup> However, they emphasized, being a “great spiritual example in Christianity was possible for everyone.”<sup>58</sup>

Wade H. Bryant also emphasized the importance of Christianity in his *Biblical Recorder*

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<sup>51</sup> Kennedy, *The American People in World War II*, 121.

<sup>52</sup> Biblical Recorder, “Editorial Outlook,” *Biblical Recorder*, February 10, 1943, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed March 5, 2017).

<sup>53</sup> Biblical Recorder, “Father of the Year,” *Biblical Recorder*, July 15, 1942, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed March 5, 2017).

<sup>54</sup> Ibid.

<sup>55</sup> Ibid.

<sup>56</sup> Ibid.

<sup>57</sup> Ibid.

<sup>58</sup> Ibid.

column.<sup>59</sup> Bryant, who held a doctorate in theology served as the senior pastor “of the University of Baptist Church in Baltimore, Maryland.”<sup>60</sup> He previously pastored an SBC church in Richmond, Virginia and served as the “recording secretary for the Foreign Mission Board.”<sup>61</sup>

In his February 10, 1943 article “Christianity Must Take the Offensive Now,” he argued the world needed Christianity to survive.<sup>62</sup> He was adamant “ideologies were at war as were differing philosophies of all the nations.”<sup>63</sup> There was “Russian communism, German Nazism, Japanese fascism and Western materialism and humanism.”<sup>64</sup> This Christian pastor was positive all of these “ideologies were destructive, and only one philosophy could save the world.” He taught, “Christianity and Christianity alone has the resources to meet the needs of men, both for time and for eternity.”<sup>65</sup> Bryant was aware his nation was guilty of sin just like the Axis threats. In particular, he viewed the “West (America) as a nation of coveters who longed for belongings.”<sup>66</sup> Belongings could not buy happiness, nor could they provide salvation. Only Christianity could redeem and save the soul. He declared, “In answer to humanity’s cry for a deliverer who not only promises but gives peace and life. God is saying, “Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none other.”<sup>67</sup> His country needed to unite in Christ and Christians across the world needed to display their love and dedication for Jesus. He thus concluded, “I pray God that Christians all over the world shall be faithful to their

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<sup>59</sup> Wade H. Bryant, “Christianity Must Take the Offensive Now,” *Biblical Recorder*, February 10, 1943, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed March 5, 2017).

<sup>60</sup> *Biblical Recorder*, “Notes,” *Biblical Recorder*, October 20, 1943, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed March 5, 2017).

<sup>61</sup> Southern Baptist Convention, “Board of the Convention,” *Annual SBC 1942*, May 16-20, 1942, 421, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1942.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1942.pdf) (accessed February 5, 2017).

<sup>62</sup> Wade H. Bryant, “Christianity Must Take the Offensive Now,” *Biblical Recorder*, February 10, 1943, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed March 5, 2017).

<sup>63</sup> *Ibid.*

<sup>64</sup> *Ibid.*

<sup>65</sup> *Ibid.*

<sup>66</sup> *Ibid.*

<sup>67</sup> *Ibid.*

Lord and the very nature of Christianity and take the great offensive now.”<sup>68</sup>

George Truett held to similar beliefs as he preached (on January 24, 1943) to his Dallas church. Truett taught the congregation to “follow Christ if they” sought to receive his blessings.<sup>69</sup> In his sermon titled “Christ’s Standard for Real Greatness,” the pastor maintained that war was ugly.<sup>70</sup> He accentuated “the horrors of war to include the actual event of taking another person’s life.”<sup>71</sup> Since he participated in the First World War “he personally saw countless fallen soldiers die on the battlefield.”<sup>72</sup> According to him, humanity needed to unite and end the war. The key was Christianity.<sup>73</sup> For within Christianity, one “could lay down their sword and pick up the Bible of their Lord and Savior.”<sup>74</sup> Christianity to Truett was not just a religion, yet it was a way of life. Christianity was a worldview that influenced every decision they made in life. For him, one “must have been born-again” in order to become a follower of Christ. The chief standard of living was to be focused upon Jesus Christ. Truett preached, “The standard of greatness is the standard of unselfish service, the standard of doing good to all the people you can in all the ways you can and as long as ever you can. That is Christ’s standard for service; His standard for service.”<sup>75</sup>

Truett’s church was challenged to make a difference and to share their faith to all ears around the world.<sup>76</sup> The congregation knew their pastor condemned war. However, his church was also aware that Truett supported his fellow Americans to include their soldiers. For this Southern Baptist, America had no choice but to fight in this world war. The esteemed preacher

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<sup>68</sup> Wade H. Bryant, “Christianity Must Take the Offensive Now,” *Biblical Recorder*, February 10, 1943, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed March 5, 2017).

<sup>69</sup> George Truett, “Christ’s Standard for Real Greatness” (sermon, First Baptist Church of Dallas, Dallas, TX, January 24, 1943), <http://digitalcollections.baylor.edu/cdm/search/collection/fa-gwt> (accessed March 8, 2017).

<sup>70</sup> *Ibid.*

<sup>71</sup> *Ibid.*

<sup>72</sup> *Ibid.*

<sup>73</sup> *Ibid.*

<sup>74</sup> *Ibid.*

<sup>75</sup> *Ibid.*

<sup>76</sup> *Ibid.*

declared:

We must find a way to end war, and our boys and girls going away now, to defend our country – as I think they ought to do – it’s a defensive war we’re waging. We’re not out for anybody’s land, we’re not out for anybody’s territory, we’re not out for anybody’s lust of gold: we’re out for the defense of our homes, and civil government is ordained of God and every man and woman should be the best citizen possible, throwing off never on the great duties of citizenship.<sup>77</sup>

Perhaps a battle of good versus evil was truly underway. For Truett, the United States had no choice but to enter the war. Likewise, American citizens had no choice but to defend democracy and their homeland. Regardless of one’s position on the war, there was no denying that massive destruction was underway across the entire world. It was the duty of every Christian to ensure such destruction would end, and the ways of Jesus Christ prevail across their country and ideally the entire world. Truett concluded:

You’re in the world not to carry your own point, not have your own way so much, not to clothe yourself and surround yourself with reinforcements that pamper yourself, your selfishness – you’re in the world to make your every power go as far as possible for the betterment of the world. Even as the Son of Man (Jesus) sets the example: He came not to be ministered unto, not to wear a purple robe and a crown - He came not to be ministered unto but to minister and give His life a ransom for many.<sup>78</sup>

In March, the Southern Baptist Theological Seminary welcomed historian Denna Frank Fleming “to their institute as he would address the faculty and student body regarding the war overseas.”<sup>79</sup> Fleming picked up a theme that was of increasing popularity and widely discussed. “Democracy,” he said, “must be a dominant force in the world upon the end of the world war.”<sup>80</sup> Fleming pointed out that “Russia and the United States” were drastically different ideologically and needed to cooperate with one another or a third world war would take place in less than ten years.”<sup>81</sup> Furthermore, he emphasized how important it was for the U.S. to learn from their past

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<sup>77</sup> George Truett, “Christ’s Standard for Real Greatness” (sermon, First Baptist Church of Dallas, Dallas, TX, January 24, 1943), <http://digitalcollections.baylor.edu/cdm/search/collection/fa-gwt> (accessed March 8, 2017).

<sup>78</sup> Ibid.

<sup>79</sup> Denna Frank Fleming, *Can We Win the Peace* (Nashville: Broadman Press, 1943), 1.

<sup>80</sup> Ibid., 32.

<sup>81</sup> Ibid. 32.

mistakes.<sup>82</sup> For this scholar, the reason why the United States was even at war was that it “funded the Empire of Japan.”<sup>83</sup> Ultimately, the United States had massive “trade agreements with the Japanese, which in turn the Japanese used their U.S. materials to wage war on China and seek expansion.”<sup>84</sup> Once the U.S. restricted “trade and oil” they became the enemy of Japan.<sup>85</sup> For Fleming, the United States should have known better and found themselves in a trade agreement with Japan that they could not exit.<sup>86</sup>

Fleming “acknowledged the mood in Europe was changing” as the U.S. was proving to be a dominant force in the world war.<sup>87</sup> He mentioned “this was specifically due to U.S. soldiers and the “workers at home” who manufactured “war production supplies and materials like never seen before.”<sup>88</sup> For Fleming, the country needed to “remain a strong nation with a national defense system that all countries knew existed.”<sup>89</sup> This historian postulated, “upon the completion of the war the United States would be the most powerful nation on earth.”<sup>90</sup> He concluded his “speech mentioning it was the duty of the Americans to ensure world peace existed across the globe.”<sup>91</sup> As the protectors of the civilized world, the nation could make this a reality if American leaders worked together for the greater good of mankind.<sup>92</sup>

It is clear that the SBC maintained the common view that Christianity offered the only valid key to end the conflict. Of course, it was to be accompanied by a surrender to the living Christ by faith. The concern for contending ideologies, like communism, also surfaced in their

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<sup>82</sup> Fleming, *Can We Win the Peace*, 36.

<sup>83</sup> Ibid.

<sup>84</sup> Ibid.

<sup>85</sup> Ibid.

<sup>86</sup> Ibid.

<sup>87</sup> Ibid., 58.

<sup>88</sup> Ibid.

<sup>89</sup> Ibid.

<sup>90</sup> Ibid., 107.

<sup>91</sup> Ibid.

<sup>92</sup> Ibid.



thinking.

Meanwhile, the war continued. In East Europe, the Red Army could consolidate and prepare for the ultimate offensive on Germany. In the Atlantic Ocean, the German submarines would also have to take their leave.

### **Overcoming the German U-Boat Threat**

At sea, the Allies needed to overcome the infamous German “U-boat” threat that sunk “27 merchant ships in one single month.”<sup>93</sup> These German submarines “proved to be a deadly force that remained a serious obstacle to an Allied victory.”<sup>94</sup> Not only was the actual “boat a fierce threat, so were the sailors inside.”<sup>95</sup> The “U-boats were run by dedicated Nazis that hated the English and viewed Hitler as the one true God.”<sup>96</sup> It was reported in the year of 1940, “the German U-boats sunk over 500 ships.”<sup>97</sup> The English, known for their strong navy, had little answers. Initially, they proved to be no match for this secret German weapon. The Americans too would find themselves annihilated by the U-boats. Though the British “offered advice to the Americans regarding facing the U-boats, they simply elected to ignore their ally.”<sup>98</sup> The English learned “their ships needed to cut radio communications and travel in small numbers when in enemy territory.”<sup>99</sup> The U.S. neglected to listen to such advice and was accordingly “slaughtered in the spring of 1942.”<sup>100</sup>

Though the devastating attacks hurt the Allies, the Americans had one major advantage over the Germans, and this was tied to the country working at home. The massive production of ships and naval equipment in the United States outperformed the Germans.<sup>101</sup> This proved to

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<sup>93</sup> First Presbyterian Church, *World War II Memories*, 188.

<sup>94</sup> Perry, *World War II in Europe*, 157.

<sup>95</sup> Ibid.

<sup>96</sup> Ibid.

<sup>97</sup> Ibid.

<sup>98</sup> Ibid.

<sup>99</sup> Geoffrey Parker, *The Cambridge History of Warfare* (New York: Cambridge University Press, 2005), 343.

<sup>100</sup> Ibid.

<sup>101</sup> Ibid., 344.

leave the Germans outnumbered in the Atlantic sea. By early May, the Germans “lost forty-one U-boats” hunted down by specially designed ships and aircraft.<sup>102</sup> The *Portville Review*, a New York-based journal shared the following, “The U-Boat campaign upon which Hitler counted so heavily seems to have floundered badly.”<sup>103</sup> It continued, “Germany emphasized U-boat construction in the vain hope that it would prevent the transportation of the vast stores and huge armies from the United States. It is a bit too early to say that the battle has ended but it is as certain as anything in the war can be that the U-boat campaign will not prevent the full development of the United Nations strategic plan.”<sup>104</sup>

The Allies realized with their defense intelligence and massive navy they could defeat the Germans at sea. This proved to be true, as German Admiral Karl Donitz “ordered his U-boats to head back to Germany and leave the Atlantic.”<sup>105</sup> Like the Battle at Stalingrad, this was an inspirational victory for the Allies.<sup>106</sup> With the Germans retreating, the Allies declared victory in the Atlantic. With such a devastating blow to Hitler and his Atlantic campaign, the mass production underway in the United States could very well win the war. The sea was now open, and the Americans continued to send off supplies setting their eyes on victory in Europe.

Successfully engaging the German U-boats was a critical moment in 1943. The *Endicott Daily Bulletin* was of opinion that “Hitler and his Nazi regime” knew an Allied invasion into Europe was the next step in the war.<sup>107</sup> News publications from England to Germany were

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<sup>102</sup> Parker, *The Cambridge History of Warfare*, 344.

<sup>103</sup> Portville Review, “Editorial,” *Portville Review*, June 10, 1943, [http://nyshistoricnewspapers.org/search/pages/results/?SearchType=prox5&from\\_year=1943&to\\_year=1943&ortext=&andtext=&phrasertext=&proxtext=campaign+upon+which+Hitler+&proxdistance=5&dateFilterType=range&date1=07%2F10%2F1943&date2=07%2F10%2F1943&rows=20&searchType=advanced#](http://nyshistoricnewspapers.org/search/pages/results/?SearchType=prox5&from_year=1943&to_year=1943&ortext=&andtext=&phrasertext=&proxtext=campaign+upon+which+Hitler+&proxdistance=5&dateFilterType=range&date1=07%2F10%2F1943&date2=07%2F10%2F1943&rows=20&searchType=advanced#) (accessed March 8, 2017).

<sup>104</sup> Ibid.

<sup>105</sup> Ibid.

<sup>106</sup> Ibid.

<sup>107</sup> Endicott Daily Bulletin, “Nazis Fear Invasion in a Few Days,” *Endicott Daily Bulletin*, March 16, 1943, [http://nyshistoricnewspapers.org/lccn/sn90066577/1943-03-16/ed-1/seq-1/#date1=03%2F16%2F1943&index=1&date2=03%2F16%2F1943&searchType=advanced&SearchType=prox5&sequence=0&words=Nazi&proxdistance=5&to\\_year=1943&rows=20&ortext=&from\\_year=1943&proxtext=Nazi&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1943-03-16/ed-1/seq-1/#date1=03%2F16%2F1943&index=1&date2=03%2F16%2F1943&searchType=advanced&SearchType=prox5&sequence=0&words=Nazi&proxdistance=5&to_year=1943&rows=20&ortext=&from_year=1943&proxtext=Nazi&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed March 8, 2017).

reporting the “Nazis were preparing themselves for this anticipated invasion.”<sup>108</sup> With the war moving in the direction of an Allied advantage, the American people appeared to be uniting, as “rationing was underway on several food items such as meat, canned goods, and cheese.”<sup>109</sup> The country felt it needed to be resourceful with their spending. Additionally, the American workforce demonstrated its input by “producing massive amounts of military equipment and supplies.”<sup>110</sup> The country was slowly uniting as one.

Men and women were coming together for the greater good. Women found themselves as a significant part of the workforce, partly because millions of American men were overseas at war.<sup>111</sup> By May “*Rosie the Riveter*,” a popular female cartoon was published in local newspapers encouraging women to do their part in wartime production.<sup>112</sup> The women were responding in America and the victories celebrated in the Atlantic could not have occurred without the American women who worked tirelessly in the factories.<sup>113</sup> These women stepped in for the men and changed the history and future of the country.<sup>114</sup>

### **The Destruction of the Jews Continues**

During 1943 Nazi Germany increased their attacks on Jews “attempting to liquidate the people group from their Nazi territories.”<sup>115</sup> Utilizing their Nazi propaganda as they had for the last decade, the Germans, “broadcasted all throughout Europe, that the Jews were to blame for

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<sup>108</sup> Endicott Daily Bulletin, “Nazis Fear Invasion in a Few Days,” *Endicott Daily Bulletin*, March 16, 1943, [http://nyshistoricnewspapers.org/lccn/sn90066577/1943-03-16/ed-1/seq-1/#date1=03%2F16%2F1943&index=1&date2=03%2F16%2F1943&searchType=advanced&SearchType=prox5&sequence=0&words=Nazi&proxdistance=5&to\\_year=1943&rows=20&ortext=&from\\_year=1943&proxtext=Nazi&prasetext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1943-03-16/ed-1/seq-1/#date1=03%2F16%2F1943&index=1&date2=03%2F16%2F1943&searchType=advanced&SearchType=prox5&sequence=0&words=Nazi&proxdistance=5&to_year=1943&rows=20&ortext=&from_year=1943&proxtext=Nazi&prasetext=&andtext=&dateFilterType=range&page=1) (accessed March 8, 2017).

<sup>109</sup> First Presbyterian Church, *World War II Memories*, 188.

<sup>110</sup> *Ibid.*

<sup>111</sup> *Ibid.*

<sup>112</sup> John W. Jeffries. *Wartime America: The World War II Home Front* (Chicago: Ivan R. Dee, 1996), 94.

<sup>113</sup> *Ibid.*

<sup>114</sup> *Ibid.*

<sup>115</sup> First Presbyterian Church, *World War II Memories*, 188.

the recent attacks on Germany.”<sup>116</sup> Germans were “reading in their papers and hearing news on the radio” that Jews had ordered the British and Allied forces to perform air raids on their country.<sup>117</sup> This offered the excuse to retaliate.

Poland having many “Jewish ghettos” isolated specifically for the Jews would be the next target for the Nazis.<sup>118</sup> Nazi officials declared they had to “eliminate every single Jew in the land.”<sup>119</sup> The *Indianapolis Jewish Post* reported on June 4, 1943, that the Nazis met with heavy resistance from within the gated neighborhoods.<sup>120</sup> While the resistance remained short-lived, the Jews showed their determination to fight on and face the Nazis with force themselves. The *Jewish Post* wrote:

Jews were drawn for battle. Not a mob, with stones in their hands; but an army, trained, disciplined, in squads, platoons, companies, officered-and armed. Armed with rifles, machine guns, hand grenades, Molotoff-bombs, detonating caps and fuses.<sup>121</sup>

Shocked with the resistance they encountered, the Nazis regrouped and called in additional forces.<sup>122</sup> It was evident that a “secret underground tunnel created by Christian Polish citizens had been arming the Jews.”<sup>123</sup> The *Jewish Post* knew the final outcome of the battle “would most likely not be favoring for the Jews.”<sup>124</sup> However, they were very proud and inspired by their fellow Jews in Warsaw.<sup>125</sup>

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<sup>116</sup> Jewish Telegraph Agency, “Ghetto-Nazi Battle Figures Show 1,000 Germans Toll,” *Indianapolis Jewish Post*, May 28, 1943, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19430528-01.1.3&srpos=2&e=-05-1943--05-1943--en-20--1--txt-txIN-telegraphic-----> (accessed March 9, 2017).

<sup>117</sup> Ibid.

<sup>118</sup> Ibid.

<sup>119</sup> Ibid.

<sup>120</sup> Dorothy Thompson, “The Battle of the Ghetto,” *Indianapolis Jewish Post*, June 4, 1943, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19430604-01.1.7&srpos=1&e=-1943---1943--en-20--1--txt-txIN-platoons+Warsaw-----> (accessed March 9, 2017).

<sup>121</sup> Ibid.

<sup>122</sup> Ibid.

<sup>123</sup> Ibid.

<sup>124</sup> Ibid.

<sup>125</sup> Ibid.

The resistance would in-fact be short lived as “more German forces” arrived and began burning down the Jewish ghetto.<sup>126</sup> The Jews sought to “escape via the underground sewage tunnels,” however, German forces threw smoke “bombs in the tunnels” forcing the Jews to enter the above-ground streets.<sup>127</sup> Upon exiting the tunnels, the hiding Jews were executed “with Nazi gunfire.”<sup>128</sup> By May “the Warsaw ghetto ceased to exist.”<sup>129</sup> The remaining Jews, if not murdered, were rounded up and sent to extermination or concentration camps.<sup>130</sup> Aware they were most likely going to die, the heroic Jews that partook in the resistance effort showed the Nazis could be defeated with people uniting for a just cause. The *Jewish Post* spoke of the unity between Christians and Jews writing the following:

But whatever the outcome, this battle represents one of the most extraordinary episodes of the history of religious and racial strife. Against a common and terrible enemy, the underground heroes of Christian Poland, defended the embattled and fighting Jews of the ghetto, and the Jews by their battle, sent out a call to all men: Endure no longer! Fight! There will be a dawn!<sup>131</sup>

The annual meeting of the SBC was scheduled in May 1943. The next paragraph deals with this.

### **The 1943 SBC Conference**

The 1943 annual meeting was to be deferred. Louis D. Newton, an SBC pastor from Atlanta on behalf of the Executive Committee announced, “In the view of the acute conditions arising since the last session of the convention with reference to transportation, hotel facilities, rationing of food in private homes that might otherwise be available, ... that the convention

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<sup>126</sup> Jack Fischel, *The Holocaust* (Westport: Greenwood Press, 1998), 97.

<sup>127</sup> Ibid.

<sup>128</sup> Ibid.

<sup>129</sup> Ibid.

<sup>130</sup> Ibid.

<sup>131</sup> Dorothy Thompson, “The Battle of the Ghetto,” *Indianapolis Jewish Post*, June 4, 1943, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19430604-01.1.7&srpos=1&e=-1943---1943--en-20--1--txt-txIN-platoons+Warsaw-----> (accessed March 9, 2017).

scheduled to meet in Memphis, Tenn. May 12-14 be deferred.”<sup>132</sup> In early June 1943, several SBC committees, however, met in conference “out of consideration for our Government’s war effort.”<sup>133</sup> It remained patriotic supporting the country and its desire to win the war and persisted in its Scriptural and theological emphasis on the demands of the Christian faith, Christianity at large and preparation for their envisaged crucial role in a post-war world. This was clearly outlined in the opening speech of Pat Neff, entitled “Sail Ahead.”<sup>134</sup> Neff served as “the president of the Southern Baptist Convention in 1943.”<sup>135</sup> He was the former governor of the state of Texas and the current president of Baylor University. He declared:

We must keep Christianity to the fore as an inspiration to our fighting forces during the war, and as the foundation on which to rebuild our world after successful termination of the war. If our spiritual strength is to be at its best during and after the war, the work of our religious forces must be kept mobile and mighty in all its ramifications.<sup>136</sup>

He committed himself to the idea that local communities and churches should put forth their all efforts to safeguard the religious freedom for which Baptists stood. He taught the SBC should thus, “not only see to it that our victory over the enemy is a physical victory, but that Christianity and all the ideals for which it stands have been completely and conclusively triumphant.”<sup>137</sup>

The report of the committee concerning the *Post-war Program* underscored Neff’s views.<sup>138</sup> The committee stated that it was evident that the world after the war would be one of piteous need with unprecedented attendant responsibilities and undreamed-of opportunities for

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<sup>132</sup> Walter M. Gilmore, “Meeting Southern Baptist Convention Deferred,” *Biblical Recorder*, March 17, 1943, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed March 11, 2017).

<sup>133</sup> J.M. Dawson, “News Report of Southern Baptists,” *Biblical Recorder*, June 2, 1943, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed March 11, 2017).

<sup>134</sup> Pat Neff, “Sail Ahead,” *Annual SBC 1943*, May 12, 1943, 22-23, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1943.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1943.pdf) (accessed March 11, 2017).

<sup>135</sup> J.M. Dawson, “News Report of Southern Baptists,” *Biblical Recorder*, June 2, 1943, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed March 11, 2017).

<sup>136</sup> Pat Neff, “Sail Ahead,” *Annual SBC 1943*, May 12, 1943, 22, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1943.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1943.pdf) (accessed March 11, 2017).

<sup>137</sup> *Ibid.*

<sup>138</sup> Post-War Program Committee, “Post-War Program,” *Annual SBC 1943*, May 12, 1943, 55, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1943.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1943.pdf) (accessed March 11, 2017).

mission endeavor.<sup>139</sup> Therefore the SBC had:

to plan and carry out such a program of preparation as will assure that our Mission Boards will have the support of our Baptist constituency, personnel and funds, to carry out such great post-war program as these Boards shall plan.<sup>140</sup>

The committee was convinced that great responsibilities and challenges awaited the SBC in the aftermath of the war on the home front as well.<sup>141</sup> It envisaged:

The race problem will be an immediate challenge. More and more will the Southland become the crossroad of the world with its attendant problems of foreigners and congestion in urban areas. The Christianization of labor will be challenged. A pressing need will be the winning of the lost and the spiritual stabilizing and development of our own people who will go all over the world in business enterprises that they may reinforce our foreign work when they go.<sup>142</sup>

The Southern Baptist Convention would seek to “share the Gospel of Jesus to the whole world.” The denomination knew a postwar program was needed to ensure the message was spread strategically and efficiently.<sup>143</sup> The Post-War Committee paid careful attention to the possible discussions held by elected officials regarding the future of Europe and the United Nations.<sup>144</sup> Fighting for religious liberty and arguing for democracy, the SBC committee declared:

We recommend that the committee on Public Relations of the Southern Baptist Convention be instructed to make immediate plans and to take immediate steps to influence those who most likely will determine the conditions of peace and the pattern of the post-war world with the view of so applying to both of them the principles and teachings of Christ as to provide justice for all men, recognize the principles of religious freedom and the absolute separation of church and state everywhere and any other Christian principles which may be involved in the establishment of a new world order

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<sup>139</sup> Post-War Program Committee, “Post-War Program,” *Annual SBC 1943*, May 12, 1943, 55, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1943.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1943.pdf) (accessed March 11, 2017).

<sup>140</sup> *Ibid.*

<sup>141</sup> *Ibid.*

<sup>142</sup> *Ibid.*

<sup>143</sup> *Ibid.*

<sup>144</sup> *Ibid.*

among nations.<sup>145</sup>

The Social Services Commission also indicated that the race problem would be part of the post-war world that could not be ignored.<sup>146</sup> It was not limited to Germany alone. The SSC commented, “Race attitudes are not absent from the picture as between Britain and India, the United States and Japan, the nations and Africa.”<sup>147</sup> Peace among races must be achieved in terms of the application of principles that are true and just. “Germany,” the commission stated, “has clearly expressed the principle on which it proceeds, the principle of Germanic superiority over all other races and the right and duty of the superior race to dominate, subordinate, or exterminate the inferior race in securing its own power.”<sup>148</sup> And then it turned its attention to the situation in America. It asked:

Have we adopted irretrievably the Germanic principle? One cannot but believe that the absoluteness of Germany's expression of that principle has proved to the Christian American that it is untenable. Races are not natural enemies destined to rule or be ruled by one another as masters and servants. Races are but families of the common race, differentiated by time and experience from a common stock, with distinctive characteristics that give to various groups a family consciousness, each possessing some gift or genius to contribute to the common human heritage ...<sup>149</sup>

The Commission indicated that “the grace that frees Christians from the law of sin binds them to the law of righteousness. Regeneration is a moral experience; by it they become identified with a moral order in which the righteous will of God is law. And there is no area of life, no web of circumstance in which the morality of the Christian faith is thus irrelevant.”<sup>150</sup> It argued, “Over every door of human interests and action, whether family life, politics, economics, education, the Christian must read the command, Be Christian.”<sup>151</sup> “Every problem of human

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<sup>145</sup> Post-War Program Committee, “Post-War Program,” *Annual SBC 1943*, May 12, 1943, 59, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1943.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1943.pdf) (accessed March 11, 2017).

<sup>146</sup> Social Service Commission, “Race,” *Annual SBC 1943*, May 12, 1943, 107, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1943.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1943.pdf) (accessed March 11, 2017).

<sup>147</sup> Ibid.

<sup>148</sup> Ibid.

<sup>149</sup> Ibid.

<sup>150</sup> Ibid.



society is his problem,” the Commission concluded.<sup>152</sup> “Patriotism and faith,” the Commission declared:

Therefore, unite in laying upon Christian men and women the moral task of maintaining righteousness in government, justice and equity for all in economic life, truth in education, a sense of community in the common life. Such is every Christian's commission to social service.<sup>153</sup>

In the forefront of the modern moral confusion was obviously the grim and bloodiness of the world's most destructive war.<sup>154</sup> In this regard the Commission pointed out:

We like to believe that we were drawn into it by forces beyond our control, that nobody in the United States welcomed it. Our desire was peace. But the implementation of our desire was not adequate; our associations with the movements of mankind and our involvements in the rivalries and hatreds of nations were too intimate for us to escape them. And now, unable at the last to choose otherwise, we are in it; and we like to believe that no American wants us to be defeated. It is a low road, a bitter and costly road, but our nation will not turn back this side of military victory, for we see no future for the freedoms that we hold sacred in a world dominated by Nazism.”<sup>155</sup>

But, no force of circumstance, the aroused public sentiment, the will of the nation, the threat to free democratic life, the revulsion of social conscience against the ruthless violence of renascent tyranny, neither the urge of determined battle, should have prevented Christians to act on behalf of peace, love, justice, and in terms of their faith in Jesus Christ.<sup>156</sup> In the midst of war they were the conscience of the nation and the guardians of its moral and spiritual stewardship.

The conference also took notice during the annual meeting “that ... 34 of their foreign missionaries were still confined in prisons or concentration camps at the hand of the Japanese.”<sup>157</sup> The Foreign Mission Board was also uncertain if “ten missionaries who were caught in the

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<sup>151</sup> Social Service Commission, “Race,” *Annual SBC 1943*, May 12, 1943, 107, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1943.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1943.pdf) (accessed March 11, 2017).

<sup>152</sup> *Ibid.*

<sup>153</sup> *Ibid.*

<sup>154</sup> Social Service Commission, “War,” *Annual SBC 1943*, May 12, 1943, 104, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1943.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1943.pdf) (accessed March 11, 2017).

<sup>155</sup> *Ibid.*

<sup>156</sup> *Ibid.*

<sup>157</sup> Louis J. Bristow, “Twentieth Annual Report,” *Annual SBC 1943*, May 12, 1943, 87, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1943.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1943.pdf) (accessed March 11, 2017).

Philippines were still alive.”<sup>158</sup> The Board announced that “All of our missionaries had to leave Japan.”<sup>159</sup> They continued looking toward the future, “A new Orient will emerge from the chaos of the war—a new China and a new Japan. God is moving among Southern Baptists impelling them to make ready today to enter the doors of opportunity which will be opened in that new day.”<sup>160</sup>

At the 1943 conference, SBC convictions about the war were repeated. With enthusiasm and commitment the world after the war was discussed. It would be a world of unprecedented responsibilities and undreamed-of opportunities for mission endeavor, that would require a great post-war program. The SBC had to prepare for that. It had to make immediate plans and to take immediate steps to influence those who most likely would determine the conditions of peace and the pattern of the post-war world with the view of so applying the principles and teachings of Christ as to provide justice for all men, recognize the principles of religious freedom and the absolute separation of church and state everywhere and any other Christian principles which may be involved in the establishment of a new world order among nations.

A pressing need would be the winning of the lost and the spiritual stabilizing and development of the American people who would go all over the world in business enterprises that they may reinforce their foreign work when they went. Secondly, care had to be taken that Christianity and all the ideals for which it stands would be completely and conclusively triumphant. Christianity was seen as the only answer to conclude a war that would end the power and authority of contending ideologies, including communism. Christianity, as the SBC understands the concept, has a clear ethical and moral impact. The grace that frees Christians from the law of sin binds Christians to the law of righteousness. By regeneration Christians become identified with a moral order in which the righteous will of God is law. There is no area of life, no web of circumstance in which the morality of the Christian faith is irrelevant. The moral task of maintaining righteousness in government, justice and equity for all in economic life, truth in education, a sense of community in the common life is carried exclusively by Christianity. No force of circumstance, the aroused public sentiment, the will of the nation, the

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<sup>158</sup> M. Theron Rankin, “The Orient,” *Annual SBC 1943*, May 12, 1943, 184, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1943.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1943.pdf) (accessed March 11, 2017).

<sup>159</sup> *Ibid.*

<sup>160</sup> *Ibid.*

threat to free democratic life, the revulsion of social conscience against the ruthless violence of renascent tyranny, neither the urge of determined battle, should prevent Christians to act on behalf of peace, love, justice, and in terms of their faith in Jesus Christ. Exactly for this reason, the race problem would provide for an immediate post-war challenge.

Before we deal with the preaching and public opinions of SBC members during the second half of 1943, the next paragraph is devoted to the progress of the war during that time.

### **Reports from the War Theatres**

The Allied forces made a calculated move in 1943 when “three English and four American” army divisions made landfall on Sicily.<sup>161</sup> Though the landing initially looked like a defeat, “the Allies were saved by their massive navy firing missiles at the Axis forces.”<sup>162</sup> Within two months, the entire island of Sicily was overrun.<sup>163</sup> German forces still engaging in battles continued to escape to Italy, ultimately regrouping to face the Allies in lines of defense created across Italy.<sup>164</sup> It would be in September that “the Allied forces finally made their way into the mainland of Italy eventually reaching “Salerno and Naples.”<sup>165</sup> Fierce fighting and success on the part of the Allied forces offered the Italian king the opportunity to officially removed Mussolini from power.<sup>166</sup> By October, Italy had formally changed sides and declared war on Germany.<sup>167</sup> The Allies “welcomed the Italians and mentioned they would accept their position to wage war on the Nazis.”<sup>168</sup> The new Italian leader Marshal Badoglio “informed his fellow Italians there

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<sup>161</sup> Kennedy, *The American People in World War II*, 173.

<sup>162</sup> Ibid.

<sup>163</sup> Parker, *The Cambridge History of Warfare*, 342.

<sup>164</sup> Ibid.

<sup>165</sup> Ibid.

<sup>166</sup> Ibid.

<sup>167</sup> Robert G. Nixon, “Three Allied Powers Cite Italian Move,” *Endicott Daily Bulletin*, October 13, 1943, [http://nyshistoricnewspapers.org/lccn/sn90066577/1943-10-13/ed-1/seq-1/#date1=10%2F13%2F1943&index=0&date2=10%2F13%2F1943&searchType=advanced&SearchType=prox5&sequence=0&words=Italy+ITALY&proxdistance=5&to\\_year=1943&rows=20&ortext=&from\\_year=1943&proxtext=Italy&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1943-10-13/ed-1/seq-1/#date1=10%2F13%2F1943&index=0&date2=10%2F13%2F1943&searchType=advanced&SearchType=prox5&sequence=0&words=Italy+ITALY&proxdistance=5&to_year=1943&rows=20&ortext=&from_year=1943&proxtext=Italy&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed March 12, 2017).

<sup>168</sup> Ibid.

would never be peace in Italy again until every German Nazi was forced from their land.”<sup>169</sup> Though the Allies did not expect the declaration of Italy to make much of a difference in their campaign, the Allies remained pleasantly satisfied that Mussolini was out of power and the Italians were no longer a threat to their European mission. The invasion of Italy proved they were making progress against Hitler and his cause.<sup>170</sup>

Sticking to his original battle plans, it was apparent that Roosevelt sought to pay most of his military attention on Europe and allow the Pacific to be his main target once the Nazis were defeated. Nonetheless, battles were occurring in the Pacific on a regular basis. Though regularly outnumbered by Japanese ships, “American destroyers continued” to find success, sinking Japanese warships, throughout the Pacific.<sup>171</sup> By summer of 1943, “MacArthur’s forces took New Guinea from Japan.”<sup>172</sup> At home, Americans were producing “Naval carriers at the speed of one per month.”<sup>173</sup> Arriving at Pearl Harbor was “several new carriers and 100 aircraft ready for combat.”<sup>174</sup> The new “Hellcat fighter” proved to be a deadly weapon that the Japanese held no answer for.<sup>175</sup>

In 1943, it was reported that the Japanese had expanded their control to “several Pacific Island territories” and continued to be a threat.<sup>176</sup> Churchill by Roosevelt’s side explained

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<sup>169</sup> Robert G. Nixon, “Three Allied Powers Cite Italian Move,” *Endicott Daily Bulletin*, October 13, 1943, [http://nyshistoricnewspapers.org/lccn/sn90066577/1943-10-13/ed-1/seq-1/#date1=10%2F13%2F1943&index=0&date2=10%2F13%2F1943&searchType=advanced&SearchType=prox5&sequence=0&words=Italy+ITALY&proxdistance=5&to\\_year=1943&rows=20&ortext=&from\\_year=1943&proxtext=Italy&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1943-10-13/ed-1/seq-1/#date1=10%2F13%2F1943&index=0&date2=10%2F13%2F1943&searchType=advanced&SearchType=prox5&sequence=0&words=Italy+ITALY&proxdistance=5&to_year=1943&rows=20&ortext=&from_year=1943&proxtext=Italy&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed March 12, 2017).

<sup>170</sup> *Ibid.*

<sup>171</sup> *Ogdensburg Journal*, “Outnumbered U.S. Task Force Sinks 3 Jap Warships,” *Ogdensburg Journal*, October 9, 1943, [http://nyshistoricnewspapers.org/lccn/sn84031165/1943-10-09/ed-1/seq-1/#date1=10%2F09%2F1943&index=0&date2=10%2F09%2F1943&searchType=advanced&SearchType=prox5&sequence=0&words=JAPANESE+ships&proxdistance=5&to\\_year=1943&rows=20&ortext=&from\\_year=1943&proxtext=Japanese+ship&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1943-10-09/ed-1/seq-1/#date1=10%2F09%2F1943&index=0&date2=10%2F09%2F1943&searchType=advanced&SearchType=prox5&sequence=0&words=JAPANESE+ships&proxdistance=5&to_year=1943&rows=20&ortext=&from_year=1943&proxtext=Japanese+ship&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed March 12, 2017).

<sup>172</sup> Parker, *The Cambridge History of Warfare*, 356.

<sup>173</sup> *Ibid.*

<sup>174</sup> *Ibid.*

<sup>175</sup> *Ibid.*

<sup>176</sup> Cecil B. Dickson, “As of Today,” *Ogdensburg Journal*, December 3, 1943, [http://nyshistoricnewspapers.org/search/pages/results/?SearchType=prox5&from\\_year=1943&to\\_year=1943&ortext](http://nyshistoricnewspapers.org/search/pages/results/?SearchType=prox5&from_year=1943&to_year=1943&ortext)

England would be with America every step of the way against the Japanese. The Allied forces needed to look towards 1944 as the year to face the Japanese in full out attacks. In the meantime, the U.S. Navy held its ground in the Pacific. Newly built U.S. submarines continued to patrol the Pacific waters restricting Japanese movement and trade.<sup>177</sup> The full onslaught on Japan would come after Europe was freed.

In the meantime, SBC pastors and members in sermons, articles and opinions interpreted and raised issues related to the war. SBC missionary Jacob Gartenhaus published a book in 1943 titled *The Influence of Jews Upon Civilization*, in which important views concerning this people group is profiled.

### **Evangelical Sympathy Towards the Jews**

In the introduction of his book, Gartenhaus “informed his readers that Christians needed to have an appreciation for the history of Jews in their religion and across the world.”<sup>178</sup> He wrote, “There has never been a time when such an attitude is more needed than today. Both Christians and Jews are facing cataclysmal changes which are bound to affect their thinking, even their living, for many years to come.”<sup>179</sup> It was known across the world that Jews were suffering. Hitler proved successful “blaming all worldly troubles on the Jews.”<sup>180</sup> However, Gartenhaus explicated, Jews had made an everlasting impact on the “formation of governments, science, medicine, finance, warfare and even fine arts.”<sup>181</sup> He clearly sought to defend the Jews explaining their significance in history. He wrote:

The many Jews who were associated intimately with the development of our country distinguished themselves in every phase of service. Among the pioneers in each of the original thirteen colonies were Jews, whose indomitable energy enabled them to share the hardships and perils of pioneer life. We have space to do no more than suggest a few of

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<sup>177</sup> Parker, *The Cambridge History of Warfare*, 358.

<sup>178</sup> Jacob Gartenhaus, *The Influence of Jews Upon Civilization* (Grand Rapids: Zondervan, 1943), Introduction, Kindle.

<sup>179</sup> Ibid.

<sup>180</sup> Ibid., Chapter One: Anti-Semitic Propaganda.

<sup>181</sup> Ibid., Chapter Nine: The Christian Jew.

the names which compose the long list of celebrated Jews who served this country so honorably. This list includes Gratz, Franks, Sampson, Jacobs, Bush, Mordecai, Hays, Moses, Meyer, Mendes, De La Mott, Etting, Cohen and Benjamin.<sup>182</sup>

Furthermore, in World War I, “twenty percent of the American Jewish population volunteered for combat to fight for the United States.”<sup>183</sup> For Gartenhaus, the Jews were people who loved their country just like any other American.<sup>184</sup> These people needed the assistance of Americans and the world like never before.

Gartenhaus in addition emphasized that the Jews must be reached for Jesus or their souls would suffer for eternity.<sup>185</sup> He shared statistics in his book explaining major progress was experienced regarding Jewish conversions.<sup>186</sup> He stated:

In our own times their numbers increase at an astonishing speed. The Jewish papers almost daily bring reports of conversions in large numbers, all over the world. They call it an “epidemic.” One paper reported, for example, that during the first half of 1920 no less than 10,000 Jews were baptized in Budapest alone. Such news comes in from all parts of the globe. A certain Jewish daily estimates the number of conversions since World War I to be 100,000.<sup>187</sup>

The fundamental point of the book is thus the challenge to Christians that they should reach the Jews for Jesus Christ, while compassion and empathy be shown to them. This line of thought is also picked up in the report of the Home Mission Board to the mentioned conference entitled Jewish work.<sup>188</sup> On the current state of the Jews, the report indicated:

The Jew today is at the end of a long road which he has trod for nineteen centuries and he finds himself at a crossroad with signs pointing to the Cross on one side and the swastika on the other; the Cross a symbol of love, and the swastika a symbol of hate.<sup>189</sup>

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<sup>182</sup> Gartenhaus, *The Influence of Jews Upon Civilization*, Chapter Nine: The Christian Jew.

<sup>183</sup> Ibid.

<sup>184</sup> Ibid.

<sup>185</sup> Ibid.

<sup>186</sup> Ibid.

<sup>187</sup> Ibid.

<sup>188</sup> Jacob Gartenhaus, “Department of Jewish Work,” *Annual SBC 1943*, May 12, 1943, 245, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1943.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1943.pdf) (accessed March 11, 2017).

<sup>189</sup> Ibid.

The report stated that the “Jews have always been under attack, and only one Person could save them.”<sup>190</sup> “There is but one solution to this age-old Jewish problem, and that is Christ. Unlimited possibilities for witnessing to these people are opening up in this dark hour of their history. May God help us to accept this challenge.”<sup>191</sup>

The 1943 conference officially spelled out the SBC's position on and in connection with the war. The lines of thought that surfaced were followed in newspaper articles during the second half of 1943. Some examples are presented below. This concludes the chapter.

### **The Price of War**

At the Baptist-affiliated Wake Forest College, a memorial was set for those serving in the war and those who had lost their lives.<sup>192</sup> Mentioning “the fact that over ten million American soldiers” were overseas, J.A. Easley prayed “that God protect the Americans and watch after them.”<sup>193</sup> Easley serving Wake Forest as a professor of Biblical Studies “read the names of several fallen soldiers and sailors” who had died in combat and thanked God for their ultimate sacrifice protecting the American people.<sup>194</sup> Heroic American soldiers were dying on a regular basis so America could remain a free democratic nation, he said.<sup>195</sup>

William Green, the president of the American Federation of Labor, had “A message to the churches of America.” This was published and discussed in the *Biblical Recorder* on December 22, 1943.<sup>196</sup> Green said, “Americans were uniting at home, and heroism was present across the battlefield” and emphasized they “were fighting for something they believed in which

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<sup>190</sup> Jacob Gartenhaus, “Department of Jewish Work,” *Annual SBC 1943*, May 12, 1943, 245, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1943.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1943.pdf) (accessed March 11, 2017).

<sup>191</sup> Ibid.

<sup>192</sup> J.A. Easley, “A Memorial Address,” *Biblical Recorder*, December 8, 1943, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed March 12, 2017).

<sup>193</sup> Ibid.

<sup>194</sup> Ibid.

<sup>195</sup> Ibid.

<sup>196</sup> William Green, “A Message to the Churches of America,” *Biblical Recorder*, Wednesday, December 22, 1943, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed March 12, 2017).

assisted them in several victories.”<sup>197</sup> For Green, Americans were at battle to face darkness. He emphasized Americans “were exhibiting humility” and proving to be heroes across the world.<sup>198</sup> He then continued explaining, “now was the time for every church in America to unite” for everlasting peace.<sup>199</sup> The United States was proving to be a powerful nation. For Green, this applied for the American churches as well. Thus, he drew the consequences, Christianity could influence the entire world if all within the religion united for their Lord.<sup>200</sup> Green underlined that a unified Christian church could provide hope for the future and ultimately stop such conflicts from occurring again.<sup>201</sup>

John D. Freeman of the Kentucky Baptist paper the *Western Recorder* wrote a column, “Baptists and the Post-War World.”<sup>202</sup> Freeman was as Green also positive that Baptists across his country could assist the world upon the completion of the war.<sup>203</sup> According to him two fundamental truths must be realized.<sup>204</sup> First, he said, “everyone needed to reflect on the past wars and the current darkness covering the world today.”<sup>205</sup> He mentioned that once they did this, the Christian needed to realize “the only safe and valuable investment a person could make in life was not money, but placing their faith and salvation in Jesus Christ.”<sup>206</sup> Having salvation in Jesus Christ was the greatest gift anyone could ever have.

The second fundamental truth according to Freeman correlated to a “sense of security”

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<sup>197</sup> William Green, “A Message to the Churches of America,” *Biblical Recorder*, Wednesday, December 22, 1943, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed March 12, 2017).

<sup>198</sup> Ibid.

<sup>199</sup> Ibid.

<sup>200</sup> Ibid.

<sup>201</sup> Ibid.

<sup>202</sup> John D. Freeman, “Baptists and the Post-War World,” *California Southern Baptist*, December 1943, <http://cdm16061.contentdm.oclc.org/utils/getfile/collection/p16061coll23/id/3987/filename/3978.pdfpage/page/1> (accessed March 12, 2017).

<sup>203</sup> Ibid.

<sup>204</sup> Ibid.

<sup>205</sup> Ibid.

<sup>206</sup> Ibid.



experienced worldwide among all people.<sup>207</sup> For this, Freeman “urged his fellow Christian” to be active in war reconstruction.<sup>208</sup> He remained firm that Christianity needed to be taught, shared and present at the center of all negotiations upon the end of the war.<sup>209</sup> It was after all their Lord’s earth, and they were to live out His will and ensure all people and nations acknowledged His sovereignty.

By the end of the year, it was reported that the Allies were making significant progress in the war overseas. However, the war and the loss of life affected the country and its citizens. The SBC was also obviously not spared of the tragedy of war.

In one of the last publication’s of the year, the *Baylor Lariat* reported that the current war was affecting their university. Baylor University “released news that over 600 Baylor aviators were currently overseas engaged in active combat.”<sup>210</sup> The university reported thirty-one of them “had lost their lives.”<sup>211</sup> “Twenty-two had died in crashes while nine others were killed in combat missions.”<sup>212</sup> Like Baylor, Wake Forest College had graduates in current missions overseas.<sup>213</sup> This school reported they had “Marines, sailors and active pilots” partaking in missions throughout Europe and the Pacific Islands.<sup>214</sup>

And so, the year ended. Fighting was continuing, while the allied forces started to prepare for the invasion of western Europe.

### Conclusion

By the end of 1943, there was no denying that the Allied forces and especially the United

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<sup>207</sup> John D. Freeman, “Baptists and the Post-War World,” *California Southern Baptist*, December 1943, <http://cdm16061.contentdm.oclc.org/utills/getfile/collection/p16061coll23/id/3987/filename/3978.pdfpage/page/1> (accessed March 12, 2017).

<sup>208</sup> Ibid.

<sup>209</sup> Ibid.

<sup>210</sup> Waco Baylor Lariat, “600 Baylor Aviators Fly in Armed Service,” *Waco Baylor Lariat*, December 14, 1943, <http://digitalcollections.baylor.edu/cdm/search/collection/lariat> (accessed March 12, 2017).

<sup>211</sup> Ibid.

<sup>212</sup> Ibid.

<sup>213</sup> Old Gold and Black, “With the Men in Service,” *Old Gold and Black*, December 3, 1943, [https://wakespace.lib.wfu.edu/bitstream/handle/10339/3529/ogb\\_1943-12-03.pdf](https://wakespace.lib.wfu.edu/bitstream/handle/10339/3529/ogb_1943-12-03.pdf) (accessed March 12, 2017).

<sup>214</sup> Ibid.

States of America were experiencing forward momentum. From newspapers to the pulpit, it was evident that the Allies were making progress in Europe. Being required, and not yet carried out, one of the largest assaults in world history still needed to take place in Europe. The French needed liberated and the Germans needed to be confronted on their own turf. Furthermore, the Japanese continued to be an enemy no nation wanted to face. The Japanese refused to surrender and proved to fight until death. Realizing the Japanese were not going away anytime soon, the Allies needed something to look forward to. In dealing with the price of war, it was emphasized that Baptists would do their part and stayed committed to the war effort of their country. From the pulpits across the U.S. to the hundreds of SBC military chaplains, the denomination wanted to make a difference in the name of Christ. All had to rely on God and His guidance for ultimate victory.

The SBC was firmly convinced that the war was about the preservation of moral values, which the denomination associated with. Values like democracy, freedom of religion, freedom of choice were powerfully demarcated against totalitarianism and tyranny, as embodied in national-socialism and communism. The victory would thus create a new world order in which these values should blossom. This belief and expectation constitute the reason why the SBC so strongly voiced its opinions about the post-war world. It saw a calling to be involved.

Indeed, with enthusiasm and commitment the world after the war was discussed and even idealized. The SBC thought to make immediate plans and take proximate steps to influence those who most likely would determine the conditions of peace and the pattern of the post-war world. The SBC sought to play a pivotal part in applying the principles and teachings of Christ as to provide justice for all men, recognize the principles of religious freedom and the absolute separation of church and state everywhere and any other Christian principles which may be involved in the establishment of a new world order among nations.

Secondly, The SBC in 1943 emphatically stated that care had to be taken that Christianity and all the ideals for which it stands would be completely and conclusively triumphant. Christianity was seen as the only answer to conclude a war that would end the power and authority of contending ideologies, including communism. Christianity, as the SBC understood the concept, had a clear ethical and moral impact. The grace that freed Christians from the law of sin binds Christians to the law of righteousness. By regeneration Christians became identified

with a moral order in which the righteous will of God is law. There was no area of life, no web of circumstance in which the morality of the Christian faith was irrelevant. The moral task of maintaining righteousness in government, justice and equity for all in economic life, truth in education, a sense of community in the common life is carried exclusively by Christianity. No force of circumstance, the aroused public sentiment, the will of the nation, the threat to free democratic life, the revulsion of social conscience against the ruthless violence of renascent tyranny, neither the urge of determined battle, should prevent Christians to act on behalf of peace, love, justice, and in terms of their faith in Jesus Christ. This is the reason why the SBC identified (and anticipated) the racial issue to be of great effect in the post-war world (and America).

The SBC further believed that the conclusion of the war would create a world of unprecedented responsibilities and undreamed-of opportunities for its mission endeavor, to be realized in terms of a great post-war program. Obviously, the evangelization of America remained of highest priority. The Jews were regarded with empathy and sympathy, and in a special way seen as a people group to be reached with the gospel of Christ. A popular mindset remained that God's judgment rested upon peoples and nations who did not serve Him but existed in self-centeredness. At the same time, if an entire nation remained loyal to God, it would prevail in times of darkness.

## Chapter 8

# The Invasion of Europe and the Consequences for Peace Considered by the Southern Baptist Convention 1944

### Introduction

The year of 1943 proved to be a year of success for the Allies. Specifically, in Europe Italy was no longer a threat. Likewise, the German U-Boats left the Atlantic. On the eastern front, the Russians claimed victory at Stalingrad. Stalin's Red Army continued pushing Hitler's forces back into Germany. Although the outcome of the war looked promising, victory had not been achieved. In 1944 an Allied invasion in Europe became evident. In January 1944 The *Endicott Daily Bulletin* appreciated the largest military operation had not yet taken place and explained to their readers "an all-out smash attack" would need to occur for the United States to win the war against Nazi Germany. "Lets Back the Attack," the paper encouraged its readers, by the "purchase war bonds."<sup>1</sup> And, it stated, "the Japanese were still a major threat in the Pacific."<sup>2</sup> Indeed, in the Pacific, the United States was facing a committed enemy that was preparing to fight to the last. If victory was to be won the Allied forces would have to finish their campaign in Europe and then look towards the Japanese.

Against this background, chapter 8 addresses the SBC statements on and positioning concerning the war during 1944. Would the growing degree of optimism within the war lead to victory, and influence the denomination's views on the war? Or, were the well-known trajectories of thinking enhanced and maintained? This chapter therefore traces SBC preaching, articles, and published opinions related to the war. Particular attention is given to the decisions of the annual meeting of the Convention in May 1944.

### The Russian Attack and the Dangers of Isolationism

Though opposed to U.S. democracy and freedom of religion, Russia was a valuable asset to the Allies. The Red Army was appreciated. The Russians "were on the offensive and moving

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<sup>1</sup> Endicott Daily Bulletin, "Let's Back the Attack," *Endicott Daily Bulletin*, January 22, 1944, [http://nyshistoricnewspapers.org/lccn/sn90066577/1944-01-22/ed-1/seq-4/#date1=01%2F22%2F1944&index=1&date2=01%2F22%2F1944&searchType=advanced&SearchType=prox5&sequence=0&words=bond+bonds+war&proxdistance=5&to\\_year=1944&rows=20&ortext=&from\\_year=1944&proxtext=war+bonds&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1944-01-22/ed-1/seq-4/#date1=01%2F22%2F1944&index=1&date2=01%2F22%2F1944&searchType=advanced&SearchType=prox5&sequence=0&words=bond+bonds+war&proxdistance=5&to_year=1944&rows=20&ortext=&from_year=1944&proxtext=war+bonds&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed March 16, 2017).

<sup>2</sup> Ibid.

through Poland in early January 1944.”<sup>3</sup> The *Plattsburgh Press-Republican* reported on January 17, 1944, that Moscow indicated “the Red Army had killed over 100,000 Germans and captured an additional 7,000” from December 24<sup>th</sup> to January 13<sup>th</sup>.<sup>4</sup> The battle success was in large part due to the United States.<sup>5</sup> The Lend-Lease Act “extended to Russia, the Red Army was receiving more tanks and planes than the production of the Nazis.”<sup>6</sup>

By mid-January, the Russians had entered Poland and were “55 miles deep into the German-occupied nation.”<sup>7</sup> According to the paper, Stalin was encouraged by his army’s progress and realized the momentum was on his side.<sup>8</sup> The German army continued to be pushed back as it was broadcasted over the airwaves that over one million Russian soldiers were on their way to confront the Nazis.<sup>9</sup> It was apparent the war in Europe was shifting in favor of an Allied victory.

At this time in January 1944, the *Biblical Recorder* labeled the war a conflict of “differing ideologies.”<sup>10</sup> In a column titled “The Quiet Hour,” George Truett summarized the trajectories of SBC reflection on the war. He emphatically indicated that democracy was battling autocracy and “freedom was against tyranny.”<sup>11</sup> He was aware that the war was destroying the

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<sup>3</sup> Plattsburgh Press-Republican, “Nazis North of Nevel Attacked, 100,000 Killed,” *Plattsburgh Press-Republican*, January 17, 1944, [http://nyshistoricnewspapers.org/lccn/sn84031356/1944-01-17/ed-1/seq-1/#date1=01%2F17%2F1944&index=0&date2=01%2F17%2F1944&searchType=advanced&SearchType=prox5&sequence=0&words=Poland+Russia&proxdistance=5&to\\_year=1944&rows=20&ortext=&from\\_year=1944&proxtext=Russia+Poland&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031356/1944-01-17/ed-1/seq-1/#date1=01%2F17%2F1944&index=0&date2=01%2F17%2F1944&searchType=advanced&SearchType=prox5&sequence=0&words=Poland+Russia&proxdistance=5&to_year=1944&rows=20&ortext=&from_year=1944&proxtext=Russia+Poland&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed March 17, 2017).

<sup>4</sup> Ibid.

<sup>5</sup> Marvin Perry, *World War II in Europe* (Boston: Wadsworth, 2013), 245.

<sup>6</sup> Ibid.

<sup>7</sup> Plattsburgh Press-Republican, “Nazis North of Nevel Attacked, 100,000 Killed,” *Plattsburgh Press-Republican*, January 17, 1944, [http://nyshistoricnewspapers.org/lccn/sn84031356/1944-01-17/ed-1/seq-1/#date1=01%2F17%2F1944&index=0&date2=01%2F17%2F1944&searchType=advanced&SearchType=prox5&sequence=0&words=Poland+Russia&proxdistance=5&to\\_year=1944&rows=20&ortext=&from\\_year=1944&proxtext=Russia+Poland&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031356/1944-01-17/ed-1/seq-1/#date1=01%2F17%2F1944&index=0&date2=01%2F17%2F1944&searchType=advanced&SearchType=prox5&sequence=0&words=Poland+Russia&proxdistance=5&to_year=1944&rows=20&ortext=&from_year=1944&proxtext=Russia+Poland&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed March 17, 2017).

<sup>8</sup> Ibid.

<sup>9</sup> Ibid.

<sup>10</sup> George Truett, “The Quiet Hour,” *Biblical Recorder*, January 12, 1944, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed March 16, 2017).

<sup>11</sup> Ibid.

planet, and people were perishing daily. The only hope was in God and His sovereignty to end this tragedy.<sup>12</sup> He also challenged his readers to look towards “peace and forgiveness.”<sup>13</sup> He wrote, “No matter what we have undergone and suffered, we must try to forgive those who injure us, and remember only the lesson gained thereby. Christ taught us to hate the evil in men, but not men themselves.”<sup>14</sup>

Truett admitted he did not know when the war would end or who would be victorious. Nevertheless, he realized his fellow Baptists needed to support their soldiers.<sup>15</sup> He continued, “At this season our hearts go out in untold gratitude and most fervent prayers for our grandly heroic men and women in the armed service of their country.”<sup>16</sup> He believed God was in control and this alone could comfort those living in fear. A young “SBC member leaving for the war,” Truett wrote, confessed that his “God would decide the future of the earth and would allow righteousness to prevail if it was His will.”<sup>17</sup> The soldier reflected:

I don’t know what the future holds, but I know who holds the future. Because of his character and invincible (God) purpose we need not have one doubt of the ultimate triumph of righteousness in this war and beyond, always.<sup>18</sup>

For Truett freedom and liberty were at stake.<sup>19</sup> However, God was sovereign, and His will on earth would occur no matter what. On Gods Sovereignty, Truett shared a hymnal:

This is my Father’s world. The battle is not done, Jesus who died shall be satisfied. And earth and heaven be one.

This is my Father’s world. Why should my heart be sad? The Lord King, let the heaven ring: God reigns, let the earth be glad.”<sup>20</sup>

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<sup>12</sup> George Truett, “The Quiet Hour,” *Biblical Recorder*, January 12, 1944, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed March 16, 2017).

<sup>13</sup> Ibid.

<sup>14</sup> Ibid.

<sup>15</sup> Ibid.

<sup>16</sup> Ibid.

<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

<sup>20</sup> Ibid.

Truett's remarks at the beginning of 1944 are based on existing convictions within the SBC. The ideological conflict in which democracy and freedom were threatened, the sovereignty of God that determines the outcome of the war, the action for peace and forgiveness, the ultimate triumph of righteousness and the support of the war effort, are all trajectories that have been molded in previous years.

In February 1944, the *Sullivan County Record* published an article titled “The Danger of Isolationism.”<sup>21</sup> According to this New York newspaper, the United States waited too long to enter the war.<sup>22</sup> The paper told the American people that they were very fortunate that they had not been attacked on the mainland like most European nations were.<sup>23</sup> For this paper the United States needed to be more active in foreign affairs once the war was officially over.<sup>24</sup> This publication stated, “the Allies would win the war, and the United States was the main reason why.”<sup>25</sup> According to many Americans, the United States would never be the same again as they proved their strength and courage to the world. The *Sullivan County Record* was of the opinion that the Russians would most likely receive the credit for the victory, however, if it were not for the Americans, Great Britain and Russia would have been invaded entirely by the Nazi regime.<sup>26</sup> The lesson was accordingly the simple fact that the United States must be present throughout the “globe to ensure peace would prevail.”<sup>27</sup> The new post-war world also received the in-depth attention of the SBC. It envisioned a key role for the denomination to play and a calling to follow. Again, Norris voiced this conviction in a special way.

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<sup>21</sup> Sullivan County Record, “The Danger of Isolationism,” *Sullivan County Record*, February 10, 1944, [http://nyshistoricnewspapers.org/lccn/sn83031330/1944-02-10/ed-1/seq-2/#date1=02%2F10%2F1944&index=1&date2=02%2F10%2F1944&searchType=advanced&SearchType=prox5&sequence=0&words=Allies+war&proxdistance=5&to\\_year=1944&rows=20&ortext=&from\\_year=1944&proxtext=allies+war&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn83031330/1944-02-10/ed-1/seq-2/#date1=02%2F10%2F1944&index=1&date2=02%2F10%2F1944&searchType=advanced&SearchType=prox5&sequence=0&words=Allies+war&proxdistance=5&to_year=1944&rows=20&ortext=&from_year=1944&proxtext=allies+war&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed March 17, 2017).

<sup>22</sup> Ibid.

<sup>23</sup> Ibid.

<sup>24</sup> Ibid.

<sup>25</sup> Ibid.

<sup>26</sup> Ibid.

<sup>27</sup> Ibid.

## Sharing the Good News

In a February sermon entitled “Come and See a Man,” J. Frank Norris invited his “congregation to do one thing which was winning people for Jesus Christ.”<sup>28</sup> Norris knew there were many lost souls on earth, to include in his own country. With the current war, one could not ignore the evil that existed on earth and Christians needed to do their part in sharing the gospel of Jesus Christ. Like Truett, Norris taught only one person would bring forth true peace, and this was Jesus Christ. It was the duty of the Christian to share salvation through Jesus Christ. Norris preached:

That Man (Jesus) must and will come again, someday, as Lord, as God! And say to all nations, “Put up your sword, and come and sit down at my peace table.” That Man will make wars to cease to the ends of the earth. That Man shall reign, that Man shall be seated upon His great white throne, from whose presence Heaven and earth shall melt away, that Man before whom all nations shall stand to, Whom every tongue confess, and before Whom every knee must bow. “Come ye, blessed of my Father.” Oh, which will it be today? God help us, He's coming. We shall see Him<sup>29</sup>

Norris thought, “maybe one percent of his church shared the Good News of Jesus Christ with outsiders.”<sup>30</sup> He mentioned he was positive “ninety-nine percent of his church did not share their faith.”<sup>31</sup> Whether it was due to the potential for rejection or embarrassment, this did not matter to Norris. According to him, souls needed to be “won for Christ.”<sup>32</sup> His command of his church was quite simple. Norris said, “Do not speak of Heaven or Hell, and do not tell someone I want to win you for Christ.”<sup>33</sup> He simply stated, “I want you to tell people to come to my church, I want you to tell your friends and family to come and hear my preacher speak.”<sup>34</sup> Norris said this simple request was easy to carry out for all church members and could very well change

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<sup>28</sup> J. Frank Norris, “Come and See a Man” (sermon, Temple Baptist Church, Detroit, MI, February 6, 1944), <http://fundamentalbaptistsermons.net/JFRANKNORRIS/NorrisJFrankComeAndSeeAMan1944.htm> (accessed March 17, 2017).

<sup>29</sup> Ibid.

<sup>30</sup> Ibid.

<sup>31</sup> Ibid.

<sup>32</sup> Ibid.

<sup>33</sup> Ibid.

<sup>34</sup> Ibid.



people's lives. He asked his congregation to encourage outsiders to visit the church, and he would do the rest. According to him, if the church succeeded in bringing outsiders in, the power of the Gospel would win souls over for Christ.<sup>35</sup> He clarified this was exactly how he built his "first church" and urged everyone to follow in his direction. For this pastor, it was not him who would save souls, yet it was the power of the gospel that he taught from the pulpit.

### **The 1944 Annual Convention: Maintaining Established Lines of Thought**

The SBC met in May in Atlanta, Georgia for their 1944 annual convention. The meeting maintained the lines of thought concerning the opportunities for evangelizing the country and the world offered by the war, that was established at previous summits. The Convention took note that two prominent SBC figures were not present due to illnesses. John Sampey and George Truett were both absent. Though physically not present, both leaders had messages they wanted to be shared with the Convention. Truett's note echoed a prevailing sentiment. To the president of the SBC he wrote:

Be fully assured that my heart and prayers are wholly with you in your immeasurably important plans and activities for the betterment of mankind at home and abroad. Surely world conditions today call for our wisest and worthiest efforts for the furtherance of Christian missions and world peace.<sup>36</sup>

Truett was aware that his denomination would play a large part in rebuilding the world upon the end of the war. After all, the Southern Baptist Convention was in existence to spread and proclaim the Gospel and Christianity among all people and nations. This was to be done in America, in the armed forces and abroad. Recognizing the world was in utter chaos, the denomination's executive secretary, Austin Crouch, encouraged "all churches" to hold at least one revival to reach lost souls for Jesus.<sup>37</sup> Crouch, residing in Nashville, Tennessee at the headquarters of the convention served an important role within the denomination. As acting

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<sup>35</sup> J. Frank Norris, "Come and See a Man" (sermon, Temple Baptist Church, Detroit, MI, February 6, 1944), <http://fundamentalbaptistsermons.net/JFRANKNORRIS/NorrisJFrankComeAndSeeAMan1944.htm> (accessed March 17, 2017).

<sup>36</sup> George Truett, "Proceedings," *Annual SBC 1944*, May 16-18, 1944, 25, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1944.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1944.pdf) (accessed March 18, 2017).

<sup>37</sup> Austin Crouch, "Proceedings," *Annual SBC 1944*, May 16-18, 1944, 31, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1944.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1944.pdf) (accessed March 18, 2017).

executive secretary since 1927, he remained a dominant voice.<sup>38</sup> For Crouch, people lacked hope and encouragement. Now, at the time of war, was the perfect time to share Jesus across the country.

In general, the annual meeting would still support the war effort of their country. It was reported, “We also note with particular pride that in proportion to the number in the services that chaplains have received more decorations for bravery beyond the line of duty than any other group.”<sup>39</sup> During the year of 1943, the SBC endorsed “464 chaplains to serve in the armed forces.”<sup>40</sup> The Home Mission Board stated:

Our chaplains are outstanding in ability and upstanding in personal chastity. Their record in special intensified types of ministry, their leadership in administrative positions, their service with combat troops, is commended from official Washington, out to the theaters of operations. They are not only preaching the Bible truths but also living it in such a fashion that men believe it.<sup>41</sup>

Additionally, the Convention acknowledged “military chaplains continued to request copies of the New Testament for” American soldiers serving overseas.<sup>42</sup> Chaplains answered their “calling and ensured every soldier had the opportunity to learn about Jesus Christ.”<sup>43</sup> Regarding future missions, the American Bible Society reported to the Convention once the war was “officially over the missionary doors would swing open in Europe and Asia.”<sup>44</sup> Baptists should ready themselves as there would be many missions requiring the support and unity of their denomination. The Foreign Mission Board acknowledged that they did not know what the unfolding years had in store, but they “believed in the eternal and unchanging purpose of God to

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<sup>38</sup> Biblical Recorder, “Our Cover Picture,” *Biblical Recorder*, August 16, 1944, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed March 18, 2017).

<sup>39</sup> National-Service Board for Religious Objectors, “Recommendations,” *Annual SBC 1944*, May 16-18, 1944, 135, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1944.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1944.pdf) (accessed March 18, 2017).

<sup>40</sup> Alfred Carpenter, “Home Mission Board Supplying the Service,” *Annual SBC 1944*, May 16-18, 1944, 314, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1944.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1944.pdf) (accessed March 18, 2017).

<sup>41</sup> *Ibid.*

<sup>42</sup> American Bible Society, “American Bible Society Report,” *Annual SBC 1944*, May 16-18, 1944, 73, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1944.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1944.pdf) (accessed March 18, 2017).

<sup>43</sup> *Ibid.*

<sup>44</sup> *Ibid.*

bring this prodigal and lost world back to himself, through the atoning mercy of a crucified, risen, and reigning Lord.”<sup>45</sup>

The Social Services Commission reminded the Convention that that peace and freedom could only come through increasing moral vigilance.<sup>46</sup> “For not only was war itself a danger to the moral and spiritual integrity of those who engaged in it,” the Commission stated, but it created inevitably conditions that aggravated the ordinary problems of life.<sup>47</sup> The effects of the war upon the problems of the family, race, education, and economic conflict, the private life of millions of men and women could already be seen.<sup>48</sup>

These remarks thus confirm that the SBC maintained the interpretation of the war within the ambit of the established categories. Nevertheless, a significant further development would present itself at the 1944 annual meeting. A *Statement on Principles of Peace* was adopted by the meeting and embodied an important development in SBC’s positioning with regards to the war. The *Statement* must be read with the 1940 statement on *War and Peace* and the 1942 *Call of Prayer for a Just and Righteous Peace* to appreciate the development of this trajectory of SBC thinking. This *Statement* must now be addressed.

### **SBC Statement of Principles on Peace**

The Foreign Mission Board requested the Executive Committee to appoint and finance a special committee on world peace:

To consider and report to the next meeting of the Convention how best to develop, clarify and mobilize the sentiment of Southern Baptists for a righteous and lasting peace and against those attitudes and movements that would hinder the attainment of that end, and how their influence can be most effectively exerted toward the teachings of Jesus and fundamental to the welfare of mankind.<sup>49</sup>

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<sup>45</sup> Charles E. Maddry, “The Furtherance of the Gospel,” *Annual SBC 1944*, May 16-18, 1944, 195, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1944.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1944.pdf) (accessed March 18, 2017).

<sup>46</sup> Social Service Commission, “War-Time Problems,” *Annual SBC 1944*, May 16-18, 1944, 131, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1944.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1944.pdf) (accessed March 18, 2017).

<sup>47</sup> *Ibid.*

<sup>48</sup> *Ibid.*

<sup>49</sup> Executive Committee, “Southern Baptists and World Peace,” *Annual SBC 1944*, May 16-18, 1944, 149, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1944.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1944.pdf) (accessed March 18, 2017).

The Board argued the report should entail the principles “as being our Baptist interpretation of the teachings and spirit of Christ in relation to the present world situation.”<sup>50</sup> Six principles were formulated and represented a fundamental view on how the SBC saw the post-war world and how it should be ordered. It is therefore reproduced in its entirety:

1. We believe that the command of Jesus, "Thou shalt love thy neighbor as thyself" is a condemnation of the policy of isolation on the part of any nation. No nation is justified in seeking to separate itself from the rest of the world — its needs, its problems or its life. We are inevitably members one of another.
2. Believing that God has created all men free and equal and has given to them certain inalienable rights which must ever be respected, we assert the right of all nations, both great and small, to self-government, and the obligation of the strong to protect the weak, whether small nations, racial minorities, or underprivileged peoples, in the exercise of their God-given freedom.
3. In order to guarantee security for all nations against aggression, invasion or attempted domination by any other nation, we believe an international organization should be set up which by economic sanctions, or if necessary by police force, shall restrain any such attempt.
4. Believing in the worth of every individual, we deplore race prejudices and hatreds as undermining the respect to which every individual is entitled and as destroying the spirit of good will, which must be the foundation of enduring peace. This is true whether we consider racial tensions in our nation or in international relationships.
5. Many nations are retarded in their development because of poverty and lack of economic opportunity. The erection of tariff barriers for the protection and enrichment of stronger nations may be a serious hurt to weaker nations as military invasion.
6. Every principle of Christianity and democracy demands the right of every individual to freedom of worship and the right to follow the dictates of his own conscience in respect to religion. The historic position of Baptists requires that we shall in all ways and at all times be apostles of absolute religious liberty for all mankind. This includes both the right to worship and also the right to evangelize and teach. Religious liberty is an inherent right and is not a privilege granted by governments. We must continue to insist that either toleration or restricted freedom of worship is a denial of this right. We earnestly contend that no peace terms will be adequate which either deny or obscure the principle of true religious liberty.<sup>51</sup>

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<sup>50</sup> Executive Committee, “Southern Baptists and World Peace,” *Annual SBC 1944*, May 16-18, 1944, 149, [http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1944.pdf](http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC_Annual_1944.pdf) (accessed March 18, 2017).

The SBC approved this statement of principles and decided to carry it through every channel of denominational information and life and urged all members to earnestly pray that God may guide the nations of the world into a righteous and enduring peace.<sup>52</sup> The consequences of the *Statement* surfaced in two issues the 1944 meeting discussed: racism and religious freedom.

### **Key Issues: Racism and Religious Freedom**

The Social Service Commission requested attention for the problem of race. The Commission pointed out:

There is every reason now that these resolutions should be firmly held, and that as Christians and brothers of three million Negro Baptists in the South, we should search more diligently than ever before to find the Christian word to say and the Christian way to act.<sup>53</sup>

The Commission was quite aware of the lengths to which racial prejudice and antagonism could go, when untampered by the Spirit of Christ and unrestrained by Christian conscience. A just way of solving the problem had to be found. Moreover, it was necessary that Christians continued the moral conquest for the final abandonment of lynching.<sup>54</sup> It was encouraging that Christian leaders in both races were able to discuss race relations more objectively and freely than ever before. The racial issue was raised at the 1943 conference. It seemed to have become an issue that received permanent attention of the SBC.

The second major issue was that of religious freedom and that it would be of even greater importance in the strange and, in many respects, terrifying new world that would emerge after the war. The preservation and the extension of religious liberty was a supreme principle.<sup>55</sup> It is man's most precious right, the right to love and to serve God, according to the dictates of his own conscience. The committee that submitted the *Joint Conference Report on Public Relations* also

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<sup>51</sup> Executive Committee on Southern Baptists and World Peace, "Southern Baptists and World Peace," *Annual SBC 1944*, May 16-18, 1944, 149-150, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1944.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1944.pdf) (accessed March 18, 2017).

<sup>52</sup> *Ibid.*

<sup>53</sup> Social Service Commission, "The Race Problem," *Annual SBC 1944*, May 16-18, 1944, 132, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1944.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1944.pdf) (accessed March 18, 2017).

<sup>54</sup> *Ibid.*

<sup>55</sup> Committee on Public Relations, "Joint Conference Report," *Annual SBC 1944*, May 16-18, 1944, 136, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1944.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1944.pdf) (accessed March 18, 2017).

welcomed and approved a statement prepared by the Foreign Missions Conference and the Federal Council of Churches presented to Secretary Hull on April 22, 1944:

We recognize the dignity of the human person as the image of God. We therefore urge that the civil rights which derive from that dignity be set forth in the agreements into which our country may enter, looking toward the promotion of world order and be vindicated in treaty arrangements and in the functions and responsibilities assigned to international organizations.<sup>56</sup>

The denomination remained adamant that religious liberty needed to exist in their nation and across the world. The Committee on Public Relations declared, “The government has rightly insisted upon the subordination of everything to one object, the winning of the war. Our people have loyally complied. They have surrendered their individual rights, sacrificed their own interests and suppressed their own convictions in order that the government might have a free hand in carrying on the war.”<sup>57</sup> On the discussion of freedom the Executive Committee shared:

Believing that God has created all men free and equal and has given to them certain inalienable rights which must ever be respected, we assert the rights of all nations, both great and small, to self-government, and the obligation of the strong to protect the weak, whether small nations, racial minorities, or underprivileged peoples, in the exercise of their God-given freedom.<sup>58</sup>

Not only was the SBC concerned with the victims of World War II, but they also acknowledged they needed to “reach prisoners of war from Nazi Germany.”<sup>59</sup> Holloway told the SBC meeting that “the American Bible Society needed assistance” in printing Bibles and Christian literature to instruct the prisoners of war held throughout the United States.<sup>60</sup> The Convention decided “to support such efforts” towards the German prisoners as all souls needed to be born-again in Christ. Though unknown to everyone across the country, German prison

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<sup>56</sup> Committee on Public Relations, “Joint Conference Report,” *Annual SBC 1944*, May 16-18, 1944, 137, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1944.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1944.pdf) (accessed March 18, 2017).

<sup>57</sup> *Ibid.*

<sup>58</sup> Executive Committee, “Southern Baptists and World Peace,” *Annual SBC 1944*, May 16-18, 1944, 149, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1944.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1944.pdf) (accessed March 18, 2017).

<sup>59</sup> American Bible Society, “American Bible Society Report,” *Annual SBC 1944*, May 16-18, 1944, 73, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1944.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1944.pdf) (accessed March 18, 2017).

<sup>60</sup> *Ibid.*

camps were found throughout the United States.<sup>61</sup> The U.S. government implemented educational programs to assimilate German soldiers into the American way of thinking. Accordingly, the instruction aimed to convince German prisoners that democracy brought forth liberty and freedom while Nazism and Communism brought forth death and destruction.<sup>62</sup> Specifically, the goal was to “eliminate Nazism” from the prisoners philosophical thinking. The American educators emphasized “words such as us and we” to try to challenge the German prisoners to reflect on the world and not just their native land.<sup>63</sup>

The *Biblical Recorder* took note of the drastic differences between nations and quoted the following statement made by Robert M. Hutchins of the University of Chicago:

Victory must begin at home. The outcome of the war and the nature of the peace will be determined by the character and ideals of the victors. But one contribution to victory we can all make: each of us can develop his own intelligence and his own character in the end that we may all understand and be devoted to freedom, democracy, and the supremacy of human rights everywhere.<sup>64</sup>

While secret educational programs existed at home in America to re-educate captured German soldiers, the much-anticipated European invasion was at hand to make a final push against the Nazis.

### **D-Day: A Mission Never to be Forgotten**

On June 6<sup>th</sup>, the “largest seaborne invasion in world history” took place by the Allied forces.<sup>65</sup> Over “6,500 Navy ships protected by 12,000 aircraft” brought soldiers to the beaches of Normandy, France.<sup>66</sup> Arriving from England, this massive operation led by the U.S. General Dwight Eisenhower sought to catch the Nazis by surprise. Hitler knew an invasion would occur. However, he did not believe such a large operation would take place at Normandy.<sup>67</sup> It was

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<sup>61</sup> Melissa Amateis Marsh, *Nebraska POW Camps* (Charleston: The History Press, 2014), 113.

<sup>62</sup> Ibid.

<sup>63</sup> Ibid.

<sup>64</sup> Biblical Recorder, “Editorial,” *Biblical Recorder*, April 12, 1944, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed March 19, 2017).

<sup>65</sup> Geoffrey Parker, *The Cambridge History of Warfare* (New York: Cambridge University Press, 2005), 349.

<sup>66</sup> Ibid.

expected at “Pas se Calais located in northern France.”<sup>68</sup> Hitler and his high “commanding officers were caught off guard as Allied forces continued to arrive at Omaha beach.

The Allies “were successful in placing over 177,000 men ashore.”<sup>69</sup> The Americans preparing for the invasion “bombed the beaches the night before the mission.”<sup>70</sup> This allowed the soldiers to find refuge in already made foxholes.<sup>71</sup> For such a mission to find success, planning, and preparing were the key for the Allies. Eisenhower knew the operation would result in thousands of deaths. However, he felt confident that the invasion would surprise the Germans and ultimately end in success.

One American soldier Claud Woodring recalled arriving on the beach during the invasion, “Probably the only reason I survived the assault on the beach was the Germans could fire into a massive crowd behind me and they weren’t worried about the first person up ahead.”<sup>72</sup> Another soldier Jay S. Adams recalled making entrance onto the beach:

It was kind of gruesome to see all the dead soldiers laying on that beach. You had to zig-zag around... to keep from running over them. One of my other buddies, that drove a dozer, he came. I guess he got in a little ahead of me, and he heard a shell coming in, and they jumped off, and the shell came underneath his dozer and blew the bottom out, and he... had a trailer behind him with TNT in there. The only thing left was a short piece of the tongue left.<sup>73</sup>

Heavily outnumbering the Germans in Normandy “Code named Operation Overlord” was officially underway as the Germans were attacked by air, sea and on the ground.<sup>74</sup> Allied troops overwhelmed the German positions seeking to protect the beach.<sup>75</sup> Sadly, Nazis across France

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<sup>67</sup> Geoffrey Parker, *The Cambridge History of Warfare* (New York: Cambridge University Press, 2005), 349.

<sup>68</sup> Ibid.

<sup>69</sup> Ibid.

<sup>70</sup> Kevin B. Sheets, *Sources for America’s History* (New York: St. Martin’s, 2015), 599.

<sup>71</sup> Ibid.

<sup>72</sup> Ibid.

<sup>73</sup> Ibid., 597.

<sup>74</sup> Perry, *World War II in Europe*, 209.

<sup>75</sup> Ibid.



heard of the “successful mission at Normandy and started executing and hanging innocent French civilians in retaliation for the invasion of the Allies.”<sup>76</sup>

By June 9<sup>th</sup>, Roosevelt, according to the *Endicott Daily Bulletin*, acknowledged “the mission to overtake France was slow, but progress was indeed underway.”<sup>77</sup> Coalition forces were liberating several “small French towns on a daily basis.”<sup>78</sup> The defending German army were pushed back and forced to retreat.<sup>79</sup> It was made known the Allies had “their eyes on the French city of Cherbourg.”<sup>80</sup> This became a reality in late June as the Allied forces claimed Cherbourg and liberated the city.<sup>81</sup> One German soldier who surrendered was on record stating the following, “You Americans! The way you fight! This is not war! This is madness!”<sup>82</sup> Through determination and relentless fighting, the Allies had successfully invaded Normandy. This was a devastating blow for Hitler.

All due to the successful invasion of Normandy, Paris was officially liberated on August 25<sup>th</sup>.<sup>83</sup> The largest city in France was now free of Hitler and Nazism. The streets were covered with French men and women celebrating the victory. This was a special moment for the Allied troops as they were received as the “protectors” of the civilized world.<sup>84</sup> The Germans retreated as the Allies continued liberating smaller French communities one after another.”<sup>85</sup> It was a matter of time before Germany was invaded. At this point in 1944, there was no denying that the Allies had much to celebrate with their continued success in Europe. The war in Europe entered

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<sup>76</sup> Perry, *World War II in Europe*, 209.

<sup>77</sup> Endicott Daily Bulletin, “French Towns Fall to Invaders,” *Endicott Daily Bulletin*, June 9, 1944, <http://nyshistoricnewspapers.org/lccn/sn90066577/1944-06-09/ed-1/seq-1/> (accessed March 19, 2017).

<sup>78</sup> Ibid.

<sup>79</sup> Ibid.

<sup>80</sup> Ibid.

<sup>81</sup> Ibid.

<sup>82</sup> Ibid.

<sup>83</sup> Perry, *World War II in Europe*, 220.

<sup>84</sup> Ibid.

<sup>85</sup> Ibid.

its final phase.

### **The Legacy and Death of George Truett**

Back in the United States, the course of the war in Europe looked promising for most Americans. It remained necessary for the SBC to continue their preaching and ensure all people across their country heard about Jesus Christ. On July 5<sup>th</sup>, 1944, the *Biblical Recorder* was pleased to announce that George Truett's sermons would "be played on the airwaves for the upcoming months."<sup>86</sup> Truett's teachings were "well-received and in high demand" for people across the country.<sup>87</sup> His sermons would make an impact. He lived by the motto "that all Christians needed to make Jesus known to all people around the world."<sup>88</sup>

Two days after the announcement he passed away. Joe Burton, serving as the Executive Secretary of Education for the SBC, shared the last moments he had with Truett in the *Biblical Recorder*. Burton met with Truett weeks before his passing and explained Truett's "faith was strong in his final days on earth."<sup>89</sup> Truett asked, "Burton to pray with him, and specifically, pray that he (Truett) would be entirely submissive to the will of God."<sup>90</sup> J.H. Rushbrooke, president of the Baptist World Alliance, shared the following of Truett, "His interest in missions was rooted in his sense of the all-importance of Christ for the individual everywhere, and this sense was born of his own experience."<sup>91</sup> In Truett's personal biography written by Powhatan W. James, an account is given of Truett's fight with influenza that altered his life and taught him to trust the will of God:

If the reader wishes to know the innermost secret of this man's consecration to Christ Jesus and his gospel, let him go back to that vivid vision of the Glorious Saviour which was vouchsafed to him in the night-time of that tragedy which rocked his soul to its very foundation. For then it was that Jesus gained the absolute mastery of him, as He said to his anguished servant: "Fear not! From now on you are to be my man." From that hour

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<sup>86</sup> *Biblical Recorder*, "News Notes," *Biblical Recorder*, July 5, 1944, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed March 19, 2017).

<sup>87</sup> *Ibid.*

<sup>88</sup> *Ibid.*

<sup>89</sup> Joe W. Burton, "Thousands Pay Tribute to Dr. George W. Truett at Funeral," *Biblical Recorder*, July 26, 1944, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed March 20, 2017).

<sup>90</sup> *Ibid.*

<sup>91</sup> *Ibid.*

George Truett's whole being has been surrendered, devoted, consecrated to the Lord Jesus and His service.<sup>92</sup>

For Truett's Dallas-based church, this only seemed appropriate. After all, the esteemed pastor always taught his congregation to surrender their lives to Christ and follow the will of God to include sharing the gospel of Jesus Christ. Burton wrote the following of Truett, "The secret of his great life and of his world-girdling ministry was his surrender to the will of God."<sup>93</sup> While Truett would no longer be with Americans on earth, thousands of people would continue to hear his sermons over the airwaves. There was no denying that Baptists across the world lost a leader of their faith in George Truett. His funeral held in "Dallas was the most widely attended service the city had yet experienced in their history."<sup>94</sup>

Truett's legacy was articulated in particular by Hyman Appelman. In a sermon "The Great Christian Duty" he announced "now was the time for a great revival."<sup>95</sup> Humanity was lost in sin "and needed the blood of Jesus Christ to be forgiven."<sup>96</sup> "It is our patriotic as well as our religious duty to accept Christ ourselves, to live sanctified, sacrificial, Christian lives, to win others."<sup>97</sup> He continued:

Our minds are attracted and distracted by war, by defense, by complicated problems, but the greatest need of every one of us, and of every other man, woman and child, in America and in all the world, is salvation, redemption, regeneration. Never forget that. Men are lost in sin. They are not going to heaven because they put on uniforms to go out to live or to die for their country. They are not going to escape hell because they buy war bonds or war stamps, because they attend a dance to raise money for the Red Cross. They need Christ, the Cross, the blood, the Gospel.<sup>98</sup>

Reflecting on the current days, Appelman "taught there would be a day when Christ

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<sup>92</sup> Powhatan W. James, *A Biography: George Truett* (New York: The MacMillan Company, 1939), 275.

<sup>93</sup> Joe W. Burton, "Thousands Pay Tribute to Dr. George W. Truett at Funeral," *Biblical Recorder*, July 26, 1944, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed March 20, 2017).

<sup>94</sup> Leon McBeth, *The First Baptist Church of Dallas* (Grand Rapids: Zondervan, 1968), 213.

<sup>95</sup> Hyman Appelman, "The Great Christian Duty" (sermon, Los Angeles, CA, 1944).

<sup>96</sup> *Ibid.*

<sup>97</sup> *Ibid.*

<sup>98</sup> *Ibid.*

would reign over all of the earth.”<sup>99</sup> In a sermon “Once for All,” he labored this statement in more detail. “Japan, Germany, Russia, England and the United States” would all be under Jesus’ control.<sup>100</sup> He challenged the congregation to live in Christ and resemble their Lord and Savior.<sup>101</sup> For this pastor “the key for the Christian was to follow Jesus in everything they did.”<sup>102</sup> He continued, proclaiming, “everyone will die one day, and the one thing all Christians would be judged upon was their lives and how they lived.”<sup>103</sup>

For Appelman, all Christians needed to ensure they were “Christ-like” and had no excuse as that judgment day would come at one point or another.”<sup>104</sup> According to him, there were three enemies of Jesus Christ. He shared the following:

We, the children of God, also face them. First, there are the kings of this earth, the dictators, the unbelieving rulers, the godless leaders of men and nations, who are trying to establish a bloody, tyrannical worldly program. Second, there is Satan himself with all his wiles, with all his machinations, with all his cruel power. The third enemy is death. He continued, “What a wonderful world that will be! That is God’s answer to Hitler, to Stalin, to Mussolini, to the American Association for the Advancement of Atheism, to all those who try to build a house or a nation without God. There will come a time when in the beauty of holiness, in the acme of power, the Christ of God shall dethrone the lofty ones of the earth.”<sup>105</sup>

For Appelman, the disease of sin affected all of humanity and the blood of Christ was the only way out of eternal hell. It was a simple concept for Appelman; God would judge the wicked and cast them into hell. Good deeds would not save anyone, whether it be an American hero or not. Appelman proclaimed the time has arrived to “wake up and trust in Jesus” as He could be arriving very soon for the ultimate judgment upon His creation.<sup>106</sup>

The lines drawn by Appelman included his emphasis on the appeal of the war as a

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<sup>99</sup> Hyman Appelman, “The Great Christian Duty” (sermon, Los Angeles, CA, 1944).

<sup>100</sup> Hyman Appelman, “Once for All” (sermon, Los Angeles, CA, 1944).

<sup>101</sup> Ibid.

<sup>102</sup> Ibid.

<sup>103</sup> Ibid.

<sup>104</sup> Ibid.

<sup>105</sup> Ibid.

<sup>106</sup> Ibid.

moment or truth, of salvation through the blood of Christ, of the need for revival, of surrender to God's will, of his supremacy and rule over the whole world. This must be proclaimed entirely. He adds that it is “our patriotic as well as our religious duty to accept Christ ourselves, to live sanctified, sacrificial, Christian lives, to win others.” This evangelical feature is significant, but also typical of the SBC. Therefore, Appelman was chosen as an example to illustrate the legacy of Truett.

### **The Pacific Offensive: The Battle for Islands**

In 1944, it was clear that the Pacific theatre would be dominated by engaging the enemy on occupied Pacific islands. The Allies overtook Saipan on July 8<sup>th</sup>.<sup>107</sup> Japanese soldiers “killed themselves” rather than surrendering to U.S. troops.<sup>108</sup> The same applied to Japanese civilians who were present on the island.<sup>109</sup> Such actions were happening on a regular basis. It was widely known at this point that the Japanese were a proud people group and would not accept defeat at the hands of their enemy. Soldiers and civilians alike shared this ideology.

Their defeat was a monumental moment for the Allies. Once occupying the island of Saipan, the United States would “implement an air base for bombing missions to Tokyo.”<sup>110</sup> Though the Allies claimed victory at the battle of Saipan, their losses were devastating. Nearly 14,000 troops died to a determined enemy force.<sup>111</sup>

This victory at Saipan pushed “the Japanese into a defensive position” that proved to be a major weakness for the nation.<sup>112</sup> The islands of Tinian and Guam would fall next as the U.S. “continued their conquest” in the Pacific.<sup>113</sup> By August, the United States had successfully taken

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<sup>107</sup> Editorial, “The Dagger Before Japan,” *Greece Press*, July 14, 1944, [http://nyshistoricnewspapers.org/lccn/sn88074414/1944-07-14/ed-1/seq-2/#date1=07%2F14%2F1944&index=0&date2=07%2F14%2F1944&searchType=advanced&SearchType=prox5&sequence=0&words=Saipan&proxdistance=5&to\\_year=1944&rows=20&ortext=&from\\_year=1944&proxtext=Saipan&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn88074414/1944-07-14/ed-1/seq-2/#date1=07%2F14%2F1944&index=0&date2=07%2F14%2F1944&searchType=advanced&SearchType=prox5&sequence=0&words=Saipan&proxdistance=5&to_year=1944&rows=20&ortext=&from_year=1944&proxtext=Saipan&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed March 20, 2017).

<sup>108</sup> Ibid.

<sup>109</sup> Ibid.

<sup>110</sup> First Presbyterian Church, *World War II Memories* (Richland: First Presbyterian Church, 2005), 188.

<sup>111</sup> Parker, *The Cambridge History of Warfare*, 357.

<sup>112</sup> Bill O'Reilly, *Killing the Rising Sun* (New York: Henry Holt and Company, 2016), 52.

<sup>113</sup> Ibid.

all of the Mariana Islands further devastating the Japanese.<sup>114</sup> The Americans now had several paths for regular attacks against the Japanese main island.<sup>115</sup> Additionally, the new acquired islands “placed the U.S. in a strategic position to re-take the Philippines.”<sup>116</sup> In this battle for the islands, the Japanese lost “243 airplanes and several ships to include the *Taiho*, Japan’s largest carrier.”<sup>117</sup> As in Europe, the war in the Pacific entered its ultimate phase.

### **Liberating Jewish Execution Camps**

In Europe, the Russians continued their conquest in German conquered territory. A dark day would occur on July 24<sup>th</sup> when the Russians saw firsthand what the concentration camps looked like and how they were operated when they liberated the “concentration camp at Majdanek.”<sup>118</sup> What occurred at this concentration camp was beyond evil. Over “360,000” people died a violent death here.<sup>119</sup> One such execution “took place on November 3<sup>rd</sup>, 1943 when 17,000 Jews were killed” in a mass shooting.<sup>120</sup> Just as disturbing was the information that Nazi guards regularly “tortured their victims and would kill infants and children in front of their mothers” to intentionally cause them to suffer.<sup>121</sup> The advancement of Allied forces towards German-occupied territories, and Germany itself, were the only liberation for concentration camp prisoners available. That would take time. More executions and murders took place before the liberators could reach the camps.

The SBC received reports of the mass extermination of the Jews. Jacob Gartenhaus wrote, “Newspapers, magazines and the radio tell of the cold-blooded systematic murder of

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<sup>114</sup> O’Reilly, *Killing the Rising Sun*, 52.

<sup>115</sup> Ibid.

<sup>116</sup> Ibid.

<sup>117</sup> John Keegan, *The Second World War* (New York: Penguin Group, 2005), 307.

<sup>118</sup> Ibid.

<sup>119</sup> Jack Fischel, *The Holocaust* (Westport: Greenwood Press, 1998), 85.

<sup>120</sup> Ibid.

<sup>121</sup> Ibid.

hundreds of thousands of Jews.”<sup>122</sup> This meant Christians needed to unite as one and reach them for the gospel. One Jewish man wrote to Gartenhaus sharing the following:

I do feel and very strongly so, that the golden opportunity has arrived for Christian people to assume leadership. Never before in the history of the world were the times so ripe for the realization of Christ’s preaching’s. We are at the crossroads now, and if we permit narrow-minded politicians, bigoted, stupid pseudo-statesmen to direct our destinies, the precious moment will not only have passed, but the consequences of their acts are dreadful to imagine.<sup>123</sup>

With Allied forces moving throughout German territory, more camps would continue to be liberated, and more sorrowing news were discovered. For the civilized world, the Jews needed help. For the SBC the Jews needed help and Jesus Christ. This line of interpretation and reflection was held in the SBC concerning the Jews. The evangelization of the Jews would always determine the SBC’s position regarding them. The terrible persecution is linked to the commitment to evangelize this people and never treated *an sich*. The eschatological unlocking (the return to the promised land) is missing here in Gartenhaus's reaction.

Meanwhile, the mood in America towards a concrete victory has become more positive. Would it influence the SBC preaching? Or did preachers keep to the established pattern, as spelled out in the previous chapters? The following paragraph deals with this.

### **Evangelize the World and Win Souls for Christ**

In August 1944, J. Frank Norris “proclaimed the war was soon going to end.”<sup>124</sup> He announced, “Therefore, for today, and next Sunday, I want to discuss some phases of these tremendous issues to prepare you for what may take place on the earth soon.”<sup>125</sup> Norris was referring the Second of Coming of Jesus Christ. All Christians and unbelievers alike were going to be judged by Jesus, and they needed to be ready. “I want you to notice how that when Christ

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<sup>122</sup> Jacob Gartenhaus, “Jewish Work,” *Annual SBC 1944*, May 16-18, 1944, 304, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1944.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1944.pdf) (accessed March 22, 2017).

<sup>123</sup> Ibid.

<sup>124</sup> J. Frank Norris, “We Must All Appear Before the Judgment Seat of Christ” (sermon, Temple Baptist Church, Detroit, MI, August 6, 1944), <http://fundamentalbaptistsermons.net/JFRANKNORRIS/NorrisJFrankWeMustAllAppearBeforeTheJudgmentSeatOfChrist1944.htm> (accessed March 22, 2017).

<sup>125</sup> Ibid.

comes it will be to the individual as well as to the whole world, and that judgment is individual and never collectively.”<sup>126</sup>

The world was “covered in darkness.”<sup>127</sup> Norris challenged his congregation to reflect “on the current days and ask themselves if the days were drawing near for the much-anticipated return of Jesus Christ.”<sup>128</sup> Every Christian “must be prepared for the judgment seat of Jesus Christ.”<sup>129</sup> If one was in Christ, there was no need to worry about this final judgment. He continued, “Oh, the Scriptures are abundant on the rewards to them that are faithful even unto death, the crown of life that He shall give to all that look for his appearing. Oh, how wonderful it is! The man who trusts in Christ!”<sup>130</sup>

However, Norris was adamant that many “self-proclaiming Christians were in fact not born-again in Christ.”<sup>131</sup> They needed to surrender their lives and declare Jesus Christ as their Lord and Savior.<sup>132</sup> Norris shared one story to make his point:

Last week, a man of eighty-three years of age went to his reward. Many of you remember — I shall never forget — Frank Rummors — eighty-three years of age, came to Christ down at Clark park, with the joy in the Lord in his face. He clasped my hand, and I said, "DO YOU now trust in the Lord Jesus Christ for your salvation?" He said with a triumphant note that he did, and I went there the other day, his frail body had gone, buried, and I said, "There was no death to that soul. There was no death. It was a triumphant entrance into the presence of the Lord."<sup>133</sup>

Norris therefore related the call for repentance and surrender to the last judgment of Christ. That day was near. This confirmed, he emphasized, that the choice for Christ should not

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<sup>126</sup> J. Frank Norris, “We Must All Appear Before the Judgment Seat of Christ” (sermon, Temple Baptist Church, Detroit, MI, August 6, 1944), <http://fundamentalbaptistsermons.net/JFRANKNORRIS/NorrisJFrankWeMustAllAppearBeforeTheJudgmentSeatOfChrist1944.htm> (accessed March 22, 2017).

<sup>127</sup> Ibid.

<sup>128</sup> Ibid.

<sup>129</sup> Ibid.

<sup>130</sup> Ibid.

<sup>131</sup> Ibid.

<sup>132</sup> Ibid.

<sup>133</sup> Ibid.



be postponed.

J.B. Lawrence, the Executive Secretary of the Home Mission Board, associated with this line of thinking. “It was the duty of the Southern Baptists to win souls for Christ.”<sup>134</sup> He stated, “I believe with all my heart that the world needs saving now more than it needs anything else.”<sup>135</sup> Lawrence made it clear; it was the task of the SBC to ensure this was possible. The SBC was built for Jesus Christ and sought to re-build earth in His ways. “It was the obligation of the Southern Baptist pastor to bring fire from the pulpit and warmth from the pew.”<sup>136</sup>

If the current war did not offer any lessons to humanity, then nothing would. This was the message from H. Tom Wiles, the chair of the Oklahoma Baptist Evangelistic Committee. Wiles declared, “Nations are tottering to their doom in a world that has gone crazy. The casualty lists daily bring us the grim stories of youths who have surrendered all the hope and promise which life holds.”<sup>137</sup> For Wiles, the world needed hope, and it was Jesus Christ who would provide this. More specifically, Wiles explained the SBC could be part of this great mission. He continued, “Our churches must decide to attack or surrender. In the Name and Power of our Christ, Southern Baptists propose to attack.”<sup>138</sup> The SBC had to fulfill this mission and serve a purpose in a dark world. Southern Baptists were eager and ready to be the light in the fallen world. As J. Frank Norris so eloquently preached, “the wicked were dead and lost, yet those who were alive could be saved and reached for Christ.”<sup>139</sup>

In September, the First Baptist Church of Dallas “would find their replacement for the late George Truett.”<sup>140</sup> W.A. Criswell, a promising young preacher, left his Oklahoma-based

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<sup>134</sup> Southern Baptist Convention, *Two Win One* (Shreveport: Southern Baptist Convention, 1944), 9.

<sup>135</sup> Ibid.

<sup>136</sup> Ibid.

<sup>137</sup> Ibid., 12.

<sup>138</sup> Ibid.

<sup>139</sup> J. Frank Norris, “We Must All Appear Before the Judgment Seat of Christ” (sermon, Temple Baptist Church, Detroit, MI, August 6, 1944), <http://fundamentalbaptistsermons.net/JFRANKNORRIS/NorrisJFrankWeMustAllAppearBeforeTheJudgmentSeatOfChrist1944.htm> (accessed March 22, 2017).

<sup>140</sup> McBeth, *The First Baptist Church of Dallas*, 224.

church to accept the calling at First Baptist Dallas.<sup>141</sup> Criswell preached a heartfelt sermon in November to his new congregation mentioning the millions of souls that had perished thus far in the war.<sup>142</sup> He also challenged his new church to reflect on the significance of life.<sup>143</sup> He wanted the church to realize “one soul made a difference” on earth, and all souls would perish in “hell without Christ.”<sup>144</sup> “God cared for all to include the poor, the young and people of all races and ethnicities.”<sup>145</sup> According to him, most people on earth were destined for hell. It was the duty and task of each Christian to ensure this did not happen.<sup>146</sup>

Christians needed to do their part on earth and share the Good News to all ears on earth. For Criswell, all souls mattered to God, and their God desired every soul to be saved.

Closing out the year in 1944, the *Biblical Recorder* asked its readers “to reflect on the past few years” and the darkness that was spread across the world.<sup>147</sup> R. Paul Caudill, pastor of the First Church in Memphis, Tennessee, mentioned “the ideologies of many of the world leaders” were in deep contrast to that of Christianity.<sup>148</sup> Caudill observed if one person or an entire nation followed God and His commandments the world would be a much better place.<sup>149</sup> All one needed to do was look at Nazi Germany to realize the dangers of “idolatry.” Everyone assumed Hitler considered himself a type of deity and had successfully convinced millions of people that his ideology was needed around the world. Neglecting to follow Jesus would result in pain and suffering, while the *Biblical Recorder* proclaimed everyone across the globe now knew

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<sup>141</sup> McBeth, *The First Baptist Church of Dallas*, 224.

<sup>142</sup> W.A. Criswell, “The Fifth Sparrow” (sermon, First Baptist Church of Dallas, Dallas, TX, November 19, 1944), <https://www.wacriswell.com/sermons/1944/the-fifth-sparrow-2/?keywords=Fifth+Sparrow> (accessed March 24, 2017).

<sup>143</sup> Ibid.

<sup>144</sup> Ibid.

<sup>145</sup> Ibid.

<sup>146</sup> Ibid.

<sup>147</sup> R. Paul Caudill, “Christian Living at its Best,” *Biblical Recorder*, December 13, 1944, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed March 26, 2017).

<sup>148</sup> Ibid.

<sup>149</sup> Ibid.

what true darkness looked like.<sup>150</sup> It wrote:

We live in a world where so many things are evil. We are almost overwhelmed by the power of hate and cruelty and lust. May we not think of them as unconquerable. May we not stoop to believe we must always have that kind of world. Help us to remember with God all things are possible.<sup>151</sup>

Humanity was lost and needed to be restored for their ultimate purpose. Original sin had affected every soul on earth and created a spiritual disease that needed to be cured. The only way to be cured was to place one's faith in Jesus Christ. The purpose of life according to these Baptists was to live out the will of God and to obey their Lord and Savior.

In their last publication of the year, the *California Southern Baptist* spoke of the need for American Christians to serve the world "upon the end of the war."<sup>152</sup> After all, it was not just the world one would serve. Serving the world meant serving Jesus Christ and sharing His love to all nations. If one cared for God, they should be prepared to follow Him in all aspects of life and serve the needy. Due to the war, the needy were found throughout the globe and especially in Europe. Europe was in total destruction and "millions of souls were starving for food across the continent."<sup>153</sup> Burton mentioned "the starving souls across the world" were ignored, and souls were perishing on a regular basis.<sup>154</sup> While the paper acknowledged there was little missionaries could do in war-zoned areas, they needed to prepare themselves for the future once the missionary doors opened.<sup>155</sup> Not everyone would be able to partake in overseas missions; however, every church member could contribute to the Southern Baptist mission.

Summarized: the examples of the SBC preaching are unlocked in terms of the preaching of repentance to Christ. It defined and contained the structure of the comprehension of what

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<sup>150</sup> R. Paul Caudill, "Christian Living at its Best," *Biblical Recorder*, December 13, 1944, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed March 26, 2017).

<sup>151</sup> *Biblical Recorder*, "Editorial," *Biblical Recorder*, December 13, 1944, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed March 26, 2017).

<sup>152</sup> Joe Burton, "Missionary Opportunities in the Post-War World," *California Southern Baptist*, December 1944, <http://cdm16061.contentdm.oclc.org/utis/getfile/collection/p16061coll23/id/4076/filename/4076.pdfpage/page/8> (accessed March 26, 2017).

<sup>153</sup> *Ibid.*

<sup>154</sup> *Ibid.*

<sup>155</sup> *Ibid.*

evangelization was understood to be. It is carried by various motives: the second coming of Christ, the final eschatological judgment of God, the (uncertain) war conditions, the struggle for justice, peace, freedom, democracy, the establishment of Christianity as a general life style in the rebuilding of the post-war world and the basic *presence* of the SBC to proclaim the gospel to all people. It was the duty of the Southern Baptists to win souls for Christ: the evangelization of the world.

### Conclusion

During 1944, the initiative was with the Allied forces. The largest sea invasion took place in western Europe. France and east Europe were successfully liberated, and the real holocaust of Jewish concentration camps became known. By the end of the year, the implosion of Hitler's Third Reich drew near. In November 1944, Winston Churchill addressed Americans across the country in a joint speech with Roosevelt. The English leader "proclaimed the United States was the most powerful nation on earth."<sup>156</sup> He expressed his gratitude to the United States for assisting the English in Europe.<sup>157</sup> Churchill said "the war in Europe could very well end soon, and it was apparent God had been leading the Allies towards a victory."<sup>158</sup>

While Americans across the country appreciated his words, it was evident that the job was not yet finished in Europe. Likewise, much work was required in Japan for an Allied victory to be celebrated. Roosevelt won his fourth term as U.S. President.<sup>159</sup> Roosevelt in the majority of Americans eyes was one of the major reasons the U.S. was finding success in battle.

At the annual meeting of the SBC a spirit of expectation was prevalent. While patriotism was predominant and even encouraged, the Convention formulated principles for peace, which were linked to what the denomination envisaged the direction in which the new post-war world should be built up. These principles were congruent with the denomination's views on religious

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<sup>156</sup> Plattsburgh Press-Republican, "U.S. Hailed World's Greatest Military Power by Churchill," *Plattsburgh Press-Republican*, November 24, 1944, [http://nyshistoricnewspapers.org/lccn/sn84031356/1944-11-24/ed-1/seq-1/#date1=11%2F24%2F1944&index=0&date2=11%2F24%2F1944&searchType=advanced&SearchType=prox5&sequence=0&words=Churchill&proxdistance=5&to\\_year=1944&rows=20&ortext=&from\\_year=1944&proxtext=Churchill&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031356/1944-11-24/ed-1/seq-1/#date1=11%2F24%2F1944&index=0&date2=11%2F24%2F1944&searchType=advanced&SearchType=prox5&sequence=0&words=Churchill&proxdistance=5&to_year=1944&rows=20&ortext=&from_year=1944&proxtext=Churchill&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed March 24, 2017).

<sup>157</sup> Ibid.

<sup>158</sup> Ibid.

<sup>159</sup> First Presbyterian Church, *World War II Memories*, 188.

freedom, democracy, and associated American values. The rationale obviously was to create a platform to serve the ultimate goal of the church, that is the proclamation of the gospel to the whole world. This platform was firmly embedded in the established ways of SBC thinking: the evangelization of the country and the world on behalf of Christianity, as dictated by the great commandment. Accordingly, six principles were formulated and represented a fundamental view on how the SBC saw the post-war world and how it should be ordered. These principles were encapsulated in a document entitled *Statement on Principles of Peace*. This document represents the third official SBC reflection on the war and should therefore be considered with the first (1941) statement on *War and Peace* and the second (1942) *Call of Prayer for a Just and Righteous Peace*.

It is appropriate to offer a short summary of the *Principles of Peace*, as envisioned by the SBC. *The first:* Based on the command of Jesus, "Thou shalt love thy neighbor as thyself" any policy of isolation on the part of any nation is condemned. No nation was justified in seeking to separate itself from the rest of the world. *The second:* Based upon the fact that God had created all men free and equal and had given to them certain inalienable rights which must ever be respected, the right of all nations to self-government is asserted, and the obligation of the strong to protect the weak, whether small nations, racial minorities, or underprivileged peoples, in the exercise of their God-given freedom, is affirmed. *The third:* The establishment of an international organization to restrain should be set up which (by economic sanctions, or if necessary by police force) all aggression, invasion or attempted domination and thus to guarantee security for all nations. *The fourth:* Based on the worth of every individual, race prejudices and hatreds as undermining the respect to which every individual is entitled and as destroying the spirit of goodwill, is deplored. *The fifth:* Poverty and lack of economic opportunity should be addressed and weaker nations be protected. *The sixth:* Based on every principle of Christianity and democracy the right of every individual to freedom of worship and the right to follow the dictates of his own conscience in respect to religion, absolute religious liberty for all mankind, including the right to worship and also the right to evangelize and teach.

The SBC approved this statement of principles and decided to carry it through every channel of denominational information and life and urged all members to earnestly pray that God may guide the nations of the world into a righteous and enduring peace.

The principles were also linked to crisis and social-political issues that surfaced in society. The SBC became aware that the race problem (also in the home country) would have to be addressed in a Christian way and solved. Sermons consulted during this time, however, did not address these issues. From the pulpit, pastors called their congregations to commitment, dedication and faith in Christ as the only One who could give true salvation. The ideological conflict in which democracy and freedom are threatened, the sovereignty of God that determines the outcome of the war, the action for peace and forgiveness, the ultimate triumph of righteousness and the support of the war effort, the inevitable second coming and ultimate judgment of Christ, are trajectories that surfaced in sermons. It is carried by various motives: the (uncertain) war conditions, the struggle for justice, peace, freedom, democracy, the establishment of Christianity as a general lifestyle in the rebuilding of the post-war world and the basic *presence* of the SBC to proclaim the gospel to all people, including the Jews. It was the duty of the Southern Baptists to win souls for Christ: the evangelization of the world.

Though the United States made several significant, at an extremely high cost, acquisitions in the Pacific Islands, they had not carried out their full attacks on the Japanese. For the Japanese to be defeated, the U.S. needed to concentrate their efforts on the island of Japan. The American military leaders knew their enemy would not surrender and would fight until the death. The Japanese were a proud people group who would not accept defeat on any terms. For the Allies to conquer the Japanese, major destruction needed to take place where the Imperial leader had no choice but to surrender. This was exactly what would occur in 1945. Warfare would change, and thousands of people died due to a scientific invention that terrified the entire world.

Chapter 9 is dedicated to the ultimate year of the war.

## Chapter 9

### The Horrors of War and Conclusive Victory 1945

#### Introduction

In January 1945 it was widely accepted that the Nazi Regime appeared to be on the brink of collapse. Hitler's forces faced defeat from all directions as the American, English and Russian armies maintained the upper hand throughout much of Europe.

In the Pacific, the war intensified, as the Allied forces' offensive moved from island group to island group in the direction of Japan itself. The march to Japan was slowly achieved, but at a high cost. In August 1945 President Truman was required to make a decision that forever changed warfare and the history of the world. To this very day, his decision is often criticized. Nevertheless, the war would end, and the Allies would claim victory.

1945 was the 100-year anniversary of the Southern Baptist Convention, and the centennial celebrations were planned in terms of a Centennial Evangelist Crusade. Covering the centennial year, this chapter traces the SBC in its interpretation, participation, and reflection on the world during the last year of the war.

#### Towards the End of War: Germany and the Pacific

To defeat the Nazis, Germany had to be invaded. In January 1945, the "massive Russian Red Army" of "700,000 soldiers" including armored tanks and artillery, the *Daily Banner* reported, successfully moved into Nazi territory and captured "Warsaw, the once isolated Jewish ghetto."<sup>1</sup> Later in the month, the Russians "liberated the Polish concentration camp of Auschwitz."<sup>2</sup> It was at "Auschwitz that the most deported Jews perished."<sup>3</sup> At this extermination camp, Nazi doctors had the "duty of selecting which Jews were destined for death and which Jews were able to work hard labor."<sup>4</sup> If this were not evil enough, "sterilization was performed

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<sup>1</sup> Greencastle Daily Banner, "Editorial," *Greencastle Daily Banner*, January 16, 1945, [http://nyshistoricnewspapers.org/search/pages/results/?SearchType=prox5&from\\_year=1945&to\\_year=1945&ortext=&andtext=&phrasertext=&proxtext=Daily+Banner&proxdistance=5&dateFilterType=range&date1=01%2F16%2F1945&date2=01%2F16%2F1945&rows=20&searchType=advanced#](http://nyshistoricnewspapers.org/search/pages/results/?SearchType=prox5&from_year=1945&to_year=1945&ortext=&andtext=&phrasertext=&proxtext=Daily+Banner&proxdistance=5&dateFilterType=range&date1=01%2F16%2F1945&date2=01%2F16%2F1945&rows=20&searchType=advanced#) (accessed March 29, 2017).

<sup>2</sup> First Presbyterian Church, *World War II Memories*, 189.

<sup>3</sup> Jack Fischel, *The Holocaust* (Westport: Greenwood Press, 1998), 81.

on women to ensure the Jewish race would cease to exist.”<sup>5</sup> Altogether, an estimated “1.1 million Jews died at this location.”<sup>6</sup>

With the Allies breaking into Germany, the destiny of the Jews was simply unknown. The *Jewish Post* remained “optimistic that some Jews would still be present in Germany.”<sup>7</sup> Its information indicated that “half Jewish Germans or a quarter Jewish citizens” may very well be alive and forced into specific neighborhoods and occupations.<sup>8</sup> However, the newspaper simply did not know the fate of the German Jews.<sup>9</sup> The allied offensive liberated the camps as they made progress on Hitler’s capital.

In the Pacific, General Douglas MacArthur re-captured the Philippines.<sup>10</sup> The American troops caught the Japanese off guard and entered Manila.<sup>11</sup> In addition, American forces took the island of Verde.<sup>12</sup> MacArthur reported up to 3,000 Japanese soldiers died.<sup>13</sup> The general stated the following regarding the mission, “The troops went ashore with practically no loss.”<sup>14</sup> With the Americans re-taking Verde, MacArthur had successfully conquered fifteen islands from the

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<sup>4</sup> Fischel, *The Holocaust*, 81.

<sup>5</sup> *Ibid.*, 82.

<sup>6</sup> *Ibid.*, 83.

<sup>7</sup> Indianapolis Jewish Post, “Writer Pessimistic Over Chances of Jews Now in Nazi Grasp,” *Indianapolis Jewish Post*, February 2, 1945, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19450202-01.1.10&srpos=6&e=-02-1945--02-1945--en-20--1--txt-txIN-Jews-----> (accessed March 29, 2017).

<sup>8</sup> *Ibid.*

<sup>9</sup> *Ibid.*

<sup>10</sup> First Presbyterian Church, *World War II Memories*, 189.

<sup>11</sup> C. Yates McDaniel, “MacArthur Says Countless Japs Killed in Tunnels on Corregidor,” *Plattsburgh Press-Republican*, February 27, 1945, [http://nyshistoricnewspapers.org/lccn/sn84031356/1945-02-27/ed-1/seq-1/#date1=02%2F27%2F1945&index=0&date2=02%2F27%2F1945&searchType=advanced&SearchType=prox5&sequence=0&words=Manila+MANILA&proxdistance=5&to\\_year=1945&rows=20&ortext=&from\\_year=1945&proxtxt=Manila&phrasetxt=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031356/1945-02-27/ed-1/seq-1/#date1=02%2F27%2F1945&index=0&date2=02%2F27%2F1945&searchType=advanced&SearchType=prox5&sequence=0&words=Manila+MANILA&proxdistance=5&to_year=1945&rows=20&ortext=&from_year=1945&proxtxt=Manila&phrasetxt=&andtext=&dateFilterType=range&page=1) (accessed March 29, 2017).

<sup>12</sup> *Ibid.*

<sup>13</sup> *Ibid.*

<sup>14</sup> *Ibid.*



Japanese.<sup>15</sup> The U.S. forces were slowly positioning to attack the mainland of Japan.

It was clear by this time: the world war had entered its final phase. The expected peace closure was no longer far in the future. For our study it is important to ask: how did the SBC react when this final phase of the war became reality? Did this influence its preaching? Did new lines of thought and interpretation emerge? The following paragraphs examines some examples of SBC preaching and reflection during the first months of 1945.

### **Victorious surrender to Christ**

In Dallas, Texas W.A. Criswell preached a sermon at his church in early 1945 which he called “Victorious Surrender.” The sermon challenged the “congregation to live in faith.”<sup>16</sup> Criswell was resolute complacency in a Christian’s life was dangerous, and all believers in Christ needed to confront their sin.<sup>17</sup> He told the congregants, “Jesus did not come to earth to blame or condemn souls, yet He came to save the world from their sin.”<sup>18</sup> According to this Baptist, everyone needed to surrender his or her life to Jesus to be saved. In particular, he concentrated on each individual and explained their soul lived forever in either heaven or hell.<sup>19</sup> “America and its people needed to be prepared to meet the Master (Jesus Christ).”<sup>20</sup> What, he asked, would a Christian America or a Christian world could look like?<sup>21</sup> This could only be answered after born-again experience was on an individual basis occurred.<sup>22</sup> This obviously related to and depended on the individual realization of sin and being lost. Criswell stated:

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<sup>15</sup> C. Yates McDaniel, “MacArthur Says Countless Japs Killed in Tunnels on Corregidor,” *Plattsburgh Press-Republican*, February 27, 1945, [http://nyshistoricnewspapers.org/lccn/sn84031356/1945-02-27/ed-1/seq-1/#date1=02%2F27%2F1945&index=0&date2=02%2F27%2F1945&searchType=advanced&SearchType=prox5&sequence=0&words=Manila+MANILA&proxdistance=5&to\\_year=1945&rows=20&ortext=&from\\_year=1945&proxtext=Manila&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031356/1945-02-27/ed-1/seq-1/#date1=02%2F27%2F1945&index=0&date2=02%2F27%2F1945&searchType=advanced&SearchType=prox5&sequence=0&words=Manila+MANILA&proxdistance=5&to_year=1945&rows=20&ortext=&from_year=1945&proxtext=Manila&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed March 29, 2017).

<sup>16</sup> W.A. Criswell, “Victorious Surrender” (sermon, First Baptist Church of Dallas, Dallas, TX, January 21, 1945), <https://www.wacriswell.com/sermons/1945/victorious-surrender/?keywords=surrender> (accessed April 1, 2017).

<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

<sup>20</sup> Ibid.

<sup>21</sup> Ibid.

<sup>22</sup> Ibid.

An unbeliever is lost in this life. He has no God to pray to and no Savior to see Him through. I can well understand why culture, and civilization, and national life, and social life, family life, are drowned in drunkenness, in liquor, in alcohol, in drugs; any way to escape the harsh, dark realities of life where there's no God and no Savior. We just face the inevitable providences of life in ultimate despair. The unbeliever is lost in death. There is nothing that faces him but the impenetrable darkness of an everlasting midnight, lost in death.<sup>23</sup>

For Criswell it was simple, all souls were lost in their sin and needed to find the correct path in order to gain salvation.<sup>24</sup> The Christian's duty was to assist the lost in this journey. While the Christian could not force Christianity on anyone, they could challenge souls to think of the importance of eternal salvation. Criswell shared a story of his youth:

When I was a young man, I visited Mammoth Cave in Kentucky. And in that cave I saw the mummified form of a little girl. She looked to me to be about twelve years of age. In a tragic providence that I didn't know, and concerning which there was no explanation, that child was lost in that endless cavern. And wandering in the blackness of night, the little thing had finally laid down to die. And as I looked at her mummy, she had died with her face buried in her hands. And as I looked at that little thing, I thought of the terror of having been lost in that endless cavern and finally to die in the dark. That is but a picture of the impenetrable darkness that awaits the unbeliever who faces death as one who would face the endless night.<sup>25</sup>

Criswell shared the story to compare her death to the lives of those lost on earth. He explained unbelievers were lost "roaming the earth with no guidance," and they too would only find darkness unless Jesus Christ became the Lord of their lives.<sup>26</sup> In the current days, there was no denying evil existed as the world was covered in darkness. The war challenged all Americans. For Criswell, the lesson was simple; all Christians needed to follow "Jesus and resemble their Lord if they were to obtain salvation."<sup>27</sup> The best way to follow their Lord was to surrender their lives and desires to God. Criswell taught "surrendering one's life to Christ was the only hope a

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<sup>23</sup> W.A. Criswell, "Victorious Surrender" (sermon, First Baptist Church of Dallas, Dallas, TX, January 21, 1945), <https://www.wacriswell.com/sermons/1945/victorious-surrender/?keywords=surrender> (accessed April 1, 2017).

<sup>24</sup> Ibid.

<sup>25</sup> Ibid.

<sup>26</sup> Ibid.

<sup>27</sup> Ibid.

lost soul had.”<sup>28</sup> That is the ultimate victory.

### **SBC Opposes Militarism in America**

In early 1945, politicians were pushing forth legislation “that would require all American males of age 18 to serve in the army or navy for one year.”<sup>29</sup> The *Biblical Recorder* took notice of this proposed bill and remained concerned about the future of their country.<sup>30</sup> J.M. Dawson, a pastor for the SBC in Waco, Texas, agreed that the “draft was justifiable for Americans during the war years.”<sup>31</sup> However, Dawson, writing in the *Biblical Recorder* of February 14<sup>th</sup>, 1945, strongly opposed any efforts “that would require all Americans to serve in the military once the war ended.”<sup>32</sup> For him this was not “freedom,” and a “military mindset would soon run the government.”<sup>33</sup> The SBC viewed their country as unique in comparison to other nations and felt democracy was necessary to maintain individual freedom.

Looking towards the future, Dawson felt “if compulsory military service was required of all American men” that the country would be leaning towards a totalitarian government much like Japan and Nazi Germany.<sup>34</sup> Furthermore, he remained resolute that this could hurt “peaceful negotiations with other nations as the United States may seek to enforce their own democracy on other countries using military force.”<sup>35</sup> Dawson continued:

If the United States regiments its whole people for such purpose (and this is precisely what the Army and Navy plead for) then every other nation in the world will follow suit, will be armed to the teeth and because we are the strongest we will be the most distrusted, most hated nation in the world. Only if at the end of the war it is found that any international collective security is impossible should we consent to a step which is

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<sup>28</sup> W.A. Criswell, “Victorious Surrender” (sermon, First Baptist Church of Dallas, Dallas, TX, January 21, 1945), <https://www.wacriswell.com/sermons/1945/victorious-surrender/?keywords=surrender> (accessed April 1, 2017).

<sup>29</sup> J.M. Dawson, “Let Us Not Be Hasty,” *Biblical Recorder*, February 14, 1945, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 1, 2017).

<sup>30</sup> Ibid.

<sup>31</sup> Ibid.

<sup>32</sup> Ibid.

<sup>33</sup> Ibid.

<sup>34</sup> Ibid.

<sup>35</sup> Ibid.

inseparable from the militarization of the United States.<sup>36</sup>

For Dawson, the U.S. was unique in the world as it was built on democracy and liberty. And this should remain the case.

### **Finding Leadership and Courage in a Dark World**

Serving as the editor for the Southern Baptist *Western Recorder* in Louisville, Kentucky John D. Freeman published a book in 1945 titled *Time's Character Gauge*. Freeman reflected on the current war. According to this former pastor, Southern Baptists needed to exercise courage and faith.<sup>37</sup> He wrote, "The heart of the modern world is on trial today. Christianity is that heart."<sup>38</sup> Freeman asked his readers to "See humanity as it is gripped in a ghastly death struggle between two antagonistic principles of government, both of which leave God out of the scheme and depend upon man's ingenuity and sagacity for success."<sup>39</sup> He was convinced that humanity lacked leadership. He remained persistent that such leadership was found in faith in God.<sup>40</sup>

To surrender to God's will, one needed to exhibit the courage necessary to place God before their own desires. This Southern Baptist admitted countless Americans on the battlefield practiced courage.<sup>41</sup> In fact, he shared reports were continuously heard of bravery in battle.<sup>42</sup> While this was honorable and needed for ultimate victory, Freeman remained passionate about the courage it took for one to bow down to their God and place their lives aside for His will. He wrote, "We go on to self-destruction unless there can be procured from somewhere a leadership endowed with faith in God and in the individual worth and internal destiny of man that will lead men to launch a new order, the heart of which shall be righteousness, the circumference which

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<sup>36</sup> J.M. Dawson, "Let Us Not Be Hasty," *Biblical Recorder*, February 14, 1945, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 1, 2017).

<sup>37</sup> John D. Freeman, *Time's Character Gauge* (Nashville: Broadman Press, 1945), 58.

<sup>38</sup> *Ibid.*, 59.

<sup>39</sup> *Ibid.*

<sup>40</sup> *Ibid.*

<sup>41</sup> *Ibid.*, 58.

<sup>42</sup> *Ibid.*

shall be brotherhood, and the director of which shall be the Son of God.”<sup>43</sup>

Above, three examples confirm that in the SBC, with the end of the war and the beginning of a new post-war world approaching, (1) the preaching of repentance, surrender and confession of sin and guilt was preserved, (2) a sensitivity towards freedom, democracy and the position of America after the war maintained, and (3) that the role of Christianity and faith should be the basis of a new world order.

### **Bombings and Military Actions Hit Civilians**

In February, the United States and England “heavily bombed Germany in a controversial military move.”<sup>44</sup> Massive amounts of German civilians were “fleeing the invading Russians while many found themselves in the city of Dresden.”<sup>45</sup> The Allies “firebombed the city,” eradicating it.<sup>46</sup> It was reported, “twenty to thirty thousand Germans died with very few Nazi soldiers even present in the town.”<sup>47</sup> The bombings resulted in “firestorms” destroying everything in its path. While controversial, the Allied forces defended their moves “mentioning the bombings occurred to restrict trading routes for German soldiers.”<sup>48</sup> Additionally, it was later discovered that the bombings saved several German Jews ultimately escaping captivity.<sup>49</sup> Whether one agreed with the bombings or not, the fact remained innocent; civilians died on a regular basis across the globe. Humanity was experiencing what war could do to the everyday person in war-torn areas.

Germany would not be the only target for Allied bombings. Tokyo, Japan soon found itself being bombarded by U.S. planes. By March 10<sup>th</sup>, U.S. newspapers reported “that the United States and their B-29 bombers had successfully hit Tokyo to include the Palace of

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<sup>43</sup> Freeman, *Time's Character Gauge*, 60.

<sup>44</sup> Perry, *World War II in Europe*, 253.

<sup>45</sup> First Presbyterian Church, *World War II Memories*, 189.

<sup>46</sup> Perry, *World War II in Europe*, 253.

<sup>47</sup> Ibid.

<sup>48</sup> Ibid.

<sup>49</sup> Ibid.

Emperor Hirohito.”<sup>50</sup> Over “three hundred B-29 bombers” left the Mariana Islands on March 9<sup>th</sup> and caused major devastation all throughout Tokyo.”<sup>51</sup> Over “one million Japanese civilians” became homeless due to this air raid.<sup>52</sup> “Ninety thousand Japanese civilians perished from “asphyxiation, being burnt to death and falling from buildings.”<sup>53</sup> These B-29 missions had just begun, as the air raids would continue in the upcoming months. Ultimately “Tokyo would be hit over twelve times as air-raid sirens” were heard on a continuous basis.<sup>54</sup> It was the strategic air raid missions that killed most Japanese civilians.<sup>55</sup> By mid-1945 “it was said the United States was running out of targets to hit with their B-29 bombers as much of Japan was utterly destroyed.”<sup>56</sup> In the end, the B-29 planes would be responsible for more than “800,000 Japanese deaths.”<sup>57</sup>

On the ground, U.S. “forces officially took the Pacific island of Iwo Jima.”<sup>58</sup> The battle lasted for weeks and was devastating for the Americans, as nearly “one-third of their troops would die in action.”<sup>59</sup> The campaign at Iwo Jima only gave the U.S. a taste of what was to come. The Japanese were fierce fighters and refused to surrender to the American forces. In the end, “over 6,800 Americans and 20,000” Japanese soldiers died.<sup>60</sup> The Allies remained firm that

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<sup>50</sup> Endicott Daily Bulletin, “Tokyo’s Claim On Great Raid Is Unconfirmed,” *Endicott Daily Bulletin*, March 10, 1945, [http://nyshistoricnewspapers.org/lccn/sn90066577/1945-03-10/ed-1/seq-1/#date1=03%2F10%2F1945&index=1&date2=03%2F10%2F1945&searchType=advanced&SearchType=prox5&sequence=0&words=Tokyo&proxdistance=5&to\\_year=1945&rows=20&ortext=&from\\_year=1945&proxtext=Tokyo&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1945-03-10/ed-1/seq-1/#date1=03%2F10%2F1945&index=1&date2=03%2F10%2F1945&searchType=advanced&SearchType=prox5&sequence=0&words=Tokyo&proxdistance=5&to_year=1945&rows=20&ortext=&from_year=1945&proxtext=Tokyo&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed April 1, 2017).

<sup>51</sup> David M. Kennedy, *The American People in World War II* (New York: Oxford University Press, 1999), 421.

<sup>52</sup> *Ibid.*, 422.

<sup>53</sup> *Ibid.*

<sup>54</sup> Bill O’Reilly, *Killing the Rising Sun* (New York: Henry Holt and Company, 2016), 214.

<sup>55</sup> *Ibid.*, 213.

<sup>56</sup> *Ibid.*

<sup>57</sup> Kennedy, *The American People in World War II*, 422.

<sup>58</sup> First Presbyterian Church, *World War II Memories*, 189.

<sup>59</sup> John Keegan, *The Second World War* (New York: Penguin Group, 2005), 566.

<sup>60</sup> *Ibid.*

an unconditional surrender was the only way such military campaigns would stop. For the Japanese, this was an insult and surrendering would not come anytime soon.

### **Fortunate America?**

By 1945, it was evident that the mainland of the United States was far different from Europe and Asia. The only major attack that had occurred within American territory took place in the Pacific Islands of Hawaii, where military targets were hit. Hyman Appelman realized this and wrote how “blessed they truly were in the United States.”<sup>61</sup> Appelman urged his “fellow Baptists to thank God that they were born American, in the land of the free.”<sup>62</sup> He commended his fellow Christians to compare their country to the lands of Germany, France, Poland, and Russia.”<sup>63</sup> The Baptist evangelist “proclaimed if there was one thing to be thankful for it was to be an American.”<sup>64</sup> He stated the following:

Do you know what it means to be born in the United States of America? Do you know what it means to live here, in this land of the free and the home of the brave. Do you know what it means to be born and to spend your life in tyrannical Germany, in overwhelmed France, in crushed Poland, in red Russia? Do you know what it means to be a citizen of any of those other ravaged countries that we read about, whose horrors have at times almost caused our hearts to stand still? It seems to me that if there were nothing else in the world for us to be grateful for, and there are ten thousand and one other things, we ought to thank God, here, now, for the life that beats within our hearts, the privilege of being here in this glorious God-blessed nation of ours.<sup>65</sup>

For Appelman, it was apparent that God in His sovereignty was protecting the U.S. for one reason or another. For this SBC leader, his fellow Baptists needed to realize this and live in thanksgiving towards their Creator.<sup>66</sup> However, this did not mean God saved Americans because they were part of the Allied forces. Appelman taught each individual to include Americans would be accountable for their own salvation or decision to deny or accept Jesus Christ.<sup>67</sup> He

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<sup>61</sup> Hyman Appelman, *Come Unto Me Evangelistic Messages* (Grand Rapids: Zondervan, 1945), 110.

<sup>62</sup> Ibid

<sup>63</sup> Ibid.

<sup>64</sup> Ibid

<sup>65</sup> Ibid.

<sup>66</sup> Ibid.

proposed the following question on accepting Jesus Christ as one's Savior, "The question then becomes: What will you do with this invitation?"<sup>68</sup> Appelman continued with the answer:

God writes it across the horizon of your lives. You cannot turn to the left hand or to the right. You cannot walk out of this auditorium without making a decision for or against it. It is not this humble preacher, not this poor preacher's appeal, but the very impact of the Holy Spirit that insists, that demands, aye, commands you to choose between God and Satan, between life and death. The choice is yours.<sup>69</sup>

In 1945, war-affected much of the globe. Of course, war produced mass casualties including civilians. The reality was citizens of North America were quite fortunate in comparison to the rest of the world. Once the German U-Boats fled the Atlantic, there were not many threats present in the area. Likewise, the U.S. maintained a heavy presence in the Pacific Islands that resulted in Japan having to defend their own land rather than perform offensive attacks in different areas.

While Appelman was correct that most Americans at home had not experienced the war firsthand, this did not mean Americans were not affected by the conflict overseas. The *Biblical Recorder* released emotional letters from an American soldier who was from North Carolina.<sup>70</sup> This soldier, Sgt. James Hester, wrote his "folks back in North Carolina trying to cheer them up."<sup>71</sup> Hester was in a hospital bed in England due to wounds he suffered from his service in Europe.<sup>72</sup> However, this was not the worst news for this family as both of Hester's brothers had paid the ultimate sacrifice and lost their lives in the invasion of Normandy.<sup>73</sup> The sergeant was well aware his parents were devastated and sought to comfort them in writing.<sup>74</sup> Hester explained

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<sup>67</sup> Appelman, *Come Unto Me Evangelistic Messages*, 52.

<sup>68</sup> Ibid.

<sup>69</sup> Ibid., 53.

<sup>70</sup> Biblical Recorder, "Wounded Soldier Says Cheer Up to His Parents," *Biblical Recorder*, March 21, 1945, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 2, 2017).

<sup>71</sup> Ibid.

<sup>72</sup> Ibid.

<sup>73</sup> Ibid.

<sup>74</sup> Ibid.



to his parents “people at home did not know how the war truly was.”<sup>75</sup> He wanted to explain to his parents “how brave his brothers” were for saving countless souls across Europe.”<sup>76</sup> Hester mentioned “freedom of religion did not exist in Germany” nor did the right to practice democracy.”<sup>77</sup> For this brave soldier, his fallen brothers died for freedom. He wrote the following to his parents:

The people over here don't have that (freedom). And if we boys had not come over here and fought, you at home, would not have that either. I have seen many homes with people in them blown to pieces. You know Charles and Robert would not allow such things to happen to you.<sup>78</sup>

Hester explained to his parents; it was now time to rely on God.<sup>79</sup> He shared that he had “learned to talk to God since he was in Europe.”<sup>80</sup> Trying to comfort his parents, he promised “with Jesus Christ as their Lord and Savior” peace would soon be present across the world.<sup>81</sup> The sergeant finished his letter “asking his parents to cheer up” and pray to Jesus.<sup>82</sup> He remained confident his parents and himself would see his brothers in Heaven.<sup>83</sup> The only hope that existed according to the sergeant was found in Jesus Christ.

Was the SBC aware that its position in an intact America had profoundly affected its views and statements and preaching about and in this war? In the conclusion of the study we intend to reflect on this question.

### **The Jewish Holocaust Further Disclosed**

In April 1945, American and English soldiers did “liberate the concentration camps of

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<sup>75</sup> Biblical Recorder, “Wounded Soldier Says Cheer Up to His Parents,” *Biblical Recorder*, March 21, 1945, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 2, 2017).

<sup>76</sup> Ibid.

<sup>77</sup> Ibid.

<sup>78</sup> Ibid.

<sup>79</sup> Ibid.

<sup>80</sup> Ibid.

<sup>81</sup> Ibid.

<sup>82</sup> Ibid.

<sup>83</sup> Ibid.

Buchenwald and Belsen.”<sup>84</sup> The Germans anticipating the “arrival of the Americans tried their best to evacuate the camp at Buchenwald.”<sup>85</sup> Over “seven thousand” occupants of the camp were killed before the Americans could reach the site.<sup>86</sup> Once liberated on April 11<sup>th</sup>, the American forces saved four thousand Jews.<sup>87</sup> For many Allied soldiers, this was their first time seeing the concentration camps. The conditions were horrible, and evil was present before their very eyes. Perhaps seeing the Jews made the soldiers realize how important their military service was to the world.

At Camp Belsen, English forces arrived finding “over 60,000” prisoner’s deathly ill.”<sup>88</sup> Sadly, “fourteen thousand died immediately” along with the English finding dead bodies everywhere in the camp.<sup>89</sup> Like the Russians before them, the Americans and English were now seeing first-hand what Hitler’s concentration camps truly looked like. In total, an estimated “35,000” victims died at Belsen.<sup>90</sup> Camp Buchenwald was similar as “the Nazis were said to have murdered around 43,000 people at this camp.”<sup>91</sup> However, more Jews died in the camps than those saved. If it were not for the Allied forces, the Nazis would have executed every Jewish soul.

With the Allies liberating concentration camps, newspapers across the world began reporting on the evil that was present. The *Daily Banner* wrote that English soldiers at Belsen “were requiring German Nazi soldiers to load up trucks of the dead Jews to ensure a proper burial would take place.”<sup>92</sup> Disgusted by what they encountered, the Allies held the Nazis at

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<sup>84</sup> First Presbyterian Church, *World War II Memories*, 189.

<sup>85</sup> Fischel, *The Holocaust*, 99.

<sup>86</sup> Ibid.

<sup>87</sup> Ibid.

<sup>88</sup> Ibid., 86.

<sup>89</sup> Ibid.

<sup>90</sup> Ibid.

<sup>91</sup> Ibid.

<sup>92</sup> Greencastle Daily Banner, “Editorial,” *Greencastle Daily Banner*, April 23, 1945, [http://nyshistoricnewspapers.org/search/pages/results/?SearchType=prox5&from\\_year=1945&to\\_year=1945&ortext](http://nyshistoricnewspapers.org/search/pages/results/?SearchType=prox5&from_year=1945&to_year=1945&ortext)

gunpoint and ordered them to bury the deceased Jews.<sup>93</sup> By this time everyone across the United States was reading and seeing pictures of the massive extermination campaign that Hitler ran.<sup>94</sup>

*Jewish Post* correspondent Meyer Levin sought to share some first-hand experiences of Jews who suffered in German concentration camps. Meyer was present with the Allies as they entered several camps. He told the readers of the *Jewish Post* he met a “nineteen-year-old Jewish man named Yehuda who was imprisoned for five years.”<sup>95</sup> Yehuda was the only surviving member of his family of five.<sup>96</sup> He conveyed to Meyer how he was tortured and beaten on a regular basis from Nazi soldiers.<sup>97</sup> This young man “had every single one of his toes cut off by the Nazis.”<sup>98</sup> This was a regular occurrence in the concentration camps as the Jews were treated worse than animals.

Jacob Gartenhaus continued to provide updates to the Southern Baptist Convention regarding such horror. Gartenhaus shared the following:

One report has it that the machine guns were not able to kill out these people fast enough, and Nazi doctors were called upon to assist in this gruesome task. The doctors were then killing them at the rate of more than one hundred men an hour per doctor by injecting air bubbles into their veins, which is the simplest and cheapest method they could find.<sup>99</sup>

Another surviving Jew named Alex “shared how he witnessed his young brother die in a

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=&andtext=&phrasertext=&proxtext=English&proxdistance=5&dateFilterType=range&date1=04%2F23%2F1945&date2=04%2F23%2F1945&rows=20&searchType=advanced# (accessed April 2, 2017).

<sup>93</sup> Greencastle Daily Banner, “Editorial,” *Greencastle Daily Banner*, April 23, 1945, [http://nyshistoricnewspapers.org/search/pages/results/?SearchType=prox5&from\\_year=1945&to\\_year=1945&ortext=&andtext=&phrasertext=&proxtext=English&proxdistance=5&dateFilterType=range&date1=04%2F23%2F1945&date2=04%2F23%2F1945&rows=20&searchType=advanced#](http://nyshistoricnewspapers.org/search/pages/results/?SearchType=prox5&from_year=1945&to_year=1945&ortext=&andtext=&phrasertext=&proxtext=English&proxdistance=5&dateFilterType=range&date1=04%2F23%2F1945&date2=04%2F23%2F1945&rows=20&searchType=advanced#) (accessed April 2, 2017).

<sup>94</sup> Ibid.

<sup>95</sup> Meyer Levin, “Those Bodies U.S. Soldiers Uncovered; You Guessed It; They Were Jewish,” *Indianapolis Jewish Post*, April 13, 1945, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19450413-01.1.4&srpos=1&e=-04-1945--04-1945--en-20--1--txt-txIN-Levin-----> (accessed April 2, 2017).

<sup>96</sup> Ibid.

<sup>97</sup> Ibid.

<sup>98</sup> Ibid.

<sup>99</sup> Jacob Gartenhaus, “Jewish Work,” *Annual SBC 1945*, Special Meeting 1945, 291, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1945.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1945.pdf) (accessed April 2, 2017).

gas chamber because he was too little to do slave work.”<sup>100</sup>

By April, it was widely reported that the Nazis feared an attack of Berlin was imminent.<sup>101</sup> Likewise, the Allies knew they needed to rush their German campaign if they were to save any more Jewish prisoners.<sup>102</sup> Liberating concentration camps only motivated the Allies more to continue in their European campaign. The Allies who were fighting for freedom were now seeking to be the deliverers of an entire human race.

### **The Death of Roosevelt and the Fall of Berlin**

By 1945, it was speculated that the president of the United States was gravely ill. Though everyone knew he suffered from polio, his physical appearance and energy appeared to be changing as the months progressed.<sup>103</sup> After awakening to a severe headache, “President Roosevelt died on April 12<sup>th</sup>.”<sup>104</sup> According to his doctors, the president “suffered a severe hemorrhage.”<sup>105</sup> There was little that could be done to save him, as he passed away a few hours after he had awoke in the morning. Roosevelt, for most Americans, was the strong figure they needed to obtain total victory. After all, it was Roosevelt and Churchill who put forth the “unconditional surrender.” Replacing Roosevelt was Vice President Harry Truman.<sup>106</sup> Truman found himself in a new role as the most prominent political figure in the free world. The country waited to see how their new president would face the Axis forces and handle the war operations.

In the same month of Roosevelt’s death, Italian forces executed the once powerful Italian

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<sup>100</sup> Meyer Levin, “Those Bodies U.S. Soldiers Uncovered; You Guessed It; They Were Jewish,” *Indianapolis Jewish Post*, April 13, 1945, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19450413-01.1.4&srpos=1&e=-04-1945--04-1945--en-20--1--txt-txIN-Levin-----> (accessed April 2, 2017).

<sup>101</sup> Greencastle Daily Banner, “Editorial,” *Greencastle Daily Banner*, April 23, 1945, [http://nyshistoricnewspapers.org/search/pages/results/?SearchType=prox5&from\\_year=1945&to\\_year=1945&ortext=&andtext=&phrasertext=&proxtext=English&proxdistance=5&dateFilterType=range&date1=04%2F23%2F1945&date2=04%2F23%2F1945&rows=20&searchType=advanced#](http://nyshistoricnewspapers.org/search/pages/results/?SearchType=prox5&from_year=1945&to_year=1945&ortext=&andtext=&phrasertext=&proxtext=English&proxdistance=5&dateFilterType=range&date1=04%2F23%2F1945&date2=04%2F23%2F1945&rows=20&searchType=advanced#) (accessed April 2, 2017).

<sup>102</sup> Ibid.

<sup>103</sup> Kennedy, *The American People in World War II*, 383.

<sup>104</sup> Ibid.

<sup>105</sup> Ibid.

<sup>106</sup> Ibid.

dictator Benito Mussolini.<sup>107</sup> This was a time to rejoice for Italian citizens. Several “women urinated on the dictator’s lifeless body while an angry mob hanged his body by his feet and celebrated his death.”<sup>108</sup> It was apparent people were confronting darkness across the world. The war was affecting every person on earth. While Italy had fallen to the Allies the year before it was just a matter of time before Germany was overtaken by Allied forces.

For the Allies, all eyes were on Berlin. The Russians bombed “the city heavily” while making considerable progress on the ground.<sup>109</sup> Hitler himself knew he had little options “as he was essentially trapped” in Berlin and could not evacuate the city once the Russians and their artillery had entered the region.”<sup>110</sup> On April 30<sup>th</sup>, it was reported the Nazi dictator killed himself.<sup>111</sup> The city of Berlin fell to the Russians after “twelve days of intense fighting.”<sup>112</sup> Around the city, Nazi propaganda was “still being spread to the Germans explaining that Hitler was severely ill and that he had passed away from a brain hemorrhage.”<sup>113</sup> The Russians refuted this claim, though to them it did not matter how Hitler died. The Red Army stated they had internal sources that confirmed Hitler was in fact deceased.”<sup>114</sup> Intel reports proclaimed before taking his own life, Hitler ordered his elite Nazi soldiers to “burn his body so the Russians would not disrespect his corpse.”<sup>115</sup> Throughout Berlin, intense fighting occurred as the Russians ruthlessly killed Germans.<sup>116</sup> Several thousand “Germans sought to escape Berlin and surrender

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<sup>107</sup> Kennedy, *The American People in World War II*, 383.

<sup>108</sup> Ibid.

<sup>109</sup> Keegan, *The Second World War*, 517.

<sup>110</sup> Ibid.

<sup>111</sup> First Presbyterian Church, *World War II Memories*, 189.

<sup>112</sup> Ogdensburg Journal, “Berlin Surrenders to Soviet Troops After 12 Days of Stubborn Fighting,” *Ogdensburg Journal*, May 3, 1945, <http://nyshistoricnewspapers.org/lccn/sn84031165/1945-05-03/ed-1/seq-1/> (accessed April 3, 2017).

<sup>113</sup> Romney Wheeler, “Hitler and Goebbels Committed Suicide, Reds Believe,” *Ogdensburg Journal*, May 3, 1945, <http://nyshistoricnewspapers.org/lccn/sn84031165/1945-05-03/ed-1/seq-1/> (accessed April 3, 2017).

<sup>114</sup> Ibid.

<sup>115</sup> Perry, *World War II in Europe*, 279.

<sup>116</sup> Ibid.

to the American forces” as they feared the Russian Red Army and their brutal military tactics.<sup>117</sup>

### **German Unconditional Surrender**

In May, Germany officially surrendered to General Dwight Eisenhower.<sup>118</sup> For the Allies, the war in Europe was over. A Victory Day in Europe was celebrated on May 8<sup>th</sup>.<sup>119</sup> The *Plattsburg Press* reached their readers on the Victory Day proclaiming “In Europe, War is Over.”<sup>120</sup> Americans listened to their new leader as he addressed the country. President Truman announced, “The war in Europe was a complete and final victory for the Allies.”<sup>121</sup> Prime Minister Churchill echoed these remarks urging the world to rejoice but not to relax.<sup>122</sup> Churchill knew the Japanese were still a significant threat. Truman addressed the American people stating the following:

We must work to finish this war. Our victory is but half won. The west is free, but the east is still in bondage to the treacherous tyranny of the Japanese. When the last Japanese division has surrendered unconditionally, then only will our fighting job be done.<sup>123</sup>

The *Biblical Recorder* rejoiced over the news in Europe. Quoting G. Bromley Oxnam, the president of the Federal Council of the Churches of Christ in America, the paper stated the following, “man was not created to bomb or to burn or to kill.”<sup>124</sup> The *Biblical Recorder* knew humanity was on earth to “bring forth the truth and goodness of Jesus Christ.”<sup>125</sup> After all, humanity was created in His image (Genesis 1:27). For the paper, Christians were to serve their Lord in all that they did in life. The most important command was to share their God with every

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<sup>117</sup> Perry, *World War II in Europe*, 279.

<sup>118</sup> First Presbyterian Church, *World War II Memories*, 189.

<sup>119</sup> *Ibid.*

<sup>120</sup> Plattsburgh Press-Republican, “In Europe; War is Over,” *Plattsburgh Press-Republican*, May 8, 1945, <http://nyshistoricnewspapers.org/lccn/sn84031356/1945-05-08/ed-1/seq-9/> (accessed April 3, 2017).

<sup>121</sup> *Ibid.*

<sup>122</sup> *Biblical Recorder*, “Editorial,” *Biblical Recorder*, May 16, 1945, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 3, 2017).

<sup>123</sup> *Ibid.*

<sup>124</sup> *Ibid.*

<sup>125</sup> *Ibid.*

soul on earth. Perhaps if the world were evangelized in Christ, darkness would cease to exist. Reflecting on the current times, the *Biblical Recorder* knew the war was destructive and had affected many Americans homes. Oxnam challenged his fellow Christians:

The scorched earth of today must become the good earth of tomorrow. We must unite in all endeavors to relieve the hungry, to re-establish the dispossessed. Our love must cross the barriers that separate the divisions of the church, the very Body of Christ, must be healed. The guns are silent. Churchmen stand in the silence and seek to know the will of God. It is their prayer that his will may be done on earth as it is in Heaven. It is their resolve that there shall be peace and goodwill on earth forever and forever.<sup>126</sup>

The *Biblical Recorder* confronted their readers to think about the dead “and to remember that countless fathers and mothers would bury their sons.”<sup>127</sup> Like their denomination, these SBC members proclaimed “much work was needed in Europe.”<sup>128</sup> The *Biblical Recorder* “taught now was the time for peace and love.”<sup>129</sup> These Christians urged believers “to lay down their hate and revenge” while seeking to bring glory to God by rebuilding His earth.”<sup>130</sup> Christian leaders knew they were going to need to serve the very souls that their countrymen had just fought on the battlefield. In order to do so one would need to be as humble and filled with love.

### **The SBC Endorsement of Peace Proposals**

Similar to the 1943 annual meeting, the SBC deferred the 1945 centennial convention due to the war overseas and held “special council meetings at their headquarters in Nashville, Tennessee.”<sup>131</sup> The Convention remained “adamant they needed to support their government and transportation costs and travel arrangements could hinder their nation in a time of financial need.”<sup>132</sup> The special meeting convened after the end of hostilities in Europe and the declaration

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<sup>126</sup> Biblical Recorder, “Editorial,” *Biblical Recorder*, May 16, 1945, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 3, 2017).

<sup>127</sup> Ibid.

<sup>128</sup> Ibid.

<sup>129</sup> Ibid.

<sup>130</sup> Ibid.

<sup>131</sup> Louie D. Newton, “Centennial Session,” *Annual SBC 1945*, Special Meeting 1945, 21, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1945.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1945.pdf) (accessed April 2, 2017).

<sup>132</sup> Ibid.

of peace.

The SBC Executive Committee released the following statement looking forward to the end of the war, “With gratitude to God for the high prospects for a victorious conclusion of the conflict of the United Nations with the aggressor nations and for the continued collaboration of these United Nations toward a world organized for a righteous and lasting peace.”<sup>133</sup> This is obviously in line with the six principles for world peace adopted unanimously in 1944. They were (1) no isolation. (2) A democratic world. (3) A world organized for peace. (4) Christian race relations. (5) Equal economic opportunity. (6) Religious liberty.<sup>134</sup> Realizing the war in Europe was officially over; the Committee encouraged all churches within the denomination to minister “to the returning soldiers.”<sup>135</sup> It was their Christian duty to “counsel the troops and explain to the soldiers the ways of Jesus Christ. He was the only who could provide hope in such a dark time.”<sup>136</sup>

At the special meeting, the Home Mission Board again emphasized that “evangelism was the duty of all genuine Christians.”<sup>137</sup> They shared, “The business of the Home Mission Board is to evangelize the homeland, and in this new age in which we live and in the new world we will live in tomorrow the Board wishes to avail itself of every opportunity to preach the Gospel to the largest possible number.”<sup>138</sup> For the Home Mission Board, the current state of the world demanded evangelism more than ever before, “The greatest service we can render to the world of tomorrow is to evangelize America and make the vast resources of our homeland useable for Christ in the evangelization of the world.”<sup>139</sup> For the SBC, evangelization of the world was

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<sup>133</sup> Southern Baptist Convention, “World Peace,” *Annual SBC 1945*, Special Meeting 1945, 62, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1945.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1945.pdf) (accessed April 2, 2017).

<sup>134</sup> *Ibid.*

<sup>135</sup> Executive Committee, “Recommendations,” *Annual SBC 1945*, Special Meeting 1945, 31, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1945.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1945.pdf) (accessed April 4, 2017).

<sup>136</sup> *Ibid.*

<sup>137</sup> *Ibid.*

<sup>138</sup> Home Mission Board, “Expansion and Retreat,” *Annual SBC 1945*, Special Meeting 1945, 241, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1945.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1945.pdf) (accessed April 4, 2017).

<sup>139</sup> Home Mission Board, “Looking for the Future,” *Annual SBC 1945*, Special Meeting 1945, 244, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1945.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1945.pdf) (accessed April 4, 2017).



fulfilling the Great Commission. On this command, the Board declared, “Christian evangelism is a marching order of Christians. Whatever else may be the failure of Christians, they should never be charged with being derelict in their passion for lost souls.<sup>140</sup> While the task of reaching people for Christ remained difficult at the current time, the Missionary Board knew through Christ all things were possible, to include opening the hearts of the lost. The following statement was released:

To this task Southern Baptists are committed by the law under which they operate, by faith which they profess, by the history which they have made and by the future to which they look, until Jesus comes.<sup>141</sup>

While the Convention knew evangelism was difficult in such a dark time; the SBC underlined the importance of sharing Jesus. For them, it was not optional yet a Biblical command to share their faith. These Baptists did not seek to make one angry nor to offend anyone. The SBC simply wanted to share their God and His offer of salvation to a lost world.

This conviction and ministerial approach was embodied in the Centennial Evangelist Crusade, highlight of the 100-year festival of the SBC and carefully planned and executed.<sup>142</sup> This Crusade was built on the understanding of evangelism as the proclamation of the good news in Jesus Christ with a view to winning others to faith in Him as a personal Savior and fidelity in Him as Lord and Master. To this end, the Crusade was devoted. Still underway, the “war years were providing several difficulties for their members and evangelism,” it was however reported.<sup>143</sup>

The Social Service Commission, concerned “with the family life” pointed out that “the divorce rate was most likely going to rise as returning soldiers would find drastic changes in their homes.”<sup>144</sup> In particular, “adulterous behavior was expected along with extreme alcohol

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<sup>140</sup> Home Mission Board, “Evangelism,” *Annual SBC 1945*, Special Meeting 1945, 274, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1945.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1945.pdf) (accessed April 4, 2017).

<sup>141</sup> Home Mission Board, “Reorganization and Rehabilitation,” *Annual SBC 1945*, Special Meeting 1945, 242, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1945.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1945.pdf) (accessed April 4, 2017).

<sup>142</sup> M.E. Dodd, “Centennial Evangelistic Crusade,” *Annual SBC 1945*, Special Meeting 1945, 26-28, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1945.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1945.pdf) (accessed April 4, 2017).

<sup>143</sup> *Ibid.*

<sup>144</sup> Social Service Commission, “Peace Time Military Training,” *Annual SBC 1945*, Special Meeting 1945, 95, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1945.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1945.pdf) (accessed April 4, 2017).

abuse.”<sup>145</sup> Across the denomination, churches needed to address these social issues. The Commission framed this engagement as the denomination’s answer to the fact that “whole spirit of Christ calls us to accept the responsibility of being in the world and not to leave the social problems of our day to the wisdom of men who know not the redemptive purpose and moral ideals of Jesus Christ.”<sup>146</sup> Baptists indeed had to play their role in opposing social evil and establishing righteousness and justice in human society.<sup>147</sup>

The special meeting of 1945 also felt that a *Statement of Principles* was needed now that the war came to an end in Europe, and the new post-war world introduced itself.<sup>148</sup> This document represents the fourth official SBC reflection on the war and should, therefore, be considered with the first (1941) statement on *War and Peace* (1941), *Call of Prayer for a Just and Righteous Peace* (1942) and the *Statement on Principles of Peace* (1944).

### **The Statement of Principles 1945**

In demarcating the “fields of application,” the SBC *Statement of Principles* did not see the Christian movement as isolated from the common concerns and life of mankind.<sup>149</sup> It is “a declarative, prophetic movement charged with a gospel for men in all relations, is a leavening and instructing agency in the midst of society for the good of the human race and the glory of God in the coming of His Kingdom.”<sup>150</sup> It declared:

In recognition of the divine sovereignty over all the people of the world, this entails that Christians should do all possible to prevent the organization of the world on the principles of materialism, selfish nationalism, arrogant imperialism and power politics; but rather insist upon the principles of the oneness of humanity, the rights of all men alike under God, and the Christian ideals of brotherhood, justice and truth, remembering that God's supreme word for the organized life of humanity is righteousness.<sup>151</sup>

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<sup>145</sup> Social Service Commission, “Peace Time Military Training,” *Annual SBC 1945*, Special Meeting 1945, 95, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1945.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1945.pdf) (accessed April 4, 2017).

<sup>146</sup> Ibid.

<sup>147</sup> Ibid.

<sup>148</sup> Southern Baptist Convention, “Statement of Principles,” *Annual SBC 1945*, Special Meeting 1945, 59, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1945.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1945.pdf) (accessed April 2, 2017).

<sup>149</sup> Ibid.

<sup>150</sup> Ibid.

<sup>151</sup> Ibid.

The Christian faith opposes “all inequalities of basic rights and privileges in the church and in society, which arise out of racial prides and prejudices, economic greed, and class distinctions”, all forms of exploitation, manipulation or neglect and indifference on the part of any section of our human race by any other section.<sup>152</sup> Embedded in the proclamation of the gospel everywhere, these consequences of the gospel are the only way to the reconstruction, the rehabilitation and the reorientation of the lives of all peoples and the corporate life of humanity.<sup>153</sup>

Against this background, its concern with the racial issue should also be understood. Focusing especially what was termed “the negro problem” by the Social Services Commission at the 1945 annual meeting, that demand to be faced actively, realistically and constructively, if social peace was to be established and maintained.<sup>154</sup> It is, in particular, relevant in the south:

If brotherhood in a common faith, and that a faith that loves freedom and champions individual liberty and democratic government, means anything, then Baptists of both races should seek together an answer to this problem of racial adjustment that will liberate both races for a fuller service to God.<sup>155</sup>

The 1945 *Statement of Principles* is a summary of the previous three official documents. Fundamental to our study is thus to establish whether the SBC lived up to the principles of its Statements? In the ultimate conclusion of the research this question will be argued to the full. For the purposes of current chapter the following should be considered: To what extent was the 1945 SBC preaching, the views, the opinions, etc. declarative, prophetic, evangelistic in its interpretation of the gospel to institutions and people in all (including racial) relations, as a leavening and instructing agency in the midst of society for the good of the human race and the glory of God in the coming of His Kingdom?

In a column for the *California Southern Baptist* M. Theron Rankin raised his concern that

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<sup>152</sup> Southern Baptist Convention, “Statement of Principles,” *Annual SBC 1945*, Special Meeting 1945, 59, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1945.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1945.pdf) (accessed April 2, 2017).

<sup>153</sup> Ibid.

<sup>154</sup> Social Service Commission, “Goals,” *Annual SBC 1945*, Special Meeting 1945, 97, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1945.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1945.pdf) (accessed April 2, 2017).

<sup>155</sup> Ibid.

“missionary work was going to open very soon.”<sup>156</sup> However, “funds into the Foreign Mission Board had decreased across the country.”<sup>157</sup> “Missionaries were soon going to be returning to their original positions in Europe and Asia.”<sup>158</sup> Rankin underlined that “millions of people were homeless and starved for food in the war areas.”<sup>159</sup> Yet, the war in the Pacific still had to be brought to its ultimate closure.

### **The War in the Pacific and the Atomic Bomb**

While the victory in Europe was inspirational to the Allies, the work was far from complete in the Pacific. The fighting in Okinawa was brutal for the American forces. In total, this challenging campaign lasted “eighty-two days.”<sup>160</sup> The Japanese proved to be the most difficult enemy. Their commander “Mitsuru Ushijima ordered all of his troops to fight until the end and to never surrender to the American forces.”<sup>161</sup> Any form of surrender would be a dishonor to the imperial nation and the Emperor himself.

Once it was evident that the U.S. was going to win the battle in Okinawa, Ushijima stabbed himself in the abdomen, “and ordered a Japanese soldier to behead him.”<sup>162</sup> This commander practiced what he taught and would be an example of the mindset of the Japanese forces. In the end, the intense fighting proved to be deadly for both sides. The Japanese “carried out kamikaze attacks and sunk many American ships.”<sup>163</sup> Since the attack at Pearl Harbor, the Allies had not suffered so many losses at the hands of kamikaze fighters.

The Battle for Okinawa left “over 12,000 American soldier’s dead.”<sup>164</sup> The Japanese “lost

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<sup>156</sup> M.T. Rankin, “Into the World,” *California Southern Baptist*, June 1945, <http://cdm16061.contentdm.oclc.org/utils/getfile/collection/p16061coll23/id/4228/filename/4226.pdfpage/page/10> (accessed April 5, 2017).

<sup>157</sup> Ibid.

<sup>158</sup> Ibid.

<sup>159</sup> Ibid.

<sup>160</sup> O’Reilly, *Killing the Rising Sun*, 112.

<sup>161</sup> Kennedy, *The American People in World War II*, 409.

<sup>162</sup> Ibid.

<sup>163</sup> Keegan, *The Second World War*, 568.

<sup>164</sup> Ibid.

over sixty thousand soldiers.<sup>165</sup> “Japanese civilians would also perish as over 100,000 Okinawan civilians died.”<sup>166</sup> This conflict indicated to the Americans that defeating the Imperial Nation would not be easy. Every Japanese soldier fought to the end as instructed by their commander.<sup>167</sup> From, “clerks to even cooks the Japanese were not going to surrender or allow an easy defeat upon their nation.”<sup>168</sup> Realizing every encounter with the Japanese would be deadly and challenging, the Allied leaders needed to strategically plan the future outcome of the Pacific war.

President Truman was devastated once he realized the mission in Okinawa was so difficult. A “complete invasion of Japan was going to be deadly and perhaps impossible.”<sup>169</sup> In Okinawa, the Japanese were “outnumbered by American forces two to one yet remained a powerful enemy lasting over eighty days.”<sup>170</sup> The battle in Okinawa tested Truman, and now he had to make the most important decision of his life.

Unknown to Truman before he took the presidency was a secret operation Roosevelt had approved code-named the Manhattan Project. In 1939 Albert Einstein had been in correspondence with Roosevelt disclosing that the Germans were going to “pursue atomic weapons.”<sup>171</sup> Einstein encouraged Roosevelt “that his country should pursue the weapon as well.”<sup>172</sup> The U.S. listened to the scientist as they created a secret plan to develop a “bomb that forever changed warfare.”<sup>173</sup> By 1945, “over 120,000 Americans were employed in this secret project.”<sup>174</sup> These federal employees were scattered across the country, unaware of what they

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<sup>165</sup> Kennedy, *The American People in World War II*, 409.

<sup>166</sup> Ibid.

<sup>167</sup> Ibid., 573.

<sup>168</sup> Ibid.

<sup>169</sup> Ibid., 410.

<sup>170</sup> Keegan, *The Second World War*, 410.

<sup>171</sup> Ibid., 584.

<sup>172</sup> Ibid.

<sup>173</sup> Ibid.

<sup>174</sup> Ibid.

were doing and building.<sup>175</sup> In reality, the task to create an atomic bomb was a race between nations. Germany, Russia, and England all too sought to be the first nation to accomplish the new scientific discovery.<sup>176</sup>

Truman was briefed on the Manhattan Project upon Roosevelt's death. Military leaders explained to the president "one bomb could take out an entire city."<sup>177</sup> Realizing the battle in Okinawa was far from a victory, the president now had a decision to make. Truman was left with the charge whether to utilize the atomic bombs or not. He surely knew the Japanese were not going to surrender on his terms and realized thousands of American soldiers would continue to die if he ordered further military operations upon the island. Debating his decision, Truman "approved the use of the bomb."<sup>178</sup>

The first city to be hit was "Hiroshima on August 6<sup>th</sup>."<sup>179</sup> Immediately, "over 78,000 Japanese ... perished due to this new weapon of warfare."<sup>180</sup> By August 7<sup>th</sup>, newspapers across the U.S. were reporting an atomic bomb hit Japan.<sup>181</sup> The *Ogdensburg Journal* stated "there was a cloud of dust all around Hiroshima and the Japanese were ordered to surrender immediately."<sup>182</sup>

Upon dropping the first bomb, the White House called for an "unconditional surrender from Japan, or they should expect another attack on their nation."<sup>183</sup> The Americans explained to

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<sup>175</sup> Keegan, *The Second World War*, 584.

<sup>176</sup> Ibid.

<sup>177</sup> Ibid., 413.

<sup>178</sup> Ibid., 413.

<sup>179</sup> Ibid., 584.

<sup>180</sup> Ibid.

<sup>181</sup> Ogdensburg Journal, "Japanese City Struck By Atomic Bomb a Towering Cloud of Dust," *Ogdensburg Journal*, August 7, 1945, [http://nyshistoricnewspapers.org/lccn/sn84031165/1945-08-07/ed-1/seq-1/#date1=08%2F07%2F1945&index=1&date2=08%2F07%2F1945&searchType=advanced&SearchType=prox5&sequence=0&words=atom+atomic+ATOMIC+Atomic&proxdistance=5&to\\_year=1945&rows=20&ortext=&from\\_year=1945&proxtext=atomic&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1945-08-07/ed-1/seq-1/#date1=08%2F07%2F1945&index=1&date2=08%2F07%2F1945&searchType=advanced&SearchType=prox5&sequence=0&words=atom+atomic+ATOMIC+Atomic&proxdistance=5&to_year=1945&rows=20&ortext=&from_year=1945&proxtext=atomic&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed April 6, 2017).

<sup>182</sup> Ibid.

<sup>183</sup> Keegan, *The Second World War*, 584.

the Japanese that Tokyo their most populated city could be next.<sup>184</sup> The next day, following the attack on Hiroshima, Japanese “officials acknowledged a new weapon of warfare had struck their nation yet would not comment on the destruction it had caused.”<sup>185</sup> Nevertheless, reports were coming in that houses, and entire neighborhoods were destroyed.<sup>186</sup>

Still not surrendering, Truman decided to use a “second bomb on the city of Nagasaki.”<sup>187</sup> On August 9<sup>th</sup>, another B-29 plane dropped “the second atomic bomb killing 25,000 Japanese citizens.”<sup>188</sup> By August 10<sup>th</sup>, Russia who had just declared war on Japan was partaking in air-strikes against the Imperial Nation.<sup>189</sup> The Japanese were devastated due to the two atomic bombs and the world anticipated and waited for the “unconditional surrender.”<sup>190</sup> On August 14<sup>th</sup> “the newspapers across the country read “Japs Accept Allied Terms.”<sup>191</sup> On September 2<sup>nd</sup> the Japanese “made it official as they surrendered in writing to General Douglas

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<sup>184</sup> Ogdensburg Journal, “Japanese City Struck By Atomic Bomb a Towering Cloud of Dust,” *Ogdensburg Journal*, August 7, 1945, [http://nyshistoricnewspapers.org/lccn/sn84031165/1945-08-07/ed-1/seq-1/#date1=08%2F07%2F1945&index=1&date2=08%2F07%2F1945&searchType=advanced&SearchType=prox5&sequence=0&words=atom+atomic+ATOMIC+Atomic&proxdistance=5&to\\_year=1945&rows=20&ortext=&from\\_year=1945&proxtext=atomic&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1945-08-07/ed-1/seq-1/#date1=08%2F07%2F1945&index=1&date2=08%2F07%2F1945&searchType=advanced&SearchType=prox5&sequence=0&words=atom+atomic+ATOMIC+Atomic&proxdistance=5&to_year=1945&rows=20&ortext=&from_year=1945&proxtext=atomic&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed April 6, 2017).

<sup>185</sup> Endicott Daily Bulletin, “Truman Issues a Choice After Atomic Bombing,” *Endicott Daily Bulletin*, August 7, 1945, [http://nyshistoricnewspapers.org/lccn/sn90066577/1945-08-07/ed-1/seq-1/#date1=08%2F07%2F1945&index=0&date2=08%2F07%2F1945&searchType=advanced&SearchType=prox5&sequence=0&words=atom+Atomic+atomic&proxdistance=5&to\\_year=1945&rows=20&ortext=&from\\_year=1945&proxtext=atomic&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1945-08-07/ed-1/seq-1/#date1=08%2F07%2F1945&index=0&date2=08%2F07%2F1945&searchType=advanced&SearchType=prox5&sequence=0&words=atom+Atomic+atomic&proxdistance=5&to_year=1945&rows=20&ortext=&from_year=1945&proxtext=atomic&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed April 6, 2017).

<sup>186</sup> *Ibid.*

<sup>187</sup> Keegan, *The Second World War*, 584.

<sup>188</sup> *Ibid.*

<sup>189</sup> Ogdensburg Journal, “Russians Plunge Deep Into Jap Territory,” *Ogdensburg Journal*, August 10, 1945, [http://nyshistoricnewspapers.org/lccn/sn84031165/1945-08-10/ed-1/seq-1/#date1=08%2F10%2F1945&index=5&date2=08%2F10%2F1945&searchType=advanced&SearchType=prox5&sequence=0&words=atom+Atomic+atomic&proxdistance=5&to\\_year=1945&rows=20&ortext=&from\\_year=1945&proxtext=atomic&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1945-08-10/ed-1/seq-1/#date1=08%2F10%2F1945&index=5&date2=08%2F10%2F1945&searchType=advanced&SearchType=prox5&sequence=0&words=atom+Atomic+atomic&proxdistance=5&to_year=1945&rows=20&ortext=&from_year=1945&proxtext=atomic&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed April 6, 2017).

<sup>190</sup> *Ibid.*

<sup>191</sup> Endicott Daily Bulletin, “Japs Accept Allied Terms,” *Endicott Daily Bulletin*, August 14, 1945, [http://nyshistoricnewspapers.org/lccn/sn90066577/1945-08-14/ed-1/seq-11/#date1=08%2F14%2F1945&index=6&date2=08%2F14%2F1945&searchType=advanced&SearchType=prox5&sequence=0&words=atomic&proxdistance=5&to\\_year=1945&rows=20&ortext=&from\\_year=1945&proxtext=atomic&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1945-08-14/ed-1/seq-11/#date1=08%2F14%2F1945&index=6&date2=08%2F14%2F1945&searchType=advanced&SearchType=prox5&sequence=0&words=atomic&proxdistance=5&to_year=1945&rows=20&ortext=&from_year=1945&proxtext=atomic&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed April 6, 2017).

MacArthur aboard the battleship *Missouri*.<sup>192</sup> The war was officially over, yet the world would never be the same.

### **The SBC's Response to Victory**

Ellis A. Fuller, the president of the Southern Baptist Theological Seminary, was of the opinion that the “atomic bomb forever changed the world.”<sup>193</sup> Fuller observed, “nuclear power could be used for both good and evil.”<sup>194</sup> “This new scientific development could assist humanity and families across the world.”<sup>195</sup> However, the evil associated with “nuclear capability could not be ignored.”<sup>196</sup> It boils down to a matter of high and unquestionable moral and ethical standards and practices of those in charge of nuclear power.<sup>197</sup> According to him, American leaders needed to realize they had the “moral responsibility to be protectors of earth.”<sup>198</sup> The focus needed to be on Jesus Christ and His commandments. If one were to follow Jesus in all aspects of life, the world would be much safer.

The *Biblical Recorder* like all other news publications took note of what had just occurred. They mentioned “that Japanese civilians were devastated with their countries surrender.”<sup>199</sup> It was reported “that civilians were crying and confused on how their country could not win the war.”<sup>200</sup> The Japanese viewed their emperor as a god, and were confused on

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<sup>192</sup> Endicott Daily Bulletin, “Japs Accept Allied Terms,” *Endicott Daily Bulletin*, August 14, 1945, [http://nyshistoricnewspapers.org/lccn/sn90066577/1945-08-14/ed-1/seq-11/#date1=08%2F14%2F1945&index=6&date2=08%2F14%2F1945&searchType=advanced&SearchType=prox5&sequence=0&words=atomic&proxdistance=5&to\\_year=1945&rows=20&ortext=&from\\_year=1945&proxtext=atomic&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1945-08-14/ed-1/seq-11/#date1=08%2F14%2F1945&index=6&date2=08%2F14%2F1945&searchType=advanced&SearchType=prox5&sequence=0&words=atomic&proxdistance=5&to_year=1945&rows=20&ortext=&from_year=1945&proxtext=atomic&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed April 6, 2017).

<sup>193</sup> Ellis A. Fuller, “The Atomic Bomb,” *Biblical Recorder*, August 22, 1945, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 7, 2017).

<sup>194</sup> *Ibid.*

<sup>195</sup> *Ibid.*

<sup>196</sup> *Ibid.*

<sup>197</sup> *Ibid.*

<sup>198</sup> *Ibid.*

<sup>199</sup> Editorial, “Peace and Rebuilding a Broken World,” *Biblical Recorder*, August 29, 1945, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 6, 2017).

<sup>200</sup> *Ibid.*



how their god could lose a conflict.<sup>201</sup> The North Carolina Baptists were glad “the war was officially over but recognized destruction was a reality across the world.”<sup>202</sup> The paper wrote:

Let us celebrate the peace without hate of our enemies and with devout thanksgiving and pray that people and leaders will be given wisdom and courage in making a just and durable peace in the same spirit in which free men went to battle.<sup>203</sup>

The belief was, “Peoples and nations must work unitedly and with complete devotion for a righteous and permanent peace.”<sup>204</sup> It was evident due to the use of atomic bomb the United States would forever be changed and viewed differently across the world. Perhaps the nation would rise into a global empire that the entire globe feared. Alternatively, for others, the United States turned into a nation that resembled “freedom and democracy.” Regardless of what one believed, one thing was clear; the United States was now a nation that would play an integral part in global affairs. Of this task, the *Biblical Recorder* shared:

We can be thankful for the deliveries from open conflict in war but there has been heaped upon us a fearful responsibility and danger in meeting the needs of this war-torn world. Let us pray for new and larger vision, penitence and humility in the light of our part in the world’s ills, sympathy, courage, and seriousness of purpose to work for building a better civilization.<sup>205</sup>

The SBC “now had the task to serve millions of souls who were once their enemies on the battlefield.”<sup>206</sup> The paper delineated the future. It quoted General Douglas MacArthur, who said “It is my earnest hope and indeed the hope of all mankind that from this solemn occasion a better world shall emerge out of the blood and carnage of the past- a world founded upon faith and understanding - a world dedicated to the dignity of man and fulfillment of his most cherished

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<sup>201</sup> Editorial, “Peace and Rebuilding a Broken World,” *Biblical Recorder*, August 29, 1945, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 6, 2017).

<sup>202</sup> Ibid.

<sup>203</sup> Ibid.

<sup>204</sup> Ibid.

<sup>205</sup> Ibid.

<sup>206</sup> Ibid.

wish- for freedom, tolerance and justice.”<sup>207</sup>

President Truman echoed these words as he, quoted by the *Biblical Recorder* (September 12, 1945):

At a time when stars hang in the window of the Nations home to honor the absent warriors; when millions of Americans live in temporary homes and in migrant centers while they work at war jobs, it is important to urge that the religious education of the country’s children be fostered and extended. It is likely that there are millions of youngsters who need initial and basic religious instruction. They should receive it and learn of the Fatherhood of God and the Brotherhood of man.<sup>208</sup>

In the edition of September 19, 1945, (the *Biblical Recorder*) the denomination’s president Pat M. Neff is cited:

If peace is to be permanent, Southern Baptists must be on the march led by the Prince of Peace. His orders call for spiritual world conquest. “Onward Christian soldiers” is his challenge. We must go into all the world. We must hasten to give the message of life to all who have lived in the midst of death.<sup>209</sup>

Likewise, the entire denomination was expected to grow. W.A. Harrell the secretary of the Southern Baptist architecture “explained that the largest expansion the SBC had ever experienced would soon be underway,” to accommodate returning soldiers experiencing the war first-hand.<sup>210</sup> He indicated that 25 million dollars were soon going to be used on the expansion.<sup>211</sup>

These first responses from the SBC on the closure of the war thus breathed a spirit of opportunism and positive acceptance of the new world, linked to the command to the proclamation of the gospel in that world. This is accordance with the *Statement of Principles* with regard to evangelism. In a sermon at the end of September 1945 entitled “But God,” Frank

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<sup>207</sup> Editorial, “Peace and Rebuilding a Broken World,” *Biblical Recorder*, August 29, 1945, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 6, 2017).

<sup>208</sup> Editorial, “Truman Urges Extension of Christian Education,” *Biblical Recorder*, September 12, 1945, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 7, 2017).

<sup>209</sup> Pat M. Neff, “Foreign Mission Opportunities and Obligations,” *Biblical Recorder*, September 19, 1945, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 6, 2017).

<sup>210</sup> W.A. Harrell, “Church Building Following the War,” *California Southern Baptist*, August 1945, <http://cdm16061.contentdm.oclc.org/utils/getfile/collection/p16061coll23/id/4254/filename/4243.pdfpage/page/1> (accessed April 7, 2017).

<sup>211</sup> *Ibid.*

J. Norris also illustrated the underpinning theological and kerygmatic trajectories. This time, however, there is no mentioning of the return of Christ. He challenged his church to focus their attention on Jesus Christ in such a dark point in history. “There were three enemies for every soul: sin, defeat, and death.”<sup>212</sup> “Thousands of soldiers had died on the battlefield and Christians needed to live their life as Joseph the son of Jacob did in the Bible.”<sup>213</sup>

Norris explained his “church did not need to live in fear questioning God and His ultimate plan.”<sup>214</sup> He was aware so many Christians “cry out to God proclaiming their misery with the following words, “But God.”<sup>215</sup> Norris challenged his congregation to remain positive and focus on how God had saved them, not the darkness present on earth nor the pain and suffering everyone was enduring.<sup>216</sup> On using the phrase “But God” Norris proclaimed:

A world in poverty, but God who is rich: a soul in death, but God who has abundant life; a soul in bondage, but God who has abundant life; a soul in bondage, but God who can set that soul free; so, therefore, man’s first enemy is sin, sin that entered the world, sin that wrecks the homes, sin that wrecks the life, sin that wrecks the nerves, sin that robs your peace, sin that destroys your happiness, sin that brings death in the world, and the only remedy for sin is found in Jesus Christ our Lord and Saviour.<sup>217</sup>

God was filled with love and kindness. In a time when people across the world were struggling for answers, God was the One to rely on. For it was God who saved souls and God who redeemed sinners. He explained those in Christ had nothing to worry about; it was the unbelievers who should be concerned with the darkness.

Pain, suffering, and misery were present around the world. Carl Snow of Calvary Baptist Church in North Carolina, wrote in the *Biblical Recorder* of November 14, 1945, “over 300,000 Americans had paid the ultimate price giving up their life for every American citizen.”<sup>218</sup>

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<sup>212</sup> J. Frank Norris, “But God” (sermon, First Baptist Church of Fort Worth, Fort Worth, TX, September 23, 1945), <http://fundamentalbaptistsermons.net/JFRANKNORRIS/NorrisJFrankButGod1945.htm> (accessed April 7, 2017).

<sup>213</sup> Ibid.

<sup>214</sup> Ibid.

<sup>215</sup> Ibid.

<sup>216</sup> Ibid.

<sup>217</sup> Ibid.

<sup>218</sup> Carl Snow, “We Remember Our Service Men and Women,” *Biblical Recorder*, November 14, 1945, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 7, 2017).

“Whites, blacks, the rich and the poor fought together as Americans, so freedom would still exist in the United States.”<sup>219</sup> He made Churchill’s famous words applicable: “Never in history have so many owed so much to so few.”<sup>220</sup> So many young souls had died. “Those fallen soldiers could have been doctors or pastors themselves.”<sup>221</sup> They were gone as they died to ensure every American could remain free. Their deaths were not in vain.<sup>222</sup> It was now their turn to change the world and implement peace across the globe, in terms of a duty to “honor the fallen and re-build the world through Jesus Christ and His almighty ways.”<sup>223</sup>

World War II was officially over.

### **Conclusion**

This chapter dealt with the last phase World War II. It examined how both Germany and Japan were brought to a final unconditional surrender in May and September 1945 respectively. In Europe, the unthinkable abomination of Jewish extinction concentration camps has been revealed. In Japan, the use of the atomic bomb provoked the terror of total extinction. The future of Europe continued to be debated as democracy appeared to be in a war against communism. The United States knew they could not abandon Europe and would never be the same isolationist nation. The Americans needed to be present and active all across the world as Churchill often reminded Roosevelt “with great power came great responsibility.” The world had changed and had to be rebuilt.

The year 1945 was the 100th anniversary of the existence of the SBC. A special Centennial Evangelist Crusade was launched. It embodied the theology and preaching of the SBC, emphasizing the consequences of salvaging faith in Christ. Sermons during this time confirmed the evangelical emphasis on repentance, surrender and confession of sin and guilt, a sensitivity towards freedom, democracy and the position of America after the war and (3) that

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<sup>219</sup> Carl Snow, “We Remember Our Service Men and Women,” *Biblical Recorder*, November 14, 1945, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 7, 2017).

<sup>220</sup> Ibid.

<sup>221</sup> Ibid.

<sup>222</sup> Ibid.

<sup>223</sup> Ibid.

Christianity should be the basis of the new world order.

The special meeting of the SBC in 1945 also adopted a *Statement of Principles* which identified the Christian movement not separated from the common concerns and life of mankind.<sup>224</sup> It was identified as a declarative, prophetic movement charged with a gospel for men in all relations, being a leavening and instructing agency in the midst of society for the good of the human race and the glory of God in the coming of His Kingdom. This entails that Christians should prevent the organization of the world on the principles of materialism, selfish nationalism, arrogant imperialism and power politics and rather insist upon the principles of the oneness of humanity, the rights of all men alike under God, and the Christian ideals of brotherhood, justice and truth, remembering that God's supreme word for the organized life of humanity is righteousness. The Christian faith opposed all inequalities of basic rights and privileges in the church and in society, which arise out of racial prides and prejudices, economic greed, and class distinctions, all forms of exploitation, manipulation or neglect and indifference on the part of any section of our human race by any other section. Embedded in the proclamation of the gospel everywhere, these consequences of the gospel were the only way to the reconstruction, the rehabilitation and the reorientation of the lives of all peoples and the corporate life of humanity. The *Statement of Principles* encapsulated SBC trajectories on thinking already contained in *War and Peace*, the *Call of Prayer for a Just and Righteous Peace* and the *Statement on Principles of Peace*.

In the run-up to the creation of international peace, a United Nations Organization was postulated. The SBC would participate in the processes, in particular on the basis of the principles of justice and righteousness which is spelled out in documents mentioned above. The SBC indeed positioned itself in the post-war world.

The next chapter is devoted to an overview of this positioning.

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<sup>224</sup> Southern Baptist Convention, "Statement of Principles," *Annual SBC 1945*, Special Meeting 1945, 59, [http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1945.pdf](http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC_Annual_1945.pdf) (accessed April 2, 2017).

## Chapter 10

### The SBC Positions Itself in the Post-War World

#### Introduction

In August of 1945, a large celebration was underway. The United States was officially announcing their victory in Japan, as the Second World War came to an end. While there was much to rejoice about, the widespread devastation and destruction of the war zones would remain for years, impacting the lives of millions of suffering civilians. Unlike the First World War, the U.S. stayed in Europe and promised to be an integral part of the future in the continent. While nations accepted this, the Russians vehemently opposed the new foreign policy practiced by the Americans. The Russian's were against democracy and resisted the United States being present in Europe. In addition, ideologies and overall worldviews separated the most powerful nations on earth. With the discovery of atomic energy, it was a race between nations to show their power.

While the war was over, a new world was created. It differed from the world envisioned and foreseen in SBC documents like the *Statement on Principles of Peace* (1944), *Prayer for Just and Righteous Peace* (1942) and the *Statement of Principles* (1945), as well as decisions taken on the Reports of the Social Service Commission, Foreign Mission Board, Home Mission Board, the Public Relations Committee, Committee World Peace and the Post-War Program. The intentions of the SBC during the war, therefore, now had to be contextually adapted and processed and carried out. The war had an effect and outcome that could not be dealt with in an uncomplicated way. The evangelical idealism and optimism characteristics of the mentioned documents and decisions could not be realized straight away.

The next chapters thus deal with the initial phase of implementation of the SBC's involvement in the new post-war situation. These are devoted to the new missionary enterprise, the Civil rights movement, the position of Israel and the Jews as the SBC sought to position itself in rebuilding the world. The current chapter (as the first of the group covering the post-war years) offers an overview of the post-war world and in particular outlines the SBC's position and theological reflection. How was the world interpreted? What effect did it have on the SBC and its postwar programs? Has it been seen as an opportunity to expand the mission program? On

these questions, chapter 10 provides an answer.

### **Devastated War Zones in Europe and Asia**

The Second World War devastated the globe. No other conflict in world history had produced so many casualties. Russia suffered the most as “25 million ... citizens died.”<sup>1</sup> In England over “60,000 civilians” perished due to bombing raids.<sup>2</sup> Germany was similar as “over two million German civilians perished.”<sup>3</sup> Upon completion of the war, “it was reported up to 250,000 European children were missing.”<sup>4</sup> Sadly, only “40,000 children were ultimately returned to their original homes.”<sup>5</sup> World War II indeed shattered the continent of Europe.

In Asia, the conditions were very similar to Europe. Much of China was in ruins as the Japanese devastated this country during the war years. Fifty million people remained homeless in China due to the invasion by the Japanese.<sup>6</sup> Buildings, schools, and homes simply ceased to exist. More devastating was the fact that “2 million Chinese children were now orphans.”<sup>7</sup> As in Europe, the war-affected children.

The war proved to be especially deadly for the Japanese. Overall, “Japan lost an estimated one million souls in World War II.”<sup>8</sup> By 1946, reports were coming out regarding the destruction caused by the Atomic bomb. The city of Hiroshima was in “complete chaos.” Japanese civilians laid “burning and suffering to death with no help present.”<sup>9</sup> The Japanese were

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<sup>1</sup> Marvin Perry, *World War II in Europe* (Boston: Wadsworth, 2013), 286.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

<sup>5</sup> Ibid.

<sup>6</sup> John Keegan, *The Second World War* (New York: Penguin Group, 2005), 590.

<sup>7</sup> Ibid.

<sup>8</sup> Ibid.

<sup>9</sup> Endicott Daily Bulletin, “All Nations Must Yield Sovereignty to Greater Good-To Avoid Atom War,” *Endicott Daily Bulletin*. February 6, 1946, [http://nyshistoricnewspapers.org/lccn/sn90066577/1946-02-06/ed-1/seq-5/#date1=02%2F06%2F1946&index=0&date2=02%2F06%2F1946&searchType=advanced&SearchType=prox5&sequence=0&words=Hiroshima&proxdistance=5&to\\_year=1946&rows=20&ortext=&from\\_year=1946&proxtext=Hiroshima&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1946-02-06/ed-1/seq-5/#date1=02%2F06%2F1946&index=0&date2=02%2F06%2F1946&searchType=advanced&SearchType=prox5&sequence=0&words=Hiroshima&proxdistance=5&to_year=1946&rows=20&ortext=&from_year=1946&proxtext=Hiroshima&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed April 10, 2017).

unprepared as the United States “assisted with 16 tons of medical supplies.”<sup>10</sup> This could be hard to understand for many, that the U.S. was assisting the very nation it had just bombed. However, the Americans knew the power of the atomic bomb and felt obligated to assist especially since the Japanese could do little for their own people in the cities affected.

In Hiroshima, of the “298 doctors found in the city, only 28 survived.”<sup>11</sup> Such statistics only proved how deadly this bomb truly was. Upon the blast of the bomb, the city essentially lost its entire fire department and supplies.<sup>12</sup> The *Endicott Daily Bulletin* mentioned this was just the beginning and the world would learn more about this new “bomb as the days progressed.”<sup>13</sup> Reflecting back on Truman’s decision to drop the atomic bomb, the 39<sup>th</sup> U.S. President Jimmy Carter who served in World War II wrote:

We were again at sea about a year later, when we sat on deck and listened to President Truman’s nasal voice announce over the loudspeaker that a formidable weapon had been dropped on Hiroshima and that he hoped this would convince the Japanese to surrender. All of us agreed with his decision, because it was generally believed that 500,000 Americans would have been lost in combat and many more Japanese killed if we had invaded the Japanese homeland and it was defended with suicidal commitment by Japanese troops on the ground. We were disappointed when we didn’t return to port in time to join in the celebration when Japan surrendered just a few days later.<sup>14</sup>

During the war, the Japanese were a threat to humanity and had little regard for human life. The Allies sought to prosecute “the leaders in charge of the Chinese invasion” for war crimes.<sup>15</sup> In the end, “900 Japanese officials were executed with over 5,000 trials occurring.”<sup>16</sup>

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<sup>10</sup> Endicott Daily Bulletin, “All Nations Must Yield Sovereignty to Greater Good-To Avoid Atom War,” *Endicott Daily Bulletin*. February 6, 1946, [http://nyshistoricnewspapers.org/lccn/sn90066577/1946-02-06/ed-1/seq-5/#date1=02%2F06%2F1946&index=0&date2=02%2F06%2F1946&searchType=advanced&SearchType=prox5&sequence=0&words=Hiroshima&proxdistance=5&to\\_year=1946&rows=20&ortext=&from\\_year=1946&proxtext=Hiroshima&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1946-02-06/ed-1/seq-5/#date1=02%2F06%2F1946&index=0&date2=02%2F06%2F1946&searchType=advanced&SearchType=prox5&sequence=0&words=Hiroshima&proxdistance=5&to_year=1946&rows=20&ortext=&from_year=1946&proxtext=Hiroshima&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed April 10, 2017).

<sup>11</sup> Ibid.

<sup>12</sup> Ibid.

<sup>13</sup> Ibid.

<sup>14</sup> Bill O’Reilly, *Killing the Rising Sun* (New York: Henry Holt and Company, 2016), 296.

<sup>15</sup> Ibid.

<sup>16</sup> Ibid.



Emperor Hirohito would be one individual who was “absolved of all war crimes.”<sup>17</sup> General Douglas MacArthur felt “it was in the best interest of the Japanese people that their leader remained free of any corporal or severe punishment.”<sup>18</sup> Later it was discovered MacArthur and Hirohito worked “together to compile a list of criminal defendants who would stand trial for Japans actions in Asia and across the Pacific.”<sup>19</sup> Following World War II the Allies and the U.S., in particular, were adamant they would remain involved in the future of this proud nation.

### **Popular American Interpretation: Communism versus Freedom**

In the U.S. it seemed as if democracy was at odds with communism. This clash of ideologies laid at the root of the prevailing international tension. Reflecting on the “Backwash of the War,” W. Norwood Brigance, author, and educator, known for his “democracy speeches” made across the nation, was one of the first to offer an interpretation of the trajectories constituting the new world to Americans. His speech was addressed to a gathering in LaSalle, Illinois in October of 1945 on the war “and the effects it would have on the United States.”<sup>20</sup> He pointed out “Americans united to defeat the despised Japanese and Germans.”<sup>21</sup> He was confident that hatred would be carried “around and possibly placed on another nation as the Germans and Japanese appeared to no longer be a threat to democracy.”<sup>22</sup> The professor indicated, that “the communist Russians were the next target for his country.”<sup>23</sup> According to him, Russia was the complete opposite of America and everything the nation believed in.

For this American, Russia was a danger to the United States. He claimed, “The war would not have been won without the Red Army.”<sup>24</sup> To defeat Germany, the American leaders

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<sup>17</sup> O'Reilly, *Killing the Rising Sun*, 284

<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

<sup>20</sup> W. Norwood Brigance, “The Backwash of War” (speech, October 12, 1945), <http://www.ngu.edu/library-databases.php> (accessed April 10, 2017).

<sup>21</sup> Ibid.

<sup>22</sup> Ibid.

<sup>23</sup> Ibid.

<sup>24</sup> Ibid.

knew they needed to rely on the Russians and their massive army. While allies in military campaigns, both nations remained entirely different ideologically.<sup>25</sup> “Today” he said, “we hate Russia probably more than we hated either Germany or Japan.”<sup>26</sup> Americans, typically viewed as lovers of freedom and democracy, regarded the philosophy of Stalin as a direct endangerment to their livelihood.

The truth was Brigrance was correct. Early in the war, Roosevelt and Churchill both knew they needed Stalin’s army to defeat the Germans. However, the Russians were everything the English and Americans were not. They practiced communism, a direct threat to democracy and freedom, the very fundamentals the United States was created with. According to the U.S., American democracy was the only way world peace could exist. The Russians disagreed and viewed their communist government as a stable political force that could control its people and ensure another Hitler would not form.

By November of 1945, the Russians were already being accused of breaking the “Yalta agreement.”<sup>27</sup> This agreement, which derived from the Yalta conference “in which Stalin, Roosevelt, and Churchill met to discuss a post-war Europe,” emphasized freedom and structure in Europe once the war was officially over.<sup>28</sup> The accused infractions of the Russians directly pointed “to the facts that the communists were interfering with small European nations and their government.”<sup>29</sup> The *Advance News* reported the Russians “defined democracy different than the Americans and English and ideologies separated these powerful nations.”<sup>30</sup> While the Americans and English viewed Stalin as a ruthless dictator not much different from Hitler, the Russian

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<sup>25</sup> W. Norwood Brigrance, “The Backwash of War” (speech, October 12, 1945), <http://www.ngu.edu/library-databases.php> (accessed April 10, 2017).

<sup>26</sup> *Ibid.*

<sup>27</sup> Ogdensburg Advance-News, “Editorial,” *Ogdensburg Advance-News*, November 18, 1945, [http://nyshistoricnewspapers.org/search/pages/results/?SearchType=prox5&from\\_year=1946&to\\_year=1946&ortext=&andtext=&phrasertext=&proxtext=Y&proxdistance=5&dateFilterType=range&date1=11%2F18%2F1946&date2=11%2F18%2F1946&rows=20&searchType=advanced](http://nyshistoricnewspapers.org/search/pages/results/?SearchType=prox5&from_year=1946&to_year=1946&ortext=&andtext=&phrasertext=&proxtext=Y&proxdistance=5&dateFilterType=range&date1=11%2F18%2F1946&date2=11%2F18%2F1946&rows=20&searchType=advanced) (accessed April 10, 2017).

<sup>28</sup> David M. Kennedy, *The American People in World War II* (New York: Oxford University Press, 1999), 378.

<sup>29</sup> Ogdensburg Advance-News, “Editorial,” *Ogdensburg Advance-News*, November 18, 1945, [http://nyshistoricnewspapers.org/search/pages/results/?SearchType=prox5&from\\_year=1946&to\\_year=1946&ortext=&andtext=&phrasertext=&proxtext=Y&proxdistance=5&dateFilterType=range&date1=11%2F18%2F1946&date2=11%2F18%2F1946&rows=20&searchType=advanced](http://nyshistoricnewspapers.org/search/pages/results/?SearchType=prox5&from_year=1946&to_year=1946&ortext=&andtext=&phrasertext=&proxtext=Y&proxdistance=5&dateFilterType=range&date1=11%2F18%2F1946&date2=11%2F18%2F1946&rows=20&searchType=advanced) (accessed April 10, 2017).

<sup>30</sup> *Ibid.*

leader felt strong leadership was needed to control people.

Communism was alive in Europe and served as a major threat to the globe per the Americans. Stalin remained powerful as the original leadership of World War II drastically changed. The world knew very little about President Truman, and Churchill was “shunned out of office in England.”<sup>31</sup> The change of leadership in the U.S. and England assisted Stalin even more. Churchill’s replacement, Clement Atlee “would seek to bring peace to the English people.”<sup>32</sup> It was evident the English were not going to be a significant threat to Russia in Europe. The English people had spoken and sought peace and not conflict.

Stalin “was firm in his desire to be the most powerful leader in Europe.”<sup>33</sup> The Americans, however, did not back down to “his challenge and insisted they would have a future in the continent.”<sup>34</sup> Hence, the Cold War was officially underway between the Soviets and the Americans.<sup>35</sup> The Americans sought peace, stability, and democracy.<sup>36</sup> The Russians sought “Europe under their control, which meant little nations embracing their communist agenda.”<sup>37</sup> Germany “was sought to be divided by Russia and the Americans” and the once powerful France “would be isolated and forced to remain a nation of peace.”<sup>38</sup> World War II created a Russian-American conflict that would dominate world politics for four decades.

### **The Enduring Impact of the Atomic Bomb**

The atomic bomb was a new weapon of warfare that terrified the world. Entering 1946 it was known an entire city could cease to exist due to the employment of this new weapon. The “bomb that hit Hiroshima instantly killed forty thousand people, in a matter of seconds.”<sup>39</sup> The

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<sup>31</sup> Kennedy, *The American People in World War II*, 427.

<sup>32</sup> First Presbyterian Church, *World War II Memories* (Richland: First Presbyterian Church, 2005), 189.

<sup>33</sup> Ibid.

<sup>34</sup> Kennedy, *The American People in World War II*, 429.

<sup>35</sup> Ibid.

<sup>36</sup> Ibid.

<sup>37</sup> Ibid.

<sup>38</sup> Ibid.

<sup>39</sup> Ibid., 424.

second bomb used on Nagasaki “would kill over seventy thousand people.”<sup>40</sup> Those who were not killed initially suffered with “burns from the deadly radiation.”<sup>41</sup> It was safe to assume in 1946 that the public simply did not know all the details regarding the atomic bomb.

By May, facts surfaced regarding the development and use of the atomic bomb. Many Americans “were pleased with this new weapon as it arguably ended the war.”<sup>42</sup> An article released in the *Congressional Digest* explained the process of creating the bomb to include its quite expensive cost.<sup>43</sup> The American taxpayer “found out the entire Manhattan Project cost around 2 billion dollars.”<sup>44</sup> One location tied to the development of the bomb was Oak Ridge, Tennessee.<sup>45</sup> To run this nuclear plant cost six million dollars a month.<sup>46</sup> Even after the use of the bombs, the American government continued its nuclear energy plants, i.e. to assist in producing energy. Additionally, the reality of using a third bomb was something one could not ignore. To maintain the discovery cost the American government “four hundred million dollars a year.”<sup>47</sup>

Americans had opposing views on the atomic bomb to include the topic of nuclear energy. Raymond Swing, a well-known American radio broadcaster addressed the American people in 1946 discussing the use of the atomic bomb.<sup>48</sup> Swing confirmed “that the U.S. Army continued to manufacture atomic bombs.”<sup>49</sup> This to him was unacceptable. He challenged his listeners to consider if this move could truly be justified.<sup>50</sup> For Swing, the United States had

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<sup>40</sup> Kennedy, *The American People in World War II*, 425.

<sup>41</sup> Ibid.

<sup>42</sup> Ibid.

<sup>43</sup> Raymond Swing, “Should U.S. Continue Work on Atomic Weapons,” *Congressional Digest*, May 1946, Vol. 25, <http://www.ngu.edu/library-databases.php> (accessed April 11, 2017).

<sup>44</sup> Ibid.

<sup>45</sup> Ibid.

<sup>46</sup> Ibid.

<sup>47</sup> Ibid.

<sup>48</sup> Ibid.

<sup>49</sup> Ibid.

<sup>50</sup> Ibid.

terrified the entire “world with the bombs being dropped in Japan.”<sup>51</sup> The only way to maintain peace was to terminate the production of the bombs and ensure the U.S. Army held no involvement in its future production.<sup>52</sup> Swing stated, “Americans too were scared and their own government owed it to the world to be the peacemaker.”<sup>53</sup>

Ultimately, he felt the United States had “already shown its force and challenged all nations to back down.”<sup>54</sup> For him, their job was done with the use of the bomb, and now his country needed to reassure the world that peace was going to prevail.<sup>55</sup> For Americans like Swing, it was unacceptable that the U.S. army had control over this new weapon. Swing wrote:

Whatever the justification of the use of atomic bomb in World War II, there can be no justification for continuing its manufacture now that the war is over, unless anyone is so foolish as to believe that we can serve the peace by inspiring dread and fear of the American people among our neighbors. To leave control of the atomic bomb with the Army is to permit the continuous flow of fear from this country to all corners of the earth. But, similarly, to take the control of the atomic bomb and the atomic projects from the Army is to remove the cause of fear and to serve the interests of the American people in peace.<sup>56</sup>

Regardless of the opposition of many Americans, the U.S. continued its nuclear program. Near the Marshall Islands, the “U.S. government carried out further tests of the atomic bombs.”<sup>57</sup> Three ships were “sunk with a fourth atomic bomb being tested in the waters near this island.”<sup>58</sup> After one hour from the use of the bomb, a “mushroom cloud shot up into the sky reaching over

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<sup>51</sup> Raymond Swing, “Should U.S. Continue Work on Atomic Weapons,” *Congressional Digest*, May 1946, Vol. 25, <http://www.ngu.edu/library-databases.php> (accessed April 11, 2017).

<sup>52</sup> *Ibid.*

<sup>53</sup> *Ibid.*

<sup>54</sup> *Ibid.*

<sup>55</sup> *Ibid.*

<sup>56</sup> *Ibid.*

<sup>57</sup> Don Whitehead, “Three Ships Sunk in Fiery Black off Bikini Atoll,” *Ogdensburg Journal*, July 1, 1946, [http://nyshistoricnewspapers.org/lccn/sn84031165/1946-07-01/ed-1/seq-1/#date1=07%2F01%2F1946&index=0&date2=07%2F01%2F1946&searchType=advanced&SearchType=prox5&sequence=0&words=atom+Atom+atomic+Atomic&proxdistance=5&to\\_year=1946&rows=20&ortext=&from\\_year=1946&proxtext=atomic&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1946-07-01/ed-1/seq-1/#date1=07%2F01%2F1946&index=0&date2=07%2F01%2F1946&searchType=advanced&SearchType=prox5&sequence=0&words=atom+Atom+atomic+Atomic&proxdistance=5&to_year=1946&rows=20&ortext=&from_year=1946&proxtext=atomic&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed April 11, 2017).

<sup>58</sup> *Ibid.*

30,000 feet,”<sup>59</sup> The *Ogdensburg Journal* reported on July 1, 1946, three hours after the test, a team of Americans entered the area “to study the radioactivity present.”<sup>60</sup> Eyewitnesses spoke with American reporters informing, “they were twenty miles away from the test site and felt intense burning around their skin.”<sup>61</sup> Several ships were placed in the test site as the Army sought to discover how powerful the weapon would be at sea. Present on some ships were “live goats.”<sup>62</sup> It was reported these goats survived the blast and were further inspected for radioactivity.<sup>63</sup> It was clear the United States was showing its power to all nations, to include the Russians. It was widely believed the Americans challenged their opposition to build a weapon stronger than the one they had created.

How did the SBC interpret this world just after the conclusion of the war? What perceptions were created and how did it impact the SBC’s *Post-war Program*? The next paragraph outlines the initial reception of the new world among the ranks of the SBC.

### **SBC Perceptions of the New World outlined**

The *Biblical Recorder* took notice of the conditions in Europe following the war. A major concern for this Southern Baptist paper was the children present in the region. It was widely known that Hitler had used propaganda to reach the “younger generations” to follow his Nazi ideology.<sup>64</sup> Children in Europe were brainwashed in hate and experienced death on a regular

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<sup>59</sup> Don Whitehead, “Three Ships Sunk in Fiery Black off Bikini Atoll,” *Ogdensburg Journal*, July 1, 1946, [http://nyshistoricnewspapers.org/lccn/sn84031165/1946-07-01/ed-1/seq-1/#date1=07%2F01%2F1946&index=0&date2=07%2F01%2F1946&searchType=advanced&SearchType=prox5&sequence=0&words=atom+Atom+atomic+Atomic&proxdistance=5&to\\_year=1946&rows=20&ortext=&from\\_year=1946&proxtext=atomic&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1946-07-01/ed-1/seq-1/#date1=07%2F01%2F1946&index=0&date2=07%2F01%2F1946&searchType=advanced&SearchType=prox5&sequence=0&words=atom+Atom+atomic+Atomic&proxdistance=5&to_year=1946&rows=20&ortext=&from_year=1946&proxtext=atomic&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed April 11, 2017).

<sup>60</sup> Ibid.

<sup>61</sup> Ibid.

<sup>62</sup> *Ogdensburg Journal*, “Goats Still Alive After A-Bomb Test,” *Ogdensburg Journal*, July 1, 1946, [http://nyshistoricnewspapers.org/lccn/sn84031165/1946-07-01/ed-1/seq-1/#date1=07%2F01%2F1946&index=0&date2=07%2F01%2F1946&searchType=advanced&SearchType=prox5&sequence=0&words=atom+Atom+atomic+Atomic&proxdistance=5&to\\_year=1946&rows=20&ortext=&from\\_year=1946&proxtext=atomic&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1946-07-01/ed-1/seq-1/#date1=07%2F01%2F1946&index=0&date2=07%2F01%2F1946&searchType=advanced&SearchType=prox5&sequence=0&words=atom+Atom+atomic+Atomic&proxdistance=5&to_year=1946&rows=20&ortext=&from_year=1946&proxtext=atomic&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed April 11, 2017).

<sup>63</sup> Ibid.

<sup>64</sup> *Biblical Recorder*, “What about the Children,” *Biblical Recorder*, December 5, 1945, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 12, 2017).

basis.<sup>65</sup> The North Carolina Baptists realized that their denomination and Christians across the world needed to reach the children of Europe for “love, wisdom, and courage.”<sup>66</sup> In their column titled, “What about the Children?” the *Recorder* quoted the following from Ruth Taylor of *The Union Herald*:

How are we going to teach the truth to a child who has had to learn to lie in order to keep a live? How are we going to restore faith to those who have watched murder go unavenged? How are we going to teach the value of law and order to a child who has learned to scurry in fear from those in authority; who has known abuse, starvation and degradation?<sup>67</sup>

Taylor continued, “Unless we use all the wisdom, courage and love we possess to help them, there can be no lasting peace. This is the greatest problem. How can we solve it?”<sup>68</sup> Neglecting to assist the children would be the ultimate failure. With such children heavily influenced by Hitler, supporters of liberty and freedom had a difficult task ahead of them. The foundation on which the denomination sought to reach the children was focused solely on Jesus Christ. If children were taught to lay down their hate and accept Jesus Christ as their Lord and Savior, the world could have a bright future. With the completion of World War II, it was the perfect time to preach such a message. People were confused and often looking for the answers regarding the meaning of life.

W.R. Cullom wrote in the *Biblical Recorder* (December 19, 1945) “the World War” was like the destruction of the great flood that Noah and his sons experienced.<sup>69</sup> Cullom who “directed the Bible training institute at Wake Forest College” was a prominent voice among North Carolina Baptists and the entire denomination.<sup>70</sup> He declared much of the world was living in “anxiety and fear.”<sup>71</sup> He challenged his fellow Baptists to serve those who were living in fear,

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<sup>65</sup> *Biblical Recorder*, “What about the Children,” *Biblical Recorder*, December 5, 1945, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 12, 2017).

<sup>66</sup> *Ibid.*

<sup>67</sup> *Ibid.*

<sup>68</sup> *Ibid.*

<sup>69</sup> W.R. Cullom, “Christmas in a Shattered World,” *Biblical Recorder*, December 19, 1945, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 12, 2017).

<sup>70</sup> *Ibid.*

“Those who are deeply burdened on account of the vast amount of suffering, sorrow, hunger, sickness, and distress that is literally spread abroad over the whole earth.”<sup>72</sup> This Southern Baptist reported the Jews leaving Egypt “and heading to the Promised Land also experienced” similar destruction.<sup>73</sup> Cullom believed the world was longing for “peace and something to place their faith in.”<sup>74</sup> It was the Christians duty to care for all souls across the world. Using the great flood and exodus from Egypt as examples, he believed with great destruction could come peace. According to Christians, the world was lost in sin. It was the duty of believers of Christ to share hope to those longing for answers. For the SBC, the only hope anyone could have was following their Lord Jesus Christ.

Cullom explained there were specific things one could do to assist those suffering across Europe. First, “he mentioned all assistance must be directly from God.”<sup>75</sup> Christians needed to rely on prayer and their Lord’s guidance in such a difficult time. With devastation across the world, only God could guide His believers. Additionally, Cullom taught “all Christians needed to ensure they eliminated resentment and bitterness if they were to serve the world.”<sup>76</sup> If one held on to hate towards any nation to include the Germans or Japanese, true genuine mission work would fail. Christians needed to serve all, including those whom they had just faced on the battlefield. Overall Cullom explained, “Christians needed to walk side by side with God to ensure His will would be done on earth.”<sup>77</sup> This Bible teacher shared a personal story of submitting to the will of God:

A lawyer in England had all of his sons (four) killed in World War I. When he brought the last death message to his wife he said, “Jean, we have nothing left but memories.” But such beautiful memories,” she faltered between her sobs. On Armistice himself in his office, got down on his knees and thanked God that his four sons had not died in vain.<sup>78</sup>

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<sup>71</sup> W.R. Cullom, “Christmas in a Shattered World,” *Biblical Recorder*, December 19, 1945, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 12, 2017).

<sup>72</sup> Ibid.

<sup>73</sup> Ibid.

<sup>74</sup> Ibid.

<sup>75</sup> Ibid.

<sup>76</sup> Ibid.

<sup>77</sup> Ibid.



Through prayer, obedience, and love Christians could assist the world and those struggling for answers. He declared of God, “His presence, his grace, his help, his blessing will make us adequate for whatever duty, whatever trial, whatever task, whatever difficulty may be ahead of us.”<sup>79</sup> The ultimate task for the SBC leaders was to teach their members to possess such love and be willing to embrace the journey of missionary work and evangelism.

Speaking to his church, W.A. Criswell also brought up the recent war. Criswell shared that he “had recently been at a memorial service for a young Christian soldier who was killed in combat.”<sup>80</sup> He mentioned “his parents and sibling were sobbing uncontrollably,” and Criswell thought to himself, “O God, why don’t you reach down and take out of this world all the wicked people who cause such tears and anguish and heartache?”<sup>81</sup> The pastor, human just like those in his church, felt a sense of anger as he looked upon a family grieving for their lost loved one. While mixed with emotions, Criswell soon realized neither he nor anyone could challenge God and His ultimate will.

He indicated that the answer to why evil existed was found in his Bible. Criswell explained, “God was a God of mercy, kindness, and forgiveness.”<sup>82</sup> “God was a God of Grace.”<sup>83</sup> Christians needed to realize that their Creator loved all people on earth and desired everyone to be saved.<sup>84</sup> It was easy to question why darkness was permitted to exist around the world. However, Criswell emphasized all “believers needed to realize every soul was important.”<sup>85</sup> This meant the Germans, Japanese and Russians all mattered to God. The war destroyed lives and

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<sup>78</sup> W.R. Cullom, “Christmas in a Shattered World,” *Biblical Recorder*, December 19, 1945, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 12, 2017).

<sup>79</sup> *Ibid.*

<sup>80</sup> W.A. Criswell, “The Beginning of Grace” (sermon, First Baptist Church of Dallas, Dallas, TX, March 3, 1946), <https://www.wacriswell.com/sermons/1946/the-beginning-of-grace/> (accessed April 13, 2017).

<sup>81</sup> *Ibid.*

<sup>82</sup> *Ibid.*

<sup>83</sup> *Ibid.*

<sup>84</sup> *Ibid.*

<sup>85</sup> *Ibid.*

brought out the evil of men. However, Christianity for Criswell could influence the world like never before. Christianity could change the minds and souls of everyone if they simply laid down their desires and surrendered their lives to Christ. Criswell knew all of God's creation was suffering just as the parents who lost their son.

The *Baylor Lariat* wrote in early 1946 that Russians in Europe were devastated. After all, this nation, had experienced the most loss of life than any other country on earth. The paper indicated "many Americans across the country were being taught to dislike the Russians and never to trust them."<sup>86</sup> This was uncalled for and simply wrong, the Russians needed love.<sup>87</sup> While political differences did exist, "it was explained that a Russian was much like an American."<sup>88</sup> The simple fact of the matter was everyone was suffering. The most significant challenge for an American Christian was to lay down their hate and be willing to serve those who were different from them.

In these few examples, the lines were drawn according to which the SBC would interpret and understand the post-war world. Before we turn to the annual meeting of the SBC in Miami, Florida May 15-19, 1946, where the denomination in terms of reports received more detailed information which guided these perceptions and its calling to engage in the post-war program, the next paragraph, sketching the post-war world which the SBC now faced, touches on an issue that was frequently raised: the theological problem of evil and sin.

### **The Problem of Evil and Sin**

Believers in Christ and members of the SBC felt confident that their God and Bible could answer all the world's greatest problems and questions. Christians who believed they could respond to the problem of evil "argued God was not evil Himself, nor was He partaking in evil, yet He allowed his creation to exist in free will."<sup>89</sup>

While unbelievers and skeptics questioned how a God of love could allow "murderers and wars to exist", Christians to include the Southern Baptists knew this topic could give them

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<sup>86</sup> Waco Baylor Lariat, "Exchange of Russian, US Artists Will Bring Amity, Says Menuhin," *Waco Baylor Lariat* January 8, 1946, [digitalcollections.baylor.edu/cdm/search/collection/lariat](http://digitalcollections.baylor.edu/cdm/search/collection/lariat) (accessed April 13, 2017).

<sup>87</sup> Ibid.

<sup>88</sup> Ibid.

<sup>89</sup> John S. Feinberg, *No One Like Him: The Doctrine of God* (Wheaton: Crossway, 2001), 168.

the opportunity to discuss God and His presence throughout the world. To the SBC, World War II was an apologetic tool to explain what God desired from His creation and how one could ultimately glorify Him through their own personal lives.

Professor H.C. Goerner of the Southern Baptist Theological Seminary was one of the Southern Baptists who appreciated World War II could open the doors for new conversions to Christianity. Goerner served as “a professor of Comparative Religions and Missions”<sup>90</sup> He quoted *Life Magazine*, and stated that “August 5, 1945, is the day men formally began a new epoch in their history.”<sup>91</sup> Sharing the reason why he compiled a book *America Must Be Christian*, Goerner wrote:

I cannot say that it was produced under such compelling passion as moved George A. Buttrick to write his most recent book, *Christ and Man's Dilemma*. When the atomic bomb fell, Dr. Buttrick says in his Foreword, “I began to write, and wrote for thirty days at the rate of almost two thousand words a day until the book was finished.” That is the way I should have liked to write, and the impulse to do so was present.<sup>92</sup>

Goerner taught “Christianity was the main religion of the United States” and to be a Christian meant one was to be morally sound.<sup>93</sup> However, he was aware sin was rampant in his country and realized his entire nation needed to serve Jesus Christ or ultimate destruction could take place.<sup>94</sup> He stated the following, “America must be Christian, not only in name but in national behavior, or our civilization will perish and our own nation with it.”<sup>95</sup> For people who held to Goerner’s belief, morality or sin was in opposition to Christianity and Jesus. If one believed in Jesus, they were to follow Him in everything they did (Luke 9:23-24). With individuals following God, and possibly nations Christianity could prevail as the greatest force on earth.

He emphasized with the majority of Americans being believers America needed to be the

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<sup>90</sup> H.C. Goerner, *America Must Be Christian* (Atlanta: SBC Home Mission Board, 1946), 13.

<sup>91</sup> *Ibid.*

<sup>92</sup> *Ibid.*, 10.

<sup>93</sup> *Ibid.*, 20.

<sup>94</sup> *Ibid.*, 21.

<sup>95</sup> *Ibid.*

moral nation to lead the world.<sup>96</sup> For Goerner, this meant the U.S. needed to be “self-sacrificing and filled with love.”<sup>97</sup> As a country, he felt that his nation could serve others around the globe. More specifically, the SBC leader knew his fellow Baptists now had a calling on earth that they could not ignore. Baptists “made up the second largest denomination in America behind Catholics.”<sup>98</sup> He wrote, “To refuse to choose the Christian way because of any prior theory that a nation cannot follow the Christian ethic would be folly. To refuse to become the first nation to adopt a Christian standard of national behavior is to court disaster.”<sup>99</sup> He argued, “America must be Christian in this crisis (atomic age), or it may be the world’s last crisis!”<sup>100</sup>

J. Glenn Blackburn, “taught it was the responsibility of the SBC and Christians to abolish social evils.”<sup>101</sup> Blackburn, the pastor of First Church Lumberton in North Carolina, served as a frequent writer for the *Biblical Recorder*.<sup>102</sup> Reflecting on the current time, Blackburn “explained the church must feel the guilt of the war that had just taken place.”<sup>103</sup> He believed it was the moral duty of all believers to ensure sin was confronted and defeated.”<sup>104</sup> For this pastor, his teachings taught sin was evil and would be judged by a Holy God.<sup>105</sup> If one’s country was partaking in evil or sin, then God had the moral responsibility to judge His creation. With this logic, God could judge an entire nation if they partook and embraced evil. Christians who held to this belief looked towards the cities of Sodom and Gomorrah as examples in the Bible. Furthermore, most Christians believed the Jews were punished all throughout the Old Testament as they often opposed God and His commands. God still confronts evil and would not allow

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<sup>96</sup> Goerner, *America Must Be Christian*, 24.

<sup>97</sup> *Ibid.*

<sup>98</sup> *Ibid.*, 110.

<sup>99</sup> *Ibid.*, 25.

<sup>100</sup> *Ibid.*, 25.

<sup>101</sup> J. Glenn Blackburn, “Our Churches Must Help Abolish Social Evils,” *Biblical Recorder*, February 13, 1946, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 17, 2017).

<sup>102</sup> *Ibid.*

<sup>103</sup> *Ibid.*

<sup>104</sup> *Ibid.*

<sup>105</sup> *Ibid.*

nations to ignore His commandments.

For Blackburn, it was time, to be honest with his own nation and the people who resided in it. God judged nations and would not accept sin as an acceptable way of life. He stated, “It is dangerous to sing *Safe in the Arms of Jesus* and make no move on behalf of those whom Satan holds.”<sup>106</sup> For the problem of evil to be solved, Christians needed to speak openly about darkness and explain how it could be defeated. “The only way to overcome evil was with good. The only way to banish darkness was with light.”<sup>107</sup> For Christians, Jesus Himself was the Light as He so often referred to Himself as such (John 8:12). Acknowledging the world was now “a place with atomic bombs that could destroy entire nations” this North Carolina publication implicated the choice was simple.<sup>108</sup> One could embrace either war or the world.<sup>109</sup> It taught the world was created by God in whom His creation could have a personal loving relationship with their Creator.<sup>110</sup> It was the duty of the existing Christians to share this message throughout the nations.

To respond to the problem of evil, the late George Truett often pointed to the Biblical story of the “prodigal son.”<sup>111</sup> Joe Burton who compiled Truett’s greatest messages in a publication, “explained the late pastor was adamant one could solve the problem of evil if they reflected on their own life.”<sup>112</sup> Burton remained a close friend of Truett and served as Executive Secretary of Education for the SBC. According to Burton, sin being a moral disease was present in all of creation, specifically every human on earth.<sup>113</sup> God created the standards of living and explained them in His scriptures, which were available to His creation. Furthermore, Christians such as Truett viewed the human conscience as proof of God and His existence. Christians

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<sup>106</sup> J. Glenn Blackburn, “Our Churches Must Help Abolish Social Evils,” *Biblical Recorder*, February 13, 1946, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 17, 2017).

<sup>107</sup> Editorial, “World or War,” *Biblical Recorder*, January 16, 1946, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 17, 2017).

<sup>108</sup> Ibid.

<sup>109</sup> Ibid.

<sup>110</sup> Ibid.

<sup>111</sup> Joe W. Burton, *Prince of the Pulpit* (Grand Rapids: Zondervan, 1946), 60.

<sup>112</sup> Ibid.

<sup>113</sup> Ibid., 61.

believed all humans possessed a moral compass and knew right from wrong (Romans 1:18-20). Truett taught “one must first recognize they are broken or affected by the disease of sin.”<sup>114</sup> Once they realized this, they now had the opportunity to be created new in Gods image (2 Corinthians 5:17). The SBC held to the belief that all of mankind must be “born-again” into Christ if they were to be saved and possess eternal salvation (John 3:3).

Truett pointed to God’s laws to include the Ten Commandments. If one were to recognize sin and “test themselves per Gods standards and commandments, they would determine if they were affected by sin.”<sup>115</sup> The answer was simple; every soul on earth was impacted by the disease of sin and needed the Savior. Hence, the problem of evil existed because of sin and could only be solved from the blood and love of Jesus Christ. If one broke God’s moral law, they were punished for the crime. For the Christian, the ultimate punishment for sin was hell. Believers emphasized Jesus died on the cross for the sins of His people so creation could avoid hell (John 3:16).

This concludes the outline of the initial reactions and perceptions of the SBC's perspective of the post-war world in which they found themselves. It included the interpretation of the destructive effects of the war, the new political developments, the lasting threat of the atomic bomb and ultimate reflection on evil and sin. These interpretation trajectories also materialized in the annual meeting of 1946.

### **The SBC 1946 Convention: Identifying its position in this World**

From the minutes of the meeting, it appeared that the SBC clearly and purposefully positioned itself with regard to the world in general, and the United States in particular. This was obviously linked to its envisaged role and task in the world. The report on World Peace (the Committee was discharged in 1946) was submitted for the last time and referred to “certain considerations which they earnestly hoped their people would keep before them as essentials in the inauguration and maintenance of a peaceful world in conformity with the divinely constituted moral order.”<sup>116</sup> The Committee then, in terms of its understanding of the world, observed that:

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<sup>114</sup> Burton, *Prince of the Pulpit*, 61.

<sup>115</sup> Ibid.

<sup>116</sup> Southern Baptist Convention, “World Peace,” *Annual SBC 1946*, May 15-19, 1946, 63, [http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1946.pdf](http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC_Annual_1946.pdf) (accessed April 18, 2017).

In this age of the atomic bomb, fraught with infinite hazard, it will be conceded that the problem in human society which looms above all others is this problem of the world's peace set up on a basis of moral law in behalf of justice, freedom and good will.<sup>117</sup>

Already in 1943, at its inception, the committee enunciated six principles on which it based world peace. These were: 1. No isolation and the recognizing that all nations are members one of another; 2. Democracy, or the right of all nations, to self-government; 3. An international organization for peace, implemented with necessary police power and an international court of justice; 4. The worth of every individual respected, toward the elimination of race prejudice and hatreds which undermine respect for the individual; 5. Economic opportunity for all peoples, toward elimination of disastrous trade barriers and enforced poverty, and 6. Religious liberty.<sup>118</sup> This trajectory of thinking explained the committed way in which the SBC (unofficially) cooperated with the United States government, in the organization of the United Nations. The Committee also partook in the National Conference of the Churches for a Just and Durable Peace held in Cleveland, Ohio, in January 1945 and confirmed the SBC's views of the new world coming.<sup>119</sup>

The SBC thus theologically identified with the United Nations and its charter, and therefore rejoiced in the military victory over the Axis Powers.<sup>120</sup> Yet, the Committee was acutely aware of the many almost unresolved questions which now confronted America. It then offered three convictions to express the position of the SBC in the world:

1. The SBC should look sympathetically, hopefully and cooperatively upon the United Nations as the best existing organization through which to secure a just and durable peace. "Very excellent provisions have been made in it such as the General Assembly in which all the nations enjoy an equal voice, the international court of justice, the economic and social council, the commission for recommending the control of the atomic bomb, etc."
2. Since our Nation has undertaken to lead the world into peace according to moral law, America, and therefore the SBC, should guard the safety and security of the internal democratic order, that is, i.e. against the dangers of fascism, communism and militarism.

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<sup>117</sup> Southern Baptist Convention, "World Peace," *Annual SBC 1946*, May 15-19, 1946, 63, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1946.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1946.pdf) (accessed April 18, 2017).

<sup>118</sup> Ibid.

<sup>119</sup> Ibid.

<sup>120</sup> Ibid.

3. Since the hope of a just and permanent peace depends upon spiritual transformation, and since this is created by Christian evangelism, Christian missions, Christian education, the SBC knows what is expected of the denomination in the new post-war world.<sup>121</sup>

To say the least, this is an in-depth formulation of significant positioning that was seen as a platform to make a real difference in the whole world. There is no sense of a fundamentalist interference with only the spiritual life and repentance of individuals. The denomination set up its position broad. Therefore, it would also play a part in the reconstruction of the war-torn areas, weigh the nuclear bomb critically, address civil rights and the racial injustices as well as a series of social issues.

The SBC was aware that it was a time when world conditions made it imperative that Christian people should reaffirm their adherence to principles of righteousness, justice, and truth, and express faithfully and courageously their moral judgment on the principles, customs and movements that contradicted basic morality and degrade humanity.<sup>122</sup> Nevertheless, evangelism and missions remained the highest priority. To “Christianize America, the Home Mission Board confirmed, meant to bring the civilization of America under the sovereignty of Christ.”<sup>123</sup>

Clifton J. Allen, the acting editorial secretary of the SBC, stated in this regard:

Around us may be seen the shattering ruins of a world order which collapsed because it lacked the foundation which is Jesus Christ. The need is everywhere urgent for spiritual reconstruction. To this task God has called us and for this mission he has provided the Word of power. It is our responsibility to translate into print the truth of the gospel. It is the one answer to man’s desperate need for personal redemption, more direction, and social compassion.<sup>124</sup>

There was a sense of urgency. The time had come to act. This seemed to be confirmed by increasing numbers of theological students. Ellis Fuller, the acting president of Southern Baptist Theological Seminary, “mentioned enrollment in the seminary was at an all-time high, and they

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<sup>121</sup> Southern Baptist Convention, “World Peace,” *Annual SBC 1946*, May 15-19, 1946, 64-65, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1946.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1946.pdf) (accessed April 18, 2017).

<sup>122</sup> Social Service Commission, “Need for Increasing Moral Concern,” *Annual SBC 1946*, May 15-19, 1946, 121, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1946.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1946.pdf) (accessed April 18, 2017).

<sup>123</sup> Home Mission Board, “The Evangelization of America,” *Annual SBC 1946*, May 15-19, 1946, 308, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1946.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1946.pdf) (accessed April 18, 2017).

<sup>124</sup> Clifton J. Allen, “Division of Editorial Service,” *Annual SBC 1946*, May 15-19, 1946, 375, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1946.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1946.pdf) (accessed April 20, 2017).



could only point to the recent world war for such an explanation.”<sup>125</sup> Fuller declared:

The chief factor in this increase has been the realization on the part of many young men and women that the Gospel is God’s only power unto salvation. Many of our GI’s made the decision to preach while in the thick of battle. They have testified that nothing but Christianity, sponsored by people who are willing to go all the way with Christ, can bring security to the human race for this world and the next.<sup>126</sup>

During the next two years, the post-war world’s political and ideological structure would be set in permanent lanes. Strikingly enough, it was identified in the west as another war: The Cold War. In terms of the purpose of this chapter, the remaining part is devoted to this political development, in which the existence and fear of the atomic bomb played a significant role. The Cold War thus becomes the context in which the role of the SBC comes into play after the war.

### **Views on the Atomic Bomb in the SBC**

The Home Mission Board took notice of the newly invented weapon of mass destruction.<sup>127</sup> The Board declared:

The social order of the present world has been created by science and not by political economy. In the world of tomorrow the changes that will take place in our way of living will come to us as the result of these new developments. Governments, international relations, world-policy and everyday living must adjust to meet the big changes that are coming in the world of tomorrow as the result of the advance in science and invention.<sup>128</sup>

E.D. Head, the president of Southwestern Baptist Theological Seminary, had his own opinions on the atomic bomb. Head mentioned “no nation would be safe because of the atomic bomb.”<sup>129</sup> To believe the atomic bomb made the world safer was foolish thinking, according to this SBC theologian. For him, all one needed to do was look at the destruction that had already taken place. Americans had to ask themselves what life would be like if a bomb struck their own

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<sup>125</sup> Ellis A. Fuller, “Southern Baptist Theological Seminary Annual Report,” *Annual SBC 1946*, May 15-19, 1946, 103-104, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1946.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1946.pdf) (accessed April 20, 2017).

<sup>126</sup> Ibid.

<sup>127</sup> J.B. Lawrence, “Home Mission Board Annual Report,” *Annual SBC 1946*, May 15-19, 1946, 306, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1946.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1946.pdf) (accessed April 20, 2017).

<sup>128</sup> Ibid.

<sup>129</sup> E.D. Head, “Southwestern Baptist Theological Seminary Annual Report,” *Annual SBC 1946*, May 15-19, 1946, 102, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1946.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1946.pdf) (accessed April 20, 2017).

country or city. Additionally, Head mentioned it was “impossible to keep such a discovery secret as all nations would seek to construct their own atomic bomb.”<sup>130</sup> For Head it was simple, no “nation on earth was safe unless Jesus Christ himself directed that nation.”<sup>131</sup> The atomic bomb was dangerous and provided a false sense of security for people. For the SBC, Jesus and His saving power was stronger than nuclear energy.

G.S. Dobbins of the Southern Baptist Theological Seminary was also aware of the deadly power the bomb had. Dobbins “was concerned with the lack of faith in households across the country.”<sup>132</sup> He felt “people were giving into the fear and the possible destruction of the bomb and ignoring everyday life.”<sup>133</sup> The most important part of life for the SBC was of course living for Jesus. Dobbins stated the following, “Scientists tell us there is no adequate defense against the destruction of the atomic bomb. But there is one adequate defense - it is the truth about the Bible, salvation, the church, and God.”<sup>134</sup> For many a war against Christianity was underway as the atomic bomb and energy was connected to science. However, the SBC remained confident that they could explain Christianity was more powerful than this new discovery.

While the Americans appeared to be the only nation with the new weapon of warfare, Head was correct as other countries sought to enter the race for atomic energy. By the end of 1947, it was reported the Russians would soon have the atomic bomb.<sup>135</sup> The *Biblical Recorder* published an article “citing C.G. Brennecke.”<sup>136</sup> Brennecke, a scientist, differed from Head as he “informed a crowd in Raleigh, North Carolina that he felt confident the world was safe.”<sup>137</sup> For

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<sup>130</sup> E.D. Head, “Southwestern Baptist Theological Seminary Annual Report,” *Annual SBC 1946*, May 15-19, 1946, 102, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1946.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1946.pdf) (accessed April 20, 2017).

<sup>131</sup> *Ibid.*

<sup>132</sup> California Southern Baptist, “News and Comments About Churches, Places and People,” *California Southern Baptist*, October 9, 1947, <http://cdm16061.contentdm.oclc.org/cdm/compoundobject/collection/p16061coll23/id/699/rec/9> (accessed April 21, 2017).

<sup>133</sup> *Ibid.*

<sup>134</sup> *Ibid.*

<sup>135</sup> *Biblical Recorder*, “Editorial,” *Biblical Recorder*, November 26, 1947, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 21, 2017).

<sup>136</sup> *Ibid.*

Brennecke, he had more confidence in humanity and believed the Americans and Russians would not bomb one another, as the destruction would be devastating for the planet.

Brennecke was adamant that there were “only two powerful nations on earth.”<sup>138</sup> For him, it was Russia and the United States.<sup>139</sup> This American wanted his fellow citizens to realize “both nations knew they could not destroy one another.”<sup>140</sup> The populations of both countries were too great, and an atomic war would simply not be feasible. The *Biblical Recorder* rejoiced with his comments “and was pleased to hear that some Americans felt peace was possible in 1947.”<sup>141</sup>

### **The Cold War**

By 1947, there was a real concern around the world that Russia and the United States would be at war. The term “Cold War” to conceptualize the new world, was created in 1947.<sup>142</sup> In this year citizens of both nations “feared being bombed by the atomic weapon.”<sup>143</sup> However, the Cold War arguably started in the early 1940’s when Roosevelt and Stalin had completely different ideas for the future of Europe. Once Germany was defeated two great world powers remained.<sup>144</sup> The Americans and Russians were viewed as the dominating powers in a world that had just changed. Stalin was said to “have feared a revival of German power” and implemented his communist government around Eastern Europe.”<sup>145</sup> For Stalin, communism restored his kingdom and provided security for his people. To the Americans, communism was like Nazism and provided destruction in everyday life.

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<sup>137</sup> *Biblical Recorder*, “Editorial,” *Biblical Recorder*, November 26, 1947, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 21, 2017).

<sup>138</sup> *Ibid.*

<sup>139</sup> *Ibid.*

<sup>140</sup> *Ibid.*

<sup>141</sup> *Ibid.*

<sup>142</sup> Perry, *World War II in Europe*, 312.

<sup>143</sup> *Ibid.*

<sup>144</sup> *Ibid.*

<sup>145</sup> *Ibid.*

The Americans and their democracy controlled much of Western Europe and heavily influenced the region's way of thinking.<sup>146</sup> Democracy was to be defended by all and was the only form of government that brought forth peace.<sup>147</sup> Germany itself was divided between the two ideologies with the creation of the D.D.R. in the east. By the end of 1947, the “Cold War was officially underway” as it was a regularly reported news story.<sup>148</sup> The facts were simple; Americans believed an atomic war could take place at any second with the Russians.<sup>149</sup> Some Americans supported their nation while others disagreed with Truman and felt he was provoking Stalin towards war.

The average American simply did not know what to believe. Most did not understand what the term Cold War even meant. By early 1948, several newspapers across the country were reporting “the Cold War might” not ever turn into a war of “bombs and soldiers.”<sup>150</sup> The *Fort Covington Sun* reported it could very well be a “political war” in which Russia and the United States punished one another in trade.<sup>151</sup> This New York publication stated “assets could be froze and economies could collapse across the world in this Cold War.”<sup>152</sup> Many journalists believed the Americans and Russians were punishing the entire world due to their distaste for one another. In 1948, the Americans were “spending several million dollars on the military.”<sup>153</sup> While the

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<sup>146</sup> Perry, *World War II in Europe*, 312.

<sup>147</sup> Ibid.

<sup>148</sup> Potsdam Courier and Freeman, “High Cost of Living Biggest Story of 1947,” *Potsdam Courier and Freeman*, December 24, 1947, [http://nyshistoricnewspapers.org/lccn/sn83031769/1947-12-24/ed-1/seq-10/#date1=12%2F24%2F1947&index=0&date2=12%2F24%2F1947&searchType=advanced&SearchType=prox5&sequence=0&words=cold+war&proxdistance=5&to\\_year=1947&rows=20&ortext=&from\\_year=1947&proxtext=Cold+War&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn83031769/1947-12-24/ed-1/seq-10/#date1=12%2F24%2F1947&index=0&date2=12%2F24%2F1947&searchType=advanced&SearchType=prox5&sequence=0&words=cold+war&proxdistance=5&to_year=1947&rows=20&ortext=&from_year=1947&proxtext=Cold+War&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed April 21, 2017).

<sup>149</sup> Ibid.

<sup>150</sup> Westbrook Pegler, “How Dictators Conquer,” *Fort Covington Sun*, January 22, 1948, [http://nyshistoricnewspapers.org/lccn/sn88075727/1948-01-22/ed-1/seq-7/#date1=01%2F22%2F1948&index=0&date2=01%2F22%2F1948&searchType=advanced&SearchType=prox5&sequence=0&words=cold+war&proxdistance=5&to\\_year=1948&rows=20&ortext=&from\\_year=1948&proxtext=Cold+War&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn88075727/1948-01-22/ed-1/seq-7/#date1=01%2F22%2F1948&index=0&date2=01%2F22%2F1948&searchType=advanced&SearchType=prox5&sequence=0&words=cold+war&proxdistance=5&to_year=1948&rows=20&ortext=&from_year=1948&proxtext=Cold+War&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed April 22, 2017).

<sup>151</sup> Ibid.

<sup>152</sup> Ibid.

<sup>153</sup> Plattsburgh Press-Republican, “An Argument: Use Force Now,” *Plattsburgh Press-Republican*, November 20, 1948, [http://nyshistoricnewspapers.org/lccn/sn84031356/1948-11-20/ed-1/seq-4/#date1=11%2F20%2F1948&index=0&date2=11%2F20%2F1948&searchType=advanced&SearchType=prox5&sequence=0&words=cold+war&proxdistance=5&to\\_year=1948&rows=20&ortext=&from\\_year=1948&proxtext=Cold+War&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031356/1948-11-20/ed-1/seq-4/#date1=11%2F20%2F1948&index=0&date2=11%2F20%2F1948&searchType=advanced&SearchType=prox5&sequence=0&words=cold+war&proxdistance=5&to_year=1948&rows=20&ortext=&from_year=1948&proxtext=Cold+War&phrasertext=&andtext=&dateFilterType=range&page=1)

future of the Cold War remained unknown to most, the U.S. military was unwilling to back down. Truman was confident that an active military was needed to ensure peace existed.

While the conflict was based around the Russians and Americans, the Germans often were right in the middle of the disagreement. The city of Berlin was separated between the Russians and Americans. Stalin “implemented a blockade that separated Berlin.”<sup>154</sup> The blockade proved to be successful as West Berlin “was not able to gain food or supplies from the English and Americans.”<sup>155</sup> The *Plattsburg Press-Republican* covered the news story “and mentioned tensions were running high in the area and war could break out at any time.”<sup>156</sup> Stalin was not willing to back down to his former allies and remained forceful in his intentions to control much of Europe.

With the Cold War, underway, Europe was mostly divided by West and East, or democracy and communism. Nations in both regions could do little to “intervene with the conflict growing between Russia and the U.S.”<sup>157</sup> In 1948, U.S. military experts “reported Russia would have several atomic bombs by 1951.”<sup>158</sup> These experts were adamant the Communists already had the “secret to develop such a weapon.”<sup>159</sup> In the U.S., the *Ogdensburg Journal* wrote: “by the time Russia had its first bomb; the United States would have up to eighteen years

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equence=0&words=cold+war&proxdistance=5&to\_year=1948&rows=20&ortext=&from\_year=1948&proxtext=Cold+War&phrasertext=&andtext=&dateFilterType=range&page=1 (accessed April 22, 2017).

<sup>154</sup> Plattsburgh Press-Republican, “An Argument: Use Force Now,” *Plattsburgh Press-Republican*, November 20, 1948, [http://nyshistoricnewspapers.org/lccn/sn84031356/1948-11-20/ed-1/seq-4/#date1=11%2F20%2F1948&index=0&date2=11%2F20%2F1948&searchType=advanced&SearchType=prox5&sequence=0&words=cold+war&proxdistance=5&to\\_year=1948&rows=20&ortext=&from\\_year=1948&proxtext=Cold+War&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031356/1948-11-20/ed-1/seq-4/#date1=11%2F20%2F1948&index=0&date2=11%2F20%2F1948&searchType=advanced&SearchType=prox5&sequence=0&words=cold+war&proxdistance=5&to_year=1948&rows=20&ortext=&from_year=1948&proxtext=Cold+War&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed April 22, 2017).

<sup>155</sup> Ibid.

<sup>156</sup> Ibid.

<sup>157</sup> Perry, *World War II in Europe*, 313.

<sup>158</sup> Fort Covington Sun, “U.S. Arrives at Year of Decision; Is Western Bulwark Against Russia,” *Fort Covington Sun.*, January 29, 1948, [http://nyshistoricnewspapers.org/lccn/sn88075727/1948-01-29/ed-1/seq-9/#date1=01%2F29%2F1948&index=0&date2=01%2F29%2F1948&searchType=advanced&SearchType=prox5&sequence=0&words=atomic+Russia&proxdistance=5&to\\_year=1948&rows=20&ortext=&from\\_year=1948&proxtext=t=Russia+atomic&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn88075727/1948-01-29/ed-1/seq-9/#date1=01%2F29%2F1948&index=0&date2=01%2F29%2F1948&searchType=advanced&SearchType=prox5&sequence=0&words=atomic+Russia&proxdistance=5&to_year=1948&rows=20&ortext=&from_year=1948&proxtext=t=Russia+atomic&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed April 22, 2017).

<sup>159</sup> Ibid.

of atomic bombs.”<sup>160</sup> A race to produce the atomic bomb in massive amounts was officially underway.

In 1948, there was no end in sight between the conflict of the Russians and Americans. Their opposing views on life and government carried on for decades. The atomic scare would never die down, and communism continued to be opposed in America. This form of government would grow around the world as nations such as China, North Korea, Cuba, and Vietnam would embrace its ideology. In contrary, other countries looked towards the nation of the United States and their government of democracy. Many people according to the Americans embraced democracy. As did the SBC.

World War II changed the formation of the world to include its world powers. Everyday citizens would have to wait and see how such change would impact them. One thing was certain conflict between nations was inevitable. For Christians, democracy needed to prevail.

### **Democracy versus Communism**

The U.S. government formed around a new outlook. Its foreign policy was to be active across the world and to promote democracy as the only acceptable form of government. According to the United States, they could never be the same isolationist nation they were in the past. Their government and policies needed to ensure peace was present across the world. The greatest risk to American Foreign Policy and democracy came directly from the Russians. U.S. Secretary of State Jimmy Byrnes viewed communism “as the most serious threat to the American people and the world alike.”<sup>161</sup>

By the end of the war, two main ideologies were influential across the globe, democracy, and communism. For many, this was freedom against tyranny. Secretary Byrnes told the following story illustrating the opposing worldviews:

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<sup>160</sup> Ogdensburg Journal, “Atomic Predictions,” *Ogdensburg Journal*, March 10, 1948, [http://nyshistoricnewspapers.org/lccn/sn84031165/1948-03-10/ed-1/seq-8/#date1=03%2F10%2F1948&index=0&date2=03%2F10%2F1948&searchType=advanced&SearchType=prox5&sequence=0&words=atomic+Russia&proxdistance=5&to\\_year=1948&rows=20&ortext=&from\\_year=1948&proxtext=Russia+atomic&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1948-03-10/ed-1/seq-8/#date1=03%2F10%2F1948&index=0&date2=03%2F10%2F1948&searchType=advanced&SearchType=prox5&sequence=0&words=atomic+Russia&proxdistance=5&to_year=1948&rows=20&ortext=&from_year=1948&proxtext=Russia+atomic&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed April 22, 2017).

<sup>161</sup> Mexico Independent, “Russia Strives to Wreck U.N. Peace Discussions,” *Mexico Independent*, December 5, 1946, [http://nyshistoricnewspapers.org/lccn/sn85026818/1946-12-05/ed-1/seq-8/#date1=12%2F05%2F1946&index=2&date2=12%2F05%2F1946&searchType=advanced&SearchType=prox5&sequence=0&words=Byrnes&proxdistance=5&to\\_year=1946&rows=20&ortext=&from\\_year=1946&proxtext=Byrnes&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn85026818/1946-12-05/ed-1/seq-8/#date1=12%2F05%2F1946&index=2&date2=12%2F05%2F1946&searchType=advanced&SearchType=prox5&sequence=0&words=Byrnes&proxdistance=5&to_year=1946&rows=20&ortext=&from_year=1946&proxtext=Byrnes&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed April 22, 2017).

An American soldier was talking to a Russian soldier in Berlin. The American said that in his country he could go to Washington without a permit, go to the White House, wait his turn, get in to see the President and tell him that he doesn't like the American foreign policy. While the Russian soldier says, in my country I can go to Moscow, knock on the door of the Kremlin walk in, wait my turn, see Stalin, bang on the desk and say, Mr. Stalin I don't like Truman's foreign policy either. And nothing would happen to me, that's my foreign policy.<sup>162</sup>

Secretary Byrnes shared this story with many people over the years. This parable explained how much freedom America possessed. In Russia, one could not oppose communism or Stalin as this was a death sentence. For Americans like Byrnes, there was no choice; communism was evil and the enemy of freedom. These two conflicting worldviews had little in common, and both the Russians and Americans sought to pass their influence and ideologies onto nations across the world.

It was official; the Americans were no longer isolationists minding their own business. World War II created an American government that wanted democracy to exist within all nations. In American foreign policy, democracy was at war with communism. Tied to democracy was freedom. Within freedom one could find religious liberty in the U.S. The Southern Baptist Convention understood religious liberty was in jeopardy across much of the world if communism were to prevail.

### **Democracy and Religious Freedom**

R.C. Campbell represented the view that religious freedom needed to be present across the world if his denomination was going to be successful in partaking in the Great Commission. Publishing a book *Keeping the Foundations*, Campbell, the pastor of First Baptist Church in Columbia, South Carolina, sought to educate his readers on the need of religious liberty. Campbell wrote, "America is a demonstration that a free nation cannot be stricken down as long as she is guarded by free churches."<sup>163</sup> He continued, "Religious liberty goes much further than

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<sup>162</sup> Mexico Independent, "Russia Strives to Wreck U.N. Peace Discussions," *Mexico Independent*, December 5, 1946, [http://nyshistoricnewspapers.org/lccn/sn85026818/1946-12-05/ed-1/seq-8/#date1=12%2F05%2F1946&index=2&date2=12%2F05%2F1946&searchType=advanced&SearchType=prox5&sequence=0&words=Byrnes&proxdistance=5&to\\_year=1946&rows=20&ortext=&from\\_year=1946&proxtext=Byrnes&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn85026818/1946-12-05/ed-1/seq-8/#date1=12%2F05%2F1946&index=2&date2=12%2F05%2F1946&searchType=advanced&SearchType=prox5&sequence=0&words=Byrnes&proxdistance=5&to_year=1946&rows=20&ortext=&from_year=1946&proxtext=Byrnes&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed April 22, 2017).

<sup>163</sup> R.C. Campbell, *Keeping the Foundations* (Nashville: Broadman Press, 1946), 177.

mere toleration. It rests upon the inalienable right of every man.”<sup>164</sup> He concluded, “Religious liberty rests also on the freedom of choice. Freedom of choice would liberate all men everywhere from the thralldom and bondage of intolerance.”<sup>165</sup>

For Campbell, the world needed democracy to prevail. The world thus needed religious liberty in order to make “humanity free from dictatorship.” On the danger of religious dictatorship, he shared a story:

Recently a young man with his bride to be came to my office. He said, “I have been to my priest. He tells me that I cannot be married to this girl in a Baptist church, by a Baptist minister. I have come to ask you what I should do.” My answer was, “I cannot tell you what to do. You must decide for yourself. I would not arrogate myself the assumed right to tell a young man in my church or out of it that he could not marry the girl he loved, where, and by whom he might choose.” Then I looked at his uniform, the world-famed khaki, and asked, “What are you fighting for?” He said, “For freedom for myself and others.” Then he said, “We will be married by you in your church as planned.”<sup>166</sup>

Campbell felt democracy was more than just a political mindset. For him, it was a way of life connected to religion. He remained blessed to live in a nation where religious freedom existed. However, he knew within his own country liberty was often lacking. He challenged the soldier to realize freedom was a gift from God and a right that the U.S. was founded on. For Americans, one Founding Father, Patrick Henry said it best with his legendary quote, “Give me Liberty or Give Me Death!”<sup>167</sup>

According to Campbell, the U.S. needed to continue its foundation and remain based on religious freedom. He wrote, “Freedom of choice frees men from the corruption of state churches, the hands of which are stained by blood of saints and martyrs. Where religious liberty is not found, spiritual thralldom is the rule.”<sup>168</sup> Religious liberty implied a complete separation of church and state.<sup>169</sup> On the importance of religious liberty he wrote:

Religious liberty is based upon the principle of direct approach to God without the

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<sup>164</sup> Campbell, *Keeping the Foundations*, 177.

<sup>165</sup> *Ibid.*, 178.

<sup>166</sup> *Ibid.*

<sup>167</sup> Thomas S. Kidd, *Patrick Henry* (New York: Basic Books 2011), x.

<sup>168</sup> Campbell, *Keeping the Foundations*, 179.

<sup>169</sup> *Ibid.*, 180.



interference of men. God gives one and all the free right to come directly to him without the encumbrances of deputies, proxies, priests, or popes. Baptists are inevitably and unalterably opposed to every form of sponsorial religion. Everyone must repent himself, believe for himself, be baptized for himself, and account to God for himself. What institution, however venerable, what individual, however powerful or wise, what tradition, however hoary with the age, has any right to come between the individual soul and God?<sup>170</sup>

The only hope a nation had was within the teachings of Jesus Christ. Yet, Campbell emphasized a nation could never force a doctrine on humanity. It needed to be a person who elected to follow Jesus Christ for a genuine conversion to occur. If a nation embraced Christianity, good things could follow. If a nation lived contrary to the teachings of Jesus, that nation needed to be prepared for God's righteous judgment. For a country to become Christian, this meant individual conversions needed to take place from all parts of the country.

At the annual meeting of the SBC in 1947, convened in St Louis, Missouri, May 7-11, the Social Service Commission summarized the widespread sentiment and views of the SBC as follows:

The only answer to all the political perils of our day is true democracy. We are opposed to Communism, in its atheistic, materialistic philosophy, in its regimentation of labor, and in its tyrannical lordship over culture and life. We shall do all we can to keep it from power in our nation. But the answer to Communism is not Nazism or Fascism. In World War II we fought to destroy this monster tyranny with its nationalist state armed to the teeth, its one-party political rule, its one race monopoly of privilege, its regimented industrial economy and its subservient church. None of these things must be allowed to take root in America. The only answer to Communism and Nazism is a true democracy, not as a form of government, but as a principle of action that seeks fair-play and justice in all matters of citizenship under laws of common application.<sup>171</sup>

### **Conclusion**

Referring to the questions posed in the introduction above concerning the positioning of the SBC in the world dominated by the Cold War, the threat of nuclear weapons and the international organization, the United Nations, it can be concluded that the SBC did not hesitate to commit to the shaping of this world deliberately and participatively in terms of the principles of democracy, freedom, justice and righteousness. Evidence is its participation in the creation of

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<sup>170</sup> Campbell, *Keeping the Foundations*, 181.

<sup>171</sup> Social Service Commission, "Un-Christian Attitudes in Race Relations," *Annual SBC 1947*, May 7-11, 1947, 301, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1947.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1947.pdf) (accessed April 24, 2017).

the United Nations and the denomination's accepting of the ideals of this organization. It was understood to be in line with the SBC's Christian testimony in the world and thus did not prevent Christian proclamation and service. On the contrary. The SBC thus was loyal to the approach of the United Nations, just as they were loyal to the war effort of the United States. From this positioning, the SBC launched its program in the world and in the U.S.

Religious freedom was required if their denomination was to be active in any part of the world. The message of Jesus Christ needed was proclaimed across the lands so that all ears could hear what sin could do to them, their families and their nation. To reach the world for Christ, religious liberty needed to exist within all nations. The post-war world was now as never before, seen as Christianity's opportunity to take to the world, the gospel of Him who came "that they might have life, and that they might have it more abundantly." The world was readier than ever before to accept and hear the Gospel of Jesus Christ. The key was Jesus, and, as the denomination saw it, the doors were opening across the world.

The next chapter is devoted to the mission enterprise of the SBC immediately after the war.

## Chapter 11

### The Doors are Opening: Post-War Missionary Efforts

#### Introduction

This chapter is dedicated to offer an overview of the SBC's post-war missionary enterprise between 1946 and 1948. The Convention judged the new world and its order to be an opportunity to further its missions abroad, organized by the Foreign Mission Board, as well the evangelization of the homeland, managed by the Home Mission Board. The Woman's Missionary Union contributed to the SBC mission enterprise in a way of their own and established itself as a very powerful force in this regard.

The definition of the concepts *mission* and *evangelism* after the war is of significance for this research. The content of both concepts as viewed by the SBC is thus discussed in the chapter. In addition, a paragraph is devoted to the establishment of the state of Israel in 1948, since this event provoked theological discussion related to the mission to the Jews as well as the eschatological dispensation in which the Jews as people of God would return to the Promised Land.

#### Foreign Mission Provides in Desperate Need of the World

It is argued the "SBC began to mature and take on its identity as a mission-based denomination in the early 1900's."<sup>1</sup> On speaking of the denomination's mission in 2006, Jerry Rankin, the former president of the International Mission Board stated, "The kingdom grows as we acknowledge the Lordship of Christ and allow His reign in our lives to impact our families, communities, society and our nation."<sup>2</sup> He continued, "Every SBC entity - whether an association, a state convention, or mission agency - exists only to serve, equip, and enable churches and the people of God to fulfill the Great Commission."<sup>3</sup> In the 1946 annual convention Article II of the Constitution read:

It is the purpose of the Convention to provide a general organization for Baptists in the

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<sup>1</sup> Southern Baptist Convention, "Constitution," *Annual SBC 1946*, May 15-19, 1946, 13-15, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1946.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1946.pdf) (accessed April 28, 2017).

<sup>2</sup> Jerry Rankin, *To the Ends of the Earth* (Nashville: Broadman Press, 2006), 1.

<sup>3</sup> *Ibid.*, 2.

United States and its territories for the promotion of Christian missions at home and abroad, and any other objects such as Christian education, benevolent enterprises, and social services which it may deem proper and advisable for the furtherance of the Kingdom of God.<sup>4</sup>

Already in October of 1945, M. Theron Rankin, the Executive Secretary of the SBC Foreign Mission Board announced, “the SBC was officially becoming prepared to enter Europe and other areas.”<sup>5</sup> Rankin was an inspirational leader within the SBC. He was one of the Southern Baptists who was imprisoned by the Japanese during the war years.<sup>6</sup> Rankin announced “the board’s annual budget was raised, and within the next few years seven hundred missionaries were expected to serve overseas.”<sup>7</sup> He took notice of the horrible conditions in Europe and pronounced how “vital it was to train SBC missionaries in America to prepare themselves for the future in the field.”<sup>8</sup> For the denomination to be successful, the mission board knew they needed the mobilized assistance of every member across the SBC. This meant prayers and especially monetary offerings. In August 1945, Rankin stated:

It is recommended that the pastors of our churches, the leaders of our young people’s groups, and our women’s organizations cooperate in collecting clean, usable clothes, shoes, blankets, etc. and forwarding them to the Church Committee on Overseas Relief and Reconstruction. It is suggested that in each church a clothes collecting and forwarding committee be appointed. Because of the urgency of the situation, it is hoped that the Baptists of the South will get into action immediately.<sup>9</sup>

Southern Baptist Porter Routh sought to gain the attention of his fellow Baptists when he released a *Biblical Recorder* column titled, “I Saw the World in A Window.”<sup>10</sup> Living in

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<sup>4</sup> Rankin, *To the Ends of the Earth*, 2.

<sup>5</sup> M. Theron Rankin, “Southern Baptists and Foreign Mission,” *Biblical Recorder*, October 24, 1945, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 28, 2017).

<sup>6</sup> Southern Baptist Convention, “Proceedings,” *Annual SBC 1942*, May 16-20, 1942, 42, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1942.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1942.pdf) (accessed April 28, 2017).

<sup>7</sup> M. Theron Rankin, “Southern Baptists and Foreign Mission,” *Biblical Recorder*, October 24, 1945, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 28, 2017).

<sup>8</sup> *Ibid.*

<sup>9</sup> *Biblical Recorder*, “Relief Supplies Desperately Needed,” *Biblical Recorder*, November 7, 1945, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 29, 2017).

Nashville, Tennessee and serving as “recording secretary” for the denomination, Routh was a prominent member of the SBC.<sup>11</sup> He described conditions across the world in a first-person vision.<sup>12</sup> The world was in desperate need and Christians could assist by giving to their “local church mission programs.”<sup>13</sup> Agreeing with President Truman, Routh wrote the “conditions overseas were horrible and people were in desperate need of clothing and food.”<sup>14</sup> In many parts of the world “children were naked crying for food.”<sup>15</sup> Routh was confident his fellow Baptists could assist the world and provide immediate assistance.<sup>16</sup> Furthermore, he knew the most important part of serving was sharing the Gospel of Jesus Christ.<sup>17</sup> Partaking in mission work and assisting people who were suffering across the globe allowed the SBC and their members an opportunity that did not exist before.

In January 1946, the Foreign Mission Board met in Richmond, Virginia.<sup>18</sup> Secretary Rankin was present at this meeting and emphasized “the denomination needed to do better raising funds for overseas mission work.”<sup>19</sup> He explained to the board “his findings showed Southern Baptists spent over 116 million dollars a year on themselves.”<sup>20</sup> In the same year of 1945, “3 million dollars were given to international missions.”<sup>21</sup> While grateful for the monetary

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<sup>10</sup> Porter Routh, “I Saw the World in a Window,” *Biblical Recorder*, December 12, 1945, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed April 29, 2017).

<sup>11</sup> Ibid.

<sup>12</sup> Ibid.

<sup>13</sup> Ibid.

<sup>14</sup> Ibid.

<sup>15</sup> Ibid.

<sup>16</sup> Ibid.

<sup>17</sup> Ibid.

<sup>18</sup> Foreign Mission Board, “Minutes,” *Foreign Mission Board*, January 10, 1946, [https://solomon.imb.org/public/ws/oldmin/www2/minutesp/Record?parenttreeid=13978923&sessiondepth=2&parenttreeid=13978923&sessiondepth=2&w=NATIVE%28%27TEXT+ph+is+%27%271946%27%27%27%29&upp=0&order=native%28%27min\\_date%27Descend%27%29&rpp=-1&r=1&m=71](https://solomon.imb.org/public/ws/oldmin/www2/minutesp/Record?parenttreeid=13978923&sessiondepth=2&parenttreeid=13978923&sessiondepth=2&w=NATIVE%28%27TEXT+ph+is+%27%271946%27%27%27%29&upp=0&order=native%28%27min_date%27Descend%27%29&rpp=-1&r=1&m=71) (accessed May 2, 2017).

<sup>19</sup> Ibid.

<sup>20</sup> Ibid.

assistance, the secretary knew “individuals within the denomination and churches needed to do better to serve Europe and the rest of the world.”<sup>22</sup> The meeting in January concluded with the Mission Board “realizing they needed to strengthen their offering efforts and continue to spread their message and needs to all within the SBC.”<sup>23</sup> The facts were simple according to Rankin; the world was still in utter chaos and Americans, especially Southern Baptists, needed to do their godly duty and assist those suffering.<sup>24</sup>

When the annual convention took place in 1946, doors were beginning to open for the SBC. Field Secretary Thomas Holloway noted, “Bibles by the thousands were being sent to Europe and continued to be requested.”<sup>25</sup> He mentioned “most people were without Bibles because theirs were destroyed in the war.”<sup>26</sup> Additionally, new “converts to Christianity were requesting Bibles as they had never possessed one before.”<sup>27</sup> This was obviously encouraging for the denomination, as they knew their message of salvation through Christ could influence all of Europe and hopefully the rest of the world. During this annual meeting, Rankin declared:

Within a few weeks after the surrender of Japan, missionaries of our Board were back in the areas of China that had been held by Japan. They are now in every section of the country in which our Board had operated. Our missionaries have not yet been able to return to Japan, but Baptist chaplains who entered the armed forces have given us detailed information and have transmitted communications from Japanese Baptists.<sup>28</sup>

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<sup>21</sup> Foreign Mission Board, “Minutes,” *Foreign Mission Board*, January 10, 1946, [https://solomon.imb.org/public/ws/oldmin/www2/minutesp/Record?parenttreeid=13978923&sessiondepth=2&parenttreeid=13978923&sessiondepth=2&w=NATIVE%28%27TEXT+ph+is+%27%271946%27%27%27%29&upp=0&order=native%28%27min\\_date%27Descend%27%29&rpp=-1&r=1&m=71](https://solomon.imb.org/public/ws/oldmin/www2/minutesp/Record?parenttreeid=13978923&sessiondepth=2&parenttreeid=13978923&sessiondepth=2&w=NATIVE%28%27TEXT+ph+is+%27%271946%27%27%27%29&upp=0&order=native%28%27min_date%27Descend%27%29&rpp=-1&r=1&m=71) (accessed May 2, 2017).

<sup>22</sup> Ibid.

<sup>23</sup> Ibid.

<sup>24</sup> Ibid.

<sup>25</sup> American Bible Society, “Emergency Work,” *Annual SBC 1946*, May 15-19, 1946, 61, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1946.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1946.pdf) (accessed May 2, 2017).

<sup>26</sup> Ibid.

<sup>27</sup> Ibid.

<sup>28</sup> M. Theron Rankin, “The Pathway to Peace,” *Annual SBC 1946*, May 15-19, 1946, 225, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1946.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1946.pdf) (accessed May 2, 2017).

In its 1946 report it stated:

There has never been a time in the life of the world when so many people in so many lands have longed so earnestly for peace. The world is ready to hear about a way of salvation, people are ready to accept a savior who can and will save them. Tragedy and distress have thrown open doors through which we may pass with the message of Christ. But these doors will not remain open long if they are not used. Southern Baptists have become aroused to this urgency of the world's need. Responsible pastors, laymen and others are asking about the Foreign Mission Board's program.<sup>29</sup>

The world's need was to be addressed in terms of *missions*. What was understood by this concept? State, home and foreign missions, Christian education, and benevolence are all included in one great enterprise. At the 1948 convention, the Home Mission Board defined missions as:

The Christian constituency going forth into all the world and into all the life of the world, sent by Christ as He was sent by the Father, to carry on to its consummation God's redemptive purpose in Christ. It is the people of the gospel, with the gospel, giving that gospel to the people without it, no matter who they are or where they are. It is the churches of Jesus Christ without exception going into all the world without limitation, preaching the gospel without modification, to every creature without discrimination. Missions is the highest conception of God's selective purpose, the saving of individuals for the sake of lost communities.<sup>30</sup>

### **1947: Overseas Mission Success**

By 1947, the SBC was making real progress in their mission work to Europe. The Foreign Mission Board reported thousands of families found assistance due to the emergency fund set forth by the SBC.<sup>31</sup> Specifically, they explained, "Christian children in Europe and Asia had returned to school thanks to the SBC fund."<sup>32</sup> Likewise, people suffering from medical illnesses were now treated throughout the relief areas.<sup>33</sup> The Foreign Mission Board made the

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<sup>29</sup> M. Theron Rankin, "The Pathway to Peace," *Annual SBC 1946*, May 15-19, 1946, 225, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1946.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1946.pdf) (accessed May 2, 2017).

<sup>30</sup> Home Mission Board, "Home Mission Frontiers," *Annual SBC 1948*, May 19-23, 1948, 169, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1948.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1948.pdf) (accessed May 2, 2017).

<sup>31</sup> Foreign Mission Board, "Minutes," *Foreign Mission Board*, May 7, 1947, 314, [https://solomon.imb.org/public/ws/oldmin/www2/minutesp/Record?parenttreeid=8405899&sessiondepth=2&parentreeid=8405899&sessiondepth=2&w=NATIVE%28%27TEXT+ph+is+%27%271947%27%27%27%29&upp=0&or der=native%28%27min\\_date%27FDescend%27%29&rpp=-1&r=1&m=93](https://solomon.imb.org/public/ws/oldmin/www2/minutesp/Record?parenttreeid=8405899&sessiondepth=2&parentreeid=8405899&sessiondepth=2&w=NATIVE%28%27TEXT+ph+is+%27%271947%27%27%27%29&upp=0&or der=native%28%27min_date%27FDescend%27%29&rpp=-1&r=1&m=93) (accessed May 4, 2017).

<sup>32</sup> Ibid.

<sup>33</sup> Ibid.

following statement regarding the support of the SBC, “Tens of thousands of hungry and destitute people have been provided with food and clothing.”<sup>34</sup> Europe was not the only part of the globe receiving assistance. The Mission Board felt it was their duty to reach the entire world.

While the future of Christianity was uncertain in China, the nation of *Germany* proved once hostile nations to the religion could change. Throughout Germany, children found refuge in Baptists homes.<sup>35</sup> The SBC in cooperation with the Baptist World Alliance created “a home specifically for malnourished children who were suffering.”<sup>36</sup> It was reported that this mission was a success. One report came out stating “one of the first little girls in the home gained eight pounds in one week.”<sup>37</sup>

Further reports from Germany indicated that the nation was still in need of Bibles.<sup>38</sup> The American Bible Society continued to provide Bibles and was “getting overwhelmed as thousands of requests continued to be made on a regular basis.”<sup>39</sup> The SBC concluded the world was starving for Christ and in desperate need of Jesus.

In *Italy*, the Mission Board planned “to create a training center for missionaries.”<sup>40</sup> This was significant, as their mission work had previously struggled in the country. Secretary Rankin “explained the doors were opening wider and wider in Europe” and the denomination needed to continue their efforts of giving or mission work could freeze at any time.<sup>41</sup>

In the *Middle East*, the SBC desired to have an impact on the region. One of the more

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<sup>34</sup> Foreign Mission Board, “Minutes,” *Foreign Mission Board*, May 7, 1947, 314, [https://solomon.imb.org/public/ws/oldmin/www2/minutesp/Record?parenttreeid=8405899&sessiondepth=2&parenttreeid=8405899&sessiondepth=2&w=NATIVE%28%27TEXT+ph+is+%27%271947%27%27%27%29&upp=0&order=native%28%27min\\_date%27FDescend%27%29&rpp=-1&r=1&m=93](https://solomon.imb.org/public/ws/oldmin/www2/minutesp/Record?parenttreeid=8405899&sessiondepth=2&parenttreeid=8405899&sessiondepth=2&w=NATIVE%28%27TEXT+ph+is+%27%271947%27%27%27%29&upp=0&order=native%28%27min_date%27FDescend%27%29&rpp=-1&r=1&m=93) (accessed May 4, 2017).

<sup>35</sup> Biblical Recorder, “The Reward of Helping Others,” *Biblical Recorder*, October 13, 1948, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed May 4, 2017).

<sup>36</sup> *Ibid.*

<sup>37</sup> *Ibid.*

<sup>38</sup> Biblical Recorder, “The World Wants Bibles,” *Biblical Recorder*, February 11, 1948, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed May 4, 2017).

<sup>39</sup> *Ibid.*

<sup>40</sup> M. Theron Rankin, “Shall Southern Baptists Peg Our Program of Foreign Missions,” *Biblical Recorder*, November 5, 1947, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed May 4, 2017).

<sup>41</sup> *Ibid.*



exciting developments was the creation of the George W. Truett home.<sup>42</sup> This orphanage was only one of two that existed in Palestine and Syria.<sup>43</sup> The orphanage catered for children coming from different heritages and cultural traditions.<sup>44</sup> The orphanage housed Jews, Christians, and Muslims.<sup>45</sup>

Obtaining success in Italy and the Middle East only encouraged the Mission Board and they knew with the denominations support the world could be reached for Christ. The plan for 1948 was to release another 174 missionaries into the field.<sup>46</sup> While there appeared to be, many reasons for the SBC to rejoice, things in *China* were looking much different.<sup>47</sup> The Mission Board mentioned it believed “an internal Civil War was underway within China” in which it had affected their mission work.<sup>48</sup> The truth was several missionaries were simply not welcomed throughout much of the nation.<sup>49</sup> The leaders of the SBC could not comment much on the condition in Asia as tension was growing within its government. Even with the future unknown in China, like the Japanese, the Chinese Christians created the China Baptist Convention.<sup>50</sup>

## Japan

From the Christian perspective, the Southern Baptist Convention could not hold onto resentment or hate towards the Japanese. The SBC looked towards the teachings of Jesus, “You shall love your neighbor and hate your enemy. But I say to you, Love your enemies and pray for those who persecute you.” (Matthew 5:43-44) The SBC knew their task was one to test their

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<sup>42</sup> Foreign Mission Board, “The George W. Truett Home,” *Annual SBC 1947*, May 7-11, 1947, 95, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1947.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1947.pdf) (accessed April 24, 2017).

<sup>43</sup> Ibid.

<sup>44</sup> Ibid.

<sup>45</sup> Ibid.

<sup>46</sup> Foreign Mission Board, “Minutes,” *Foreign Mission Board*, January 8, 1948, [https://solomon.imb.org/public/ws/oldmin/www2/minutesp/Record?parenttreeid=22012742&sessiondepth=2&parenttreeid=22012742&sessiondepth=2&w=NATIVE%28%27TEXT+ph+is+%27%271948%27%27%27%29&upp=0&order=native%28%27min\\_date%27%29&rpp=-1&r=1&m=125](https://solomon.imb.org/public/ws/oldmin/www2/minutesp/Record?parenttreeid=22012742&sessiondepth=2&parenttreeid=22012742&sessiondepth=2&w=NATIVE%28%27TEXT+ph+is+%27%271948%27%27%27%29&upp=0&order=native%28%27min_date%27%29&rpp=-1&r=1&m=125) (accessed May 6, 2017).

<sup>47</sup> Ibid.

<sup>48</sup> Ibid.

<sup>49</sup> Ibid.

<sup>50</sup> Ibid.

members and all Christians alike. The *Biblical Recorder* wrote of Japan:

We believe that all Christians should be ready to study with open minds any plan or plans for winning the Japanese people to Christ. In any case, every Christian group in Japan should do its best to win the multitudes to Christ as well as the leaders of the nation, and there should be sympathy and co-operation as far as possible on the part of all evangelical groups.<sup>51</sup>

While compassion and empathy were present, the Japanese were suffering from the recent atomic bombs. Much of the nation was still destroyed, and the people were longing for hope and something to place their faith in. The Foreign Mission Board urged Christians to remember the Biblical passage of Luke 6:35-36, “But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil. Be merciful, even as your Father is merciful.” They declared:

Deceived, defeated, disillusioned, depleted, Japan today needs Christian friendship. As families, many are homeless; as a nation, they have been humiliated; as individuals, they are heart-hungry.<sup>52</sup>

Baker Cauthen of the Mission Board provided further updates in Japan. He reported to the Foreign Mission Board meeting in April 1948 that he had just visited Japan “and saw the devastation that the atomic bombs had caused.”<sup>53</sup> Cauthen spoke with the locals and emphasized they were still suffering and re-building their nation and lives.<sup>54</sup> However, he explained, the residents “felt betrayed by their government and felt they were lied to by their Emperor in whom they viewed as a god.”<sup>55</sup> This for Cauthen was one of the main reasons why Christianity was flourishing.<sup>56</sup> He told Board members that, “500 missionaries were needed right away in the

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<sup>51</sup> Biblical Recorder, “A Challenge to Win a Whole Nation to Christ,” *Biblical Recorder*, February 27, 1946, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed May 6, 2017).

<sup>52</sup> Foreign Mission Board, “Minutes,” *Foreign Mission Board*, January 8, 1948, [https://solomon.imb.org/public/ws/oldmin/www2/minutesp/Record?parenttreeid=22012742&sessiondepth=2&parenttreeid=22012742&sessiondepth=2&w=NATIVE%28%27TEXT+ph+is+%27%271948%27%27%27%29&upp=0&order=native%28%27min\\_date%27Descend%27%29&rpp=-1&r=1&m=125](https://solomon.imb.org/public/ws/oldmin/www2/minutesp/Record?parenttreeid=22012742&sessiondepth=2&parenttreeid=22012742&sessiondepth=2&w=NATIVE%28%27TEXT+ph+is+%27%271948%27%27%27%29&upp=0&order=native%28%27min_date%27Descend%27%29&rpp=-1&r=1&m=125) (accessed May 6, 2017).

<sup>53</sup> Ibid.

<sup>54</sup> Ibid.

<sup>55</sup> Ibid.

nation.”<sup>57</sup> The Japanese were longing for the gospel and the SBC should ready to deliver. Upon leaving Japan, Cauthen visited Okinawa and paid respect to the thousands of crosses on the beach where American soldiers had died.<sup>58</sup> He explained to his fellow Baptists that now he could at “least share these soldiers died for a just cause.”<sup>59</sup> This cause according to Cauthen was to “bring Christianity to the once hostile nation and win an entire people group for Christ.”<sup>60</sup> This story surely hit home for most SBC members as thousands of Americans died in the Battle of Okinawa.

Though Protestant Christianity was introduced to “Japan in 1859, the country never had a strong Christian following as most citizens remained faithful to Shintoism and their emperor.”<sup>61</sup> Upon the end of the war, General Douglas MacArthur “called for over 2,000 Christian missionaries arguing the country needed to be re-built and shaped as a Christian civilization.”<sup>62</sup> For the Southern Baptist Convention, this proved to open many doors.

At the SBC annual meeting in Memphis, Tennessee, May 19-13, 1948 the Southern Baptist Convention was informed that in Japan, churches were packed with Japanese citizens seeking to listen to the sermons.<sup>63</sup> The Mission Board stated they often heard the following from Japanese citizens, “Christianity is the only solution to our problems.”<sup>64</sup> They continued:

Some said (Japanese): “We can't-do this (reading the Bible). We don't understand this. It is too difficult.” But after forty weekly meetings they now say, “We thank God we have done it. I just didn't read my Bible before, now I read it daily. I know where to find the

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<sup>56</sup> Foreign Mission Board, “Minutes,” *Foreign Mission Board*, April 6, 1948, [https://solomon.imb.org/public/ws/oldmin/www2/minutesp/Record?parenttreeid=22012742&sessiondepth=2&parenttreeid=22012742&sessiondepth=2&w=NATIVE%28%27TEXT+ph+is+%27%271948%27%27%27%29&upp=0&order=native%28%27min\\_date%27Descend%27%29&rpp=-1&r=1&m=122](https://solomon.imb.org/public/ws/oldmin/www2/minutesp/Record?parenttreeid=22012742&sessiondepth=2&parenttreeid=22012742&sessiondepth=2&w=NATIVE%28%27TEXT+ph+is+%27%271948%27%27%27%29&upp=0&order=native%28%27min_date%27Descend%27%29&rpp=-1&r=1&m=122) (accessed May 6, 2017).

<sup>57</sup> Ibid.

<sup>58</sup> Ibid.

<sup>59</sup> Ibid.

<sup>60</sup> Ibid.

<sup>61</sup> Ruth A. Tucker, *From Jerusalem to Irian Jaya* (Grand Rapids: Zondervan, 2004), 268.

<sup>62</sup> Martin I. Klauber & Scott M. Manetsch, *The Great Commission* (Nashville: B & H Publishing Group, 2008), 120.

<sup>63</sup> Foreign Mission Board, “Changed Attitudes,” *Annual SBC 1948*, May 19-23, 1948, 109, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1948.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1948.pdf) (accessed May 8, 2017).

<sup>64</sup> Ibid.

different books in the Bible.”<sup>65</sup>

Such accounts were promising for the Foreign Mission Board. This proved to be true in 1947-1948 when “Sixteen Japanese churches united and created the Japanese Baptist Convention.”<sup>66</sup> This newly formed organization sought to resemble the SBC and worked very closely with the sister denomination in the United States.<sup>67</sup> The Japanese government previously ran these churches, and now they could preach the Word of God directly from the Christian Bible.<sup>68</sup> The Foreign Mission Board shared:

The dedication of lives of young men who were *kamikaze* pilots, the youngest doctor to receive an M.D. at the Tokyo University with one of the highest averages of all time, and a young man who plotted mayhem because of his despair, are thrilling cases in our postwar program. The same dedication for life service is seen among young women who are more highly trained than ever before. What God can do through these lives should keep all of us joyously expectant in the years ahead.<sup>69</sup>

In the annual convention of 1948, the Board reported never in the history of their denomination had they received such promising news from Japan.<sup>70</sup> This surprised most members as the Japanese were previously very skeptical of Christianity. The Mission Board mentioned it was officially time “to rejoice in Christ for the Japanese.”<sup>71</sup> The Foreign Mission Board declared:

Never in the history of Japan have the people been so ready to hear the gospel as they are today. Never has Japan’s admiration and reliance upon Christian America been so thorough-going as today. Undoubtedly, she will play an important part in the future of the

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<sup>65</sup> Foreign Mission Board, “Work Among the Japanese,” *Annual SBC 1948*, May 19-23, 1948, 112, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1948.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1948.pdf) (accessed May 8, 2017).

<sup>66</sup> Foreign Mission Board, “The Japanese Baptist Convention,” *Annual SBC 1948*, May 19-23, 1948, 110, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1948.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1948.pdf) (accessed May 8, 2017).

<sup>67</sup> *Ibid.*

<sup>68</sup> *Ibid.*

<sup>69</sup> *Ibid.*

<sup>70</sup> *Ibid.*

<sup>71</sup> Foreign Mission Board, “In the Realm of Education,” *Annual SBC 1948*, May 19-23, 1948, 110, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1948.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1948.pdf) (accessed May 8, 2017).

Orient, and quite possibly a dominant role.<sup>72</sup>

Baptisms continued to occur as did growth in church membership.<sup>73</sup> The SBC concluded the Japanese were starving for Jesus Christ and it was showing as their genuine faith was changing their nation.<sup>74</sup> With their denomination growing, the SBC knew mission work would grow. The SBC had to unite as one and challenge each pulpit across the nation to raise funds for mission work. Within the denomination, private organizations supported mission work and carried out their own evangelistic efforts. One such organization was the Woman's Missionary Union.

### **Woman's Missionary Union**

Founded in 1888, the Woman's Missionary Union was the largest Protestant women's missionary organization in the world.<sup>75</sup> Their motto was simple, "We Would See Jesus."<sup>76</sup> The purpose of this organization was to serve the world through Jesus Christ. The WMU's sole responsibility on earth was to provide services in a "missionary capacity."<sup>77</sup> Though this was not always their purpose, the late Southern Baptist Historian William R. Estep wrote the following of the WMU and their beginning:

They did not intend to administer funds, only raise them, nor appoint missionaries, only inform the churches about them and pray for them. In short they envisioned their role as solely educational and supportive. A part of the purpose of the new national organization stated: "To secure the earnest systematic cooperation of women and children in collecting and raising money for missions."<sup>78</sup>

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<sup>72</sup> Foreign Mission Board, "In the Realm of Education," *Annual SBC 1948*, May 19-23, 1948, 110, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1948.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1948.pdf) (accessed May 8, 2017).

<sup>73</sup> *Ibid.*

<sup>74</sup> *Ibid.*

<sup>75</sup> Robert A. Baker, *The Southern Baptist Convention and Its People 1607-1972* (Nashville: Broadman Press, 1974), 298.

<sup>76</sup> Woman's Missionary Union, "At Ridgecrest," *Biblical Recorder*, September 3, 1947, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed May 8, 2017).

<sup>77</sup> Elizabeth Flowers, *Into the Pulpit: Southern Baptist Women and Power Since World War II* (Chapel Hill: The University of North Carolina Press, 1974), 45.

<sup>78</sup> William R. Estep, *Whole Gospel: Whole World The Foreign Mission Board of the Southern Baptist Convention 1845-1995* (Nashville: Broadman University of North Carolina Press, 1994), 122.

In the beginning, the WMU sought to educate children and train young women to serve their Lord and Savior. Through children and education, these Southern Baptist Women felt the world could change and live for Christ. By World War II, the WMU was a dominant group of women particularly in foreign missions.

The influence this organization had in the post-world war was significant. The success and impact of the Southern Baptist Convention made would have never been possible without the WMU. The denomination knew the WMU was vital to mission success. The women within the organization were selfless warriors for Christ who were constantly willing to lay down their own desires to spread the message of Jesus Christ.

The organization continued to grow in the 1940's, and training facilities formed to instruct these young women. Between 1945 and 1946, the WMU opened a "training school" that was set to prepare their students for life in mission work. These Southern Baptist women recognized "the war-torn world needed assistance" and this organization was ready to serve. They anticipated training classes of up to "150 students."<sup>79</sup> The challenge the world faced according to the WMU was a lack of interest in faith and peace within its youth. The WMU knew "the young people of Europe and the rest of the world" were the key to proclaim peace and the religion of Christianity.<sup>80</sup>

The WMU saw children as the foundation to mission success. Through education, these women felt they could truly change the world.<sup>81</sup> This was evident across their mission field as these women had success establishing and running an "all-girls school in Nigeria."<sup>82</sup> In Brazil, the WMU and Foreign Mission Board combined to "fund a local seminary" which consisted of a library, classrooms, and bedrooms for students.<sup>83</sup> This was quite the accomplishment for the

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<sup>79</sup> Mrs. R.K. Redwin, "The W.M.U. Training School," *Biblical Recorder*, October 9, 1946, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed May 9, 2017).

<sup>80</sup> Ibid.

<sup>81</sup> Mrs. F.W. Armstrong, "Proceedings," *Annual SBC 1946*, May 15-19, 1946, 681, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1946.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1946.pdf) (accessed May 9, 2017).

<sup>82</sup> Woman's Missionary Union, "The Darkness Shall Turn to Dawning," *Annual SBC 1946*, May 15-19, 1946, 478, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1946.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1946.pdf) (accessed May 9, 2017).

<sup>83</sup> Ibid.

Southern Baptists as this project was completed debt free.<sup>84</sup> While missionary needs were often concentrated in Europe and Asia, the WMU knew it could not ignore Africa and South America.

During the 1947 annual convention, it was reported that the “WMU continued to have much success in South America.”<sup>85</sup> Specifically, in Chile “around three thousand children were attending vacation Bible schools.”<sup>86</sup> Showing their ongoing commitment to children, the Southern Baptist women played a pivotal role in producing “books geared towards younger generations.”<sup>87</sup> The message continued to be simple according to the WMU, share Jesus and educate the world's youth.

While the organization appeared to be particularly interested in serving the younger generations across the globe, they also knew their service was needed in war-affected areas.<sup>88</sup> Along with the Foreign Mission Board, the WMU “sent clothing and food” to Europe.<sup>89</sup> Additionally, the SBC as a whole recognized the WMU for their work “in regards to race relations.”<sup>90</sup> The SBC mentioned “no other organization within their denomination” sought to serve the minorities as much as the WMU did.<sup>91</sup> It was widely known that racism was prevalent and equality simply did not exist in the United States. The WMU sought to change this and continued to work with the African-American community.<sup>92</sup>

By 1948, it was reported that the WMU had raised more money in 1947 than any other

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<sup>84</sup> Woman’s Missionary Union, “The Darkness Shall Turn to Dawning,” *Annual SBC 1946*, May 15-19, 1946, 478, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1946.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1946.pdf) (accessed May 9, 2017).

<sup>85</sup> Foreign Mission Board, “Women’s Work,” *Annual SBC 1947*, May 7-11, 1947, 115, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1947.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1947.pdf) (accessed May 11, 2017).

<sup>86</sup> *Ibid.*

<sup>87</sup> *Ibid.*

<sup>88</sup> Woman’s Missionary Union, “Increasing Knowledge,” *Annual SBC 1947*, May 7-11, 1947, 312, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1947.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1947.pdf) (accessed May 11, 2017).

<sup>89</sup> *Ibid.*

<sup>90</sup> Committee on Race Relations, “Annual Report,” *Annual SBC 1947*, May 7-11, 1947, 340, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1947.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1947.pdf) (accessed May 11, 2017).

<sup>91</sup> *Ibid.*

<sup>92</sup> *Ibid.*

year before.<sup>93</sup> The goal was to continue to grow the organization and serve the world. In Hawaii, the WMU found success and felt the “Pacific Islands” could be won for Christ.<sup>94</sup> The organization felt their efforts in Hawaii were paying off and remained confident regarding the future of Christianity on the island. Through regular tithing and service, the WMU continuously sent “care packages to Japan.”<sup>95</sup>

The annual convention of 1948 made note that the WMU continued to grow stronger each year. Particular attention was made to the “Better Baby’s Contest” that the women ran.<sup>96</sup> The women shared their success as through this program “vaccinations such as smallpox were given to foreign babies.”<sup>97</sup> Additionally, they “desired to break cultural traditions in many countries and sought to ensure babies were not physically tattooed or intentionally scarred.”<sup>98</sup> The women felt it was their godly duty to serve children and assisted mothers in caring for their offspring.

The 1948 convention took notice that the WMU had grown to the largest it had ever been in the history of its organization.<sup>99</sup> This was not just limited to the United States, as the organization was multiplying across the world.<sup>100</sup> The WMU saw a bright future and knew they needed the continued assistance, support and prayers of the entire denomination.

### **The Task of Evangelism and Concerns at Home**

While foreign missions were a focus for the denomination, at home in America, the SBC

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<sup>93</sup> Executive Committee, “A Million Southern Baptist Tithers,” *Annual SBC 1948*, May 19-23, 1948, 73, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1948.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1948.pdf) (accessed May 13, 2017).

<sup>94</sup> Foreign Mission Board, “The Hawaiian Islands,” *Annual SBC 1948*, May 19-23, 1948, 113, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1948.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1948.pdf) (accessed May 13, 2017).

<sup>95</sup> *Ibid.*

<sup>96</sup> Foreign Mission Board, “Woman’s Missionary Union,” *Annual SBC 1948*, May 19-23, 1948, 120, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1948.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1948.pdf) (accessed May 13, 2017).

<sup>97</sup> *Ibid.*

<sup>98</sup> *Ibid.*

<sup>99</sup> Woman’s Missionary Union, “Helpful Through Enlistment,” *Annual SBC 1948*, May 19-23, 1948, 361, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1948.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1948.pdf) (accessed May 13, 2017).

<sup>100</sup> *Ibid.*



knew their own country needed to be saved for Christ. Evangelism as defined by Liberty University professor and theologian Ed Hinson is “proclaiming Jesus Christ as God and Savior by persuading people to become His disciples and responsible members of His church.”<sup>101</sup> For the SBC, evangelism, and missions were tied to one another. The main objective was to assist all nations and to partake in evangelism and ensure every ear on earth had the opportunity to hear about Jesus and what He could offer them in their life.”<sup>102</sup>

In the 1947 annual convention, C.E. Matthews the superintendent of the Department of Evangelism stated the following:

1. That a unified program of Evangelism be recommended to our states and churches.
2. That each state in the Convention create a Department of Evangelism.
3. That all associations be organized with two officers; namely, an organizer and a general chairman and;
4. That all types of evangelism that God sees fit to bless be emphasized, but the stress be on mass evangelism, chiefly the associational simultaneous method.<sup>103</sup>

Harold E. Dye, an SBC pastor in New Mexico, published a book, as part of a series on world evangelism titled *Shining Like Stars* through the Home Mission Board.<sup>104</sup> The mission of his denomination and every Christian was quite simple; they needed to save souls for Jesus Christ. He wrote:

“If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new.” (2 Corinthians 5:17) This is the answer to civilization’s dilemma. We either make good here or all is lost, save the individual souls of those who have trusted in Him. The church is the custodian of the peace. The winning of men to the Lord for the regeneration of their souls may be a slow process, but it is the only way. Never since the world began have children of God been challenged to such high adventure.<sup>105</sup>

Dye shared a personal story regarding the act of evangelism. He remembered, “during the

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<sup>101</sup> Ed Hinson and Ergun Caner, *The Popular Encyclopedia of Apologetics* (Eugene: Harvest House Publishes, 2008), 206.

<sup>102</sup> Ibid.

<sup>103</sup> C.E. Matthews, “Report on Evangelism,” *Annual SBC 1947*, May 7-11, 1947, 161, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1947.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1947.pdf) (accessed May 11, 2017).

<sup>104</sup> Harold E. Dye, *Shining Like the Star* (Clovis: Home Mission Board, 1947), 8.

<sup>105</sup> Ibid.

war, he boarded a train and saw a young man reading a book.”<sup>106</sup> The young man put the book away and sat quietly as Dye sat beside him.<sup>107</sup> This Baptist preacher “kindly asked the young man if he was reading the book of John in which the passenger stated he was.”<sup>108</sup> Dye further communicated with the young man finding out he was not a Christian.<sup>109</sup> Dye explained “he knew a local pastor at the town they were headed to and encouraged him to visit the church.”<sup>110</sup>

Weeks later, Dye wrote his pastor friend and inquired about the young man.<sup>111</sup> The pastor explained the young “lad had visited the church and was baptized within three weeks.”<sup>112</sup> Dye’s friend mentioned the young man was off to the Pacific to serve the country in the U.S. Armed Forces.”<sup>113</sup> Reacting with excitement, Dye would pen pal this soldier on a regular basis maintaining constant communication.<sup>114</sup> This was an example of what evangelism meant according to Dye. There was nothing better in life “than to win souls for Christ and actually see lives change due to their conversion.”<sup>115</sup> Evangelism was a “biblical requirement” that every SBC member in America was obligated to partake in. He stated:

The Christian is without excuse when he refrains from soul-winning because of a fancied lack of opportunity or because I don’t know how. The Holy Spirit still works at both ends of the line as He did with Peter and Cornelius in the tenth chapter of Acts. Our willingness to go where he wants me to go is our main qualification for the adventures of wayside evangelism.<sup>116</sup>

Dye felt never did his country need Jesus more than the current years. He recognized

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<sup>106</sup> Dye, *Shining Like the Stars*, 47.

<sup>107</sup> Ibid.

<sup>108</sup> Ibid.

<sup>109</sup> Ibid., 48

<sup>110</sup> Ibid.

<sup>111</sup> Ibid.

<sup>112</sup> Ibid.

<sup>113</sup> Ibid.

<sup>114</sup> Ibid.

<sup>115</sup> Ibid.

<sup>116</sup> Ibid., 57.

“Russia could have the atomic bomb within five years.”<sup>117</sup> For him, this was a reason to be worried.<sup>118</sup> “Nothing short of a worldwide baptism of the Holy Spirit and a worldwide revival could save mankind from utter destruction within five years.”<sup>119</sup> This pastor knew it was time for his denomination to “soul win like never before.”<sup>120</sup>

Soul win they did, as the SBC grew drastically following the war years. Between 1945 and 1949 the denomination experienced massive growth adding “300,000 members.”<sup>121</sup> Though this was an accomplishment for the SBC, the denomination knew their country was struggling. Duke McCall mentioned, “a recent survey found 95 percent of Americans” claimed they were Christians.<sup>122</sup> However, in the same survey, “only one-fourth of the respondents stated their faith had any effect on their moral conduct.”<sup>123</sup> This was unacceptable and alarming for McCall. He challenged his fellow Baptists to realize “the majority of Americans did not live out their faith.”<sup>124</sup> For the SBC, this meant their country was perhaps “pretending to be Christian” or stuck in cultural Christianity with no true personal relationship with Jesus Christ.”<sup>125</sup>

McCall knew the SBC would only be successful if his fellow Baptist’s were willing to serve the world.<sup>126</sup> While not everyone was able to be a missionary around the globe, he felt Christians needed to “tithe” and ensure they fulfilled their Christian duty to complete the Great Commission. McCall “mentioned in 1948 the average American was only giving one percent of

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<sup>117</sup> Dye, *Shining Like the Stars*, 96.

<sup>118</sup> Ibid.

<sup>119</sup> Ibid.

<sup>120</sup> Ibid.

<sup>121</sup> Mark A. Noll, *A History of Christianity in the United States and Canada* (Grand Rapids: William B. Eerdmans Publishing, 1992), 437.

<sup>122</sup> Duke K. McCall, *God’s Hurry* (Nashville: Broadman Press, 1949), 14.

<sup>123</sup> Ibid.

<sup>124</sup> Ibid., 15.

<sup>125</sup> Ibid.

<sup>126</sup> Ibid., 61.

their annual income to charitable donations to include church organizations.”<sup>127</sup> The numbers were higher within his own denomination, yet he realized these statistics proved Americans, in general, were in trouble and needed to be reached for Christ.<sup>128</sup>

A more successful (and spectacular) method of soul sinning was made popular by Billy Graham and his revival crusades in this regard.

### **Billy Graham: The Beginning of Crusades on behalf of Revival**

In the late 1940's, Graham shared the same passion of the SBC and sought to change the world. Considered the “most famous evangelist” following World War II, Graham preached, “Communism was the enemy of Christianity.”<sup>129</sup> For Graham, communism “was from the devil himself.”<sup>130</sup> This young Christian was worried about the world. In a time where people were longing for peace, Graham would be the voice many people so desperately needed.

Once a member of the First Baptist Church of Dallas, where W.A. Criswell preached, Billy Graham began his “famous crusades” in the years following the Second World War.<sup>131</sup> Graduating from Wheaton College in 1943, Graham received his first call as pastor of a Baptist church in Western Springs, Illinois.<sup>132</sup> This appointment was short lived due to his constant absence as a traveling evangelist, a role he felt called to do.<sup>133</sup> Graham loved his nation, seeking to enter the chaplaincy after the attack on Pearl Harbor.<sup>134</sup> Ultimately, he was encouraged to graduate from Wheaton and put such plans on hold.<sup>135</sup> Nevertheless, in 1944 Graham had the

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<sup>127</sup> McCall, *God's Hurry*, 61.

<sup>128</sup> Ibid.

<sup>129</sup> Alan Scot Willis, *All According to God's Plan: Southern Baptist Missions and Race 1945-1970* (Lexington: University Press of Kentucky, 2005), 58.

<sup>130</sup> Ibid.

<sup>131</sup> Leon McBeth, *The First Baptist Church of Dallas* (Grand Rapids: Zondervan, 1968), 335.

<sup>132</sup> David Aikman, *Billy Graham: His Life and Influence* (Nashville: Thomas Nelson Publishing, 2007), 46.

<sup>133</sup> Ibid., 48.

<sup>134</sup> Ibid.

<sup>135</sup> Ibid., 49.

opportunity to preach to America's service members at a rally held for the troops.<sup>136</sup> This was his first large crowd and the beginning of a legacy.<sup>137</sup>

In 1945, Graham, a member of Youth of Christ International Ministry was traveling the country "logging over 200,000 miles."<sup>138</sup> The passion for winning souls for Christ was evident. In 1946, Graham spent "several weeks overseas visiting Europe."<sup>139</sup> He sought to serve the military and bring the message of Christ to the people of Europe.<sup>140</sup> While his efforts were earnest, his message was originally unsuccessful in England during his 1946 campaign.<sup>141</sup> Dusting his shoes off and continuing to spread his message, Graham continued in his winning of soul's campaign in the U.S.

In 1947, Graham became the president of Northwestern Bible School in Minneapolis, Minnesota.<sup>142</sup> The school's motto under Graham read "Knowledge on Fire."<sup>143</sup> This appointment was not long as Graham sought "to deliver the gospel to as many nations as possible."<sup>144</sup> For Graham, his true calling was evangelism and spreading the Word of God. In 1948, Graham held a revival meeting in Augusta, Georgia.<sup>145</sup> The *Biblical Recorder* reported this was "the greatest evangelistic revival the city had seen in twenty-five years."<sup>146</sup> After "the sixteen-day campaign, over fourteen hundred people surrendered their lives to Christ and converted to Christianity."<sup>147</sup>

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<sup>136</sup> Aikman, *Billy Graham: His Life and Influence*, 49.

<sup>137</sup> *Ibid.*

<sup>138</sup> *Ibid.*

<sup>139</sup> *Ibid.*, 51.

<sup>140</sup> *Ibid.*

<sup>141</sup> *Ibid.*

<sup>142</sup> *Ibid.*

<sup>143</sup> *Ibid.*

<sup>144</sup> *Ibid.*, 48.

<sup>145</sup> *Biblical Recorder*, "Editorial," *Biblical Recorder*, November 24, 1948, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed May 14, 2017).

<sup>146</sup> *Ibid.*

<sup>147</sup> *Ibid.*

A total of “80,000 people heard Graham preach in Augusta.”<sup>148</sup> The *Biblical Recorder* concluded they did not know much about Graham nor the ministry he was affiliated with.<sup>149</sup> However, they explained, “the entire campaign was a positive step for Christianity.”<sup>150</sup> The North Carolina Baptist paper made note that “fruit of the revival would be known in the next one to two years.”<sup>151</sup>

The Augusta campaign was just the start for Graham. No one outside of the Christian religion was quite familiar with the young preacher. However, this changed, as Graham became a household name across the world. This new champion for Christ made history in 1949 when he partook in a “three-week evangelistic revival in Los Angeles, California.”<sup>152</sup> Following the Los Angeles tent revival, Graham’s life would never be the same, and his Crusade Campaign was officially underway. In the years following, the young Christian fulfilled his dream to spread the message of Jesus Christ to the entire world. In the 1950’s Graham spoke in arenas and auditoriums around the globe filled by the thousands.<sup>153</sup> An outdoor rally in New York City brought “a crowd of 125,000 people.”<sup>154</sup> Crowds were similar overseas in places such as London and Glasgow, where over “100,000” people sought to hear Graham preach the message of Jesus Christ.<sup>155</sup>

### **Social Issues**

The Home Mission Board “remained concerned with juvenile delinquency.”<sup>156</sup> Specifically, the SBC viewed “alcoholism and moral conduct” as the main problems within the

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<sup>148</sup> Biblical Recorder, “Editorial,” *Biblical Recorder*, November 24, 1948, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed May 14, 2017).

<sup>149</sup> Ibid.

<sup>150</sup> Ibid.

<sup>151</sup> Ibid.

<sup>152</sup> Noll, *A History of Christianity in the United States and Canada*, 510.

<sup>153</sup> Curtis Mitchell, *God in the Garden* (Charlotte: BGEA, 1957), 9.

<sup>154</sup> Ibid.

<sup>155</sup> Stanley High, *Billy Graham* (New York: McGraw-Hill, 1956), 20.

<sup>156</sup> Courts Redford, *Spiritual Frontiers* (Atlanta: SBC Home Mission Board, 1948), 43.

American youth.<sup>157</sup> Statistics supported the SBC's claims as many "juveniles were being arrested across the country."<sup>158</sup> The consensus was crime was on the rise within the younger population. Home Mission Board member Courts Redford wrote that in cities such as Louisville, Kentucky, the "denomination was working with the local government to implement parole programs for the delinquent youth."<sup>159</sup> When a youngster was arrested, the program allowed a Christian mentor to serve as the "social worker within the juvenile's daily life."<sup>160</sup> The youth leader would then report to the court system.<sup>161</sup> Of course the ultimate goal "was to train the young person for Christ."<sup>162</sup> Obviously, many of these young individuals were "affected by broken families to include a lack of Christianity within the home."<sup>163</sup>

As a whole, the denomination "recognized alcohol was growing popular in the country."<sup>164</sup> The SBC viewed alcohol as a "family destroyer."<sup>165</sup> At the 1947 convention, the Social Service Commission "mentioned more young individuals and women were partaking in alcoholism."<sup>166</sup> Their concern, of course, was this lifestyle led to drunkenness, a sin according to the Bible.<sup>167</sup> Times were changing and "advertisements were made by secular society encouraging the consumption of alcoholic beverages."<sup>168</sup> The Convention "emphasized the

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<sup>157</sup> Redford, *Spiritual Frontiers*, 43.

<sup>158</sup> Ibid.

<sup>159</sup> Ibid.

<sup>160</sup> Ibid.

<sup>161</sup> Ibid., 44.

<sup>162</sup> Ibid.

<sup>163</sup> Ibid.

<sup>164</sup> Social Service Commission, "Recommendations of the Social Service Commission," *Annual SBC 1947*, May 7-11, 1947, 47, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1947.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1947.pdf) (accessed May 14, 2017).

<sup>165</sup> Ibid.

<sup>166</sup> Ibid.

<sup>167</sup> Ibid.

<sup>168</sup> Ibid.

importance of their pastors to teach their youth and congregations” to stay away from alcohol.<sup>169</sup> The Sunday School Board explained, “an agreement with their youth should be put forth where young SBC members signed an acknowledgment form vowing to stay away from alcohol.”<sup>170</sup>

To address the rapid divorce rate, the Social Service Commission (SSC) sought to publish more books on the family and guidelines within marriages.<sup>171</sup> The SSC “cited a recent study completed by the University of Indiana that showed 1 out of 2 marriages would end in divorce by 1965” if the current divorce rate continued at the same pace.<sup>172</sup> The denomination was extremely concerned with the statistics and challenged all members to speak out against this growing trend.<sup>173</sup>

### **The Relocation of Jews to Palestine**

A paragraph on Israel is incorporated in this chapter. The reason for this is not because there has been, over a long period of time, an established SBC mission to the Jews, but because the proposed and widely discussed plan to relocate Jews to Palestine were welcomed by the SBC and seen as the fulfillment of prophecies of Scripture. This tied to eschatological expectations linked to the “end of times.”<sup>174</sup> In his book *The Rebirth of a Nation*, published in 1936, Gartenhaus already observed that whether one agreed with the return of the Jews or not, it was the fulfillment of a Biblical prophecy.<sup>175</sup>

Palestine was heavily occupied and populated with Muslims (and Christians), which

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<sup>169</sup> Sunday School Board, “Beverage Alcohol a Menace,” *Annual SBC 1947*, May 7-11, 1947, 180, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1947.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1947.pdf) (accessed May 14, 2017).

<sup>170</sup> Ibid.

<sup>171</sup> Social Service Commission, “The Rapidly Spreading Defiance of the Sanctity of the Home with the Consequent Delinquencies and Tragedies,” *Annual SBC 1947*, May 7-11, 1947, 299, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1947.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1947.pdf) (accessed May 14, 2017).

<sup>172</sup> Social Service Commission, “Marriage and Family Relations,” *Annual SBC 1948*, May 19-23, 1948, 335, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1948.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1948.pdf) (accessed May 15, 2017).

<sup>173</sup> Ibid.

<sup>174</sup> Indianapolis Jewish Post, “Between You and Men,” *Indianapolis Jewish Post*, January 4, 1946, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19460104-01.1.6&srpos=1&e=04-01-1946-04-01-1946--en-20--1--txt-txIN-Palestine-----> (accessed May 15, 2017).

<sup>175</sup> Jacob Gartenhaus, *The Rebirth of a Nation* (Nashville: Broadmans Press, 1936), 33, 50, 128.



indicated that the relocation had international political consequences. At the same time it was evident that religious and theological implications were also directly involved in the “Jew Problem” and the future of this people group. Between 1945 and 1946, Jews by the thousands left “Europe seeking a safe place to call home.”<sup>176</sup> Religious Studies Historian Irving Hexham writes, “Traumatized Jews fleeing Europe after the war sought refuge in Palestine, but neither the British authorities, who held a League of Nations Mandate over the territory nor the local Arabs, the majority of whom were Muslims, welcomed massive Jewish immigration.”<sup>177</sup> The English and Arabs alike opposed the migration into the region.<sup>178</sup> By February of 1946, the “English sought to remove themselves from the situation and allowed the United Nations to solve the Jewish problem.”<sup>179</sup> In February 1946, the British handed over the problem to the newly founded United Nations, which on November 29, 1947 endorsed a plan for the partition of Palestine between Arabs and Jews. This led to Arab attacks on Jewish settlements and Jewish countermeasures, in which over a thousand Jews and many Arabs were killed.<sup>180</sup>

The SBC was well acquainted with the Palestinian problem in the Near East.<sup>181</sup> At the annual meeting of the SBC in 1947 it was reported, that “the region was possibly going to be divided by the Arabs and Jews.”<sup>182</sup> As for the future, “they would have to wait and see what took place in Palestine before their own missions could continue and become fruitful.”<sup>183</sup>

The President of the United States sincerely supported the relocation of Jews to Palestine. His support of the Jews returning to Israel was evident before his presidency.<sup>184</sup> In fact, in 1939

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<sup>176</sup> Irving Hexham, *Understanding World Religions* (Grand Rapids: Zondervan, 2011), 290.

<sup>177</sup> *Ibid.*

<sup>178</sup> *Ibid.*, 291.

<sup>179</sup> *Ibid.*

<sup>180</sup> *Ibid.*

<sup>181</sup> Foreign Mission Board, “The Near East,” *Annual SBC 1947*, May 7-11, 1947, 88, [http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1947.pdf](http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC_Annual_1947.pdf) (accessed May 16, 2017).

<sup>182</sup> *Ibid.*

<sup>183</sup> *Ibid.*

<sup>184</sup> Allis Radosh and Ronald Radosh, *A Safe Haven: Harry S. Truman and the Founding of Israel* (New York: Harper Perennial, 2009), 48.

“Truman criticized the English for their White Paper policy that limited the number of Jews allowed into the region.”<sup>185</sup> By 1941, he was a member of the American Palestine Committee.<sup>186</sup>

Palestine “was technically under English rule as they occupied the land with military force following the First World War.”<sup>187</sup> By November 1945, English “officials were reporting they sought Truman’s advice on the future of the region.”<sup>188</sup> After all, the “White Paper policy implemented by former Prime Minister Chamberlain” only made matters worse between the Arabs and the Jews.<sup>189</sup> England’s political leaders were divided and “unaware of what to do with the current Jewish problem.”<sup>190</sup>

By 1947, J. Frank Norris became involved in the “Jewish controversy.”<sup>191</sup> Norris penned “a letter to Truman expressing his concerns and opinion on the future of the Jews and Palestine.”<sup>192</sup> He wrote, “The Lord God Almighty in Genesis the 17<sup>th</sup> Chapter, specifically states that the title to Palestine is given not to Ishmael, the ancestor of the Arabs, but to Isaac and his seed forever.”<sup>193</sup> Norris sought to convince the president that the rightful owners of Palestine were, in fact, the Jews. He continued “thirteen hundred years ago followers of Muhammad with fire and sword robbed the land from the Jews.”<sup>194</sup> It was obvious that he wanted Palestine to be under the control of the Jews.<sup>195</sup>

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<sup>185</sup> Radosh & Radosh, *A Safe Haven: Harry S. Truman and the Founding of Israel*, 61.

<sup>186</sup> Ibid.

<sup>187</sup> Ogdensburg Journal, “United Nations Might Handle Palestine Crisis,” *Ogdensburg Journal*, November 5, 1945, [http://nyshistoricnewspapers.org/lccn/sn84031165/1945-11-05/ed-1/seq-1/#date1=11%2F05%2F1945&index=0&date2=11%2F05%2F1945&searchType=advanced&SearchType=prox5&sequence=0&words=Palentine&proxdistance=5&to\\_year=1945&rows=20&ortext=&from\\_year=1945&proxtext=Palentine&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1945-11-05/ed-1/seq-1/#date1=11%2F05%2F1945&index=0&date2=11%2F05%2F1945&searchType=advanced&SearchType=prox5&sequence=0&words=Palentine&proxdistance=5&to_year=1945&rows=20&ortext=&from_year=1945&proxtext=Palentine&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed May 18, 2017).

<sup>188</sup> Ibid.

<sup>189</sup> Radosh & Radosh, *A Safe Haven: Harry S. Truman and the Founding of Israel*, 61.

<sup>190</sup> Ibid.

<sup>191</sup> Ibid.

<sup>192</sup> Ibid.

<sup>193</sup> J. Frank Norris, “Letter to President Truman” (letter, October 2, 1947), <http://fundamentalbaptistsermons.net/JFRANKNORRIS/Norris-Truman.html> (accessed May 19, 2017).

<sup>194</sup> Ibid.

On October 7<sup>th</sup>, 1947, President Truman responded to Norris. “I am most grateful for your thoughtful letter of October second. I deeply appreciate having the benefit of this expression of your views because I know that you have given long and extensive study to the Jewish Palestinian question.”<sup>196</sup> The question remained what would Truman, who was a Baptist himself, do regarding the Jewish Problem.

On May 12, 1948 “a formal Jewish government was formed with a declaration of independence.”<sup>197</sup> On May 14, 1948, the President of the United States released the following statement:

This Government has been informed that a Jewish state has been proclaimed in Palestine, and recognition has been requested by the provisional government thereof. The United States recognizes the provisional government as the de facto authority of the new State of Israel.<sup>198</sup>

In May, it was reported, “that Jews across the world were rejoicing with the announcement made by President Truman.”<sup>199</sup> Their voices had finally been heard, and they felt confident their people had a future. At the same time, the *North County Catholic* newspaper reported “Arabs in Palestine” were furious.<sup>200</sup> But, the most powerful nation on earth officially recognized Israel as an independent state. By May 21<sup>st</sup>, Russia “recognized the new state of Israel as an independent nation.”<sup>201</sup> Israel “officially applied for admission into the United

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<sup>195</sup> J. Frank Norris, “Letter to President Truman” (letter, October 2, 1947), <http://fundamentalbaptistsermons.net/JFRANKNORRIS/Norris-Truman.html> (accessed May 19, 2017)

<sup>196</sup> Ibid.

<sup>197</sup> Ibid.

<sup>198</sup> Harry S. Truman, “Telegraph on Israel” (telegraph, May 14, 1948), <http://www.ngu.edu/library-databases.php> (accessed May 19, 2017).

<sup>199</sup> North Country Catholic, “State of Israel Recognized At Once By U.S.,” *North Country Catholic*, May 23, 1948, [http://nyshistoricnewspapers.org/lccn/np00010004/1948-05-23/ed-1/seq-8/#date1=05%2F23%2F1948&index=0&date2=05%2F23%2F1948&searchType=advanced&SearchType=prox5&sequence=0&words=Palestine&proxdistance=5&to\\_year=1948&rows=20&ortext=&from\\_year=1948&proxtext=Pal estine&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/np00010004/1948-05-23/ed-1/seq-8/#date1=05%2F23%2F1948&index=0&date2=05%2F23%2F1948&searchType=advanced&SearchType=prox5&sequence=0&words=Palestine&proxdistance=5&to_year=1948&rows=20&ortext=&from_year=1948&proxtext=Pal estine&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed May 19, 2017).

<sup>200</sup> Ibid.

<sup>201</sup> Indianapolis Jewish Post, “Besieged Israel Promised Full Support of World Jewry,” *Indianapolis Jewish Post*, May 21, 1948, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19480521-01.1.8&srpos=2&e=21-05-1948-21-05-1948--en-20--1--txt-txIN-Palestine-----> (accessed May 19, 2017).

Nations.”<sup>202</sup> Israel was planning their future strategically and knew they needed the United Nation’s and American support if they were to remain a permanent state in the Middle East.

Support was exactly what they received from the Truman administration. By June of 1948, “the U.S. President promised to assist the new nation of Israel financially.”<sup>203</sup> Truman “announced his country had officially loaned Israel 100 million dollars.”<sup>204</sup> For the Americans, an “alliance had just been created that forever changed the Middle East and the history of the world.”<sup>205</sup> Having the support and possible protection of the Americans meant more to the Jews than anything else. After being near extinction due to Hitler and his ideology, the Jews and nation of Israel found a true ally that would protect them at all costs. In 1948 an alliance formed, connected to politics and religion. Israel and the United States had formally started a relationship that would shape the future of the world.

### **The Southern Baptist Convention and the State of Israel**

The idea and support of an independent Israel divided the denomination. Theologians such as Gartenhaus and Norris embraced the idea, others such as Appelman emphasized conversion to Christianity as the main importance of the Jewish race.

In 1948 Gartenhaus published a book titled *What of the Jews?* In the foreword, he immediately argued the Jews should be returned to Palestine. He wrote, “The author is wholeheartedly for the return of his harassed and hunted people to Palestine as a haven of refuge, but he doubts seriously whether this is the solution to the ever-recurrent Jewish problem of Israel among the nations.”<sup>206</sup> “There is only one solution for this world’s ills, and that is for all, Jew

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<sup>202</sup> Indianapolis Jewish Post, “Besieged Israel Promised Full Support of World Jewry,” *Indianapolis Jewish Post*, May 21, 1948, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=JPOST19480521-01.1.8&srpos=2&e=21-05-1948-21-05-1948--en-20--1--txt-txIN-Palestine-----> (accessed May 19, 2017).

<sup>203</sup> Fort Covington Sun, “Failure: No Peace,” *Fort Covington Sun.*, June 17, 1948, [http://nyshistoricnewspapers.org/lccn/sn88075727/1948-06-17/ed-1/seq-4/#date1=06%2F17%2F1948&index=0&date2=06%2F17%2F1948&searchType=advanced&SearchType=prox5&sequence=0&words=Israel&proxdistance=5&to\\_year=1948&rows=20&ortext=&from\\_year=1948&proxtext=Israel&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn88075727/1948-06-17/ed-1/seq-4/#date1=06%2F17%2F1948&index=0&date2=06%2F17%2F1948&searchType=advanced&SearchType=prox5&sequence=0&words=Israel&proxdistance=5&to_year=1948&rows=20&ortext=&from_year=1948&proxtext=Israel&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed May 19, 2017).

<sup>204</sup> Ibid.

<sup>205</sup> Edwin Schmidt and Leigh Gaustad, *The Religious History of America* (New York: Harper One, 2004), 285.

<sup>206</sup> Jacob Gartenhaus, *What of the Jews?* (Atlanta: SBC Home Mission Board, 1948), 5.

and Gentile, to return to God.”<sup>207</sup> Around six million Jews survived the war and were present in Europe, he observed, but staying in Europe was dangerous as they were persecuted under “nations whom claimed Christianity.”<sup>208</sup> Gartenhaus stated, “The Jews ask only that they be permitted to return to their ancestral homeland and re-establish there a commonwealth in which they can live in peace and security each man under his own vine and under his own fig tree.”<sup>209</sup>

Gartenhaus was confident God would return the Jews to Israel as he felt it was a prophetic destiny. He argued, “The Jew will have Palestine with or without the help of Britain or any other nation on the earth! When and how this will come about, we do not know; but come about it will!”<sup>210</sup> He pointed his readers to Jeremiah 33:14 and Ezekiel 39:28. “Behold, the days are coming, declares the LORD, when I will fulfill the promise I made to the house of Israel and the house of Judah.” (Jeremiah 33:14) “Then they shall know that I am the LORD their God, because I sent them into exile among the nations and then assembled them into their own land. I will leave none of them remaining among the nations anymore.” (Ezekiel 39:28) For Gartenhaus, the return of the Jews to Palestine could very well mean the return of God in Jesus’ Second Coming.<sup>211</sup>

While returning to Palestine was a priority, the most important issue surrounding the Jews was salvation. This evangelist also realized how difficult it was for Jews to convert to Christianity. After all he was beaten himself and nearly died when he claimed Jesus as His Lord and Savior. On this account, he challenged his fellow Christians to be ready to assist Jews who would convert:

The Jew who accepts the Christian faith has to pay a price for it. His father and mother and nearest and dearest will often turn against him. He is put to a severe test. He may be ostracized by his people. In this hour of mental struggle and travail of soul he needs all the sympathy available. He longs for new friends to take the place of the old ones. A kind and cheering word will go far. Some Jews will have to leave their homes, and it will be

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<sup>207</sup> Jacob Gartenhaus, *What of the Jews?* (Atlanta: SBC Home Mission Board, 1948), 5.

<sup>208</sup> Ibid.

<sup>209</sup> Ibid.

<sup>210</sup> Ibid.

<sup>211</sup> Ibid., 48.

necessary for Christians to receive them into their homes.<sup>212</sup>

Concluding: In Gartenhaus' opinion the Jews would return to Palestine. It was their biblical and prophetic destiny. At the same time, he taught Jews must accept Jesus Christ as the Messiah. For that reason, they needed to be reached in terms of the proclamation of Christ the Lord.

In 1947 his book on *The Jew in History & Destiny* Hyman Appelman strongly disagreed with the idea of isolating the Jews in a separate land. This was in deep contrast to the beliefs of many regarding the future of the Jews. To solve the Jewish problem was embedded in conversion to Christianity. He wrote:

There is one hope for the Jew - scriptural hope, spiritual hope. God hope, divine hope, eternal hope and that is salvation, justification, regeneration through the Lord Jesus Christ. To kill the Jew, make a Christian out of him. When we are in Christ, there is neither Jew nor Gentile, but all are the one in Christ Jesus. To destroy the Jew, win him for Jesus. To destroy the Jew, wash him in the blood of the Lamb. To solve the Jewish problem, give the Jew the Lord Jesus Christ. That is our task.<sup>213</sup>

Therefore, he wrote, "If you have the love of God in your heart, you are going to pray for them; you are going to preach to them; you are going to try to win them for the Lord Jesus Christ, together with other Christians they may rejoice in the assurance of life everlasting."<sup>214</sup> He felt the only hope the Jew had on earth was to become born-again in Christ. He was dedicated to spiritual change rather than geographical relocation. In this respect he thus differed from Gartenhaus.

In June 1948, the *Biblical Recorder* recommended Baptists should read the book of "Deuteronomy if they wished to learn more about the Jews and their history."<sup>215</sup> The paper did

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<sup>212</sup> Gartenhaus, *What of the Jews?*, 80.

<sup>213</sup> *Ibid.*, 23.

<sup>214</sup> *Ibid.*, 27.

<sup>215</sup> *Biblical Recorder*, "Books in Review," *Biblical Recorder*, June 2, 1948, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed December 14, 2018).

not know “how long the nation of Israel would last or remain independent.”<sup>216</sup> It was evident the tension between the Arabs and Jews simply left the future of the land unknown.<sup>217</sup> Regardless of the future, the facts remained that Israel was a country recognized by the United States and their president. The *Recorder* also “urged its readers to read a book on the Jews by Hyman Appelman and to pray for the Jews and nation of Israel.”<sup>218</sup>

In the fall of 1948, the Baylor University Paper *The Daily Lariat* reported: “the Arab government was formally denied by the U.S. in its request to possess all of the Palestinian lands.”<sup>219</sup> It was clear the U.S. was going to stand with Israel and remain an ally. For this SBC student newspaper, this was a monumental moment as Truman’s administration not only recognized Israel as a nation yet affirmed it would stand alongside its new ally.<sup>220</sup> It was apparent that the U.S. viewed the newly established Israel as a nation that shared its traditions and values.

In 1948 the fight for “Jerusalem, was intensifying between the Arabs and Jews.”<sup>221</sup> The SBC Foreign Mission Board remained concerned “as they had several missionaries present that ultimately were evacuated by the United Nations.”<sup>222</sup> The actual city of Jerusalem was “divided between Arabs and Jews,” and the tension remained high with no end in sight.<sup>223</sup> The only safe thing to do according to the UN was to return missionaries back to their homeland as the fight for Jerusalem was growing worse by the day.

Southern Baptist George Sadler “reported the tension was expected to become worse

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<sup>216</sup> Biblical Recorder, “Books in Review,” *Biblical Recorder*, June 2, 1948, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed December 14, 2018).

<sup>217</sup> Ibid.

<sup>218</sup> Ibid.

<sup>219</sup> Waco Daily Lariat, “Today’s Affairs,” *Waco Daily Lariat*, October 14, 1948, [digitalcollections.baylor.edu/cdm/search/collection/lariat](http://digitalcollections.baylor.edu/cdm/search/collection/lariat) (accessed May 23, 2017).

<sup>220</sup> Ibid.

<sup>221</sup> Foreign Mission Board, “Palestine,” *Annual SBC 1949*, May 18-22, 1949, 102, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1949.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1949.pdf) (accessed May 23, 2017).

<sup>222</sup> Ibid.

<sup>223</sup> Ibid.

once the English permanently left the region in early May.”<sup>224</sup> Sadler served as secretary for the Foreign Mission Board in Africa and Europe.<sup>225</sup> According to him, directly connected to the tension in Palestine, “was the fight for oil, government control (Communism & Democracy) and for the United States, involvement in Foreign Affairs.”<sup>226</sup> Sadler was aware his once “isolationist home of the United States was changing due to the world war and sought to be involved in foreign affairs to include government reconstruction.”<sup>227</sup> Establishing an ally in the Middle East was not only strategic yet essential for democracy and overall peace.

“As world citizens,” he stated, “we cannot separate ourselves from a situation that is fought with such far-reaching possibilities; as Christians; we are concerned with its spiritual implications.”<sup>228</sup> Like J. Frank Norris, Sadler knew the implications tied to the land of Israel and the future of the religion was connected to prophecies, and rightful ownership proclaimed in the Christian Bible. For those who viewed this moment in spiritual context, Israel was once again alive which only supported the existence of the Christian God as the Lord of all nations and people.

The return of the Jews to Palestine and the establishment of the state Israel were thus interpreted in the SBC in an eschatological framework, based on prophecy. Some, however, disagreed. What was agreed upon was that the gospel of Christ should be brought to the Jews. They had to acknowledge and accept Christ as the Messiah. This also applied for Jews who did not live in Israel. The 1947 Convention was “informed that twelve million Jews remained on earth, with half of them living in the United States.”<sup>229</sup> This provided a unique opportunity to

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<sup>224</sup> Foreign Mission Board, “Palestine,” *Annual SBC 1949*, May 18-22, 1949, 102, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1949.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1949.pdf) (accessed May 23, 2017).

<sup>225</sup> Southern Baptist Convention, “Southern Baptist Ministers,” *Annual SBC 1949*, May 18-22, 1949, 399, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1949.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1949.pdf) (accessed May 23, 2017).

<sup>226</sup> Foreign Mission Board, “Palestine,” *Annual SBC 1949*, May 18-22, 1949, 102, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1949.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1949.pdf) (accessed May 23, 2017).

<sup>227</sup> *Ibid.*

<sup>228</sup> *Ibid.*

<sup>229</sup> Jacob Gartenhaus, “Report of the Department of Jewish Evangelism,” *Annual SBC 1947*, May 7-11, 1947, 159-160, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1947.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1947.pdf) (accessed May 18, 2017).



evangelize the Jews.<sup>230</sup> Gartenhaus declared:

The opportunities for winning my people to Christ are unprecedented, and it is heartbreaking to think how comparatively little the true church of Christ, with its message of hope, has done to meet the great challenge with the nearly six million Jews of America - practically one-half of the Jewish population of the world-present. No other country in the world has such an opportunity for service as America; but how tragic that Christians are not alert to these things!<sup>231</sup>

With so many Jews present in the country, the denomination according to Gartenhaus needed to live out their Biblical duty and share the Gospel of Christ.<sup>232</sup> The Foreign Mission Board declared, “We are fully convinced that peace will never come to Jerusalem and other cities that have denied Him, until the Prince of Peace has been received by his own.”<sup>233</sup>

### **Conclusion**

World War II changed the world. People across the globe suffered in one way or another. This suffering opened many doors for Christians to serve in foreign missions. The SBC, one of the largest Christian denominations in the world, activated their workers and immediately responded in Christian spirit. To Asia, Europe, Africa, the Middle East and even South America the Convention sent workers into the field.

The SBC sought to share the gospel of Jesus Christ as the priority. However, they also knew they needed to show Christian spirit and assist nations who were literally starving to death and in desperate need of clothing and medical treatment. To serve the world was not optional, yet it was required within their faith.

From serving children to building schools, the denomination made much progress. Doors opened in once hostile nations to include Japan and Germany. This was perhaps the most promising news the SBC had experienced within their fieldwork. For this denomination, the only hope the world had was through their God Jesus Christ. Jesus could change one’s heart to include an entire nation. The SBC knew the denomination needed to unite for Christ. Like the

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<sup>230</sup> Jacob Gartenhaus, “Report of the Department of Jewish Evangelism,” *Annual SBC 1947*, May 7-11, 1947, 159-160, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1947.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1947.pdf) (accessed May 18, 2017).

<sup>231</sup> Ibid.

<sup>232</sup> Ibid.

<sup>233</sup> Ibid.

Convention, the young Billy Graham did his part of fulfilling the Great Commission. For Graham, serving and proclaiming the Word of God was not just his passion, it was his calling in life. This young preacher sought to confront sin and bring forth peace across the entire world.

The return of the Jews to Palestine and the establishment of the state Israel were interpreted in the SBC in an eschatological framework, based on prophecy. Some however, disagreed. What was agreed upon was that the gospel of Christ should be brought to the Jews. They had to acknowledge and accept Christ as the Messiah.

The SBC also recognized their own nation was in trouble. Sin was destroying individual lives. Additionally, the Convention knew the biggest challenge their country faced was regarding race relations. Equality simply did not exist in the 1940s, and these Christians were required to act and seek to glorify their God. How the SBC addressed this issue, is dealt with in the ultimate chapter of the research.

## Chapter 12

### The Southern Baptist Convention and Civil Rights

#### Introduction

The SBC strongly endorsed human rights, equality, justice, and righteousness during the War. When war was declared on Japan after the Pearl Harbor attack in December 1941, the SBC *Prayer for Just and Righteous Peace* stated that the so-called Christian people have signally failed to express the great principles of righteousness, justice and love. It concluded that a just and righteous peace must provide for spiritual, intellectual, political, and economic freedom. The SBC's vision for *World Peace* in 1943 included the principles that (1) the worth of every individual be respected, toward the elimination of race prejudice and hatreds which undermine respect for the individual, and (2) economic opportunity provided for all peoples, toward elimination of disastrous trade barriers and enforced poverty.

The SBC *Statement of Principles* (1944) entailed that Christians should do all possible to prevent the organization of the world on the principles of materialism, selfish nationalism, arrogant imperialism and power politics; but rather insist upon the principles of the oneness of humanity, the rights of all men alike under God, and the Christian ideals of brotherhood, justice and truth, remembering that God's supreme word for the organized life of humanity is righteousness.<sup>1</sup> The Christian faith opposes “all inequalities of basic rights and privileges in the church and in society, which arise out of racial prides and prejudices, economic greed, and class distinctions”, all forms of exploitation, manipulation or neglect and indifference on the part of any section of our human race by any other section.

The SBC unofficially partook in deliberations that constituted the United Nations, based on justice, equality and righteousness. This matter was the Convention's earnestness. At the annual meeting of the SBC in 1948, the Home Mission Board significantly stated:

How we do need to recognize here in our land the difference between social equality and racial rights! How we do need to realize that no one should be discriminated against simply because of the color of his skin or the land from whence he came! How we do need to understand that Christ died for all men, for the Chinese in America as well as for the Chinese in China; for the Negro in America as well as for the Negro in Africa, and for

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<sup>1</sup> Executive Committee, “Southern Baptists and World Peace,” *Annual SBC 1944*, May 16-18, 1944, 149, [http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1944.pdf](http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC_Annual_1944.pdf) (accessed March 18, 2017).

the various races of Asia and the islands of the seas which have come to our shores, and will come in increasing numbers in the world of tomorrow, as well as for those who live in these countries abroad.<sup>2</sup>

This chapter intends to present the debates and views in the SBC regarding race relations during the aftermath of the Second World War 1946-1948. This issue gained momentum after the war in the public domain and highlighted the position of two minority groups, namely the Native and African Americans.

### **The Life and Struggles of Native Americans**

The largest minority group in the United States during the forties was African Americans. However, Native Americans (or Indians as they were typified in official SBC documentation) were just that, the original people of America. In the 1940s, “approximately 345,000 Native Americans which was the majority of the people group” continued to live on reservations, isolated from the rest of the American people.<sup>3</sup> It was long believed that Native Americans were not “American citizens” and did not have the right to partake in the country’s political affairs. In many states, Native Americans were forbid to cast votes in U.S. elections.<sup>4</sup>

During his administration, President Franklin Roosevelt sought to “confront many of the issues facing Native Americans.”<sup>5</sup> From Roosevelt’s administration came John Collier, a man known as the “Indian defender.”<sup>6</sup> Collier was the most vocal leader of the Bureau of Indian Affairs. Policies implemented from Collier “included eliminating the forced relocation of Native children to boarding schools.”<sup>7</sup> Collier “believed the best form of education for Native Americans needed to take place on the actual reservations.”<sup>8</sup> This official was aware separating families only created more problems and resentment from the Native Americans.

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<sup>2</sup> Home Mission Board, “Home Mission Frontiers,” *Annual SBC 1948*, May 19-23, 1948, 170, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1948.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1948.pdf) (accessed June 5, 2017).

<sup>3</sup> John W. Jeffries, *Wartime America: The World War II Home Front* (Chicago: Ivan R. Dee, 1996), 136.

<sup>4</sup> Ibid.

<sup>5</sup> Robert V. Hine and John Mack Faragher, *The American West* (New Have: Yale University Press, 2000), 466.

<sup>6</sup> Ibid.

<sup>7</sup> Ibid., 467.

<sup>8</sup> Ibid.

Additionally, he allowed “textbooks to be composed in the Native Americans original language and English.”<sup>9</sup> This was in deep contrast to the past, as previous administrations demanded English as the only language to be used by Native Americans. Through Collier’s leadership “employment also continued to rise during the Roosevelt administration.”<sup>10</sup> Native American Historian Paul Carlson writes, “Collier urged Congress to include Indian people in its New Deal legislation. The aim was to provide emergency relief to Indian people, whose 1933 per capita income was \$81, and to allow American Indians to participate in the New Deal work programs.”<sup>11</sup> Ultimately Congress agreed with Collier providing “designated relief programs aimed to better the lives of Native Americans.”<sup>12</sup> On paper, Collier had done more for Native Americans than anyone before him. However, in the 1980s historians criticized his work noting more could have been done. Ultimately, such criticism is deemed unfair as World War II drastically altered the New Deal for all Americans.

Though some programs that Collier implemented were an achievement, things were far from flawless on Indian reservations. Many Native Americans, simply did not trust white people. For many Native’s, the brutal Wounded Knee Massacre of 1890 summed up Native American and U.S. relations. In this massacre, “hundreds of Lakota Indians to include women and children were murdered by federal agents and troops in a misunderstanding regarding the ancient Lakota Ghost Dance.”<sup>13</sup> In the end, “over 200 unarmed Indians laid dead” with little answers provided by investigations.<sup>14</sup> In reality, most Americans knew Native Americans did not trust white people, nor the federal government. *The Saturday Evening Post* took note of such feelings writing in 1939, “The desire of the Indian to lead his own life is as unchanging as the determination of the reformer to lead the lives of others.”<sup>15</sup> Most Native Americans did not want

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<sup>9</sup> Hine and Faragher, *The American West*, 467.

<sup>10</sup> *Ibid.*, 466.

<sup>11</sup> Paul Carlson, *The Plains Indians* (College Station: Texas A&M University Press, 1998), 188.

<sup>12</sup> *Ibid.*

<sup>13</sup> Hine and Faragher, *The American West*, 465.

<sup>14</sup> *Ibid.*

<sup>15</sup> Saturday Evening Post, “Editorial,” *Saturday Evening Post*, April 1, 1939, <http://www.ngu.edu/library-databases.php> (accessed June 7, 2017).

assimilation and wished to remain independent of American traditions and culture.

While one could argue that the changes implemented did benefit many Native Americans, the facts were simple, Native Americans were still isolated, treated as second-class citizens and were suffering across the United States. One such example of the mistreatment of Native Americans took place in New Mexico.<sup>16</sup> New Mexico “received over 7 million dollars a year from the federal government to assist their citizens.”<sup>17</sup> Native Americans were supposed to be included in this aid, yet the state of New Mexico argued the majority of the “Indians did not vote therefore they did not deserve the financial aid.”<sup>18</sup> The federal government responded “explaining if Native Americans were not assisted just like every other citizen, the aid would cease to exist.”<sup>19</sup> Due to the harsh warning, the “state of New Mexico decided to include Native Americans in the future disbursement of aid.”<sup>20</sup> Policies such as this were a regular occurrence when officials dealt with the Native people. Throughout their history, treaties and agreements were made, and then easily broken. For Native Americans, it was virtually impossible to trust the federal government.

Under President Truman, Native Americans continued to be agonized. Truman was aware of this and “permitted an emergency relief fund to assist the Native people.”<sup>21</sup> One particular tribe that suffered greatly was the Navajo’s of the Southwest. It was reported “79

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<sup>16</sup> Ogdensburg Journal, “Aid for the Navajos,” *Ogdensburg Journal*, November 13, 1947, [http://nyshistoricnewspapers.org/lccn/sn84031165/1947-11-13/ed-1/seq-14/#date1=11%2F13%2F1947&index=3&date2=11%2F13%2F1947&searchType=advanced&SearchType=prox5&sequence=0&words=Mexico+New&proxdistance=5&to\\_year=1947&rows=20&ortext=&from\\_year=1947&proxtext=New+Mexico&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1947-11-13/ed-1/seq-14/#date1=11%2F13%2F1947&index=3&date2=11%2F13%2F1947&searchType=advanced&SearchType=prox5&sequence=0&words=Mexico+New&proxdistance=5&to_year=1947&rows=20&ortext=&from_year=1947&proxtext=New+Mexico&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed June 7, 2017).

<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

<sup>20</sup> Ibid.

<sup>21</sup> Drew Pearson, “Washington Merry-Go-Round,” *Ogdensburg Journal*, January 8, 1948, [http://nyshistoricnewspapers.org/lccn/sn84031165/1948-01-08/ed-1/seq-14/#date1=01%2F08%2F1948&index=5&date2=01%2F08%2F1948&searchType=advanced&SearchType=prox5&sequence=0&words=Pearson&proxdistance=5&to\\_year=1948&rows=20&ortext=&from\\_year=1948&proxtext=Pea rson&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1948-01-08/ed-1/seq-14/#date1=01%2F08%2F1948&index=5&date2=01%2F08%2F1948&searchType=advanced&SearchType=prox5&sequence=0&words=Pearson&proxdistance=5&to_year=1948&rows=20&ortext=&from_year=1948&proxtext=Pea rson&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed June 7, 2017).

percent of Navajo's did not speak English."<sup>22</sup> Truman sought to hire more teachers "and place education as a top priority within the reservations."<sup>23</sup> The Truman administration knew education was the best option to better the lives of the Indians. Without education, poverty continued to plague all reservations.

However, education was not the only concern for Natives. Medical conditions on reservations were troubling. Truman learned in "the Navajo reservations 330 out of every 1,000" babies died at birth.<sup>24</sup> Additionally, twenty to thirty percent of the natives suffered "from serious diseases and illnesses."<sup>25</sup> It was clear this people group was segregated from the rest of the country. Segregation, of course, encouraged racism and inequality.

In 1947, Julius M. Cook "wrote a column addressing race relations in America."<sup>26</sup> For the *Massena Observer*, Cook mentioned little had changed in the country as "discrimination was alive, and equality did not exist."<sup>27</sup> He specifically mentioned, "White Americans were raised by their Ancestors to view the Native's as savages."<sup>28</sup> Hence, Native Americans were still mistreated and "isolated from the rest of the country."<sup>29</sup> Cook described how Hitler "viewed the Aryan race as superior and felt many Americans held to this same belief."<sup>30</sup> These were powerful words, yet this man had a point. Was it possible that Americans were casting their own stones

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<sup>22</sup> Drew Pearson, "Washington Merry-Go-Round," *Ogdensburg Journal*, January 8, 1948, [http://nyshistoricnewspapers.org/lccn/sn84031165/1948-01-08/ed-1/seq-14/#date1=01%2F08%2F1948&index=5&date2=01%2F08%2F1948&searchType=advanced&SearchType=prox5&sequence=0&words=Pearson&proxdistance=5&to\\_year=1948&rows=20&ortext=&from\\_year=1948&proxtext=Pearson&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1948-01-08/ed-1/seq-14/#date1=01%2F08%2F1948&index=5&date2=01%2F08%2F1948&searchType=advanced&SearchType=prox5&sequence=0&words=Pearson&proxdistance=5&to_year=1948&rows=20&ortext=&from_year=1948&proxtext=Pearson&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed June 7, 2017).

<sup>23</sup> Ibid.

<sup>24</sup> Ibid.

<sup>25</sup> Ibid.

<sup>26</sup> Julius M. Cook, "Julius M. Cook Hogsburg, Discusses U.S. Race Problems," *Massena Observer*, January 30, 1947, [http://nyshistoricnewspapers.org/lccn/sn84031311/1947-01-30/ed-1/seq-11/#date1=01%2F30%2F1947&index=8&date2=01%2F30%2F1947&searchType=advanced&SearchType=prox5&sequence=0&words=Cook+COOK&proxdistance=5&to\\_year=1947&rows=20&ortext=&from\\_year=1947&proxtext=Cook&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031311/1947-01-30/ed-1/seq-11/#date1=01%2F30%2F1947&index=8&date2=01%2F30%2F1947&searchType=advanced&SearchType=prox5&sequence=0&words=Cook+COOK&proxdistance=5&to_year=1947&rows=20&ortext=&from_year=1947&proxtext=Cook&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed June 7, 2017).

<sup>27</sup> Ibid.

<sup>28</sup> Ibid.

<sup>29</sup> Ibid.

<sup>30</sup> Ibid.

without looking at their own hatred, Cook wrote the following:

Caucasians as I term “white” people, must abandon that “superiority” complex. I do not advocate the abolition of the color line, but I heartily endorse the right of all people of America to the fundamental rights of the nation. Race problems in the United States exist only where one group tries to encroach upon or deny the rights as Americans of another group.<sup>31</sup>

Not known to many people during the actual war years was the fact that Native Americans played a pivotal role in World War II. Specifically, “the Navajo Code Talkers” were volunteers from the Marine Corps that communicated in a dialect unknown to the Japanese.<sup>32</sup> This proved to be a secret tool for the U.S. as the Japanese were caught off guard on numerous missions and battles.<sup>33</sup> While the military embraced this “department of Native Americans”, double standards and hypocrisy prevailed. As Christians, the Southern Baptist Convention had an obligation to address the issue.

### **Response to Native American Struggles**

Southern Baptist Pastor Harold Dye understood Native Americans were suffering “economically and medically.”<sup>34</sup> He knew the most “concerning issue on many reservations was the very fact that many Native Americans were not being reached for Christ.”<sup>35</sup> Dye, pastoring a church in New Mexico, was very familiar with Native Americans and their reservations. Throughout his state reservations were present in the isolated desert.

Dye challenged his fellow SBC members to take missions and evangelism seriously when discussing Native Americans.<sup>36</sup> It was believed that the majority of “Navajos and Hopis were not

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<sup>31</sup> Julius M. Cook, “Julius M. Cook Hogsburg, Discusses U.S. Race Problems,” *Massena Observer*, January 30, 1947, [http://nyshistoricnewspapers.org/lccn/sn84031311/1947-01-30/ed-1/seq-11/#date1=01%2F30%2F1947&index=8&date2=01%2F30%2F1947&searchType=advanced&SearchType=prox5&sequence=0&words=Cook+COOK&proxdistance=5&to\\_year=1947&rows=20&ortext=&from\\_year=1947&proxtext=Cook&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031311/1947-01-30/ed-1/seq-11/#date1=01%2F30%2F1947&index=8&date2=01%2F30%2F1947&searchType=advanced&SearchType=prox5&sequence=0&words=Cook+COOK&proxdistance=5&to_year=1947&rows=20&ortext=&from_year=1947&proxtext=Cook&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed June 7, 2017).

<sup>32</sup> David M. Kennedy, *The American People in World War II* (New York: Oxford University Press, 1999), 405.

<sup>33</sup> *Ibid.*

<sup>34</sup> Harold E. Dye, *Shining Like the Star* (Clovis: Home Mission Board, 1947), 69.

<sup>35</sup> *Ibid.*

<sup>36</sup> *Ibid.*



Christian.”<sup>37</sup> New Mexico being part of Navajo country allowed the denomination a unique opportunity to evangelize and serve the Navajo people.

One of the most significant challenges for the SBC was realizing not every tribe was the same. This was an error that the original Europeans and Founding Fathers made. Each tribe was unique. Professor of Religion and Missions H.C. Goerner explained “each Native tribe needed to be treated separately and evangelized individually.”<sup>38</sup> Goerner was aware that Native Americans differed in their “teachings and traditions” and commented that over “175,000 Natives in the United States did not practice Christianity.”<sup>39</sup> With their population as a whole around 376,000, “this was a troubling number.”<sup>40</sup> Goerner felt Natives were ignored and this was unacceptable. For him, there was no excuse for that many Native Americans to be “unreached” for Christ.<sup>41</sup> After all, these people were in their own country and could no longer be ignored.<sup>42</sup> He wrote:

The Navajo and Hopi have very few Christians. Each tribe must be considered separately, and since the evangelized tribes cannot be expected to assume the full responsibility for the un-evangelized tribes, this responsibility must be accepted by the white churches of America. As long as 175,000 Indians, who have been surrounded by Christians for three centuries, cling to primitive beliefs and superstitions, American Christianity has not determined its power to transform the world.<sup>43</sup>

Like Goerner, SBC Home Mission Board Member Courts Redford was concerned with the lack of faith among Native Americans. According to Redford, “most Natives in the western part of the United States” were heavily influenced by pagan religion and continued to be isolated on reservations.<sup>44</sup> Redford wrote, “There are almost 250,000 Indians in the South, and their numbers are increasing. There are perhaps 100,000 of them who have never heard a gospel

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<sup>37</sup> H.C. Goerner, *America Must Be Christian* (Atlanta: SBC Home Mission Board, 1946), 77.

<sup>38</sup> Ibid.

<sup>39</sup> Ibid.

<sup>40</sup> Ibid.

<sup>41</sup> Ibid.

<sup>42</sup> Ibid.

<sup>43</sup> Ibid.

<sup>44</sup> Courts Redford, *Spiritual Frontiers* (Atlanta: SBC Home Mission Board, 1948), 57.

message.”<sup>45</sup> Redford was one SBC pastor who admitted his country had treated Native Americans wrong. He wrote the following of the past:

We have taken their lands and natural resources from the Indians, but we can help to make up for the injustice of the past by giving to the Indian the gospel of Jesus Christ which is a possession better than he ever had. Baptists are by far the strongest evangelical denomination working amongst the Indians but we have few more than 20,000 Indian Baptists in a population of 250,000.<sup>46</sup>

While concerns about Native Americans and their faith were present within the SBC, the denomination was required to be more specific on exactly how they would help this suffering people group. Evangelism was, of course, the number one priority. However immediate aid could better the lives of the Natives. John D. Freeman was aware that the “Native Americans were suffering in segregation.”<sup>47</sup> Freeman, a member of the Home Mission Board, was a vocal supporter of Native American rights.<sup>48</sup>

Freeman’s column released in the *Biblical Recorder* indicated that drunkenness and poverty were prevalent among reservations. He specifically noted one reservation he had just visited in Mississippi was in terrible condition.<sup>49</sup>

The tragic way the Indians have been treated by our country cannot be known unless one visits them on their reservation and gets a chance to talk with them after they have learned to be unafraid of what any word of criticism of the Government may bring to them.<sup>50</sup>

Freeman challenged his fellow Baptists to visit reservations and to get to know the Native Americans. Most Natives were hesitant to trust any white man or woman. This of course correlated to their mistreatment that had occurred for generations. The SBC in many parts of the country sought to re-build such trust. Within the Choctaw reservation in Mississippi, churches

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<sup>45</sup> Redford, *Spiritual Frontiers*, 57.

<sup>46</sup> *Ibid.*, 59.

<sup>47</sup> John D. Freeman, “Choctaw Indians Wards of Baptists,” *Biblical Recorder*, October 27, 1948, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed June 9, 2017).

<sup>48</sup> *Ibid.*

<sup>49</sup> *Ibid.*

<sup>50</sup> *Ibid.*

“were providing groceries to struggling Native Americans.”<sup>51</sup> Likewise, in Oklahoma, Southern Baptists united “to build church buildings and schools on the reservations.”<sup>52</sup> According to SBC Pastor A.W. Hancock the end result “was going to be a better education for the Oklahoma Native Americans.”<sup>53</sup>

In 1946, it was reported, “that severe persecution was present in New Mexico.”<sup>54</sup> The Home Mission Board shared the story of one “Native woman who converted to Christianity and was baptized.”<sup>55</sup> Upon learning of this new conversion, “her own tribe whipped her and informed her to never return to the reservation.”<sup>56</sup> This was perhaps the biggest obstacle to assisting the Native Americans. Traditional customs separated people, which made assisting the Native’s difficult at times. This continued to be true when in 1947 the Home Mission Board provided updates on their work with Native Americans and “labeled New Mexico as their most difficult state to reach Native Americans.”<sup>57</sup> Not only were “beatings and banishments continuing for those who converted to Christianity, but arrests were as well.”<sup>58</sup> Within most of the tribal governments laid individual “laws.”<sup>59</sup> Breaking such “rules and regulations such as converting to Christianity, could very well end up with one being thrown in jail.”<sup>60</sup>

By the time the 1948 annual convention took place, the Home Mission Board had over

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<sup>51</sup> John D. Freeman, “Choctaw Indians Wards of Baptists,” *Biblical Recorder*, October 27, 1948, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed June 9, 2017).

<sup>52</sup> *Ibid.*

<sup>53</sup> Home Mission Board, “Interesting Developments,” *Annual SBC 1946*, May 15-19, 1946, 341, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1946.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1946.pdf) (accessed June 10, 2017).

<sup>54</sup> *Ibid.*

<sup>55</sup> *Ibid.*

<sup>56</sup> *Ibid.*

<sup>57</sup> Home Mission Board, “Widening Reach and Heightening Power in Home Missions,” *Annual SBC 1947*, May 7-11, 1947, 142, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1947.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1947.pdf) (accessed June 10, 2017).

<sup>58</sup> *Ibid.*

<sup>59</sup> *Ibid.*

<sup>60</sup> *Ibid.*

“90 missionaries working with Native Americans in the country.”<sup>61</sup> During this annual convention, it was “reported that the missionaries were assisting many people in Arizona and New Mexico.”<sup>62</sup> Local churches were “providing clothing and food to the Native Americans.”<sup>63</sup> Additionally, SBC members in New Mexico were attempting to “assist the Taos tribe “as many of their members were suffering in the cold.”<sup>64</sup> Unfortunately, the assistance was often denied as the “leaders of the tribe explained electricity to include lights, heating and radios were not permitted in Indian homes.”<sup>65</sup> This was in contradiction to ancient superficial beliefs that concerned the SBC greatly.<sup>66</sup>

While some troubling news was reported, the Home Mission Board in 1948 also rejoiced, “as their missionary efforts were paying off in Mississippi. “Several young Native men were enrolled and now attending Clarke Memorial College.”<sup>67</sup> This was great news for the SBC as education was valued across the denomination. The 1948 annual convention of the Oklahoma Baptist Convention reported “similar results.”<sup>68</sup> In Oklahoma “it was reported that scholarships were offered and accepted by a few Native Americans” to attend Oklahoma Baptist University.<sup>69</sup> For most people in the Southern Baptist Convention, education was the key for Native Americans.

Through education, it was widely believed that Native Americans could better their tribes and reservations. Additionally, attending Christian institutes allowed the Natives to learn more

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<sup>61</sup> Home Mission Board, “Mission Statistics,” *Annual SBC 1948*, May 19-23, 1948, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1948.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1948.pdf) (accessed June 10, 2017).

<sup>62</sup> J.B. Rounds, “The Indian Work,” *Annual SBC 1948*, May 19-23, 1948, 180, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1948.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1948.pdf) (accessed June 10, 2017).

<sup>63</sup> Ibid.

<sup>64</sup> Ibid.

<sup>65</sup> Ibid.

<sup>66</sup> Ibid.

<sup>67</sup> Ibid.

<sup>68</sup> WMU, “Woman’s Missionary Union,” *Annual BGCO 1948*, November 9-11, 1948, 76, <http://ds.bgco.org/docushare/dsweb/Get/Document-16452/1948.pdf> (accessed June 11, 2017).

<sup>69</sup> Ibid.

about Jesus Christ. Training new pastors in Christ was the long-term goal for each missionary effort. Willis Ray of the Arizona Baptist Convention and Grand Canyon Baptist College wrote the following of his college's proposed entrance guidelines, "The proposed college will not be closed to any student because of faith, creed or color."<sup>70</sup> While this was an honorable statement, most Americans did not share this sentiment. Most Americans desired segregation. A city "official in Arizona remained concerned with the presence of minorities in the Prescott, Arizona area in which Ray responded by the following:

We will not encourage the attending of enough Negroes to create a problem, but we will take care of the few who come. No doubt we will have a few more Indians than Negroes, because the Indians are very anxious to have a college where they can get training to take back to their own people.<sup>71</sup>

From such a statement came the realization that segregation was the preference for most Americans. It was evident through the communication of city officials that the major concern of people was "the presence of African Americans in their schools and towns." This was the majority belief in America during the 1940s. While Ray felt "he was doing an honorable duty providing education to minorities, it was still clear this race was not viewed as equal to whites."

The question remained how African Americans could gain equality in a nation plagued by racism.

### **African Americans: A Tense History of Unease**

The end of the American Civil War in 1865 officially made all African Americans free U.S. citizens. However, relations were shaped in a history of unease and conflicts. Division and inequality grew stronger. In their book *One Kind of Freedom*, Roger Ransom and Richard Sutch sum up these devastating years:

Emancipation it would seem, freed the slave, but offered only restricted employment opportunities outside of agriculture. Slavery left the black uneducated, illiterate, and untrained. Racism in the post-Civil War period then curtailed both the education of blacks and the free exercise of skills they possessed. The black man began his career as a free man heavily handicapped.<sup>72</sup>

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<sup>70</sup> Willis Ray, "Color Line Erased at Arizona Baptist College," *Baptist Release*, September 20, 1948, <http://media.sbhla.org.s3.amazonaws.com/201,20-Sep-1948.pdf> (accessed June 11, 2017).

<sup>71</sup> Ibid.

<sup>72</sup> Roger L Ransom and Richard Sutch, *One Kind of Freedom* (Cambridge: Cambridge University Press, 2001), 14.

More hate and torture grew from the southern United States during the infamous Reconstruction Years.<sup>73</sup> In the post-Civil War years “white southerners felt dedicated and called to put the African American in his place.”<sup>74</sup> In the Deep South murder, hangings, and beatings were common. The Ku Klux Klan formed while remaining a terrifying organization to any African American in their presence.<sup>75</sup> While slavery ended with the completion of the U.S. Civil War, life was anything but peaceful for African Americans, especially in the south.

While the south was known for its blatant racism and poor race relations, the north was not free of inequality. Perhaps the Detroit Race Riot of 1943 summed up the division of African Americans and whites during and following World War II. In the city of Detroit nearly “fifty thousand African Americans migrated to the city due to job opportunities correlated to wartime production.”<sup>76</sup> One summer night “black and white teenagers got in a fight,” and soon a riot was underway.<sup>77</sup> African Americans were swarming “the streets, pulling white Americans from their cars while beating them unconscious.”<sup>78</sup> White Americans responded “with their own vicious attacks.”<sup>79</sup> In the end, “over twenty African Americans and nine whites were killed.”<sup>80</sup> Like Detroit, Los Angeles experienced “their share of race riots.”<sup>81</sup> During the war, one incident “occurred where U.S. white navy sailors assaulted “African American and Mexican American youngsters” while the police stood by doing nothing.<sup>82</sup> It was evident by the actions of Americans that minorities were second-class citizens.

Segregation was common and an accepted practice among most Americans. In the Los

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<sup>73</sup> Ransom and Sutch, *One Kind of Freedom*, 14.

<sup>74</sup> *Ibid.*, 23.

<sup>75</sup> *Ibid.*, 27.

<sup>76</sup> Kennedy, *The American People in World War II*, 345.

<sup>77</sup> *Ibid.*

<sup>78</sup> *Ibid.*

<sup>79</sup> *Ibid.*

<sup>80</sup> *Ibid.*

<sup>81</sup> *Ibid.*, 429.

<sup>82</sup> *Ibid.*

Angeles area “Watts” formed to house African Americans with the development of “cheap bungalows to isolate blacks.”<sup>83</sup> Moving to all white neighborhoods was simply not feasible for most African Americans. James Shifflett attempted to do this in 1947 when he “moved his family to a white suburb in Los Angeles County.”<sup>84</sup> A Marshall “soon appeared at the door presenting them with a notice to move out of the neighborhood.”<sup>85</sup> Shifflett fought back and brought the case to the Supreme Court where he prevailed.<sup>86</sup> Little changed, as the practice occurred all throughout the county. African Americans were not welcome in “suburban white communities.” In fact, it was common to read signs stating, “No Mexicans or Negroes allowed.”<sup>87</sup> Such signs were seen as far west as California.<sup>88</sup> In some towns in “Arizona and Oklahoma” segregation was a written law.<sup>89</sup>

After World War II African Americans demanded more rights, in particular since they had just participated in the Second Great War. In New Orleans, Louisiana African Americans came together in 1945 “demanding the local police department hire African Americans to police their neighborhoods.”<sup>90</sup> They argued, “white police officers controlling black neighborhoods was against freedom and democracy.”<sup>91</sup> They pointed out African Americans were viewed as second-class citizens, and a “police state” was hurting relations between the races. African American Historian Leonard Moore of the University of Texas writes:

The petition argued that since African Americans played an important part in the local war effort and were property owners, they were in need of proper police protection, which they argued that in all-black neighborhoods, orderly and well-meaning folks would get better service from black officers. Further, black women and children who

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<sup>83</sup> Hine and Faragher, *The American West*, 427.

<sup>84</sup> *Ibid.*, 546.

<sup>85</sup> *Ibid.*

<sup>86</sup> *Ibid.*, 547.

<sup>87</sup> *Ibid.*, 427.

<sup>88</sup> *Ibid.*

<sup>89</sup> *Ibid.*

<sup>90</sup> Leonard N. Moore, *Black Rage in New Orleans* (Baton Rouge: Louisiana State University Press, 2010), 18.

<sup>91</sup> *Ibid.*

encountered the police would receive more sympathetic treatment, rather than neglect.<sup>92</sup>

By 1946 to 1948, the U.S. population was around “145 million.”<sup>93</sup> African Americans made up “13 million” of the population with nearly 11 million living in the south.<sup>94</sup> Segregation was prominent in the south, although racism was prevalent across the entire country. Virginia “segregated races and required African Americans” to be separated on city transit buses.<sup>95</sup> This was not uncommon across the country, especially in the south. In 1946, the Supreme Court ruled against “Virginia citing their state law was unconstitutional due to the “burden on interstate commerce.”<sup>96</sup> At this time in the country “18 states prohibited racial segregation.”<sup>97</sup> Those who fought for equality knew change would never occur until segregation ended. Segregating races simply encouraged division and inequality.

Segregation was not the only issue blacks had to deal with in the country. The *Indianapolis Recorder* covered a story “where two black men and their wives were lynched” by a white mob.<sup>98</sup> This publication interviewed several “individuals in whom they said no black man or woman was safe in the rural areas of Alabama or Georgia.”<sup>99</sup> Lynching’s “were not uncommon in the south” as African Americans had every right to fear for their lives. It seemed

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<sup>92</sup> Moore, *Black Rage in New Orleans*, 18.

<sup>93</sup> Endicott Daily Bulletin, “Southern White Supremacy At Stake in Congress Fight,” *Endicott Daily Bulletin*, February 10, 1948, [http://nyshistoricnewspapers.org/lccn/sn90066577/1948-02-10/ed-1/seq-2/#date1=02%2F10%2F1948&index=0&date2=02%2F10%2F1948&searchType=advanced&SearchType=prox5&sequence=0&words=population&proxdistance=5&to\\_year=1948&rows=20&ortext=&from\\_year=1948&proxtext=population&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1948-02-10/ed-1/seq-2/#date1=02%2F10%2F1948&index=0&date2=02%2F10%2F1948&searchType=advanced&SearchType=prox5&sequence=0&words=population&proxdistance=5&to_year=1948&rows=20&ortext=&from_year=1948&proxtext=population&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed June 11, 2017).

<sup>94</sup> *Ibid.*

<sup>95</sup> Ogdensburg Journal, “High Court Hits South Jim Crow,” *Ogdensburg Journal*, June 4, 1946, [http://nyshistoricnewspapers.org/lccn/sn84031165/1946-06-04/ed-1/seq-1/#date1=06%2F04%2F1946&index=0&date2=06%2F04%2F1946&searchType=advanced&SearchType=prox5&sequence=0&words=segregation&proxdistance=5&to\\_year=1946&rows=20&ortext=&from\\_year=1946&proxtext=segregated&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031165/1946-06-04/ed-1/seq-1/#date1=06%2F04%2F1946&index=0&date2=06%2F04%2F1946&searchType=advanced&SearchType=prox5&sequence=0&words=segregation&proxdistance=5&to_year=1946&rows=20&ortext=&from_year=1946&proxtext=segregated&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed June 11, 2017).

<sup>96</sup> *Ibid.*

<sup>97</sup> *Ibid.*

<sup>98</sup> Indianapolis Recorder, “GA. Mob Members Will Face Murder Charges,” *Indianapolis Recorder*, August 24, 1946, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=INR19460824-01.1.1&srpos=3&e=-1946---1946--en-20--1--txt-txIN-lynched-----> (accessed June 11, 2017).

<sup>99</sup> *Ibid.*



almost impossible to comprehend that lynching still occurred in a country that was “free and civilized.” From the south came several stories of lynchings.

One seventeen year old “African American witnessed a lynching of a 26-year-old war veteran named John Jones and was at extreme risk in the state of Louisiana.”<sup>100</sup> Jones was “shot in the shoulder” and then killed by a mob of whites.<sup>101</sup> The NAACP (National Association for the Advancement of Colored People) was so concerned about this youth they had organized “a rescue mission to find this young man.”<sup>102</sup> In the end, six “whites were acquitted of all charges in the death of Jones while his wife sued the local sheriff’s office for neglecting to protect her husband.”<sup>103</sup> Typically, such actions did very little, as many politicians and government officials were corrupt and could care less about the rights of blacks. Being African American and living in much of the south meant one was required to always be aware of their surroundings. It was apparent their lives were at risk, and when crimes occurred, punishments typically did not exist.

Also, occurring in South Carolina was “the lynching of a 23-year-old black man that stabbed a white taxi cab driver.”<sup>104</sup> In this case “28 white men entered the local jail grabbing the man and lynching him.”<sup>105</sup> The prosecution sought “jail time” for the individuals involved, yet all were acquitted of charges.<sup>106</sup> With this case as an example, it was not unusual for locals to take the law into their own hands.

If the lynching’s and segregation was not bad enough, it was widely known poverty heavily impacted African Americans. For most in America, poverty was connected to a lack of

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<sup>100</sup> Indianapolis Recorder, “Attempt Plane Rescue of Youth from LA. Mob,” *Indianapolis Recorder*, August 24, 1946, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=INR19460824-01.1.1&srpos=3&e=-1946--1946--en-20--1--txt-txIN-lynched-----> (accessed June 11, 2017).

<sup>101</sup> Ibid.

<sup>102</sup> Ibid.

<sup>103</sup> Ibid.

<sup>104</sup> Endicott Dailey Bulletin, “28 White Men Freed of All Charges in Negro Lynching,” *Endicott Daily Bulletin*, May 22, 1947, [http://nyshistoricnewspapers.org/lccn/sn90066577/1947-05-22/ed-1/seq-1/#date1=05%2F22%2F1947&index=1&date2=05%2F22%2F1947&searchType=advanced&SearchType=prox5&sequence=0&words=lynched+Lynching&proxdistance=5&to\\_year=1947&rows=20&ortext=&from\\_year=1947&proxtext=lynched&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1947-05-22/ed-1/seq-1/#date1=05%2F22%2F1947&index=1&date2=05%2F22%2F1947&searchType=advanced&SearchType=prox5&sequence=0&words=lynched+Lynching&proxdistance=5&to_year=1947&rows=20&ortext=&from_year=1947&proxtext=lynched&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed June 12, 2017).

<sup>105</sup> Ibid.

<sup>106</sup> Ibid.

employment and educational opportunities. The *Catholic Courier-Journal* recognized the entire African American race was struggling and “proclaimed the Negro problem is an American problem.”<sup>107</sup> This Catholic ran news publication explained “blacks would never appreciate democracy because they were not included in its benefits.”<sup>108</sup> Specifically this news publication “mentioned blacks were not eligible for most good paying jobs and could not advance themselves in life.”<sup>109</sup> Simply put, these Catholics “emphasized blacks could not support themselves let alone their families.”<sup>110</sup> They stated this was unacceptable and the “nation that claimed Christianity was hypocritical for not treating the races equally.”<sup>111</sup>

For a nation that had just defeated Nazi Germany and saw first-hand the hatred the Germans had for the Jews, it seemed incomprehensible that such racism was still present. Not only were veterans being killed like Jones, yet “the state of South Carolina formally denied a request to place the names of fallen black soldiers on a World War II memorial.”<sup>112</sup> Such decisions were a disgrace as thousands of minorities served in the U.S. forces. In fact, by the end of the war, some of the most prominent soldiers had nothing but good things to say about their minority counterparts.

By 1947, President Truman’s cabinet “was denouncing school segregation which was present in 17 states to include the District of Columbia.”<sup>113</sup> Additionally Truman’s

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<sup>107</sup> Catholic Courier, “On Guard,” *Catholic Courier Journal*, July 03, 1947, [http://nyshistoricnewspapers.org/lccn/np00020003/1947-07-03/ed-1/seq-6/#date1=07%2F03%2F1947&index=1&date2=07%2F03%2F1947&searchType=advanced&SearchType=prox5&sequence=0&words=Negro+Negroes&proxdistance=5&to\\_year=1947&rows=20&ortext=&from\\_year=1947&proxtext=negro&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/np00020003/1947-07-03/ed-1/seq-6/#date1=07%2F03%2F1947&index=1&date2=07%2F03%2F1947&searchType=advanced&SearchType=prox5&sequence=0&words=Negro+Negroes&proxdistance=5&to_year=1947&rows=20&ortext=&from_year=1947&proxtext=negro&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed June 12, 2017).

<sup>108</sup> Ibid.

<sup>109</sup> Ibid.

<sup>110</sup> Ibid.

<sup>111</sup> Ibid.

<sup>112</sup> Indianapolis Recorder, “Negro War Dead Barred in S.C. Vet Memorial,” *Indianapolis Recorder*, August 24, 1946, <https://newspapers.library.in.gov/cgi-bin/indiana?a=d&d=INR19460824-01.1.1&srpos=3&e=-1946--1946--en-20--1--txt-txIN-lynched-----> (accessed June 12, 2017).

<sup>113</sup> Plattsburgh Press-Republican, “End to Religious, Racial Barriers to Learning, Expanded Federal Aid Urged; Stichman Defends Action by State,” *Plattsburgh Press-Republican*, December 16, 1947, [http://nyshistoricnewspapers.org/lccn/sn84031356/1947-12-16/ed-1/seq-1/#date1=12%2F16%2F1947&index=0&date2=12%2F16%2F1947&searchType=advanced&SearchType=prox5&sequence=0&words=segregated+segregation+Segregation&proxdistance=5&to\\_year=1947&rows=20&ortext=&fro](http://nyshistoricnewspapers.org/lccn/sn84031356/1947-12-16/ed-1/seq-1/#date1=12%2F16%2F1947&index=0&date2=12%2F16%2F1947&searchType=advanced&SearchType=prox5&sequence=0&words=segregated+segregation+Segregation&proxdistance=5&to_year=1947&rows=20&ortext=&fro)

administration “was concerned with the universities across the country that denied African Americans entrance into their institutes.<sup>114</sup> Like the Native Americans, blacks in America were longing for equality in education. Without a proper education, African Americans had little hope to better themselves.

By 1948, the Truman administration “sought to address some Civil Rights issues.”<sup>115</sup> The *Endicott Daily Bulletin* stated the following, “Truman seeks to pass laws killing the poll tax in seven southern states and do other things to make Negroes more equal with whites.”<sup>116</sup> Due to “wages that were extremely lower in the south it was reported that poll taxes in the voting booths kept nearly ten million poor blacks and whites from voting.”<sup>117</sup> It was apparent that the southern portion of the United States was not so welcoming to African Americans. Many radical whites viewed a voting African American as a direct threat to their country and way of life. After all, with 11 million African Americans present in the south, their population could make an impact on elections.

Georgia Senator Dick Russell even “sought to pass legislation seeking assistance to relocate Negroes from the south while adding poor whites into the region.”<sup>118</sup> This senator “felt this would benefit all parties to include the blacks. Though Russell viewed the Christian

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m\_year=1947&proxtext=segregation&phrasertext=&andtext=&dateFilterType=range&page=1 (accessed June 12, 2017).

<sup>114</sup> Plattsburgh Press-Republican, “End to Religious, Racial Barriers to Learning, Expanded Federal Aid Urged; Stichman Defends Action by State,” *Plattsburgh Press-Republican*, December 16, 1947, [http://nyshistoricnewspapers.org/lccn/sn84031356/1947-12-16/ed-1/seq-1/#date1=12%2F16%2F1947&index=0&date2=12%2F16%2F1947&searchType=advanced&SearchType=prox5&sequence=0&words=segregated+segregation+Segregation&proxdistance=5&to\\_year=1947&rows=20&ortext=&from\\_year=1947&proxtext=segregation&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn84031356/1947-12-16/ed-1/seq-1/#date1=12%2F16%2F1947&index=0&date2=12%2F16%2F1947&searchType=advanced&SearchType=prox5&sequence=0&words=segregated+segregation+Segregation&proxdistance=5&to_year=1947&rows=20&ortext=&from_year=1947&proxtext=segregation&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed June 12, 2017).

<sup>115</sup> Endicott Daily Bulletin, “Southern White Supremacy At Stake in Congress Fight,” *Endicott Daily Bulletin*, February 10, 1948, [http://nyshistoricnewspapers.org/lccn/sn90066577/1948-02-10/ed-1/seq-2/#date1=02%2F10%2F1948&index=0&date2=02%2F10%2F1948&searchType=advanced&SearchType=prox5&sequence=0&words=civil+rights+Truman&proxdistance=5&to\\_year=1948&rows=20&ortext=&from\\_year=1948&proxtext=Truman+Civil+Rights&phrasertext=&andtext=&dateFilterType=range&page=1](http://nyshistoricnewspapers.org/lccn/sn90066577/1948-02-10/ed-1/seq-2/#date1=02%2F10%2F1948&index=0&date2=02%2F10%2F1948&searchType=advanced&SearchType=prox5&sequence=0&words=civil+rights+Truman&proxdistance=5&to_year=1948&rows=20&ortext=&from_year=1948&proxtext=Truman+Civil+Rights&phrasertext=&andtext=&dateFilterType=range&page=1) (accessed June 12, 2017).

<sup>116</sup> Ibid.

<sup>117</sup> Ogdensburg Journal, “Editorial,” *Ogdensburg Journal*, July 30, 1948, <http://nyshistoricnewspapers.org/lccn/sn84031165/1948-07-03/ed-1/seq-8/> (accessed June 14, 2017).

<sup>118</sup> Ogdensburg Journal, “Dixie Caucus,” *Ogdensburg Journal*, July 30, 1948, <http://nyshistoricnewspapers.org/lccn/sn84031165/1948-07-03/ed-1/seq-8/> (accessed June 14, 2017).

community as an obstacle to this proposed order.”<sup>119</sup> Russell felt many “Christians would not support this effort as he argued some stated it was not fair to the Negroes.”<sup>120</sup> That was perhaps one of the most important questions during the 1940s. How could a nation influenced by Christianity condone such hatred towards other races? People such as Russell viewed Christianity as an obstacle regarding segregation. The time had come where no Bible-believing Christian could ignore the race problem any longer. Like in the decades before, true change would come from brave and powerful individuals. In America, change was needed, and many were looking towards their churches for an opinion on such matters.

### **SBC Awareness and Reflection on the Issue**

The Southern Baptist Convention was aware that race relations in the south were atrocious. Courts Redford of the Home Mission Board wrote the following, “Because of the large number of Negroes in the United States, and especially in the South, the problem of negro-white relationship is one of the great interest and concern.”<sup>121</sup> According to Redford, the “war only made matters worse as many returning African American troops refused to return to farm work and fought for better living conditions.”<sup>122</sup> Redford “explained 54 percent of the southern blacks were not Christian.”<sup>123</sup> For him, this was a concern as he stated, “It is evident the Negro problem is in a very peculiar way a Baptist problem.”<sup>124</sup> For many Christians the two races needed to share common grounds, one which could be the religion of Christianity.

While perhaps, many African Americans were not Christian in the south, those that were, continued to be faithful believers in Christ. Redford “explained he had met with the Negro Baptist Convention and he was impressed as they built more churches than the whites did.”<sup>125</sup>

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<sup>119</sup> Ogdensburg Journal, “Dixie Caucus,” *Ogdensburg Journal*, July 30, 1948, <http://nyshistoricnewspapers.org/lccn/sn84031165/1948-07-03/ed-1/seq-8/> (accessed June 14, 2017).

<sup>120</sup> Ibid.

<sup>121</sup> Redford, *Spiritual Frontiers*, 62.

<sup>122</sup> Ibid., 63.

<sup>123</sup> Ibid.

<sup>124</sup> Ibid.

<sup>125</sup> Ibid., 63.

Redford mentioned “the blacks did not want whites doing anything for them, yet they needed whites to assist their leaders and counsel them to perfect their evangelism and educational programs and techniques.”<sup>126</sup> Simply put, African Americans did not want missions to their race. If assistance was offered, they wanted it in educational opportunities to produce more leaders that were Christian. Redford knew his denomination needed to do better to assist the “African Americans, especially those present in the south.”<sup>127</sup> He stated the following:

Christ broke the bonds of race, language, tradition, time and space to become a Savior of all who will believe on Him. Every race, every age, and every country in all the world feels that He belongs to Him. The spirit of the Christ will lead Southern Baptists across the barriers of fear, prejudice, and misunderstanding into the hearts of the minority groups in our homeland.<sup>128</sup>

While Redford’s comments were powerful, it was still the duty of the SBC to instruct their churches and members of such equality. Professor H.C. Goerner knew that his country was not so “equal after all.”<sup>129</sup> According to this SBC theologian “freedom and justice for all” was not present among all races in America.<sup>130</sup> Goerner felt “religion, specifically Christianity could cease tension and solve the race problem in America.”<sup>131</sup> This educator mentioned “several Christians proclaimed peace must exist and be present.”<sup>132</sup> For him, all they did was proclaim words and not perform actions.<sup>133</sup> Goerner mentioned the Southern Baptist Convention was “the largest Christian organization in the south and they had the duty, responsibility, and obligation to act on the difficult social and racial problems haunting America.”<sup>134</sup>

Goerner explained to his denomination, that “blacks did not need missionaries yet needed

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<sup>126</sup> Redford, *Spiritual Frontiers*, 64.

<sup>127</sup> *Ibid.*, 66.

<sup>128</sup> *Ibid.*

<sup>129</sup> Goerner, *America Must Be Christian*, 131.

<sup>130</sup> *Ibid.*

<sup>131</sup> *Ibid.*, 133.

<sup>132</sup> *Ibid.*

<sup>133</sup> *Ibid.*

<sup>134</sup> *Ibid.*

aid such as theological education.”<sup>135</sup> Additionally, he felt that Southern Baptists needed to “befriend black Baptists and develop stronger mentoring relationships.”<sup>136</sup> During the annual convention of 1946, the SBC Committee on Negro Ministerial Education had the same mindset. This committee sought to strengthen “African Americans educational opportunities.”<sup>137</sup>

Likewise, the “denominations Social Service Commission stated they were aware hatred and discrimination were present across the country towards the black community.”<sup>138</sup> They acknowledged they were prepared to assist the “black community in any way they could.”<sup>139</sup> They stated the following:

The Negro churches and schools need us; the Negro preachers and lay leaders need us; the three and a half million Negro Baptists need us; the thirteen million Negroes of the nation need us; our country needs us- to stand in the breach and become God’s servants of healing and righteousness and peace.<sup>140</sup>

During the 1947 annual meeting, the Home Mission Board announced “over one thousand black ministers” had entered training due to the cooperation between the SBC and black Baptists.<sup>141</sup> Echoing the words of Goerner, the Social Service Commission “stood firm for democracy” stating that the denomination believed the United States was obligated to “provide equal rights and protection to all United States citizens regardless of their race.”<sup>142</sup> Making such declarations in the 1940’s was quite uncommon, especially in a country that created in segregation.

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<sup>135</sup> Goerner, *America Must Be Christian*, 134.

<sup>136</sup> *Ibid.*, 135.

<sup>137</sup> Committee on Negro Ministerial Education, “Negro Ministerial Education,” *Annual SBC 1946*, May 15-19, 90, 1946, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1946.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1946.pdf) (accessed June 15, 2017).

<sup>138</sup> Social Service Commission, “Race Relations,” *Annual SBC 1946*, May 15-19, 1946, 124, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1946.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1946.pdf) (accessed June 15, 2017).

<sup>139</sup> *Ibid.*

<sup>140</sup> Social Service Commission, “A Task for Baptists,” *Annual SBC 1946*, May 15-19, 1946, 125, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1946.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1946.pdf) (accessed June 15, 2017).

<sup>141</sup> Home Mission Board, “Work Among Negroes,” *Annual SBC 1947*, May 7-11, 1947, 157, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1947.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1947.pdf) (accessed June 15, 2017).

<sup>142</sup> Social Service Commission, “Un-Christian Attitudes in Race Relations,” *Annual SBC 1947*, May 7-11, 1947, 301, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1947.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1947.pdf) (accessed June 15, 2017).

What did the SBC decide about this matter after the war (1946, 1947 and 1948)?  
Attention should now be paid to this.

### **The 1946 Convention: Acknowledgement and the Formation of a Race Relations Committee**

At the 1946 Southern Baptist Convention, the Social Service Commission stated that, based on experience and common acquaintance, the SBC acknowledged that the relations between the white and colored races in the south constitute a trying social issue, embedded in a social history of unease, for which there is no final, once-for-all settlement. It was a continuing problem of adjustment which needed to be faced realistically, constructively and patiently. The SBC indeed knew that there were discriminations against African Americans, “because they were Negroes,” in matters such as freedom to vote, economic employment and remuneration, education, housing, military and government service, treatment in courts of justice, and public privileges. The denomination also knew that the African Americans were becoming ever more conscious of these discriminations and of their rights under the National Constitution to share the common privileges of citizens.

They were also quite aware of the dangers of extreme voices to solve the matter. The radical demanded for immediate and complete removal of discriminations, on the one hand, and an equally radical insistence on the other, that traditional *status quo* be maintained. These two extremes should not have been permitted to be the only voices that were heard.<sup>143</sup>

The SBC opted for a Christian voice. It decided to establish a special Committee for Race relations, which submitted its report to the 1947 convention.<sup>144</sup> The Committee's purpose was to review the service rendered by the denomination to African Americans, study the racial issues connected to morality and the religion of Christianity with special reference to the responsibility of Baptists in the problems of racial adjustment and thirdly “to recommend to the Convention a procedure looking toward a better fulfillment of that responsibility.”<sup>145</sup> With the establishment of the Race Relations Committee, it was evident that the denomination sought to dig deeper into the

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<sup>143</sup> Social Service Commission, “Race Relations,” *Annual SBC 1946*, May 15-19, 1946, 125, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1946.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1946.pdf) (accessed June 15, 2017).

<sup>144</sup> Committee on Race Relations, “Committee on Race Relations Report,” *Annual SBC 1947*, May 7-11, 1947, 340, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1947.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1947.pdf) (accessed June 15, 2017).

<sup>145</sup> *Ibid.*

racial issues affecting the United States.

### **Decisions on Race Relations**

While this newly formed committee was a step in the direction to practically address the issue, the denomination was aware that division was present within their own members. To combat racism meant erasing centuries of history and customs in America. Nevertheless, change needed to start somewhere. On studying the current race issue, the Race Relations Committee declared, “We were asked to study the whole racial situation in its moral and religious aspects and to face the question of Baptist responsibility in the solution of the problems which it presents.”<sup>146</sup> The Committee released the following findings:

We see the problem as one for which there is no easy or immediately final solution. In the nation as a whole the race problem centers in those minority racial groups which are sharply distinguished from the rest of the population, principally Jews, Japanese, Indians and Negroes. By reason of religious and racial traditions of separateness (as in the case of the Jews), or of racial and physical characteristics and social histories (as in the case of the Negro race), these groups remain and for a long time to come will remain distinct groups. Intermarriage and complete assimilation are so remote a possibility that they afford no hope to those who would solve the race problem, and no real ground of fear for those who abhor the idea of amalgamation.<sup>147</sup>

The Convention “took notice of the six million white Baptists and three million black Baptists that were present in the south.”<sup>148</sup> The Committee on Race Relations noted “all viewed the Lordship of Christ as a serious matter and the foundation of their lives.”<sup>149</sup> This, for these Southern Baptists, could be the common ground needed to ease racial tension.<sup>150</sup> For this SBC organization, the whites and blacks shared one major thing in life, Jesus Christ Himself as their Lord and Savior. The special Committee acknowledged much of the tension was present in the

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<sup>146</sup> Committee on Race Relations, “Committee on Race Relations Report,” *Annual SBC 1947*, May 7-11, 1947, 340, [http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1947.pdf](http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC_Annual_1947.pdf) (accessed June 15, 2017).

<sup>147</sup> Ibid.

<sup>148</sup> Ibid.

<sup>149</sup> Ibid.

<sup>150</sup> Ibid.



“south where the SBC was dominant.”<sup>151</sup> They declared of themselves and their African American brethren, “Surely people who believe these things (Jesus’ Lordship) together have a responsibility to God and to one another to face together their common problems of life.”<sup>152</sup>

The Race Relations Committee “stated many radical white leaders in the south were dangerous for race relations and democracy in general.”<sup>153</sup> They were of the opinion, “We cannot dismiss the problems of race relations as a side issue. We must be willing to shoulder the difficult and continuing task.”<sup>154</sup> While words could be compelling, the question remained what the denomination was willing to do to fight for equality and end racism.

The Race Relations Committee had specific steps and measures in which they thought their denomination should address the problem. Their faith needed to be the basis of Christian action. Therefore, the Committee suggested “a charter of what we believe to be Christian and Baptist principles and their necessary consequences in racial attitudes.”<sup>155</sup> The charter entailed the following:

1. We believe in the Lordship of Christ: in order to act in his name in social relations we must love our neighbors, including our Negro neighbors, as ourselves.
2. We believe in the Holy Spirit: since the day of Pentecost he has been breaking down middle walls of partition between races and alien groups and teaching men of open heart to keep the unity of the Spirit in the bonds of peace.
3. We believe in the Bible as the word of God: in it is our authoritative summons to practice justice towards all people of all races.
4. We believe in the dignity and worth of the individual man: irrespective of his race or position he has the right to develop in the measure of his divinely given capacity and to share in just measure the blessings of our Father's world.
5. We believe in the fellowship of believers: a relationship which forbids us to allow worldly patterns of prejudice to drive a wedge between us and our Christian brothers of other races.
6. We believe in the principle of democracy in government: in application it entails the recognition and defense of the natural and constitutional rights of all citizens irrespective

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<sup>151</sup> Committee on Race Relations, “Committee on Race Relations Report,” *Annual SBC 1947*, May 7-11, 1947, 340, [http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1947.pdf](http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC_Annual_1947.pdf) (accessed June 15, 2017).

<sup>152</sup> Ibid.

<sup>153</sup> Ibid.

<sup>154</sup> Ibid.

<sup>155</sup> Ibid.

of their origin or racial inheritance.<sup>156</sup>

The committee confirmed that these doctrines in commending themselves to every conscience, should impel the SBC to the observance of the following principles of conduct:

1. We shall think of the Negro as a person and treat him accordingly.
2. We shall continually strive as individuals to conquer all prejudice and eliminate from our speech terms of contempt and from our conduct actions of ill-will.
3. We shall teach our children that prejudice is un-Christian and that goodwill and helpful deeds are the duty of every Christian toward all men of all races.
4. We shall protest against injustice and indignities against Negroes, as we do in the case of people of our own race, whenever and wherever we meet them.
5. We shall be willing for the Negro to enjoy the rights granted to him under the Constitution of the United States, including the right to vote to serve on juries, to receive justice in courts, to be free from mob violence, to secure a just share of the benefits or educational and other funds, and to receive equal service for equal payment on public carriers and convenience.
6. We shall be just in our dealing with the Negro as an individual. Whenever he is in our employ we shall pay him as an adequate wage and provide for him healthful working conditions.
7. We shall strive to promote community good-will between the races in every way possible.
8. We shall actively cooperate with Negro Baptists in the building up of their churches, the education of their ministers, and the promotion of their missions and evangelistic programs.<sup>157</sup>

In referring to the creation of the new Race Relations Committee of the denomination, the Social Services Commission (SSC) briefly addressed racism in America during the 1947 convention.<sup>158</sup> In a section titled: Un-Christian Attitudes in Race Relations, which was seen as one of the five points of “the works of darkness which are major threats to the basic morals of their country,” the SSC reported:

Since another committee is making a report which dwells on Baptist responsibility in race relations, we shall say little on the subject at this time. But the present situation in the South demands that we express our loyalty to the principle of American government which must not be cast aside in this crisis. We believe in democracy, according to which

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<sup>156</sup> Committee on Race Relations, “Committee on Race Relations Report,” *Annual SBC 1947*, May 7-11, 1947, 342, [http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1947.pdf](http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC_Annual_1947.pdf) (accessed June 15, 2017).

<sup>157</sup> Ibid.

<sup>158</sup> Social Service Commission, “Un-Christian Attitudes in Race Relations,” *Annual SBC 1947*, May 7-11, 1947, 301, [http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1947.pdf](http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC_Annual_1947.pdf) (accessed June 15, 2017).

equal political rights are granted to all citizens on a common basis of qualification. The exclusive rule of one race in a multi-racial democracy, without regard to the right of other races to participate in the processes of self-government under a common law, is no more justifiable than the rule of one political party without regard to the rights of other political parties to participation in the processes of self-government under common law.<sup>159</sup>

In the 1948 convention, the “Social Service Commission announced the 1947 convention made an impact on society.”<sup>160</sup> Denominations across the country took notice of the “positions of the SBC and realized equality was not present across the country.”<sup>161</sup> During the 1948 annual meeting, “it was reported that relations were becoming stronger between black and white Baptists in certain parts of the country.”<sup>162</sup> The Commission provided some specific examples during this annual meeting.

Specifically, in Texas, the two races (black and white) had united “for many evangelistic conferences throughout the year.”<sup>163</sup> The Social Service Commission reported “that in Kentucky black doctors were officially admitted into the medical association.”<sup>164</sup> Likewise, the Commission released news “that black firefighters had recently been promoted in rank.”<sup>165</sup> While these changes appeared minimal in a country tainted with slavery and division, the SBC found hope that race relations could get better. They declared, “Southern Baptists may well be proud of their highly commendable stand at St. Louis last year in which they set forth a “blueprint for action in the vital area of race relations.”<sup>166</sup> While to modern eyes such changes were minimal, the reality was racism and segregation were a way of life in the United States. The SBC made history in its 1947 convention releasing strong statements of equality and fair

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<sup>159</sup> Social Service Commission, “Un-Christian Attitudes in Race Relations,” *Annual SBC 1947*, May 7-11, 1947, 301, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1947.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1947.pdf) (accessed June 15, 2017).

<sup>160</sup> Social Service Commission, “Race Relations,” *Annual SBC 1948*, May 19-23, 1948, 337, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1948.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1948.pdf) (accessed June 18, 2017).

<sup>161</sup> Ibid.

<sup>162</sup> Ibid.

<sup>163</sup> Ibid.

<sup>164</sup> Ibid.

<sup>165</sup> Ibid.

<sup>166</sup> Ibid.

practices towards African Americans. They summed up their 1948 words declaring, “As Baptists, we are forging ahead, we are making progress in the name and spirit of Christ. Let us not waver or be turned aside from His purpose which is our purpose that God’s Kingdom might come, that His will be done in earth as it is in Heaven.”<sup>167</sup>

### **Views and Multiracial Cooperation**

The *Biblical Recorder* sought to make a change as well. In 1948, they “mentioned Southern Baptist women were going to be present at Shaw University” to perform musical shows and instruct people of their missions across the globe.”<sup>168</sup> It was reported “Black Baptist women attended in unity with the SBC women.”<sup>169</sup> The *Biblical Recorder* urged their readers to attend and unify as one in Christ.<sup>170</sup> In North Carolina, having white and black women in the same room for a common goal was a monumental moment. The common purpose was Jesus Christ, in which the SBC in 1947 argued could be the common ground so drastically needed to unite the races.

At the Southern Baptist Theological Seminary, it was “reported that several African American students” had received training at the Institute.<sup>171</sup> This was however done within private “professor’s offices.”<sup>172</sup> At this time in history, segregation laws forbid “such educational opportunities to exist for African Americans in classrooms with white students.”<sup>173</sup>

It was not until 1952 “that the first African American students attended a classroom with other white students.”<sup>174</sup> This was one of the first decisions made by the seminary President

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<sup>167</sup> Social Service Commission, “Race Relations,” *Annual SBC 1948*, May 19-23, 1948, 337, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1948.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1948.pdf) (accessed June 18, 2017).

<sup>168</sup> *Biblical Recorder*, “Statewide Interracial Institute to be Held Next Week at Shaw University,” *Biblical Recorder*, July 14, 1948, <http://digital.olivesoftware.com/Olive/APA/Wakeforest/default.aspx#panel=document> (accessed June 18, 2017).

<sup>169</sup> *Ibid.*

<sup>170</sup> *Ibid.*

<sup>171</sup> A. Ronald Tonks, *Duke McCall: An Oral History* (Nashville: Fields Publishing Inc, 2001), 142.

<sup>172</sup> *Ibid.*

<sup>173</sup> *Ibid.*

<sup>174</sup> *Ibid.*

Duke McCall in which he “stated, “We don’t have any policy about brown-eyed students, or blue-eyed students, and we’re not going to have any policy about white-skinned students and black-skinned students.”<sup>175</sup> While it cannot be argued that the entire denomination was accepting of the African American race, it was still encouraging that some SBC members sought equality for blacks.

Some laymen within the SBC responded to the call to assist African Americans. Several executives “met within the denomination from different states and sought to do their part to help the southern community.”<sup>176</sup> One proposal was to “finance an African American first-class hotel that would include coffee shops and dining halls.”<sup>177</sup> These business adventures would “be operated and ran by African Americans.”<sup>178</sup> Another proposal was made “where African Americans solely or in cooperation” would own department stores, cafes, and drug stores in African American populated areas.”<sup>179</sup> The meeting sent the proposal to the business office of the Baptists in the south seeking approval.<sup>180</sup> They released the following statement, “Following one or more of these plans will not only be good for business but will help friendly cooperation between the races in American community life.”<sup>181</sup> This is clearly what the country needed by 1948. Americans and Christians needed to speak out regarding the lack of equality for minorities.

By 1948, several people and individual churches within the Southern Baptist Convention took the “race issue” serious. Though it was not until the 1960s when the true Civil Rights Era came to fruition, it is argued the movement somewhat started in the 1940s. By the 1948 convention, people within the denomination had implemented changes and made official position statements on race relations. This was a big step for the SBC. During the 1947 annual meeting, the denomination made history with its statements. Being the largest Protestant denomination in

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<sup>175</sup> Tonks, *Duke McCall: An Oral History*, 142.

<sup>176</sup> Ibid.

<sup>177</sup> Baptist Press, “Baptist Laymen Make Proposals to Improve Racial Relations,” *Baptist Press*, August 27, 1948, <http://media.sbhla.org.s3.amazonaws.com/197,27-Aug-1948.pdf> (accessed June 18, 2017).

<sup>178</sup> Ibid.

<sup>179</sup> Ibid.

<sup>180</sup> Ibid.

<sup>181</sup> Ibid.

the south and one of the largest in the entire country, the nation was now aware that some members in the SBC would not sit silently any longer and watch blatant racism take place without speaking out.

At this point, our investigation terminates. The SBC views, discussions and decisions concerning relations with the African Americans after the war has been adequately spelled out.

### **Conclusion**

The intentional segregation, hatred, and misrepresentation of minority races was surely evil and could not be condoned. The SBC needed to ask themselves how they could ever condone or partake in such discrimination and openly criticize Hitler and his race war. The answer was they could not condone such behavior and the years following World War II would challenge their previously held beliefs and teachings.

All in all, the SBC in its decisions and emerging actions adhered to the principles of equality and justice as stated in the fundamental documents such as the *Prayer for a Just and Righteous Peace* and the *Statement of Principles*. In its decisions and subsequent dealings regarding the Native Americans, an influential evangelical motive prevailed. The racial issue in relation to the African Americans was addressed in a different way. Here, the mentioned principles were embodied in a series of SBC decisions, in which the Race Relations Committee played a leading role. For the SBC, the integrity of the Christian faith was at stake. Therefore, the denomination did not hesitate to associate justice and righteousness with love.

This complex issue that tainted the United States would not become a force until the 1960s. Yet it was apparent that many leaders and members within the SBC had genuine interest and concerns regarding racial injustice. Like the slavery abolitionists before them, they could not be quiet any longer. In the name of Christianity and Jesus Himself, Christian leaders needed to fight for peace and freedom.

The ultimate chapter of the research comprises an argued conclusion.

## Conclusion

In conclusion, a brief overview or outline of the overall picture the research unveiled is offered. This summary is intended to provide an integrated perspective of the way in which the SBC positioned itself, dealt with, reflected on and engaged with the Second World War. Based on this follows the findings of the study, formulated as answers to the questions posed and directed at the corpus of sources consulted.

No other war in the history of humanity caused as much destruction as the Second World War. Buildings, towns, and cities were destroyed. In the end, “Worldwide the war cost an estimated 15 million to 20 million military dead and missing, 40 million to 60 million civilians dead and missing and countless more wounded or injured.”<sup>182</sup>

The 12 chapters of our study in which the views and positioning of the SBC in respect of war were reviewed, can be divided into three periods. The first is the period before the outbreak of the war to and with the entry of America until the war in 1942. The second period covers the wartime, to the beginning of September 1945, when peace officially closed all hostilities. The third period involves approximately three years directly after the peace closure, i.e. until 1948.

### The Early Years 1934-1942

The early years between 1934 and 1942 comprised three chapters. The first chapter served as an orientation and encapsulated *The Southern Baptist Convention and the Beginning of the Conflict Overseas 1934-1939*. The sources consulted sketched the SBC as an influential American evangelical denomination that slowly learned the details and threats of the political ideology of Nazism in Europe, that casted a dark and dangerous shadow on the world. The first encounters with Nazi Germany reflected an evaluation in terms of the possibilities it offered for the proclamation of the gospel. Naively unaware of the severity of the situation in Europe, opinions during the period 1934 to 1939 about Germany and Italy shifted from a positive evaluation towards a critical view that took into account realities. Communism on the other hand, was seen as a serious danger that compromised democracy and religious freedom. At the same time the SBC appreciated reports by its Foreign Mission Board of the growing threat to

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<sup>182</sup> John W. Jeffries, *Wartime America: The World War II Home Front* (Chicago: Ivan R. Dee, 1996) 170.

Christianity posed by the Japanese aggression and deeds of war and persecution of Christians in China. In addition, the SBC was thoroughly informed about the impact of the Japanese war in the east, especially on the work of the SBC. The answer to the world crisis was sought in the proclamation of Christ. The only hope was God, and the unconditional choice for Christ and to follow Him. Alongside an evangelical approach, the concerns raised in the ranks of the SBC during the pre-war years regarding the threatening of democracy, religious freedom, the rising spending on a military build-up and the fear of war, thus demarcate two lines of SBC thinking: (1) an evangelical and (2) a public theological concern.

Chapter two entailed the *Initial Southern Baptist Convention Reflection of the War 1939-1940*. At the beginning of September 1939, the inevitable war broke out in Europe. Although the U.S. opted not to participate in the war, it supported the Allied forces against Nazi Germany. The Southern Baptists Convention indeed reflected on the outbreak and initial course of the war. It became impossible to defend Hitler and his Nazi regime, in particular due to the persecution of the Jews. With an international crisis at hand, a strong evangelical and patriotic argument raised in the SBC that emphasized the Sovereignty of God proclaiming the U.S. needed to obey the One True God and make their nation a Christian one. They emphasized every resource was to be mobilized for and dedicated to the God-given task of preaching Christ and Him crucified to the lost world. The theological framework to which sermons linked the current world events was also the sovereignty and final judgment of God on sin and evil. In this assurance, Christians were to find peace. This corresponds inevitably to the prophecy of Scripture. The world was addressed from Scripture and congregations ensured of God's current and future interventions.

A second line of thought concerning the outbreak of the war also surfaced in the SBC. This could be seen as an extension and deepening of the above-identified public theological concern. It was e.g. felt that it was the right, the privilege, and the duty of the American Baptists to proclaim religious liberty to all lands and the world situation made it imperative that this proclamation was not delayed. In conjunction with this conviction is the section on *War and Peace* of the report of the Social Services Commission to the annual meeting of the SBC in 1940. This represents the first official position of the SBC on the outbreak of the war in Europe. As a Christian response, it asked for the maintaining of an attitude of peace, fraternity, and love for all human beings, to pray that the God of Peace may send the Spirit of Peace into the hearts of the



rulers and the peoples of all nations. The section concluded that when governments like those of Italy, Germany, and Russia showed utter disregard for all human rights and for all principles of justice and set themselves to the task of obliterating small and innocent nations, then such small and innocent nations have an inherent right of self-defense, and that other nations may properly come to their defense. It was taught unless such plans be subdued and overcome then every fundamental inherent and God-given right would vanish from the earth. All civil and all religious liberty would fade away, and no man in all the earth would be allowed to worship God as his conscience and God's Spirit may have directed.

Informed by newspaper articles and visits of its leadership to Nazi Germany, the SBC had to deal with *The Jewish Persecution in Europe 1934-1940*, an issue that was covered in the third chapter. The Jewish persecution in Europe became an important theme. In the SBC the return of the Jews to the promised land was seen as the fulfillment of biblical prophecy. It was widely accepted that they should be supported as they faced mass persecution and even extinction in Europe. Secondly, and most importantly, the Jews needed Jesus Christ. Whatever the reason or motive was to reach the Jews, it did not matter to the Southern Baptists. The Jews, like all people of earth needed to be saved by Jesus Christ.

Chapter four traced the SBC's views on *Neutrality in a World at War 1940-1941*, an American position that ended with the Japanese attack on Pearl Harbor in December 1942.

It was, therefore, inevitable for the SBC to deal with the escalating war. In China and Japan, its missionary enterprise and members were exposed to and suffered because of the war. The SBC was well aware of the situation. It received thorough reports at the annual conventions. In the theological clarification of the war, from a context of neutrality, different opinions surfaced. In the sermons and statements examined in the chapter, a positive accepting and negative rejecting line of argumentation in relation to war, and the entry to the war were discerned. It became clear that positions taken were related to the issue of a just war or the justification of war. In addition, America as a country and nation, opposed evil. Within these trajectories of thought, a theological-scriptural conviction also identified the role of evil, and that evil must be resisted. Biblical eschatology thus functioned in this preaching: the action of anti-Christ, the approaching end of the world within the contours of divine omnipotence. This was employed as an explication of the war.

While views differed, they clearly anticipated their country would enter the world war in the upcoming future. The SBC Convention was well-informed through reports that have been submitted and discussed. In general, the Convention emphasized the identity of the denomination, which boils down to an all-out evangelism, bringing the country completely under the saving power of the Gospel. This meant that every single American needed to be reached and offered salvation through Jesus Christ. Then Christianity would prevail. This would result in the desired social change which would provide some semblance to a Christ-like social order.

### **Wartime 1942 - 1945**

Chapter five was therefore devoted to *America's Entrance into the War 1941-1942*, and how it affected the patriotic SBC. Before the U.S. was attacked at Pearl Harbor in December 1941, it was evident tensions were high between the Japanese and the U.S. Sermons and SBC statements before the attack on Pearl Harbor, carried the rhetoric of the previous year. The lines of thinking were still along views of patriotism, valuing principles like democracy, freedom, freedom of religion and Christianity. Preachers though, emphasized the love of God in Christ in effect made the difference. After the declaration of war, a shift occurred. War was a reality. It was not justified, but it was seen as to challenge humanity and liberty was at stake. But, the Lordship and love of Christ was reserved to receive above all the emphasis. The heart of the faith was not hate, but love. Christians were to strive, whatever their attitudes and behavior to build a better world for all, including their enemies. How that can best be done is beyond the power of anyone to say, but such a goal must be the lodestar for followers of Jesus. It was taught the Sermon on the Mount could not be scrapped for the duration of the war. After all, God was watching and calling upon His creation to act according to His will. Whether it was for democracy, religious liberty or all because of the will of God, the United States was officially at war.

In chapter six *The War Continues and the Consequences of Faith 1942* were spelled out in terms of SBC convictions and statements. The contours along which the SBC reacted in 1942 (after the Pearl Harbor attack) were carefully traced to determine to what extent America's physical participation in the war affected its positioning. In addition, the continued prosecution and persecution of the Jews and the awareness of this terrifying event in the United States and the SBC were mentioned. It was condemned in strong language. For the SBC, it was an urgent

task to reach the Jews with the gospel. And when American-Japanese were relocated to internment camps, it was critically received by the SBC, who also launched a missionary effort among these ill-fated citizens. Faith speaks the language of love, not animosity. The SBC held this position despite the fact that the SBC was thoroughly aware of the persecution and suffering of the churches and missionaries in the east.

The chapter also alluded to views and reflection on the war in paper articles, publications and sermons. The causes of war are sought in human responsibility, and in the righteousness of God. Members of the SBC illustrated their awareness of sin in the American society, they petitioned repentance, and acceptance of Christ in faith. In sermons the war was interpreted within the framework of eschatology, which served as a platform to challenge congregants to make a definite choice for Jesus. On the other hand, the war was unveiled in terms of the will of God, in which believers' lives were entrenched. This line of thought offered the opportunity to call for a surrender to Christ.

At its annual meeting, the Southern Baptist Convention drafted a fundamental document: *Call of Prayer for a Just and Righteous Peace* in which its views on the war were argued. This document carried the biblical and theological convictions of the SBC as expression of its first official response to the new situation. It built on the statement concerning *War and Peace* 1940, and yet represents an official SBC view in its own right. Four trajectories underpinning the design of the document were identified. The *first* was formulated as a firm belief that the U.S. has been forced into active participation in war by the sinister attack of the Japanese upon Pearl Harbor and is therefore not the aggressor. There is no alternative but to engage in an all-out war to protect its own people and its democratic principles. *Secondly*, the SBC underlined that all that was held dear as a Christian people was at stake, and that they should maintain the inalienable rights of their people at any cost.

A *third* dimension in interpreting the war was related to sin, as the deepest cause of the conflict. So-called Christian peoples and governments, had significantly failed the great principles of righteousness, justice, and love so clearly taught in God's Word. *Fourthly*, the report is of the opinion that the war may be God's method of punishing his people today for departure from Him as it was his method of punishing disobedient Israel.

These were followed by six points which shaped the call of the denomination in that

hour. Noteworthy is the emphasis on penitence and prayer for forgiveness, including the corporate realm, unwavering faith and the hope of a new world order after the war, in which Christian values and principles should prevail and in which the SBC should play a pivotal role. This formed the basic structure of the assessment of the war. The war was not seen as only a war of dictators obsessed with the idea of ruling the world, but as an effort to enslave mankind. The American way of life, freedom of conscience, freedom of worship, freedom of speech, freedom of assembly, freedom of convictions, were the priceless and intangible values at stake and for which were being fought. Upon the Church rests the responsibility of evangelizing America and preparing her for the role of a spiritual lighthouse for the rest of the world. It was the obligation of Christians to establish an economic, social and spiritual order in the post-war world that would have some semblance to the Kingdom of God. However, not every kind of Christendom would face up to the challenge, the SBC observed. The only kind of Christianity that would ultimately succeed in the world is the kind that worked in America.

The seventh chapter covered the next, when *The Southern Baptist Convention Deferred as the War Reaches a Turning Point 1943*. By the end of 1943, there was no denying that the Allied forces and especially the United States of America were experiencing forward momentum. In dealing with the price of war, it was emphasized that Baptists would do their part and stayed committed to the war effort of their country. From the pulpits across the U.S. to the hundreds of SBC military chaplains, the denomination wanted to make a difference in the name of Christ. All had to rely on God and His guidance for ultimate victory.

The SBC was firmly convinced that the war was about the preservation of moral values, which the denomination associated with. Values like democracy, freedom of religion, freedom of choice were powerfully demarcated against totalitarianism and tyranny, as embodied in national-socialism and communism. The victory would thus create a new world order in which these values should blossom. This belief and expectation constituted the reason why the SBC so strongly voiced its opinions about the post-war world. It saw a calling to be involved.

Indeed, with enthusiasm and commitment the world after the war was discussed and even idealized. The SBC thought to make immediate plans and take proximate steps to influence those who most likely would determine the conditions of peace and the pattern of the post-war world. The SBC played a pivotal part in applying the principles and teachings of Christ as to provide

justice for all men, recognizing the principles of religious freedom and the absolute separation of church and state everywhere and any other Christian principles which were to be involved in the establishment of a new world order among nations.

Secondly, The SBC in 1943 emphatically stated that care had to be taken that Christianity and all the ideals for which it stands would be completely and conclusively triumphant. Christianity was seen as the only answer to conclude a war that would end the power and authority of contending ideologies, including communism. Christianity, as the SBC understood the concept, had a clear ethical and public moral impact. The grace that frees Christians from the law of sin binds Christians to the law of righteousness. By regeneration Christians became identified with a moral order in which the righteous will of God is law. There is no area of life, no web of circumstance in which the morality of the Christian faith is irrelevant. The moral task of maintaining righteousness in government, justice and equity for all in economic life, truth in education, a sense of community in the common life is carried exclusively by Christianity. No force of circumstance, the aroused public sentiment, the will of the nation, the threat to free democratic life, the revulsion of social conscience against the ruthless violence of renascent tyranny, neither the urge of determined battle, should prevent Christians to act on behalf of peace, love, justice, and in terms of their faith in Jesus Christ. This is the reason why the SBC identified (and anticipated) the racial issue to be of great effect in the post-war world (and America).

The SBC further believed that the conclusion of the war would create a world of unprecedented responsibilities and undreamed-of opportunities for its mission endeavor, to be realized in terms of a great post-war program. Obviously, the evangelization of America remained of highest priority. The Jews were regarded with empathy and sympathy, and in a special way seen as a people group to be reached with the gospel of Christ. A popular mindset remained that God's judgment rested upon peoples and nations who did not serve Him but existed in self-centeredness. At the same time, if an entire nation remained loyal to God, it would prevail in times of darkness.

*The Invasion of Europe and the Consequences for Peace Considered by the Southern Baptist Convention 1944* outlines chapter eight. During 1944, the initiative was with the Allied forces. The largest sea invasion took place in western Europe. France and east Europe were

successfully liberated, and the real holocaust of Jewish concentration camps became known. By the end of the year, the implosion of Hitler's Third Reich drew near.

At the annual meeting of the SBC, a spirit of expectation was prevalent. While patriotism was predominant and even encouraged, the Convention formulated principles for peace, which were linked to what the denomination envisaged the direction in which the new post-war world should be built up. These principles were congruent with the denomination's views on religious freedom, democracy and associated American values. The rationale obviously was to create a platform to serve the ultimate goal of the church, that is the proclamation of the gospel to the whole world. This platform was firmly embedded in the established ways of SBC thinking: the evangelization of the country and the world on behalf of Christianity, as dictated by the great commandment. Accordingly, six principles were formulated and represented a fundamental view on how the SBC saw the post-war world and how it should be ordered. These principles were encapsulated in a document entitled *Statement on Principles of Peace*. This document represents the third official SBC reflection on the war and should therefore be considered with the first (1940) statement on *War and Peace* and the second (1942) *Call of Prayer for a Just and Righteous Peace*.

In the *Statement* the denomination identified itself confessionally and in the application it delineated its message to the world. This formed the basis for its participation in drafting the constitution of the United Nations. The *Principles of Peace* entailed six points. *The first*: Based on the command of Jesus, "Thou shalt love thy neighbor as thyself" any policy of isolation on the part of any nation is condemned. No nation was justified in seeking to separate itself from the rest of the world. *The second*: Based upon the fact that God had created all men free and equal and had given to them certain inalienable rights which must ever be respected, the right of all nations to self-government is asserted, and the obligation of the strong to protect the weak, whether small nations, racial minorities, or underprivileged peoples, in the exercise of their God-given freedom, is affirmed. *The third*: The establishment of an international organization to restrain should be set up which (by economic sanctions, or if necessary by police force) all aggression, invasion or attempted domination and thus to guarantee security for all nations. *The fourth*: Based on the worth of every individual, race prejudices and hatreds as undermining the respect to which every individual is entitled and as destroying the spirit of goodwill, is deplored.

*The fifth:* Poverty and lack of economic opportunity should be addressed, and weaker nations be protected. *The sixth:* Based on every principle of Christianity and democracy the right of every individual to freedom of worship and the right to follow the dictates of his own conscience in respect to religion, absolute religious liberty for all mankind, including the right to worship and the right to evangelize and teach.

The principles were also linked to social-political issues that surfaced in society. The SBC became aware that the race problem (also in the home country) would have to be addressed in a Christian way and solved. Sermons consulted during this time, however, did not address these issues. From the pulpit, pastors called their congregations to commitment, dedication and faith in Christ as the only One who could give true salvation. The ideological conflict in which democracy and freedom were threatened, the sovereignty of God that determined the outcome of the war, the action for peace and forgiveness, the ultimate triumph of righteousness and the support of the war effort, the inevitable second coming and ultimate judgment of Christ, are trajectories that surfaced in sermons. It is carried by various motives: the (uncertain) war conditions, the struggle for justice, peace, freedom, democracy, the establishment of Christianity as a general lifestyle in the rebuilding of the post-war world and the basic existence of the SBC to proclaim the gospel to all people, including the Jews. It was the duty of the Southern Baptists to win souls for Christ: the evangelization of the world.

The next (ninth) chapter dealt with *The Horrors of War and Conclusive Victory 1945*. The year 1945 was the 100th anniversary of the existence of the SBC. A special Centennial Evangelist Crusade was launched. It embodied the theology and preaching of the SBC, emphasizing the consequences of salvaging faith in Christ. Sermons during this time confirmed the evangelical emphasis on repentance, surrender and confession of sin and guilt, a sensitivity towards freedom, democracy and the position of America after the war and that Christianity should be the basis of the new world order.

Both Germany and Japan were brought to a final unconditional surrender in May and September 1945 respectively. In Europe, the unthinkable abomination of Jewish extinction concentration camps had been revealed. In Japan, the use of the atomic bomb provoked the terror of total extinction. The world had changed and had to be rebuilt.

The special meeting of the SBC in 1945 adopted a *Statement of Principles* which

identified Christianity as a declarative, prophetic movement charged with a gospel for men in all relations, being a leavening and instructing agency in the midst of society for the good of the human race and the glory of God in the coming of His Kingdom. This entailed that Christians should prevent the organization of the world on the principles of materialism, selfish nationalism, arrogant imperialism and power politics and rather insist upon the principles of the oneness of humanity, the rights of all men alike under God, and the Christian ideals of brotherhood, justice and truth, remembering that God's supreme word for the organized life of humanity is righteousness. The Christian faith opposes all inequalities of basic rights and privileges in the church and in society, which arise out of racial prides and prejudices, economic greed, and class distinctions, all forms of exploitation, manipulation or neglect and indifference on the part of any section of our human race by any other section. Embedded in the proclamation of the gospel everywhere, these consequences of the gospel were the only way to the reconstruction, the rehabilitation and the reorientation of the lives of all peoples and the corporate life of humanity. The *Statement of Principles* encapsulated SBC trajectories on thinking already contained in *War and Peace*, the *Call of Prayer for a Just and Righteous Peace* and the *Statement on Principles of Peace*.

In the run-up to the creation of international peace, a United Nations Organization was postulated. The SBC would participate in the processes, in particular on the basis of the principles of justice and righteousness which is spelled out in documents mentioned above. The SBC indeed positioned itself in the post-war world. The denomination continued with its domestic and international missionary endeavors for the purpose of bringing souls to Christ.

The world now knew an entire city could be destroyed in a matter of seconds. The Russians and Americans continued to possess distaste for one another, and people in both nations felt an atomic war could take place at any moment. Perhaps this was one of the main reasons for revivals to gain interest and momentum across the country. Figures such as Billy Graham grew in fame due to World War II and the beginning of the Cold War.

### **The Post-War World locked in a Cold War 1945-1958**

The ultimate section of the research covered the post-war years until 1948. It comprised three chapters. Chapter ten outlined how *the SBC Positioned itself in the Post-war World*. While the war was over, a new world was created. It differed from the world envisioned and foreseen in



SBC documents like the *Statement on Principles of Peace* (1944), *Prayer for Just and Righteous Peace* (1942) and the *Statement of Principles* (1945), as well as decisions taken on the reports of the Social Service Commission, Foreign Mission Board, Home Mission Board, the Public Relations Committee, Committee World Peace and the Post-War Program. The intentions of the SBC during the war, therefore, now had to be contextually adapted and processed and carried out. The war had an effect and outcome that could not be dealt with in an uncomplicated way. The evangelical idealism and optimism characteristics of the mentioned documents and decisions could not be realized straight away.

The SBC did not hesitate to commit to the shaping of this world deliberately and participatively in terms of the principles of democracy, freedom, justice and righteousness. Evidence is its participation in the creation of the United Nations and the denomination's accepting of the ideals of this organization. It was understood to be in line with the SBC's Christian testimony in the world and thus did not prevent Christian proclamation and service. On the contrary. The SBC thus was loyal to the approach of the United Nations, just as he was loyal to the war effort of the United States. From this positioning, the SBC launched its program in the world and in the U.S.

Religious freedom was required if their denomination was to be active in any part of the world. The message of Jesus Christ was proclaimed across the lands so that all ears could hear what sin could do to them, their families and their nation. To reach the world for Christ, religious liberty needed to exist within all nations.

Chapter 11 was concerned with *The Doors are Opening: Post-War Missionary Efforts*. World War II changed the world. People across the globe suffered in one way or another. This suffering opened many doors for Christians to serve in foreign missions. The SBC, one of the largest Christian denominations in the world, activated its missionaries and workers and immediately responded in Christian spirit. To Asia, Europe, Africa, the Middle East and even South America the Convention sent workers into the field. For this denomination, the only hope the world had was through their God Jesus Christ. Jesus could change one's heart to include an entire nation. The SBC knew the denomination needed to unite for Christ. Like the Convention, the young Billy Graham did his part of fulfilling the Great Commission. For Graham, serving and proclaiming the Word of God was not just his passion, it was his calling in life. This young

preacher sought to confront sin and bring forth peace across the entire world.

The return of the Jews to Palestine and the establishment of the state Israel were interpreted in the SBC in an eschatological framework, based on prophecy. Some however, disagreed. What was agreed upon was that the gospel of Christ should be brought to the Jews. They had to acknowledge and accept Christ as the Messiah.

The last chapter of the research was entitled *The Southern Baptist Convention and Civil Rights*. The SBC strongly endorsed human rights, equality, justice, and righteousness during the War. When war was declared on Japan after the Pearl Harbor attack in December 1941, the SBC *Prayer for Just and Righteous Peace* stated that the so-called Christian people have signally failed to express the great principles of righteousness, justice and love. It concluded that a just and righteous peace must provide for spiritual, intellectual, political, and economic freedom. The SBC's vision for *World Peace* in 1943 included the principles that (1) the worth of every individual be respected, toward the elimination of race prejudice and hatreds which undermine respect for the individual, and (2) economic opportunity provided for all peoples, toward elimination of disastrous trade barriers and enforced poverty.

The SBC *Statement of Principles* (1944) entailed that Christians should do everything possible to prevent the organization of the world on the principles of materialism, selfish nationalism, arrogant imperialism and power politics; but rather insist upon the principles of the oneness of humanity, the rights of all men alike under God, and the Christian ideals of brotherhood, justice and truth, remembering that God's supreme word for the organized life of humanity is righteousness.<sup>183</sup> The Christian faith opposed “all inequalities of basic rights and privileges in the church and in society, which arise out of racial prides and prejudices, economic greed, and class distinctions”, all forms of exploitation, manipulation or neglect and indifference on the part of any section of our human race by any other section.

The SBC unofficially partook in deliberations that constituted the United Nations, based on justice, equality and righteousness. This matter was the Convention's earnestness. At the annual meeting of the SBC in 1948, the Home Mission Board significantly stated:

How we do need to recognize here in our land the difference between social equality and

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<sup>183</sup> Executive Committee, “Southern Baptists and World Peace,” *Annual SBC 1944*, May 16-18, 1944, 149, [http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1944.pdf](http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC_Annual_1944.pdf) (accessed March 18, 2017).

racial rights! How we do need to realize that no one should be discriminated against simply because of the color of his skin or the land from whence he came! How we do need to understand that Christ died for all men, for the Chinese in America as well as for the Chinese in China; for the Negro in America as well as for the Negro in Africa, and for the various races of Asia and the islands of the seas which have come to our shores, and will come in increasing numbers in the world of tomorrow, as well as for those who live in these countries abroad.<sup>184</sup>

This chapter intends to present the debates and views in the SBC regarding race relations during the aftermath of the Second World War 1946-1948. This issue gained momentum after the war in the public domain and highlighted the position of two minority groups, namely the Native and African Americans. In 1946 the denomination established the “Race Relations Committee” to study the race problem. Clearly, the denomination was divided on race relations as many of their members were raised in the Deep South where segregation was prominent and a way of life. The statements released in 1947 were powerful, and a first of their kind. Members of the denomination were on record explaining all people of all races belonged to God and must be treated as such. The Civil Rights Era did not come into full effect until the 1960s, yet there was apparently a change in opinion beginning to form in the 1940s. Many members within the SBC knew they could not practice hypocrisy any longer. The whole world just witnessed half of the Jewish race exterminated. Christians across the world to include in the SBC needed to practice what they preached and stand up for racial equality. This was much harder to do than most people realized. Decades and generations of beliefs and social customs were required to be challenged. The SBC knew uniting with African Americans was the only way true change would come. Yet not every member embraced this idea.

It is not adequate enough to suffice with a version of the history of the SBC during the war. This history must also be appraised. What does the variety of sources we have studied reveal when we assess the result as compiled in all the previous chapters?

### **Findings of the Research**

Based on the argued historical profile, that raised from the study of the sources, in general, two clear trajectories of theological thinking and doing can be distinguished. These two trajectories correlate, but do not overlap. The first trajectory can be described as a *traditional-*

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<sup>184</sup> Home Mission Board, “Home Mission Frontiers,” *Annual SBC 1948*, May 19-23, 1948, 170, [http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1948.pdf](http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC_Annual_1948.pdf) (accessed June 5, 2017).

*evangelical line* in which the appeal of faith is decisive. This line is prevalent in the sermons, newspaper articles from the ranks of the Baptist Press and in SBC definitions of mission and evangelism. The second trajectory can be defined as a *Christian-social line* in which Christian values carry the decisive significance and relevance. This line of thinking is embedded in a different set of sources, especially in official statements in connection with the war and the consequences of the war. From a Christian perspective, the SBC justified entrance into the war for religious and political liberty and the need to confront evil on behalf of a Biblical moral ground.

### **The Traditional-Evangelical Trajectory**

During the war, the SBC remained faithful to its fundamental and traditional evangelical convictions. This is evident in particular in the war-time sermons and many articles and discussion in the Baptist Press. Content is the preaching of Christ, the faith in Christ, and the reliability of this faith and its decisions. According to the Christian, faith is an act of decision, in which the believer elects to act. To decide. This conviction was even formalized in evangelistic and revival “crusades” during the centennial celebrations, as well as in the aftermath of the world war (Billy Graham). This concept is historically heavily incriminated and associated with violence and destruction in the Name of God and the compromise of the Christian faith. Yet, it was used.....

What shall “a great Christian denomination” say in view of the tragic world situation? The SBC emphatically stated that the hour called for deep searching of the heart in order to discover wherein people had departed from God's way. It called for penitence and prayer for divine forgiveness for man's sins both individual and corporate. It called for unwavering faith in the power of God to change the hearts of men and to guide them in the affairs of nations. The hope of a new world order was to be found in individual regeneration by the Holy Spirit through faith in the atoning death of Christ. Only redeemed men could build a Christian social order. As God's people, they need to give more earnest heed to Christ's command: "Seek ye first this kingdom and his righteousness." He promised the necessary material blessings to those who make it their supreme life purpose to establish his kingdom and righteousness upon the earth.

Accordingly, the *Statement of Principles* confirms, God placed infinite and eternal value on the individual man and made him the focal unit in all of His dealings with mankind. The

Creator endows every individual with competence as a person to deal with God and with his fellowmen in all rightful relations. Man, consequently has a supreme and compelling responsibility under God for the full realization of his possibilities as a human being and for seeking and receiving fellowship with God. To this end, God has provided in the gospel of Christ, through the power of the Holy Spirit, for the renewal of the individual soul by regeneration and for its response through the grace of God to the divine ideal.

This religious experience of regeneration and conversion is the beginning of the Christian life and is a prerequisite to church membership. The local church, a voluntary fellowship of baptized believers, is responsible directly and only to Christ, the Creator, and Head of the church. It is a democratic body in which all the members are equally free and responsible participants. Its divinely called ministry is chosen by the church itself under the guidance of the Holy Spirit. The one and only authority in faith and practice is the New Testament as the divinely inspired record and interpretation of the supreme revelation of God through Jesus Christ as Redeemer, Savior, and Lord.

This basic belief demands the separation of church and state. Each must be left free to serve in its own divinely appointed sphere for the welfare of mankind; but neither undertaking to control the other or to be supported as such by the other.

There can be a Christian order only as it is constituted of and by genuine Christians. Neither the world nor any part of the world can be organized and conducted on Christian principles except where there are Christians incorporating these principles. Here lies the imperative for an immediate undertaking for worldwide and thorough evangelizing of all peoples. Christian missions must be comprehensive, thorough and universal. New men are essential to a new world.

### **The Christian–Social Trajectory**

The second trajectory is characterized by the emphasis on Christian values and principles. In the *Prayer for Just and Righteous Peace*, the SBC employed this line of thinking when indicating that people and nations have failed “the great principles of righteousness, justice and love so clearly taught in God's word.” The document suggests that this lack of justice and righteousness among the nations is the cause of all the distress. In view of the tragic world situation the SBC, in terms of this line of thinking expected that a *just and righteous* peace

needed to provide for spiritual, intellectual, political, and economic freedom. These freedoms were not favors to be granted but are God-given and inalienable. They must be guaranteed to all peoples. The world surely needs leaders of Christ-like character, with Christian ideals and motivated by Christian principles.

In the *Statement of Principles*, the SBC, in explicating its Doctrine of Man, stated that God made the individual person the focal unit in all His dealings with mankind. Each person is endowed with competence to deal with God and with his fellowmen in all rightful relations. To the individual, the line of thinking continues, God had given natural, inalienable rights and privileges, which should be recognized in human society. These rights should not be violated by any means. This would interfere with the individual's free functioning as a unit in all relationships. The individual, therefore, has supreme and compelling responsibility for fulfilling the purposes of God in all human relations. To this end is provided the Gospel.

This conviction, the SBC stated, is contained in its insistence upon religious liberty. This is claimed for all men of all religious beliefs and of all theories of social order, which are not obviously immoral or detrimental to the common welfare of men. This is the basic right under God. Recognizing the divine sovereignty over all the people of the world, the SBC should therefore do all possible to prevent the organization of the world on the principles of materialism, selfish nationalism, arrogant imperialism and power politics; but rather insist upon the principles of the oneness of humanity, the rights of all men alike under God, and the Christian ideals of brotherhood, justice and truth, remembering that God's supreme word for the organized life of humanity is righteousness.

Consequently, it is necessary to resist all inequalities of basic rights and privileges in the church and in society, which arise out of racial prides and prejudices, economic greed, and class distinctions; everywhere proclaiming and practicing human brotherhood under the will and purpose of God. The Christian faith repudiates and opposes all forms of exploitation, manipulation or neglect and indifference on the part of any section of our human race by any other section on any and every pretext whatsoever. The Christian religion lies at the base of all. In it alone is there hope of the application of these principles in other relations of men. These principles should be implanted when in the reconstruction, the rehabilitation and the reorientation of the lives of all peoples and the corporate life of humanity. Upon the Christian

forces lies the responsibility for introducing now the gospel, the purpose and the power of God unto salvation for all men.

There can be a Christian order only as it is constituted of and by genuine Christians. Neither the world nor any part of the world can be organized and conducted on Christian principles except as there are Christians incorporating these principles.

This line of thought opened the way for the SBC to participate in the drafting of the United Nations Charter and to clearly address the race issue in terms of these Christian principles. However, this trajectory of thinking is lacking in preaching and sermons.

The last aspect of our findings focuses on the self-awareness and identity of the SBC. A denomination in which the above-mentioned two lines are exerted in terms of such a definite imprint, should have a clearly defined self-concept. What was it?

### **The Identity of the Denomination**

The SBC sees the Christian movement as not isolated from the common concerns and life of mankind, but as a declarative, prophetic movement charged with a gospel for men in all relations. It is a leavening and instructing agency in the midst of society for the good of the human race and the glory of God in the coming of His Kingdom. To this comprehensive end, Christians are under obligation to seek for true Christian unity in experience and spiritual fellowship; and for the voluntary cooperation of all Christian believers in the total work for which the gospel is designed. This cooperation should not issue in any ecclesiastical overlordship of the individually redeemed or their churches.

The SBC, therefore, lent itself to the advancement of such Christian ideals as should lead to the establishment and maintenance of a just and righteous peace; while they did not seek the war, there seemed to be no honorable way out of it except to fight it through to a conclusion. All they held dear was a Christian people at stake, and they maintained the inalienable rights of their people at any cost.

Baptists needed to declare their principles, which define their meaning and mission about the gospel in relation to the world. Surely, now when the world was in terrific crisis they were under obligation to restate this with a sense of obligation and with this purpose that the Southern Baptist Convention, at its centennial meeting, undertook to state afresh the basic principles that they must proclaim to the whole world in their day.

They reaffirmed the age-long contention that the complete separation of Church and State was absolutely necessary to spiritual liberty. These freedoms were not favors to be granted but were God-given and inalienable. And plead that these liberties shall be guaranteed to all peoples.

As a great Christian body, they prepared their people to play their part intelligibly in the new order which followed the war. The churches and the Christian school needed to give the world a better leadership for the new day ahead. The world sorely needed leaders of Christ-like character, with Christian ideals and motivated by Christian principles.

They would call upon their own people and upon all true Christians everywhere to join them in prayer and most earnest endeavor to bring these things to pass, so far as they are consistent with the will and purpose of God. Both the trajectories and the identity seated in the SBC, prevailed during the War. The church stayed true to its *Statement of Principles*, its character, its calling.



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