

SOUTHERN BAPTIST HOME MISSIONS

MOTTO: Trust the Lord and Tell the People

VOL. III

APRIL, 1932

No. 2

Southern Baptists Outward Bound

Southern Baptists are outward bound and their organizations of every sort are to help them go afield. Their task is to witness to Christ both "in" and "unto"—"in Jerusalem" and "unto the uttermost parts of the earth." The reason for their existence is the service they may render in the world's evangelization.

There is in reality just one issue before our churches today, namely, is Christ necessary to the world's redemption? "Is the Gospel," as Stanley Jones put it, "simply something more, or is it something other? Is it a prolongation of other truths, or is the difference so great in degree that it amounts to a difference in kind?"

To those who believe the Scriptures the Gospel must ever be not simply a prolongation of other truths, but a new truth, a truth different in kind. Christ Jesus is not simply plus, He is something other; He is God meeting us in our own nature and providing redemption from sin for us. He is therefore necessary for all men or He is not necessary for men at all, for what is not universal is not true.

Southern Baptists believe that Christ is necessary for all men. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts 4:12.)

Therefore, the supreme task of Southern Baptists is to bring to men and women everywhere the Christian message of forgiveness and peace through Christ Jesus, the world's only Savior. They are not to spend their entire time and energies and money simply in building and running big, strong, great churches. They are not to give themselves exclusively to perfecting and operating organizations within the churches. They are not to turn their whole attention to creating and maintaining institutions. These things are all necessary, but they are the means for the work of Baptists and not the end of their labors.

The goal, the end, the objective, the supreme and ultimate thing for Baptists is witnessing to Christ in all the world.

This is the task of the Southern Baptist Convention functioning through its boards and agencies and working through its missionaries in the Homeland and on foreign fields. Southern Baptists are outward bound and their organizations are to help them go afield.

The function of the Southern Baptist Convention is to orient Baptists to the world-command of Jesus. Its task is to bring to the attention of the churches the neglected places of the world's teeming millions; point out the urgent and bewildering missionary tasks in the Homeland; counsel the churches concerning pending missionary problems; cry out against national and individual evils; direct attention to materialistic tendencies and social attitudes that hinder the advance of the Kingdom of God; and to enlist, combine and direct the energies of the denomination in the evangelization of the world.

If Southern Baptists would go abroad they must find themselves and rediscover their task; they must know what it is all about. They must key their work to the heavenly note. They must develop a mission conscience and a mission conviction that will create in all their churches a soul absorbing passion for a lost world. They must set up the Cross in the heart of their thinking and recapture the spirit of sacrifice.

SOUTHERN BAPTIST
HOME MISSIONS

Published quarterly—January, April, July and October—by the Home Mission Board of the Southern Baptist Convention, 510 Red Hook Building, Atlanta, Ga.

Entered as second-class matter January 16, 1930, at the post office at Atlanta, Georgia, under the act of March 3, 1879.

Subscription, Twenty-five Cents Per Year

Vol. 3 April, 1932 No. 4

CONTENTS

- Frontispiece—Southern Baptists Outward Bound.
By Way of Introduction.
- I Southern Baptists on the Main Track.
 - II Approaching the World Task.
 - III The Fine Art of Working Together.
 - IV The Genius and Purpose of Denominational Organizations.
 - V Organizing for Efficiency.
 - VI Magnifying the District Association.
 - VII Building Denominational Morale.
 - VIII Southern Baptists Putting Their House in Order.
 - IX A Fiscal Commission for Debt Paying.
 - X Putting Budge Into the Budget.
 - XI Should We Designate NOW?
 - XII The Pastor and the Missionary Enterprise.
 - XIII A Sense of the Presence of Christ.
 - XIV The Cross of Christ the Mission Imperative.

This Issue of the Big Tract

This issue of the Big Tract is a complete story with Deliverance for its theme. Southern Baptists must deliver themselves from the burden of debt. They must reinstate themselves in their own confidence. They must rebuild denominational morale. They must gird themselves for an aggressive campaign of conquest for Christ. They must recenter their faith in God and reenter the sanctuary of consecration and sacrifice in personal service. They must wait upon the Lord for the endowment of the Power of the Holy Spirit.

Read the pages of this Tract and join your prayers with the prayers of the many who are daily looking to God and pleading with Him for deliverance, that at our Convention in St. Petersburg the Holy Spirit may lead Southern Baptists in making their plans.

By Way of Introduction

I am tremendously concerned about the future of our denominational work. This concern is not for Home Missions alone, for if that were all we could make the necessary adjustments and go on with our work. But my concern is for the future of the denomination as a Kingdom agent in the world's evangelization.

To me it seems that we are at our Kadish Barnes. We must either make out for ourselves a forward-looking, problem-solving, Kingdom-advancing program and face with grim unyielding courage and determination our duty to go up and possess the Land of

Promise, or else turn back into the wilderness of disobedience and find for ourselves graves of despair amid the stony, barren wastes of defeat.

Dr. Sampey said recently in an article in the "Baptist Program," that "Southern Baptists are facing serious perils." I agree with him. He mentioned unwise criticism; a disposition to surrender to discouragements; the foolish agreement not to take but one offering a year for Christ's work, cowardice and laziness.

There are other perils also. May I mention some of them? Our people are becoming less and less missionary; there is a growing dissatisfaction with our present program; there is a feeling that the denomination is overloaded with organizations; leadership, both pastoral and denominational, is being discounted; the churches are tending to become more and more self-centered, and individualistic; and there is not merely a lack of interest in our work, but such an indifference to our work as to make it difficult, if not impossible, to inform our people about our work.

This indifference is one of the most serious conditions we confront. It is due to a number of things, but there are two main causes: one the effect upon our people of the ten years of plenty through which they passed from 1919 to 1929; the other due to the fact that since 1919, we have been talking a program to our people and not specific undertakings in Kingdom work.

Up to 1919, the agencies and interests went direct to the churches and carried the story of their work to the people in their own way. Since 1919, a new generation of church workers has grown up, and this new generation has only heard about a program.

Up to 1919, the members of our churches gave to specific things; to Home Missions, and Foreign Missions, and individual colleges and seminaries. Since 1919, the members of our churches have been asked to make their subscriptions annually on a card and to give their money weekly through an envelope, but they have not had all along through the years sufficient information to develop their liberality. In fact, taking our people as a whole, they know very little about what they are giving to, outside the local work of their own church.

This is not the fault of the Cooperative Program; the fault has been in handling the Program. The Cooperative Program is the best method so far devised for financing our work. But, if it is to be successful there must be: (1) Adequate preparation, including full information about all of our work; (2) equitable distribution of the money given so that each interest included in the Program will actually receive a just proportion; (3) adequate operation so that a serious effort will be made to enlist all the churches in the Every-Member Canvass, a careful follow-up system inaugurated in each church, and the full amount going to denominational causes sent in promptly by church treasurers.

In putting the Cooperative Program on we should make greater use of the District Association. Here is a common meeting ground for all of our interests, State and Southwide. This organization, made up of a small group of churches, can work its own field. There are men enough—pastors and laymen—in every association who are interested in the denominational work and who, because of their interest, will volunteer their services, to put the Program on in the churches. This is about the only way we will ever get all the churches enlisted.

The basis for all work among Baptists is cooperation. This cooperation is centered in our common faith in Christ Jesus and our common task growing out of His command. If we take Him seriously we will all do what He commanded. But He has commanded all of us to do the same thing—evangelize the world; therefore, we will find it easy and natural and necessary to work together.

This spirit of cooperation should project itself through all Baptist life. It is a necessary element in the life and work of the individual church. It is a necessary element in the denominational life. The inbringing of the Kingdom of God is a multitudinous affair. We approach it from many angles. But however we approach it there must be unity in our operations. We will go and grow as a denomination, and fulfill our mission in the world-work of our Lord as we work together with God.

In this issue of Southern Baptist Home Missions we are emphasizing some of the things that seem to be essential if Southern Baptists would witness to Christ in all the world.

CHAPTER I

Southern Baptists on the Main Track

If Southern Baptists would orient themselves in the world-plan of God they must know what it is all about. There is one question they must answer correctly, namely, what is the superlative task? That is, what does Christ, the Lord and Master, want His people most of all to do?

What is the ultimate objective of every Christian life in the field of service? What is the ultimate objective of every church and every denominational organization? Why do we have churches and associations and conventions and colleges and institutions of every sort and kind? If the Southern Baptist Convention, the eighteen State Conventions, the nine hundred and more District Associations and the twenty-five thousand individual churches were to set themselves strictly and assiduously to doing the exact and specific thing the Lord Jesus Christ has commanded what would they do?

These questions should find an answer in our denominational program. In fact, they must find an answer, or else Southern Baptists cannot be sure that they are in the center of God's will concerning the world and the task of His people.

It seems that there should be little doubt as to what Christ has commanded His people to do. Those who read and believe the Scriptures ought to have no trouble in discovering what it is all about. Let Christ speak to His people today as He spoke to them in the long ago and all confusion and fog and misunderstanding will vanish in the light of clear revelation. He says: "As the Father hath sent me even so send I you." If we will bring the "as" in the first part of this statement down and tie it to the "even so" in the last part of the statement, we will inevitably and irrevocably link our lives onto the life of Christ in such a way as to make our service as Christians the continuation of Christ's redemptive work.

That is precisely what Christ wants us to do. He wants to take each one of His followers into sacrificial service with Himself for the world's redemption. He came into the world "to seek and to save that which was lost" and He sends us out to win back a lost world. He came into the world to win back all that revolted against God and His authority, and He sends us out to this same task. He came into the world to establish the Kingdom of God among men and He sends us out on this same Kingdom mission. "Thy kingdom come, Thy will be done on earth as it is done in heaven," is to be our prayer.

We cannot divorce the kingdom of heaven from the geography of the world. It was so in the beginning, it is so now. The map of America was in the divine conception concerning the kingdom, so also was the map of China and India. The Son of God could think only in terms that were world-wide. To Him the earth was a unit. There were no seas, no mountain ranges, no desert plains. He saw no national boundary lines, and knew no distinctions of race among the sons of men. Finite creatures think in terms of continents, sections and divisions of the earth; but the Son of God thought of nothing less than the whole world, including all the races of the family of man. He came to save the whole world and not simply a part of it.

The kingdom of Christ must include therefore Tartar and Tangai, as well as Caucasian. It can be nothing less than the reign of Christ in the collective body of men in the material, intellectual and spiritual features of the civilization and social life of the whole world. This includes the environments of men, for the social well-being of men must always include the increased capacity and restfulness occasioned by the ministry of their surroundings to their mutual uplift and progress. So long as conditions in Russia exist which make persecution possible; so long as the people in China are bound down by the traditions of the past; so long as political corruption maintains in America; just so long will the world be retarded in its social progress and the kingdom of Christ delayed. To these, as to all retarding influences, there is but one cure. That cure is found in the Cross of Christ. The world's social hurt will be healed only by the coming of the universal kingdom of peace; only by the enthronement of Christ as King; and this can never take place until the world has bowed at the foot of His Cross.

The time has come and now is when every citizen of the kingdom of Christ must feel that this kingdom—its enlargement and glory—is the grandest interest in the universe. The movement for the evangelization of the world, for the moral and spiritual regeneration of humanity, is not simply a desirable thing for Christians to carry forward; but it is the chief and the most important undertaking under heaven. An active interest in the

promotion of the world-kingdom of Christ is a mark of true discipleship. A man's Christian life is not what it ought to be if the outreach of his sympathies is limited to anything less than all mankind.

"But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth." This is what it is all about. Southern Baptists must come to know that the reason for their existence is the evangelization of the world, and knowing this they must set themselves to the task with renewed courage, vigor and consecration.

Our people must become world-conscious. The world-view must maintain in every church. Every organization and every activity in church life must be impelled by a passion for the world's redemption and must move out in that direction. No church has struck the right pitch in the scale of Kingdom harmonies until it is keyed to and for a world's evangelization.

CHAPTER II

Approaching the World Task

In every campaign of conquest there is a strategic point and place of approach. The genius of leadership is discovered in the ability to locate this point.

At the battle of Paris, October 5, 1794, Napoleon, a young cavalry officer, had been placed in command. On the day before the battle, with characteristic genius, he pointed out a certain position and said to General Carteau, who was in command at that point: "Here is the Thermopylae of the Republic. Die here, you and your men, but do not yield an inch." That point held through awful blood and carnage, turned the tide of battle, and saved the Republic.

Baptists of the South are in a great Kingdom campaign, and they must accurately determine the strategic point of approach. It is not a series of isolated attacks nor is it a warfare waged by disconnected divisions; it is a world campaign waged through the preaching of the Gospel at home and abroad by the whole denomination. It is the united forces of King Emmanuel carrying out his imperial commission to disciple the nations. The key position is the Homeland. Keep the Homeland evangelized and we have the hope and the assurance of a world's evangelization. Let apostolic faith perish from the Homeland and our missions in far-off fields will fail for lack of support.

"He who saves his Homeland saves all
And all things saved bless him.
He whose Homeland is lost loses all
And all things lost curse him."

When the United States declared war against Germany our great war president, Woodrow Wilson, said: "Our task is not simply the organization of an army for overseas service, but the marshalling of a nation for war. Every power and every resource we possess, whether of men, of money or of materials, must be devoted to this purpose until it is achieved." Our war program was launched on that basis. It became an affair of the whole nation. We put two million men overseas, but that was not all, nor was it the biggest thing we did. We had twenty-five million men back here at home enlisted as reserves, and every resource of the nation dedicated to the task of supporting our army abroad. We mobilized a nation with all of its mighty resources for victory.

This is our task as a denomination. It is not enough to enlist recruits for the firing line in foreign lands and on the home fields. We must marshal a denomination for world-conquest for Christ. Every resource we have in men and money, every institution and every local church must be enlisted for and dedicated to the God-given task of preaching Christ and Him crucified, the only Savior, to a lost world.

Baptists must not overlook the fact that the world-task assigned to them by their Savior and Lord is not an individual and specific mission, but world conquest. The missionary movement in its final meaning sets before us the task of actualizing on the earth Christ's vision of the Kingdom of God, in which all peoples shall become conscious of their relation to one Father and one Lord and shall live together in brotherly love.

Thus conceived, the missionary undertaking is profoundly more significant than many of the members of our churches have realized. It is a far greater task than the occupation of geographical areas of the globe with preachers of the Gospel. Though all of the blank spaces on the map of America and the world were to be filled tomorrow with mission stations or churches, our task would

still be only begun. Other regions than territorial have to be claimed for Christ. Every province of the world's thinking, every area of the world's social attitude and conduct, every region of the relation of industries, classes, races, and nations to each other must be brought under the influence of Christ.

In the light of this conception of the task Christ has assigned to His people we can readily see the importance of evangelizing the Homeland.

This task of Christianizing the world must begin with us. The message of salvation is not completed with a proclamation; the Christian life must follow. We cannot hope to bring the world to Christ by simply stating the facts contained in the Gospel; we must make the Gospel a living thing. We are not only the agents of God's grace, but we are also the samples. If we have to cross an ocean before we become interested in the salvation of the foreigners then our mission interest is built on sentiment and not on conviction. Basically, interest is created and maintained by personal contacts. Faith and conviction are built up and strengthened by being put into operation. Our churches, to definitely become and permanently remain missionary, must begin their efforts to save the races of the world by evangelizing the foreigners here in our midst. Home Missions is necessary to create and develop a passion for the lost because they are lost.

The work which we are called upon to accomplish is the moral renovation of this entire world. Not a corner of it is to be left unreclaimed. Over all of it Christ is to reign. To those who would go to foreign fields, let us say, go; go as fast as winged ships can carry you, but do not go because American sin is not picturesque enough. Do not go because you think it is only by going that you can work for the bringing in of the kingdom. Go only because Christ has commanded you to take your position at the post of duty in the foreign field. But remember that the army of King Jesus is world-wide, the campaign of conquest is universal, and every point of contact with the forces of evil is the front of battle, whether the lines be drawn in the Homeland or in fields afar.

To you who are commissioned to stay and fight in the ranks at home, get this word of encouragement. The battle cannot be waged successfully abroad unless the enemy is kept in check at home. The greatest problem of foreign missions today is a home and the lives of men spent for naught, because, as soon as the faithful missionary begins to succeed in turning the heathen from his idols, modern commerce, with its heart lusting for gold and fearful of losing its prey, rushes in, and beats to the earth the work of heavenly benevolence, and knocks in the head the new-born hopes of regenerated tribes.

With every vessel bearing a missionary there goes a troop of moral pervers to debauch the heathen. Can we extend over all the earth the victories of the Prince of Peace while we are bearing in one hand the emblems of salvation, and in the other hand the price of blood? Can we break the chains of spiritual thralldom abroad while we rivet the fetters of moral bondage at home? Can we teach the races of the earth the law of universal love, while we are trampling on human rights, treading out the life from the immortal mind and crushing, with iron heel, the image of God in man in our homeland? So long as the so-called Christian nations are filled with graft and greed; so long as the most dreadful corruptions of morals and the most diabolical defiance of every sound principle come from America; just so long will the far-flung battle lines of King Jesus move forward uncertainly and the kingdom of peace be retarded in its coming.

The value of any particular enterprise fostered by the churches is to be determined by the importance of that enterprise in the structural work of building a Christian world.

The objective of Home Mission work is to transfuse all the life-forces in the Homeland with the spiritual potencies of the Kingdom of God. Here in our Southland, as elsewhere in the world, forces are at work on a gigantic scale destined to give "set" to our social, economic, cultural and religious life for generations to come. Vast changes are taking place. Cities are growing like magic and with equal rapidity the country-side is being remade. Capital from the North and East is pouring into the South. Our natural resources are being rapidly developed. Industrial centers are springing up everywhere. This growth will increase and not diminish. A new world is being created right in our midst.

With this industrial transformation there is coming, and there will continue to come, a horde of people of every sort, thought and character to plant themselves in our midst. They are here now. The forces at work among us are mighty, and in many respects sinister. There is the modern-world spirit, the passion for

possession, the revolt against the traditions of the past, the throwing off of the restraint of authority, crass materialism, Atheistic communism, racial antagonisms and the caste of organized labor and capital. In this field of cross currents and adverse elements we are laboring in our Home Mission work to bring out of chaos cosmos.

Our Southland is a laboratory for just this thing. We are not dealing with geography, but with the 45,000,000 people living in the Homeland. Some people think of Home Missions as a matter of statistics. We must go deeper in our thinking than this. We must go into the Gospel as far as we can go; then, when the life of the Homeland as far as we can go and then into the Gospel and the life of the Homeland have come together in our thinking, there will result an illumination and a conviction should absorb and all propelling.

Home Missions is the 3,800,000 Baptists in the Homeland with all of their churches, their colleges, their equipment of every kind, and their institutions of every character and sort in contact with the life of the Homeland in all its varied and manifold manifestations, and changing that life by the power of the Gospel and marshalling it for world-conquest for Christ.

Think of the 3,800,000 Baptists in the Southland as an uplifting force; each one of this great army touching others as teacher, schoolmate, father, mother, brother, sister, friend, child, husband, wife, fellow-citizen; this soul-contact between the Baptists of the South and the millions of citizens in the South going on in schools, factories, offices, farms, stores, railroad trains, hotels, homes, everywhere in the Homeland. This is Home Missions. Such contact, if dominated by the religious motive and made in the spirit of Christ, will ultimately work a transformation of our commonwealth. A God-filled person is the central secret of Christianity, and Home Missions means the vitalizing of all the agents in the Homeland that are making for progress through redeemed individuals. With Christian men in all the professions and walks of life our Homeland would have every nerve center in its civic and social life touched with the upbuilding force of godly characters. To accomplish this task is the work of Home Missions.

The purpose of Home Missions is to evangelize the Homeland for world-conquest for Christ. Home Missions is not, therefore, simply a matter of emotional concern or evangelistic zeal. It is an essential part of our world campaign for Christ. A saved Homeland holds the key to a world's saving. All of our missionary enterprises, near and far, should realize that the saving mission is and can only be the welling forth of the saved life. We must have for our mission of salvation in lands abroad the motivation of a great denomination saved by the Blood of the Lamb here at home.

Southern Baptists consecrated to their world task offer to God one of the mightiest spiritual leverages at His command for the redemption of the human race. Even a cursory survey will show the strategic position which they hold. They are at the crossing of the ways of the life currents of the world. The opening up of the Mississippi River and its tributaries to deep water navigation, the increasing importance and power of the South American Republics, the changing of the sea routes through the Panama Canal, the shifting of the economic center of the world from England to the United States, the turning of the tide of industrialism to the South, the rich and practically untouched resources of the Southern States—all of these things make the position of Southern Baptists strategic and challenging. We must evangelize this great and growing Southern empire and marshal its marvelous resources for the evangelization of the world.

For this task of world evangelization it would seem that God has preserved, trained, and equipped Southern Baptists. In olden times when He would prepare a nation to be a priest to all other nations, He fenced them in socially, politically, and religiously and for hundreds of years trained them that they might fulfill His purpose. This has happened in the case of Southern Baptists. By some strange Providence they have been more or less fenced in by poverty and political conditions since 1860. They have been, as it were, isolated socially, politically, economically, and religiously. But during these years, under the leadership of the Holy Spirit, there has been developed the most virile, vital, vigorous denomination on the face of the earth. Southern Baptists believe the Bible. They are evangelistic. They hold the ordinances in their New Testament purity. They are a great people with a great faith and ready to be led to undertake a great task.

CHAPTER III

The Fine Art of Working Together

In his thought-provoking book, "WHICH—DOMINATE OR PERMEATE," Dr. Walter Johnson says: "Just two world programs have appeared in the Christian thought of the centuries; one is the program of domination, the other the program of permeation. One is external control; the other internal development. One requires a visible head; the other is built around an unseen throne in the souls of men." He closes the paragraph with this question: "Can Baptists become efficient in spreading the Gospel in the modern world without building another ecclesiasticism?"

Dr. Johnson raises the question as if there might be some doubt about the ability of Baptists to organize efficiently without becoming ecclesiastical. There should, however, be no uncertainty here, for Baptists now have organizations that are capable of functioning efficiently and there is no immediate danger of developing an ecclesiasticism.

In fact, so long as Baptists hold to the principles fundamental in their polity, it will be impossible for them to become ecclesiastical in their organic life.

The fundamental principle in all Baptist work is cooperation. Their general organizations are not law-making bodies, but agencies for cooperation. The state conventions and the Southern Baptist Convention are not to govern and direct the churches in their work, but they are of the churches and by the churches and for the churches. The underlying principle in all Baptist general organizations is freedom. In fact, freedom is a fundamental Baptist element. The individual is free to approach God through Christ without any intermediary whatever. The local church is autonomous and free to carry out without let or hindrance the commands of Christ. Every Baptist organization from the District Association to the Southern Baptist Convention is free and autonomous and has no organic connection with any other general Baptist body which might in any way control or limit its actions by the exercise of superior authority.

So long as this principle of freedom governs Baptists in their organized life there need be no fear of ecclesiasticism. Baptists have through all the centuries preserved the spirit of freedom, hence they have through all the centuries remained democratic in their church life.

Southern Baptists stand for more than a mere proclamation of the Gospel of God's grace; they stand for the preservation of New Testament church order as well. They stand for the freedom of the individual believer at every point. If Southern Baptists would continue to go abroad as true witnesses of Christ they must contrive somehow to develop an efficient organization while at the same time they maintain the freedom of the various units in their organized life.

The individual church in Baptist polity is an autonomous body. No general organization should in any way attempt to lord it over the churches. Not only so, but the churches themselves must preserve this principle of liberty in the administration of their own affairs. They must preserve the freedom of their members and make it easy for them to respond to the impulses of their own souls in obeying Christ. It is possible for an individual church to become an ecclesiastical body. It should remain a democratic body. If the Baptist principle of liberty is to maintain, then there should be no overlordship either within or without the churches of Christ. With one accord, in one place, and in prayer the membership of the church assembled together should seek the will of God for all church programs. Oh that Southern Baptist churches might recapture the simplicity of New Testament church life! Not until this happens will our churches have the power which the Holy Spirit gives.

This same principle of liberty should be preserved in all Baptist general organizations. The churches have, for a more effective and efficient cooperation in Kingdom work, organized three general bodies—the district associations through which the churches cooperate in witnessing to Christ, "in Jerusalem," the local mission field; the state conventions through which the same churches cooperate in witnessing to Christ, "in all Judea," the state mission field; and the Southern Baptist Convention, through which the same churches cooperate in witnessing, "in Samaria and unto the uttermost parts of the earth," the mission fields at home and abroad.

These organizations are not in any way organically interlocking. Each one is autonomous. No one of the three has a

more direct or immediate approach to the churches than either one of the others. The individual church is organically just as close to the Southern Baptist Convention as it is to either the district association or the state convention.

This does not mean that these Baptist general bodies are not related; they are related, but this relation is coordinate and fraternal. By common consent certain fields of work and certain tasks may be given to the different organizations. These, however, are not fixed by law, nor by inherent right, but by fraternal agreement. The same churches work through the different organizations at different tasks, but the different organizations are not tied into one another nor are they subject the one to the other. Each is a self-functioning autonomous body.

There is right now in Baptist organic life two drifts—in the Northern Baptist Convention in one direction and in the Southern Baptist Convention in another direction—that might, if not checked, result in developing ecclesiastical control in Baptist affairs.

In the Northern Baptist Convention the drift is towards the heading up of all authority for denominational work in a general denominational organization. The state conventions have little authority in projecting programs or in putting on campaigns for the general work of the denomination. Everything is handled from the General Headquarters. All money is sent to the General Headquarters and all appropriations for State Missions in the various states is made by the General Board of Promotion.

In the Southern Baptist Convention the drift seems to be in the other direction. The tendency is to delegate to the state conventions the task of putting on all denominational programs. All money for all causes is sent to state headquarters and the churches are more or less coming to feel that their first allegiance is to their state organizations. If this drift continues there may come a time when, without being conscious of having assumed ecclesiastical functions, the states assume to make out their programs of approach to the churches in which the Southwide agencies are told what they can and cannot do.

Such an assumption of authority, according to Baptist polity, would be all wrong. Every Baptist general organization is an autonomous and independent body. All general Baptist bodies go back to the churches. This approach to the churches is not through another general body, but it is direct and immediate. Hence, no general body among Baptists has authority over another general body, nor has one a more direct approach to the churches than another. By constitutional provisions and by general agreement Baptist bodies may limit themselves to certain definite fields of work, but no general body has the right to limit another general body.

For instance, by common consent and general agreement the state mission boards have been assigned the work of putting on the Cooperative Program and of collecting and handling the money for all the Kingdom interests, both State and Southwide. But this does not adhere as a right to the state boards. The Southern Baptist Convention has just as much right, when we speak of inherent rights, to collect money for the state work as the state boards have to collect money for the Southwide work. It is not a matter of right but a matter of fraternal agreement. How careful, therefore, the states should be in the exercise of this trust.

General organizations among Baptists must preserve on the one hand the Baptist principle of liberty, and, on the other, the Baptist spirit of cooperation. The Southern Baptist Convention should not step over into the territory and work of the state conventions so as to interfere with their work, nor should the state conventions interfere with or inhibit the work of the Southern Baptist Convention. There should be mutual respect one for the other and constant care on the part of each one to guard the rights and protect the interests of the other. Neither one should take advantage of the other. Where their interests meet there should be conference and agreement. This is the only way to maintain cooperation.

If Southern Baptists are to put on a great challenging program, then denominational comity must have precedence over conventional authority. If Southern Baptists would avoid creating an ecclesiasticism they must keep their general organizations free and autonomous.

CHAPTER IV

The Genius and Purpose of Denominational Organization

We either should or should not have a denominational program. This is evident, but which it should be depends upon the prior question of whether we ought to have a denominational organization or not.

Without going into the intricacies of elaborate argument, it would seem that the very nature and genius of New Testament churches demand some sort of intra-church organization. These churches cannot very well carry out their mission without working together, and, if they work together, there must be some medium of cooperation. This is what a denomination is. It is the churches of like faith and order uniting in a common life for common purposes, ends and aims. A denomination is, therefore, it would seem, the inevitable result of the growth of a faith. It is an absolute necessity if the churches of Jesus Christ would work together in preaching the Gospel in all the world.

Without a denominational organization of any kind the churches of a common faith would find themselves greatly, if not hopelessly, handicapped. In fact, if any group of churches of a common faith would work together in a common task, they must work through some sort of organization. There cannot be a cooperative effort without a cooperating medium.

The denominational organization furnishes this medium of cooperation. It is: (1) a unifying agency; (2) a promotional agency; (3) a cooperative agency; and (4) a directing agency. No group of churches can function effectively, efficiently and economically in Kingdom work without an intra-church organization through which they can pool their activities.

The denominational organization is also the agency through which the churches express their higher judgment in Kingdom affairs and through which they secure the best opinion concerning what ought to be done for the advancement of the Kingdom and how it should be done.

The first denominational meeting we have any record of met in Jerusalem to discuss the status of Gentile Christians (Acts 15). In that meeting a very important matter was settled, and a committee was created for the purpose of carrying out the instructions of that first denominational meeting.

Since then there have been many denominational meetings held and many important plans have been made for the on-going of the Kingdom. In every age of the world God has laid His hands upon certain individuals and placed them in positions of leadership. These men have been seers. Their wisdom has been superior. They have thought great things for the churches of the Kingdom. The genius of these men—their faith, their courage and their wisdom—has been made available to all the churches through denominational channels. This has enabled every church, the smallest country church as well as the largest city church, to have at its command the very best in plans and methods for Kingdom work that the genius of God's servants could create. This has all become available to our churches through denominational organizations.

Take any department of church activity and where might we not be today if there had been no denominational organization to promote Kingdom interests? The Sunday School, the B. Y. P. U., the Woman's Missionary Union, the Laymen's Work, Church Building, Pastors' Support, Associational Missions, Home Missions, Foreign Missions, Christian Education and Benevolent Work are all products of denominational cooperation. These great Kingdom enterprises and institutions have been fostered and promoted and made possible by the churches through denominational channels.

Without a denominational organization the churches of the Southern Baptist Convention would find it practically impossible to do systematic mission work. There would be no channel through which they could cooperate. There would be no promotional agency projecting a denominational program and consequently no unity of action, no combining of forces, no Southwide effort.

Our churches ought to work together and they must work together if they would obey Christ's command to preach the Gospel to every creature. But if they work together there must be an agency through which they can cooperate. That agency is the denominational organization. Of course, it costs something to maintain headquarters offices, but the question is, what would it cost the denomination not to have these offices. It costs something to maintain a pastor and an office force in the church, but it would cost a great deal more not to have such leadership. The same thing is true in denominational life.

There are certain primary facts which must be kept in mind if one would understand the genius of Baptist denominational life.

1. The primary unit of power in the Kingdom is the individual Christian. He is the ultimate source of Kingdom activity. In fact, the Kingdom roots itself in him first. The first place Christ sets up His Kingdom is in the heart and life of the individual.

2. The primary unit of cooperation is the local church. When we come into the field of operation where cooperation is necessary we find that the first and primary organization is the local church and that all cooperation in Kingdom operation begins with the local church.

3. Cooperation is a Kingdom necessity. If the churches of Jesus Christ to which the Great Commission is given are going to carry out that commission, it is necessary for them to work together. This means cooperation. The world implications of the Great Commission demand cooperation.

4. Agencies for cooperation are a denominational necessity. If churches are going to work together, there must be some agency through which they are to cooperate. These agencies, however, are the servants of the churches and not the bosses.

5. The denominational task is to grow virile, vital, vigorous, functioning New Testament churches. We cannot save the world without churches. Christ would not have organized the churches if they were not necessary agents in witnessing to Him in a lost world. Our primary business is not the raising of money, but the growing of churches. Healthy New Testament churches will produce money for the Kingdom as one of the products of their Christian life.

6. Denominational programs must root themselves in the churches if they would be effective. The churches are the source of revenue for all denominational work. They are the chief asset of Southern Baptists. Destroy every institution except the churches and the churches will rebuild the institutions, but destroy the churches and the institutions will die for want of support.

7. The pastor of a New Testament church is the divinely appointed Kingdom leader in that church. He is God's called man to lead that church into unity of faith, unity of knowledge, unity of service. This will mean a full-rounded, world-wide Kingdom program.

8. The pastor being the divinely appointed Kingdom leader mediates between the local church and the world-wide task of that church. He stands as it were between the cooperating church and the agencies through which it operates. He is a Kingdom man and as such ties up the local church of which he is pastor with the boards of the denomination which have in charge the cooperative work of the denomination. His task is one of supreme importance to the on-going of the Kingdom.

9. The pastor holds the purse strings of the denomination. The primary source of revenue for all denominational work is the individual Christian. But those individual Christians are in the churches and subject to the leadership of our pastors. The pastor may not hold the purse of the individual Christian, but he does have his hands on the strings and can close that purse to appeals that are made for Kingdom work. On the other hand, by wise leadership, careful teaching and earnest and enthusiastic cooperation in Kingdom affairs he can, in the run of the years, open the purse of the members of his church to the great outside world of Kingdom needs.

10. We can only come into our own as a denomination when we all work together for the progress of the Kingdom. Our denominational organization should be so directed as to help in the building of virile, vital, vigorous, functioning New Testament churches and our denominational work should be so directed as to encourage these churches in cooperation. All our Baptist forces—pastors and deacons and superintendents of the Sunday Schools and W. M. S. presidents and laymen and women—yes, every believer, together with all of our boards and secretaries and denominational representatives should work for the progress of the Kingdom of God.

Let the command of Christ once grip the soul and we will give ourselves unreservedly, loyally, sacrificially to the great world task which our Lord has imposed upon us.

Think on these things. Baptists are one great, big brotherhood. Their interests are one. They have one Lord, one faith, one baptism, one Great Commission. The One Holy Spirit animates them and if there ever was a time in all their history when they needed to move as one man toward the solution of the problems which this materialistic age is thrusting upon them it is now. In the name of our Lord, let us go forth to conquer for Christ.

CHAPTER V

Organizing for Efficiency

Baptist organizations are very simple and yet there are certain fundamental principles which should be maintained. The purpose for which they are organized is that the churches may be more effective and efficient in their operation. In order to direct our thinking a brief analysis of the fundamental principles involved in Baptist organization might be given.

I. Something to Be Attained—Denominational Efficiency.

1. Efficiency is the science of getting results—Denominational work—hence we organize for the purpose of:

- (1) Growing bigger and better churches.
- (2) Strengthening the denominational life and spirit.
- (3) Enlarging the denominational activity.

2. Organizing for efficiency in denominational work is the task of planning for and prosecuting the different phases of work necessary to church and denominational progress. These are:

- (1) Evangelization—taking in more territory for Christ.
- (2) Education—training servants for Christ.
- (3) Mobilization—marshalling our forces for Christ.
- (4) Operation—taking the field for Christ in world service.

II. Something to Be Secured—A Challenging Organization.

1. The establishment of an organization which is so fundamentally correct that it challenges cooperation. This organization should be simple, reaching directly back to the Baptist constituency and yet it should be of such a character as to insure an efficient handling of denominational affairs.

- (1) The organization should not smack or taste of ecclesiasticism.

(2) There should be nothing that borders on a closed corporation. Baptist organizations do not exist in themselves and of themselves aid for themselves, they are of the churches, by the churches and for the churches.

(3) There should be an exact accounting for all funds handled and those placed in positions of trust should by their work prove that they are worthy of the trust imposed. There is nothing that appeals to people like wisdom and efficiency.

2. This organization should preserve certain fundamental and precious Baptist principles, and yet, at the same time, it should furnish a channel through which the denominational life can flow out unrestrained to the world in Kingdom activity.

- (1) It should preserve the autonomy and integrity of the churches.
- (2) It should preserve the legitimate freedom under God of every individual believer.
- (3) It should furnish a medium of cooperation in which a free people can work together at one common task on the basis of love and devotion and not from restraint.

III. Something to Be Preserved—Cooperation.

1. The denominational organization should be so designed that it will not only assist the churches in mobilizing their forces, but will also furnish them a means of cooperation which will through their united effort inspire them to encourage these churches in cooperation.

- (1) This is to be done by making the denominational organization so true to the Bible standard that it challenges and inspires confidence.
- (2) By preserving the integrity of the smaller—the district associational groups.
- (3) By developing a local leadership in each church and association.
- (4) By having denominational policies based on the Bible.
- (5) By directing denominational activity for Kingdom ends.

2. The denominational organization should secure the compelling impact of a great united denominational program cleared through a general organization while at the same time it preserves the churches from the overlordship of a centralized form of church government.

- (1) This can be done by making and keeping the boards and agencies of cooperation close to the churches.

(2) By having every organization go back direct to the churches for its authority and existence.

(3) By maintaining and preserving the autonomy of the local churches.

(4) By rooting all programs in the churches and making the churches responsible for the work rather than making the boards responsible for it.

IV. Fundamental Facts to Be Observed.

1. The primary unit of force in the Kingdom of God is the saved individual.

(1) All individual church activity should look to the development and growth and service of the individual believer and should be designed to help him to obey the commands of Christ.

(2) All organizations should preserve the rights, privileges and freedom of the individual believer as a citizen of the Kingdom of God and help him to function without restraint.

(3) All organizations should be to enable the individual believer to cooperate with his brethren in the world-wide program of Christ.

2. The primary unit in cooperative Kingdom work is the local church.

(1) The local church is an autonomous body with a Divine Commission and cannot delegate its authority to nor shift its responsibility on to any denominational organization, hence it cannot become organically a part of any intra-church organization, but it is co-operatively a part of every organization in which it represents and through which it works.

(2) Churches being autonomous and sovereign have the right to cooperate in a divinely imposed common task.

(3) Cooperation implies and demands means and methods, hence denominational organizations are essential if the churches would work together in carrying out Christ's world program.

3. Each organization is a complete autonomous unit and does not nor can it tie organically onto or into any other organization.

(1) Each organization is a creation of the churches and has authority from the churches only in and over the affairs committed to it.

(2) The relation between the various organizations—the District Association, the State Convention and the General or Inter-State Convention—is fraternal and not organic.

(3) Each organization is sovereign in its particular field and over the affairs committed to it, but this authority is always over work to be done and never over churches or individual believers.

V. The Nature and Purpose of Baptist Organizations.

1. The kind of organizations Baptist polity secures.

- (1) The primary organization is the local church.
- (2) The organization next to the churches is the district association.

(3) The next largest organization is the state convention.

(4) And the last and largest is the general or inter-state convention—the Southern Baptist Convention.

2. The nature of the organizations.

- (1) Each is independent of the other—there can be no interlocking of authority and organic structure.
- (2) Each organization reaches back to the churches direct and has direct access to the churches.
- (3) All are only agents of cooperation and not bodies of ecclesiastical authority.
- (4) All are under the direct control of the churches and exist for the benefit of the churches.

3. The purpose of the organizations.

- (1) To furnish an efficient means through which the churches can cooperate in doing Kingdom work.
- (2) To furnish a channel through which the impact of the whole denominational life may be directed in the task of bringing God's Kingdom in.
- (3) To lay plans and make programs so that there may be unity of effort in Kingdom work.

CHAPTER VI

Magnifying the District Association

Baptist organization is very simple and altogether lacking in organic and ecclesiastical nexus. There are in Baptist polity three general organizations: the District Association, the State Convention, and the Southern Baptist Convention. Each one of these general organizations is independent of the others and all go back directly to the churches. A Baptist church, denominationally speaking, is just as close to the Southern Baptist Convention as it is to the District Association.

In recent years there has been a tendency to overlook and under-emphasize the District Association. This ought not to be. For Southern Baptists will never enlist their churches in denominational programs, no matter what those programs are, until they get back to the District Association and make it a real functioning body in Baptist affairs.

The District Association should become, and it potentially is, the most important organization Baptists have.

It is not now functioning in the largest way possible as a Kingdom agency. Many associations in fact are little more than annual gatherings of representatives from a given group of churches whose chief business when they come together is to read long lists of dry, uninteresting, and sometimes disappointing statistics.

Unless some change can be made so that the Associations can and will become Kingdom-building agencies, then the real service to the denomination which these bodies should render will not be made.

No denominational organization has such a chance as the District Association to put on a worth-while program in our churches. The Association has direct and immediate approach to the churches. With a moderator who has Kingdom vision and an Executive Board that is willing to give a bit of time and thought, an Associational program can be launched, and put into execution that will, if put on in every Association, transform Southern Baptist denominational life.

It appears that the average Association seems to think that unless there is money to spend for Associational work, nothing can be done. This is erroneous. Our big denominational task today is enlistment. The forces of the denomination are to be marshaled for world-conquest for Christ. New Testament churches, virile, vital, vigorous and functioning, are to be developed. This can be done by the Associations without money.

What is needed is an adequate and definitely defined Associational program and an Associational organization that is willing to give a bit of time and thought and personal service. The ultimate outcome of such a program, if pushed to its final conclusion, would be the enlistment of all our churches in the co-operative work of the Kingdom.

Southern Baptists will never succeed in the largest possible way in getting the Cooperative Program thoroughly installed and adequately operated in the churches unless they develop and use the district associations. Programs cannot be put on from State headquarters offices. This has been tried for years and has failed.

It would be refreshing for some wide-awake, Kingdom-minded association's moderator to organize his association for the task of enlisting the churches in the association to do the will of Christ. We give an outline for such an organization which if followed by every District Association in the Southern Baptist Convention would completely revolutionize Baptist denominational life.

I. THE FUNCTION OF THE ASSOCIATION.

- To help the churches in the association to become better functioning agents in the kingdom work.
 - To work for a better and more efficient church organization—a more accurate roll of members—a better follow-up system—committees that function—an organization that operates.
 - To work for the deepening of the spiritual life of the churches by promoting a program of sane evangelism.
 - To work for the development of the missionary life of the churches by promoting stewardship and mission study.
 - To work for the enlistment of the churches in the support of all the Kingdom work by promoting co-operation in denominational programs.
- To formulate plans for the evangelization of the whole territory covered by the association.

- To make surveys so as to determine needs and locate responsibility.
- To plan for the holding of revival meetings in places not occupied by a church.
- To plan for and promote association-wide evangelistic campaign.
- To plan for the holding of evangelistic conferences and Bible schools for the pastors so as to stimulate the evangelistic spirit.

3. To lead and direct the churches in the cooperative work of the denomination.

- To see that the churches include all the items in the denominational program—make the association Kingdom-wide in its vision.
- To key the associational program to the cooperative program so that in all the associational meetings the cooperative work will be considered the work of the association.
- To launch association-wide programs of enlistment and enlargement in which Sunday School, B. Y. F. U., W. M. U., and stewardship work are emphasized.
- To plan for and put on church-to-church campaigns with an all-day meeting held in each church, where the full denominational program may be discussed and full information given about all the work.

II. THE GOAL OF THE ASSOCIATION.

1. A functioning associational board where the work of the denomination is taken seriously and the board is organized to promote the whole Kingdom program.

- A committee on Pastorless Churches.
- A committee on Pastors' Support.
- A committee on Sunday School Work.
- A committee on B. Y. F. U. Work.
- A committee on W. M. U. Work.
- A committee on Brotherhood Work.
- A committee on Fifth Sunday Meetings.
- A committee on Missions, Associational, State, Home and Foreign.
- A committee on the Budget and the Cooperative Program as it applies to the churches.
- A committee on Evangelism.
- A committee on Bible Schools, Schools of Missions and Stewardship.

2. The second thing in an associational goal should be the development of functioning churches—the goal should be every church in the association a functioning church.

- Every church in the association with a pastor.
- Every church with an adequate church organization—deacons, clerk, treasurer and the proper committees.
- Every church with the various departments well organized and functioning—Sunday School, B. Y. F. U., Brotherhood and W. M. U.
- Every church with an adequate financial system by which both the local expenses of the church and the denominational work is taken care of.
- Every church with an adequate teacher training and stewardship program for full time.

III. THE METHOD OF PROCEDURE IN ASSOCIATIONAL WORK.

- That the associational board shall put itself behind all promotional programs looking to the development of the churches.
- That the obligation for all Kingdom work be carried back and shouldered on the local churches where Christ placed it.
- That programs for promotion be made association-wide programs with a view to enlisting all the churches in the Kingdom work and that these programs be promoted by the associational organization.
- That in all cooperative work a constant effort be made by the associational organization to create associational loyalty and solidarity so that there may be unity of action and laudable pride in associational work and achievements.

CHAPTER VII

Building Denominational Morale

If Southern Baptists would marshal the resources of the Homeland and go abroad with a world-conquering Kingdom program they must rebuild denominational morale.

Southern Baptists are halting and lagging in Kingdom aggressiveness, not because they have no religion, not because they have lost their faith, not because they have no money, but simply because they have lost their morale. When morale ebbs a brood of discouragements troop in. There come discontent and suspicion and criticism and lack of interest and loss of enthusiasm and discord and disaffection and inactivity. These parasitic sentiments are eating out the vitals of the denomination. There is a cure; it is restored morale. We must rebuild by prayer and consecration the spiritual blood-count of the denomination. We must have the right sort of spirit if we would do big worthwhile things for Christ.

If we would rebuild the morale of the denomination there are certain specific things that must be done. Of course the primary thing is to get back to God. As a denomination we must set up afresh the altars of our faith. There can be no great soul-absorbing passion for a lost world without a soul-consuming faith in the Eternal Verities. We must believe the Gospel if we would preach it with power. We must have the old-time Pauline religion if we would have the old-time Pauline zeal in missions.

After we have reaffirmed our faith in God then we should shoot that faith through our denominational life so as to secure the highest type of group consciousness. A denomination must have a religious basis for its existence. There must be a central unifying motive. That basis is a common faith, and oughtness towards God is the unifying motive. This reaches back to the conscience. A group of people united on the basis of a common faith are conscience bound towards God. Conscience is a mighty matter, and when it is towards God in questions of faith, it becomes a mighty power building a denominational life which can stand the shocks of the changing times and tides of men. A denominational consciousness of this type is another word for religious patriotism. It is rooted in knowledge and grows in an atmosphere of religious conviction. To be an intelligent denominationalist one must stand for certain fundamental religious truths. To put it another way, denominational consciousness is to know that one is a Baptist and to know why one is a Baptist, and to believe that the reasons for being a Baptist are conclusive and sufficient. It is also to have the deep conviction that Baptist faith is fundamental, distinctive and essential, and should be made world-wide.

This kind of consciousness will give to us a denominational solidarity which will be invincible. It will produce a group unity so necessary to the highest type of efficient cooperation. There ought to be a closer cooperation and there must be if we ever put over a great denominational program, but this cooperation can only be secured by a group consciousness grounded in a common faith.

This sort of consciousness will produce religious patriotism. The patriot loves his own country, its institutions and its flag and stands ready to give his service, and his life, if need be, for his country. We need a good deal of that spirit in our churches. But we cannot develop this spirit if only the local needs and local work of the churches are presented to the people. We must have something more challenging than this if we would capture the latent forces of our people. The denomination as a whole, with its faith, its ideals, its mission rightly set in the world-program of Christ offers the challenge our people need.

This sort of consciousness will develop religious conviction. This is one of our supreme needs. All great revivals have rooted themselves in two things: (1) Prayer; (2) A rekindling and a reaffirmation of fundamental religious beliefs. On the other hand, spiritual declension has always followed a decline in faith. When the people lose their grip on and their grasp of the great doctrines they decline in spiritual fervor and piety and drift into error and worldliness.

What our people need now is the wider consciousness which makes them alive to the life of the whole denomination. The thing that makes Rotary such a powerful organization is its internationalism and the consciousness which each club has of the world implications of the Rotary creed and Rotary mission. This is what our churches need. Yoke them up to a world-task through denominational activity and you have lifted them out of the drab monotony of localism. A denominational consciousness will give to them a group-faith and a group-task and when they once feel

the full implications of this group relation, the basis will be laid for a religious patriotism that will know no bounds to its sacrifice and service.

This sort of consciousness will give to our churches a full Kingdom program. When we are alive to the denomination and all of its activities, then will our churches put on a full program and not a segmental program. The coming of the Kingdom is a multifold affair. The program of Christ takes in all the things necessary to the conquest of the world for Christ—it takes in State Missions, Home Missions, Foreign Missions, Benevolence, Education, Church Building, Sunday School and B. Y. F. U. Work, W. M. U. Work and Organizations, Mission and Stewardship Schools and Laymen's Work—everything being done by the denomination in its efforts to build the Kingdom of God.

A church, denominationally conscious, sees the Kingdom of God as a unit and thrusts itself through its denomination into the whole enterprise. General Pershing, in March and April, 1918, under the shock of the German drive for victory, became Allied conscious and immediately offered himself and the United States over-seas forces for service anywhere along the whole front. That is what happens to a church when it becomes denominationally conscious, but a state of mind produced when God moves within us; faith and reason fired by emotion and love.

With the rebuilding of the fires of faith and the rebirth of a denominational consciousness, there will come the rekindling of religious enthusiasm. Not religious bluster, nor emotional excitement, but a state of mind produced when God moves within us; faith and reason fired by emotion and love.

Paul is an illustration. He had a zeal for righteousness that was as tempestuous as a whirlwind. The Spirit of God swept through him. The enthusiasm of the cross compelled him to the most daring deeds, the most heroic human service that any mortal has ever achieved.

This same spirit was true of the reformers. It was also true of the great leaders, Whitfield and Wesley, in the eighteenth century. In a word, Christianity in the eighteenth century was resurrected from the tomb of error and indifference and formalism by men and women who rejoiced in the miracle of regeneration and were comforted by the witness of the Spirit within.

This sort of enthusiasm should sweep through our denominational life. Thus, fired with holy zeal, bound together by the ties of a common faith and purpose and stimulated by a denominational consciousness that makes patriots of us all, we will be welded into a solidarity that will be irresistible.

We have all things to create enthusiasm of the highest type. Christ is ours, the power of the redeemed life, the promises of daily guidance by the Holy Spirit, all the riches of the Christian faith and the sure hope of a glorious immortality are ours. What a Gospel we have to preach! What a Master is He whom we serve! What a glorious work is this of ours! Let all the ransomed hosts of God shout Hallelujah and press on.

Christ calls Southern Baptists not to a campaign but to a crusade. He sits in the heavens expectantly waiting until this earth be made the footstool of his feet. Shall we not here and now vow our allegiance anew to Him and dedicate our all to His cause?

When I was a boy no character in history so stirred my imagination and made my blood beat hot through my veins as did Hannibal, the conqueror from Carthage. I saw him as a boy dedicated at the altar by his father to eternal warfare against Rome. I saw him in his victorious march through Spain. I saw him at the foot of the Alps and heard him say to those battle-scarred veterans of his, "Soldiers, over the Alps lies Italy." Shall we, my brethren, not dedicate ourselves at the altar of our fathers' faith to a noble warfare, the evangelization of the world for Christ? Our Lord and Master commands. Over the Alps in our warfare for Christ lies a redeemed world.

In 1094, when the religious world lay rotting in corruption and indifference, Urban journeyed to Claremont, his soul on fire with a new challenge to Christendom. The keynote of the speech he made at that conference was a challenge to come forth to a defense of Christ. "I call you to a holy war for Christ," said he. "The infidel has overrun the Holy City. The sacred tomb of our Lord has been desecrated by unholy hands. The churches have been turned into stables. The body of Christ bleeds from a thousand wounds. Oh ye who have carried on feuds, come to the war against the infidel! Oh ye who have been thieves, become soldiers! God wills it! Go with one who lacks not the power greater than wealth to aid you. Lo, I see before you, leading you to His war, the standard bearer who is invisible—Christ."

These are the words that impregnated the cold womb of a decadent Christianity. These are the words that brought to life the spirit of heroism. These are the words that gave solidarity

to the discordant Christian groups. And out of the baptism of fire and blood and suffering and sacrifice of the Crusades that followed there was born the Renaissance with the resultant new world of thought and later the Reformation, and still later the Modern Mission movement.

What was it that caught the Medieval mind and welded the discordant elements and forces of Feudal Europe into a mass movement of continent-wide proportions? It was the grip of what they conceived to be a common God-given task of world-significance and world-importance.

Oh, my brethren, such is our task today. It is God-given. It is world redeeming. It is soul challenging. Our Christ is waiting to lead us to victory. Our King is ready for his triumphant entry. Will we make the way open for Him?

"Lift up your heads, Oh ye gates, and the King of Glory will come in. Who is this King of Glory? The Lord, strong and mighty, the Lord mighty in battle. Lift up your heads, Oh ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of hosts, He is the King of Glory." The Lord of

CHAPTER VIII

Southern Baptists Putting Their House in Order

Southern Baptists, if they would go abroad witnessing for Christ, must deliberately set themselves to the task of putting their house in order. The way out will not be found by trying to locate the blame for present conditions. It will only be found in a constructive policy projected in the Spirit of Christ.

We offer a few simple suggestions, knowing, however, that nothing will avail if we fail to obey and follow Him who is our Lord and Master.

First, each and every agency, board and institution, both State and Southwide, must set itself to the task of solving its own problems and working its own way out in the light of present-day denominational conditions.

Our denominational difficulty is the difficulty of our denominational agencies, and this difficulty cannot be solved by resolutions passed in convention, nor can it be solved by creating additional machinery. The individual agencies must work themselves out, using, of course, all the help the denomination can give, but nothing will help much if the agencies do not help themselves. Each agency must be brave enough to face the facts as they are, wise enough to adjust its budget of operations to its receipts, and Southwide, in the common task of rehabilitating all the denominational enterprises.

Second, no agency, board nor institution, State or Southwide, should assume in these difficult times that it is a preferred interest of the denomination.

It may be one of the most important interests of the denomination, but this does not give it the right to project its work regardless of denominational conditions or the condition of the other agencies of the denomination. Each and every agency, State and Southwide, should recognize its cooperative relationship task of working in cooperation with all for the common good of all. Let all the agencies work together and sacrifice together that all may be delivered.

Third, if the debts of any one agency, board or institution, State or Southwide, are to be made preferred claims on the Cooperative Program, then all the debts of all the interests included in the Cooperative Program, both State and Southwide, should be made preferred claims.

All the interests in the Cooperative Program should be treated alike. Cooperation means just this. A Cooperative Program should be a COOPERATIVE Program. It is not a COOPERATIVE Program when any interest, either State or Southwide, is a preferred object in that program, it then becomes a preferred program with cooperative features. Percentages of distribution and basis of division of funds should be stabilized so that the Cooperative Program will have the same meaning in all the states. This program means nothing definite so long as preferred charges of uncertain and variable amounts are made against the funds before distribution is made in any one of the states.

Fourth, we should pool the debts of the Southwide agents—not merge them, but total them and treat them as a whole—and make out a definite and well defined program for paying them.

Over against these debts there should be set the property values of each institution, agency or board with a careful analysis of the property owned, showing its nature, use, need, and the advisability and possibility of selling it and applying the proceeds to the debt. There should also be made in this connection a careful analysis of the resources and the income of each institution apart from the Cooperative Program and designated receipts from the churches. We need a careful survey of the affairs of the denomination with a view to discovering our real condition, preparatory to making out an intelligent program for paying our debts and carrying on our work.

We could then work out a debt-paying policy for the denomination with a percentage of reduction in debts every year, as a fixed item. This program of debt-paying might provide for a certain percent of the debts to be a preferred item against the Program funds coming to Southwide causes, but whether this were all the churches every December, the money to be applied on the principal of the debts.

Fifth, our churches must assume their rightful, God-given place in the on-going of the Kingdom.

By Divine appointment the churches are the agents for the spread of the Gospel. They are to support and direct the enterprises of the Kingdom. They are the sources of revenue for all Kingdom undertakings. Our pastors are our denominational leaders. Right here we strike bed-rock. The problem, therefore, of the denomination is, in its final analysis, a local church problem. If we can grow virile, vital, functioning, New Testament churches all through the Southern Baptist Convention, then our problems are solved; for a New Testament church in vital touch with its Lord will produce money for mission work just as naturally as a healthy apple tree will produce apples. It will produce everything else the Kingdom needs also.

We are suggesting a resolution, which we believe would provide, if adopted by the Southern Baptist Convention, a working basis for retiring our debts.

RESOLVED:

1. That the Convention set itself seriously to the task of adjusting its budget so as to do the largest amount of work while it retires the debts of its agencies in the shortest time possible.

2. That in order to carry out this purpose a Fiscal Commission shall be created by the Convention and instructed to proceed:

(1). To make a careful analysis of all the debts of all its agencies, whether secured and how, bonded or unbonded, when they mature, and what arrangements could be made with the creditors for an extension of time in the payment of this indebtedness if an extension should be found necessary.

(2). To carefully estimate the receipts of each Southwide agency from all sources so as to determine the amounts that might be paid out of receipts other than those from the Cooperative Program on the debts.

(3). To fix the maximum operating budget for each one of the agencies.

(4). To determine what percent of the receipts from the Cooperative Program shall be applied each year by each agency on its debts.

(5). To have charge of all appeals for debts and to distribute all funds raised for debts as immediately necessary may demand with the provision, however, that all money raised in any special effort for debts shall be paid on principal only.

3. That this Convention believes that a special effort of some sort should be made to supplement the Cooperative Program and than can be done if we depend entirely upon the receipts from the Cooperative Program, and therefore suggests that a special appeal be made in the month of December each year to all the churches for an "OWE-NO-MAN-ANYTHING" offering and that the states be requested to cooperate in this appeal with the following provisions:

(1). That the appeal is not to be a debt-paying campaign, but is to be simply an appeal to our churches for an offering for the debts.

(2). That the amount raised in each state where the state cooperates with the Southern Baptist Convention in making the appeal is to be divided equally between State and Southwide causes.

(3). That the total amount raised in each state for the debts is to be paid on the principal of indebtedness.

(4). That the states be requested, as far as possible, to merge all state campaigns for debts with the general appeal that is to be made in December for the debts of the Convention.

CHAPTER IX

A Fiscal Commission for Southern Baptists

Debt! Who likes to hear the word, much less to bend the back to the burden? And yet, whether we like it or not, whether it is pleasant or not, whether we can create any enthusiasm over it or not, Southern Baptists must face their debts and make some provision for liquidating them.

I am suggesting that a Fiscal Commission be appointed by the Southern Baptist Convention for the purpose of working out a debt-paying program.

This Commission should consist of not more than nine, and preferably six, members. There should be at least two preachers and four laymen. The members of this Commission should be chosen with great care. Those who serve on the Commission should be committed to a debt-paying policy by Southern Baptists. They should be men with experience in business affairs and should have business contacts that would give them standing in the business world. They should be men who are acquainted from personal knowledge and personal experience with denominational affairs. They should be men who are active in their own church life. They should be men whose wisdom and executive ability would inspire confidence and challenge cooperation. Six such men can be found among the ranks of Southern Baptists who will, because of the interest they have in the cause, give their services to this task.

The duties of this Commission should be specific. It should work out for the denomination a Fiscal policy which would provide for the payment of the debts and which would carry on the work of the denomination. In doing this it would be necessary to make a careful survey of denominational affairs; to foot up the debts and the maturities on these debts; to estimate the income of the denomination on the basis of the average receipts for the past few years; to hold conferences with the various boards and agencies on the adjustment of their work; to fix the maximum operating budgets for the current work of the various boards and agencies; to negotiate with the states on overhead charges and the division of funds between State and Southwide causes; to negotiate with creditors when necessary for extensions of time on maturing obligations; to fix the percent that should be taken out of Southwide funds for the debts before distribution is made; to make payment on the debts as funds are available and immediate necessity demands; to make appeals to the denomination for the amount necessary from year to year to supplement the percentage taken from the Cooperative Program in settling the debts; and to report through the denominational papers from time to time the progress being made in debt adjustments and debt payments.

This Commission should have charge of the payment of the debts of all the agencies of the Convention. These debts would remain as they are, except where refinancing became necessary. They would still be the debts of the specific agencies, but their payment would be directed by the Fiscal Commission. These debts would be dealt with by this Commission as the debts of the denomination and treated as a whole.

In this way funds available could be used to meet pressing obligations, irrespective of the agencies involved. The united effort of the denomination could be directed through this Fiscal Commission towards the handling of the obligations of any and all of its agencies. So long as there were funds at all, these funds would be available for any and all the debts. It would mean a pooling of the debts of the agencies. It would also mean the working out of a program for paying the debts that would, so long as there was money available at all, prevent the defalcation of any agency. This would put the whole denomination behind the debts of the agencies.

Such a Fiscal policy would tend to re-establish the confidence of our people and secure from them their enthusiastic support. It would, in the first place, absolutely prevent the accumulation of further debts. This would follow automatically, for if the denomination should create a Fiscal Commission and empower that Commission to act for the Convention in adjusting and paying the debts of the agencies of the Convention, then no bank nor trust company would lend money to any agency for any purpose without the endorsement of this Commission. This is the only way we will ever secure an effective budget control. This we must have in any debt-paying program, for the denomination can never be sure that additional debts will not be incurred so long as the agencies are free to incur at will additional obligations.

In the second place, it would provide a debt-paying program which could be so extended in time as to keep the burden from being too heavy for the denomination. We must not think we can increase our receipts in any appreciable way immediately. We cannot reach all of our people at once. It is going to take time to get the Cooperative Program to working. Nor can we hope to raise any great amount of money by special campaigns.

We will do well if we carry on our work and pay these debts in twenty years. We must, therefore, in some way, either by agreement with our creditors or by refinancing the debts, secure an extension of time. The wisest and quickest way to do this is to pool our debts, put the denomination behind them and create a Fiscal Commission to handle them. We will then have an authoritative body to speak for the Convention in negotiating with our creditors.

Another one of the advantages which such an agreement for handling the debts would secure is that it would relieve our boards and agencies of the burden of debts and set them free to do the things they were created to do. The boards and agencies of the Convention could then give their time in presenting their work to our people. They could set themselves to the task of promoting the work of the Convention. This would result in enlarged giving. Our agencies would also have an additional appeal, for when the debts are provided for then all contributions above the necessary provision for the debts would, of course, mean an enlargement of the work.

This Commission should have nothing whatever to do with the Promotion work of the Convention. That would remain with the Promotion Committee as it is now. This Fiscal Commission would only have to do with the money after it is raised and only then in such a way as to provide for the gradual payment of the debts while the current work of the denomination went on.

This Commission should work in the closest cooperation with the Executive Committee of the Southern Baptist Convention. The Fiscal Commission should have its office in the office of the Executive Committee at Nashville, Tennessee. The office force of the Executive Committee should be at the disposal of the Fiscal Commission. The Executive Secretary of the Executive Committee should be the Executive Secretary of the Fiscal Commission and all the details of operation in making surveys, in the determination of operating budgets, in the processes of debt adjustments with the creditors, and in the making of payments on debts should be handled through the office of the Executive Committee through the Executive Secretary.

The reason for some such Commission as this is apparent. The Cooperative Program, as now operated, will not carry on the educational, benevolent and missionary work of the denomination and pay the debts. These debts are maturing rapidly. It will only be a few years until all the indebtedness of the Southern Baptist Convention will mature. Under present conditions it will be impossible for the various agencies to refinance their debts when they mature. We should, as a denomination, begin now to make arrangements for these maturities. Our creditors will be more willing to deal with the Southern Baptist Convention in refinancing these obligations than they will be to deal with any one of the agencies.

Southern Baptists must maintain their integrity and preserve their credit. It is not a question of what we would like to do, but it is a question of what we should do and must do. These debts must be paid. The Southern Baptist Convention is involved, and the integrity of our denomination is at stake. We must bring the best business ability the denomination possesses to the task of working out a program for meeting these debts.

I am suggesting a Fiscal Commission as being the best method I know for handling our debts. May everyone who reads this paper act himself to the task of thinking this matter through and if he can devise a better program, then let us have it. What Southern Baptists want now is a wise plan well executed. They are ready to follow wise leadership. May the Lord lead us as He would have us go!

CHAPTER X

Shall We Designate Our Gifts

The right to designate one's gifts may be an inherent right, but it is not a supreme right.

This right is in the same class with that of personal liberty. When the exercise of one's personal liberty is injurious to or in any way impinges upon the common good, then such exercise should be inhibited. This means that the good of all in any society is superior to individual and personal liberty.

In Christianity there is a "Common Good"—the interests of the Kingdom of God—which is superior to the right of the individual to designate his gifts in doing Kingdom work.

It stands to reason that if Baptists carry on for Christ in Kingdom affairs they must work together. This is fundamental and imperative. Therefore, we may write it down that cooperation is a Kingdom necessity. In cooperation there are three things involved: (1) A common task; (2) a common program; (3) a common agency.

Any one who rejects any one of these essential elements in cooperation becomes an independent worker and his action, if carried to its logical and legitimate conclusion, would result in the rejection of all three of them; he would become wholly independent in his work. Not only so, but if the action of the individual who rejects any one of these three essentials of cooperation were followed by every individual Baptist, and surely it is the right of all if it is the right of one, then the result would be to wreck the cooperative program altogether. This is evident.

This question arises, Should any individual Baptist insist upon a course of conduct in our cooperative Kingdom work which cannot become the practice of every Baptist without injury to the common good? Suppose, for instance, that one of the members of our churches were deeply impressed with the importance of the work our hospitals are doing and should decide to designate all his gifts to the hospitals. If it is right for him to insist upon doing this, then it is right for every member of every church to insist upon doing it, for no course of conduct is right for any man that cannot become universal without injury to any one or any thing. Following this out, suppose every Baptist should do the same thing. We would, as a result, have millions of dollars for hospital work and nothing for any other Kingdom enterprise. The ultimate outcome would be the destruction of all of our work outside of hospitals.

Let us ask another question: Should any Baptist in a cooperative undertaking on which the denomination has agreed and right to designate when his designation disregards the program of cooperation and tends to reconstruct it? In other words, does one's right to designate supersede the duty to cooperate in a common Kingdom task?

Suppose, for instance, the pulpit committee of a church should recommend that the church call a pastor on a stipulated salary and this recommendation should be voted by the church. It then becomes the definitely fixed program of the church. But suppose that there should be one member in the church who decides to designate all the money he gives to pastor's salary and insists that his gifts shall be over and above what the church has promised to pay. Should this one man's action be allowed to upset and disannul the vote of the whole church as a body?

This is exactly what takes place when the Southern Baptist Convention makes out a program for our mission work and individual Baptists, members of the Southern Baptist Convention, insist upon their gifts going to certain objects over and above what the Convention has fixed as the budget for that particular object.

Just because one has the power to do a thing does not mean that he has the right to do it. Rights are common and universal; powers are personal and individual. Rights have moral and ethical limitations; powers have physical limitations. Rights are marked out and defined by relationships; powers are marked out and defined by physical barriers.

Fundamentally every Christian has the same rights, but there is something higher than the rights of the individual Christian. It is the common good. The interests of the Kingdom of God are superior to individual rights. Paul emphasizes this in his teaching about eating meat. There are many things the individual believer has a right to do which he should not do because of the interests of the Kingdom as a whole.

Rights have ethical and moral limitations. They are bound by oughtness towards God and man. No one has a right to do

anything that disturbs his relations to God or his fellows. He has no right to violate moral law. He has no right to invade the territory of another's rights or to do anything to his neighbor which is unethical or morally wrong. Rights are fenced in on every hand and inhibited on every side by ethical and moral standards.

Rights are also defined by relationships. In addition to moral and ethical limitations, individual rights are limited by personal relationships. Some things are right within themselves, but because of the persons and agencies involved cannot be exercised without wrong doing.

Ethical and moral standards are of two sorts: (1) Those that inhere in the moral constitution of the universe and are therefore absolute; (2) those that grow out of our relation to the exercise of individual rights. The first applied to the exercise of individual rights would preclude all actions that were not right within themselves; the second would further limit the exercise of individual rights to those things which would not injure nor in any way impinge upon the rights of others. We must be free from the blood of all men.

The rights of the individual Christian are further limited by the law of the Kingdom of God, which law binds every believer to give himself to the doing of those things which make positively for the coming of the Kingdom of Christ among men.

This includes attitude, relationships, character, conduct and influence. The whole personality is involved. All of life's relationships are involved. The attitude one takes towards life and its activities, the Kingdom of God and its enterprises—the whole question of cooperation with one's fellows in Kingdom work—is involved.

When tested by Christ's injunction to "seek first the Kingdom of God and His righteousness," such limitations are thrown around the exercise of personal rights as would bind every one to the doing of those things only which were of the highest value to the Kingdom of God. Here is where the higher law comes in.

We are wondering if cooperation among Baptists in a well-planned Kingdom program is not just now a supreme necessity. We are wondering if this cooperation—all of us working together on one program through one agency for one great thing, the evangelization of the world at home and abroad—is not under present conditions superior to and should take precedence over the such a program do more for the progress of the Kingdom of God than can be done if we split our program up by the exercise of the individual right of designating our gifts outside of the definitely defined program of Southern Baptists.

We believe that right here is a chance for our Baptist people to show their Christian spirit by surrendering a personal right for the common good. Let us for once, stick to the program.

Here are some questions that ought to be asked and answered: Is it not a very high type of Christian conduct to surrender a personal right for the common good?

Should any individual Baptist insist upon his right to designate his gifts to that point where his designation interferes with or remakes the program of the Southern Baptist Convention?

If the program of the Southern Baptist Convention provides for all the Kingdom interests equitably and as adequately as the gifts of Southern Baptists will permit when properly distributed, is it not the part of wisdom to adopt that program even if we do have to forego some personal rights?

Is it not a fact fundamental in all kinds of cooperative work that there is a point where personal rights should and must give way to the interests of the common cause?

Is every individual believer not responsible for the on-going of the whole Kingdom of God and therefore under obligation to support every Kingdom enterprise?

Is the right of the individual to designate his gifts to be placed above the life of some of our Kingdom institutions?

Should not every individual Baptist cooperate with his brother Baptists in the crisis which now confronts the denomination and be willing to pool his gifts with all the gifts of the Baptist brotherhood for the common good, even if it does require the sacrifice of a personal right?

In New Testament times the disciples of Christ sold all that they had and laid the proceeds down at the apostles' feet—put it in the treasury of the church—without designations of any kind, and when the question of administration arose they did not settle that by designations, but by appointing special men who would have time to administer it equitably. It would be a great thing if we would come back to New Testament methods and practices.

The Gospel Mission method is that of designations; the New Testament method is that of a common treasury with adequate

CHAPTER XI

Putting Budge Into the Budget

For a number of years, in some of the states since 1913, Southern Baptists have had the budget method of finance with the Every-Member Canvass, the duplex subscription card and the duplex contribution envelope. Tons of literature have been sent out, hundreds of conferences held, and thousands of speeches made advocating the budget and the Cooperative Program. But in spite of all this effort the amount of money received is inadequate to take care of the educational, benevolent and missionary work of the denomination.

We face today the tragic fact that under the present operation of the Cooperative Program receipts for our mission work are growing less and less each year. Nothing can be more tragic. Here we are with one of the best methods of church finance ever devised, but so using it as to destroy its very aim and purpose, using it in such a way as to let the mission work die under its operation.

Can "budge" be put into the budget? Is it possible for Southern Baptists to underwrite a larger program with the present method of finance? Can the receipts of the denomination be increased in any material way by the Every-Member Canvass? Will the Cooperative Program furnish adequate funds for the educational, benevolent and missionary enterprises of the denomination?

Of itself, of course, the Cooperative Program can do nothing. It is only a method of work, but Southern Baptists can handle it in such a way that it will become a convenient and effective method by which our people may do what, down in their souls, they believe ought to be done.

To put "budge" into the budget we must keep the budget free and flexible. As a system of church finance the budget method is designed to do two things: (1) to enlist the members of our churches and train them in the stewardship of giving; (2) to furnish a method by which the churches can systematically finance their own and the denominational work. The budget is not the main thing; it is simply a method of work. The main thing is the bringing in of the Kingdom of God. The churches, therefore, cannot sew themselves up in a budget and let the main thing go to waste. Christ promised the Holy Spirit to give power to His churches for the bringing in of His Kingdom and the churches must leave Him free to operate.

The budget should never be put on, therefore, as a hard, fast and inflexible system. Giving should always be from the heart. "As a man purposeth in his heart so let him give." The individual is directly responsible to Christ in his giving and must be left free to act in response to the inner impulses of his own soul. To attempt to shut him up by an inflexible system would be to crush the impulses of his soul and to destroy the emotions of his heart that make giving a joy. This would inevitably dry up the fountains of his benevolence. No Christian grace can be cultivated unless the individual Christian is left free to give expression to that grace. Consecration of life is never general, it is always specific. So is stewardship. Therefore, the individual must not be bound by hard and fast rules.

If we would put "budge" into the budget the churches must come to realize that the mission work has been committed to them by Christ and is therefore their responsibility. The world must be evangelized no matter what else is done. This is Christ's command. Christ did not give the Great Commission to a board nor to a convention. He gave it to his disciples. These disciples are by divine appointment to cooperate through churches. Therefore, the churches must set themselves to the main task of witnessing to Christ, both in Jerusalem and unto the uttermost parts of the earth.

If this becomes the settled conviction of our churches as it should be, then when they make up their budgets they will put a definite amount in for missions, just as they put a definite amount in for the salary of their pastors. The amount allocated to missions in the budget will be raised just as religiously as the amount allocated to the pastor's salary, and it will be sent in each month just as the pastor's salary is paid each month. This is the only way to meet a definite responsibility. When this happens missions will be taken care of and Southern Baptists can go on telling a lost world about Christ.

There are also certain Cooperative Program fundamentals that must be observed if Southern Baptists would put "budge" into the budget.

One of the first of these fundamentals is the moral obliga-

tion to treat all the interests included in the Cooperative Program equitably. "We are laborers together with God." Baptists, in their denominational work, should not forget this. The churches, the institutions, the agencies, state and Southwide, are tied up together in one great Kingdom undertaking. Therefore, when the churches put on their budgets they should recognize all the interests involved in the Cooperative Program and should so adjust their budgets as to provide equitably for all the work the denomination is doing at home and abroad.

When we carefully analyze the budget of a church we find three interests to be provided for: (1) the local work of the church; (2) the state work and the state interests; (3) the Southwide causes.

In setting up its budget why should a church not make provision for each one of these interests? Why should the church not have one column in which its local work is itemized; a second column in which the state work is itemized; and a third column in which the Southwide interests are itemized?

In this way its own local budget would be itemized in such a way that the members would know in detail the expenditures of the church. All of these items added together and totalled constitute the local operating budget of the church.

The budget for the state objects could be itemized in like manner in a second column. The total amount to be raised would then be distributed to the various objects in the state budget on the percentage basis fixed by the state convention. The members of the church would then know just how much they were giving to each one of the state causes.

In the third column the budget for the Southwide causes could also be itemized and the total amount given by the church to Southwide causes distributed to these causes according to the percentages fixed by the Southern Baptist Convention. The members would then know just how much they were giving to the various Southwide interests.

After the budget had been set up in this three-fold way, then the totals for each department of work could be added together and this total would, of course, constitute the total budget of the church. The members could then either make an individual subscription to the local work of the church and to the state causes and to the Southwide causes, or else the church could definitely fix the percentages of distribution between these causes so that the members could know just what part of each dollar given would go to each interest.

This might seem to be a rather elaborate layout in the setting up of a church budget and yet the reason for such a division can be easily shown.

In the first place, the churches are directly responsible to each agency. The state work is theirs and the Southwide work is theirs. Their approach to each one of the conventions is direct. They do not come to the Southwide work through the state conventions, nor do they come to the state work through the Southern Baptist Convention. Therefore, they have ample reason for making their contributions separate and direct to these two interests.

In the second place, the members of the church are obligated personally to witness to Christ both at home and abroad and since they witness through different agencies, it becomes necessary for them to know just how the money given is going to be distributed to these agencies. It is only by knowing this that they can be sure that they have adequately met their responsibility.

In the third place, nothing can be more baptistic than for the churches which are primarily responsible for furnishing the money with which all the work is done, both through the state conventions and through the Southern Baptist Convention, to make what they deem to be an equitable distribution between these agencies. The final authority in all Baptist work is the local church. The churches furnish the money with which all work is done. They are responsible directly to Christ for the doing of the work. Therefore, it is essentially and fundamentally the function of the churches, when they make up their budgets, to set aside specific amounts for each one of the causes. To shirk this responsibility is to lay themselves liable of failing to meet their obligations as witnessing agents for Christ in the world.

Again, if we would put budge into the budget we must make the Cooperative Program a Cooperative Program. All the interests and agencies included in the program should be dealt with equitably, justly, fairly. No Cooperative Program can ultimately live unless all the interests involved receive fair treatment. This is as true as truth and applies to everything involved in connection with the operation of the Cooperative Program. It applies to overhead charges in the state, to the percentages of distribution between State and Southwide causes and to preferred items charged against the program receipts before distribution is made.

CHAPTER XII

The Pastor and the Missionary Enterprise

Southern Baptists will never come into their own as witnesses for Christ in all the world until the pastors take their place as God-commissioned leaders in the affairs of the Kingdom. This is because that in everything good the pastor is the leader of the people. The interest which any church has in mission work is not likely to rise above the zeal and the intelligence of the pastor. There has been placed by the Lord Jesus Christ a tremendous responsibility upon the pastor.

The pastor is a Kingdom man and should relate himself properly to God's plan for world-redemption. There should be a mission experience born in his heart by the erection of the Cross in his life. Unless a man is on fire himself with missionary intelligence and consecrated zeal he will not kindle the fires of missionary enthusiasm in others. Our churches will not be seized with a passion for the world's evangelization until an overwhelming mission experience takes hold upon our pastors. Such an experience as will forever change the religious horizon for them. This experience is only found from a close association with Christ and a realization of what His Cross means to the world.

There needs to be not only a missionary experience, but every pastor must live a missionary life. When we proclaim to men that we have a gospel that will transform their lives we must expect look into our lives to see whether or not we have been transformed ourselves by the Gospel we preach. Moreover, if there is a real mission experience growing out of a conviction that Christ has called us into sacrificial service with Himself for the world's redemption, then there will be the manifestation of that experience in the life we live. With a heart-burning passion for a lost world one cannot keep from being missionary.

The pastor's place is unique. He is a Shepherd, not an occasional haphazard visitor to the flock, but a Shepherd going before the sheep and leading them day by day into green pastures. He is a Shepherd, not a lecturer from afar suddenly called in to be consulted on the ailments of the sheep and the remedies. He is the guardian of the sheep from peril by day and by night. He is not even the successor of the apostles, he has the higher dignity of succession to the Divine Shepherd and Bishop of souls.

The pastor preaches, but he is more than a preacher, the preaching is one of the chief organs of his pastoral service. In the higher sense he is himself the sermon he preaches, the argument that carries conviction, the solvent of the problems he faces, the precepts he enjoins, the texts he expounds. He is an expert in holy, healthy, manly living; the Gospel of God in a concrete, visible and magnetic human form.

Describing Henry Drummond, Iñ MacLaren says that "When he entered a room it seemed as though the atmosphere was changed." It is said that at the funeral of Dr. Gordon, after several had spoken of his life and his power for good, Dr. Pierson stood up to speak. He said, "Only a few days ago I came to see Dr. Gordon. The outside door of the church was locked. I rang the bell, and Dr. Gordon, whose study was just above, raised the window and seeing me, dropped the keys down and said 'come up'. That has been my feeling towards him every time I have been with him. His godly life has always said to me, 'come up'."

It is not too much to say that the real pastor lifts the level of thought and life to a higher plane by all he is, scatters doubt by his mighty faith, feeds courage by his own daring, shoots rays of light from his own spirit on dark paths, pours comfort out of his own joy into the souls of the distressed, and equips with fresh weapons and resources those who go out to fight great evils from his own stock. Virtue goes out from him as it did out of the first Shepherd; for the true pastor shares the passion for the lost with the lamb who is the Shepherd and is willing also to lay down his life for the sheep.

The pastor who lives a life like this will lead his people to high holy living. All high things in Christianity cluster and congregate on high ground. A man with a pastor's heart, a love for souls and a burning desire to see Jesus enthroned King of the world will be a true missionary and will lead his people into missionary activity. There was never a dead church that remained long dead with a living pastor in charge of it.

Sometimes the pastor regards his church as a particular group of people whom he carries in his pocket, or a machine with just so many parts to it and needing just such and such attention, to which also certain changeless rules will apply. He forgets that

in his care is a living, growing, developing, surprising thing, and that the only laws that apply are those of the larger categories.

Sometimes, too, the pastor has a mistaken idea of his function as a pastor. He looks upon his ministerial life as furnishing a rich field for personal culture; as demanding a few hours a week for sermons and a few calls, and then a glorious opportunity for poetry, philosophy, and pleasant social intercourse. But when one catches the divine conception of the place and work of the pastor this idea vanishes into thin air, and a more absorbing picture takes its place. Culture? Yes. Poetry? Yes. Philosophy? Yes. By all means all of these, but all of them in world-dimensions, vibrant, and throbbing with the battles of the present century, bathed in the fire of a world-wide war for King Emmanuel.

"The field is the world," and in every pastorate, if the preacher would avoid failure, he must remember that, while his space may be limited, yet the universal sky is overhead and the universal soil runs under all the fences. That is, the world point of view must prevail in every local church task.

The narrowness of the local community, the binding traditions of the local church, the financial stringency, the social cleavages—all of these, up to the sin that destroys some precious life, must be seen in the world light. The great sun, not a street lamp, must shine upon them. So every pastor must catch the heavenly light and localize it; but he must not limit it to the keyhole of his own church in his thinking about it. There must be a world-outlook.

Why is it that missionary work in Asia or Africa takes on such a glow? Why is it that many a local pastor feels himself tied to the village pump and the ladies aid sewing bag, while the man in India or China seems to be out on the great horizon-line of the battle of Infinite hope? The answer is clear. It is found and yet He never traveled as far as from New Orleans to Memphis. But He had the world view-point.

The world-view of Jesus has permeated missions while a narrow horizon has caught our churches at home by the throat. The world-vision of Jesus brought to the task of any church will thus add to the work a new and unsuspected glory. Thus seen every church task becomes weighty with the dignity of the local healings and village ministries of Jesus. Thus seen, these tasks, whose fame echoes among the battles of worlds yet to be. Seen in the world scale, they take on a glory and a challenge unknown before.

It is the pastor's function also to give the church missionary information and thereby lay the foundation for world-activity. The thorough education of the members of the church with highest development. Our churches need zeal. They are rusting out. A man's Christian life is not that it should be if the out. But this sympathy cannot be aroused unless one is instructed in the world's need.

How shall the pastor secure this mission information? Shall he visit the foreign fields? Some of our pastors will never be able to see the foreign fields. What then? They must bring the foreign fields to their people. The pastor must saturate himself with mission information. He must not simply believe in missions, he must know missions. To know missions he must study world-history and world-politics in the larger sense. He must study geography, anthropology and sociology. He must make himself familiar with the biographies of leading missionaries, and, as far as possible, keep track of current developments in the mission fields, which show not only the triumph side, but the trial side of missions. Let him watch the movements of the missionary hosts as he would watch the daily bulletins of war in which the nation is engaged, and note every step of the advance or retreat of the national forces. Let him saturate himself with missionary information and he need not worry so much about getting it to the people, out of the fullness of the heart the mouth speaketh.

Then, in addition to this, let him lead his church to establish direct and constant communication with the mission fields by letters to and from the missionaries. Let him bring missionaries men and women, to visit his people, and speak to them in person of what they have done and seen.

There is no subject so calculated to inspire men to lives of holy enthusiasm as that of the mighty works of God in the non-Christian world. It is impossible to tell the story of the past century of missionary triumphs and trials without kindling hearts. There is no better way to quicken the activity of the church in the work right at her door than to bring before her members the triumphs of Christ in the mission fields at home and abroad.

The pastor holds the key to the future. It rests ultimately with him as to whether the church shall intelligently, enthusiastically and adequately cooperate in denominational enterprises or not. Boards of strategy may plan, policies may be adopted, campaigns may be launched, but unless the pastor throws himself into the movement the church of which he is pastor will remain untouched.

Our Lord is the head of the board of strategy, though often He is not recognized as such. He is the commanding general. He has issued His general orders. Specific plans are decided upon for carrying out the will of Christ. Who is going to see to it that these plans are carried out? Shall we trust the matter to our papers? So many do not take the papers. Shall we expect our missionary leaders, the secretaries of our Boards, and the field workers to come to the churches and lead the people? Shall we wait for associational meetings and conventions to find the necessary stimulus? None of these agencies, nor all of them together, are sufficient to produce general religious and missionary intelligence, or consistent, adequate and clear-minded cooperation.

The pastors unitedly can lead the denomination and no other agents can. Who is to see that the mission work goes on? The pastors. Who is to see that the churches know of and respond to our educational needs at home and abroad? The pastors. Who is to see to it that our people keep step as one united body in the onward march of denominational progress at home and abroad? The pastors. Our mission organizations and denominational machinery must be underpinned with the enthusiastic support of our pastors.

CHAPTER XIII

The Sense of the Presence of Christ

On August 13, 1727, there was a little group of Christians assembled for communion in a small German town. They had no minister, but they had come to pray and to commune with God. One who was present, in writing of this historic meeting, said of them that "they were dissatisfied with themselves and had become convinced, each one, of his lack of worth in the sight of God, and each felt himself at this communion to be in the very presence of the Savior."

As this earnest group of Christians prayed that day a new realization of Christ came to them. In this view of the "Man of Sorrows and acquainted with grief," their hearts told them that He would be their Burden Bearer, their Priest, their Comforter; that He would change their tears into the oil of gladness and their misery into happiness.

"This firm confidence" says one of their historians, "changed them in a single moment into a happy people; and it was so unanimous that two members of the church twenty miles away, unaware that the meeting was being held, became at the same time deeply conscious of the same feeling." They named the place of their blessing "The Lord's Watch," and from that time they became the world's most enthusiastic evangelists and missionaries.

This is the story of the birth of the Moravian Church. During the first three decades of their spiritual Pentecost they carried the Gospel of Salvation by the blood of the Lamb not only to nearly every country in Europe, but to many pagan races in America, both North and South, and to Asia and Africa as well.

Just as the apostolic church in Jerusalem had its Pentecost, in Jerusalem and unto the uttermost parts of the earth," so had this church also its experience of the quickening power of the Holy Spirit, and like the church of the New Testament its members went everywhere preaching the Word.

Southern Baptists today need a like Pentecostal experience. They need to realize the presence of Christ. They need the power that the Holy Spirit alone can give. And they will never come into an experience like this until they linger in prayer and wait upon the Lord, and humble themselves before God. If they would

hear the voice of God they must turn away from all the voices that distract. Discord must give place to harmony in their thinking. The voice of complaint must be hushed that the "Still small voice" may speak. The leadership of Him who said "Go," and "Lo, I am with you," must be sought and followed.

Power will not come until Christ is made supreme. It is not new organizations, but a new realization of Christ that will bring relief. We must give ourselves to Christ and then we can religiously give our money to him. Unselfish service for Christ springs from a selfless life in Christ. When Christ becomes real to Christians as Savior and Lord then will money for Kingdom use be naturally produced as a fruit of the Christian life. Spirituality is the soil in which real stewardship grows.

Spirituality is not sentiment, nor is it esoteric elation; fundamentally it is obedience to Christ sanctified by devotion and worship. And by this we may know that we know Him, if we obey His commands. He who professes to know Him and yet does not obey His commands is a liar and the truth has no place in his heart. But whosoever obeys his message, in him love for God in very deed reaches perfection. By this we can know that we are in Him" (Weymouth's translation, 1 John 2: 3-5).

Spirituality is not attained by human devices. Nor is it found by finding fault with our fellows. Long Philippics discussing denominational needs will not make Baptists spiritual. Spirituality is an individual matter. Each one must face God for himself. Each one must repent of his own sins. Each one must open the door of his own soul by repentance and prayer for the incoming of the Holy Spirit. There is little need to complain of the lack of spirituality or to try to point out the way to spirituality so long as we have bitterness in our own hearts, envy in our own souls, and harsh criticisms on our own lips. No one can be spiritual who does not have the Spirit of Jesus.

This is fundamental. We must get back to Christ. Campaigns of every sort, whether they be to put on the Every-Member Canvass or to raise money for specific objects, will have only a meager success until Southern Baptists are welded by the hot glow of spiritual passion and love for Christ and His cause, into a united spiritual force. To our knees we must go and on our knees we must remain until we have come into unity of fellowship through the infilling of the Holy Spirit. "If we walk in the light as He is in the light, we have fellowship one with another and the blood of Jesus Christ, His Son, cleanses us from all sin" (1 John 1:7).

Southern Baptists need to tarry in prayer. There is no other way to recapture the spirit of the martyrs. There is no other way to saturate their programs with the Spirit of Christ.

Southern Baptists need to recapture the spirit of the New Testament church.

They need to recapture the vision of a lost world.

They need to recapture the spirit of sacrifice.

They need to recapture the missionary passion.

They need to recapture the spiritual emphasis.

Southern Baptists need a Pentecostal experience in their denominational life. They could have such an experience at the coming convention if they were willing to pay the price. Christ is ready to meet with them and to reveal Himself unto them in such a real way that all their future history would be changed. But are Southern Baptists ready to meet Christ? Ah, there's the rub!

The New Testament church was ten days in prayer, in one place, and in one accord, before heaven opened her windows and poured forth the Holy Spirit. If Baptists gathered in St. Petersburg could forget that there were reports to be read, and speeches to be made, and business to be transacted, and should continuously day and night continue, in unbroken assembly, to lift up their hearts and souls in prayer and supplication, it might be that, as it was with the first church, the place would be shaken and the Holy Spirit would come and so fill every one that the disciples of Christ would be led to say today, as they said then, "that no aught of the things that they possessed were their own."

The task of Southern Baptists, a task that is primary to all programs and fundamental in all activities, is to find the will of God and do it.

CHAPTER XIV

The Cross of Christ the Mission Imperative

When Southern Baptists have discovered what it is all about, then they must recapture the imperative of the Cross of Christ, for there can be no sustained mission passion until the Cross of Christ has been set up in the life of our churches.

The Cross, not the manger nor the tomb, has always been the symbol of Christianity. It is so intimately associated with the great critical, crucial events in the Savior's work for the world's redemption that the Gospel is called the "Word of the Cross." The true instinct of Christianity voices the cry of Paul, "far be it from me to glory save in the Cross of our Lord Jesus Christ, through which the world has been crucified unto me and I unto the world."

The Cross stands central in the Gospel. From the Cross is sobbed out heaven's message of life and heaven's imperative to service. The greatest need of the hour for Southern Baptists is a fresh and forcible expression of the sacrificial spirit of Christ in all their churches. Let this sacrificial spirit grip our churches, let it get a firm hold upon the men to whom God has given worldly treasure and millions of dollars will be forthcoming for all our missionary enterprises. The imperative which is to hurl the forces of King Jesus across mountains and plains and stormy seas until the "every creature" in the Great Commission has been reached with the message of love is centered in the Cross of Christ.

Did you ever stand with Christ in your imagination on that mountain top appointed in Galilee and listen to Him as He delivered to His disciples the marching orders for His people for all the years?

Listen as He speaks: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

Behind that triumphant and imperial command is Calvary. If there had been no cross of suffering for Christ there could have been no command of triumph. The "all power" given to Christ is on the other side of the all surrender made by Christ. Christ is the world's Savior because He became the world's sacrifice.

Southern Baptists must have their Calvary. A new crucifixion with Christ will bring a new glory in Christ. Nailed to the Cross in a new experience of sacrifice for Christ they will be able to say with Paul: "I am dead, nevertheless I live, yet not I but Christ liveth in me."

This is what an experience of grace in Christ means. What does Jesus demand of His followers? The Christian religion takes very high ground. It makes claims, which, for boldness and authority, stand entirely without parallel. The imperial demand is that all who come into the experience of the heavenly life shall give themselves to Christ.

What is it that makes Christianity vital? What gives color and romance and glory and power? It is the Cross of Christ. Up in heaven there is a throne. Below, here on earth, divine energies pass hither and thither. But in the deepest heart of it all there is the Spirit of the Lamb as it has been slain working to transform and to conquer. This is the vision by the light of which we are flung out of the drab monotony of local church programs into the arena of that age-long struggle for world conquest; Christ calling His followers into sacrificial service with Himself for the world's salvation.

This is the method of the Cross. This is what Jesus did in Baptists come to believe it? How can they come to see it? How can they come to feel it? How can these kingdom forces that are throbbing in the world and working for the world's redemption come to throb in all of our churches? How can Southern Baptists come into a mission experience that will forever change the religious horizon for them, that will make them over again? There is but one way, they must get a vision of the Cross and its meaning. Southern Baptists must recapture the Cross of Christ. Then and not till then can they do as Jesus did, take the facts as they are, the actual facts of the world as it is today and bring God into them. They can then identify themselves, heart and soul, with the sorrows and labours of men, with the weeping of women, with the pain of little children. Inside all the famines

and plagues, the wrongs and the curses of earth they can then creep, and, having come, can make them all our own.

This is the method of the cross. This is what Jesus did in coming to the Cross. The bitterness of the world passed over Him, its agony shook His soul; and that bitterness and that agony are about us still. Look at the world today, look at its sufferings, its sorrows, its poverty, its nakedness, its pain. Southern Baptists must go closer down to it. They must fling into it their reason, their imagination, their conscience, so that they can actually see what the unhappy see, and feel what the wronged feel.

This can happen in their lives only when the Cross is erected in their churches. They claim to be one with the Christ of God, but the Lamb only lives and reigns and opens the seals of the tomb because He is one with and in His people through the Cross. He lives to the world because He died on the Cross for the world; He lives in the world because He is one with the lives of those who have through the Cross died to the world in Him. This is the dynamic of missions.

Such a vision of the Cross will give to Southern Baptists a heart-wrenching passion for sinners. This is essential for, if they would evangelize the world, they must feel the immediate tug of sinning humanity's need. As they look upon the broken and ruined splendor of the soul; as they contemplate the wreck of human happiness and the perversion of human society all because of sin; as they contemplate all this they must put the question to themselves, Do we really care? They must come to feel the sense of brotherhood which sets them to bothering about their brothers. The true Savior-man cares; the man who has erected the Cross in his life cares; not theoretically, not distantly, not professionally, but actually, vitally, through the immediate impact of need and with an immediate outrush of love.

This is the only basis for a program of world-missions. A mission movement that is not inspired by love—love to Christ and one's fellows—will be ephemeral; it will come and go with the changing times and tides of men, with the rise and fall of human values. But a mission interest built upon love will wane not, but through bright and cloudy weather, through the stress and storm of financial flurry, through the shocks of the changing times and tides of men it will still remain.

Love is eternal. It is optimistic. It is insistent. It does not have to resort to the multiplication table to calculate its responses. The man who cares and cares because he loves, is not careful to count noses in estimating how much he cares. The heart of love does not have to be pried open with the leverage of multitudes. A soul-yearning is not fed by columns of figures. Christ did not stop to figure up the number of men in the world to be saved. He came to save them not because there were so many, but because they were so dear. The inspiration to love, the dynamic that drives out our selfishness and causes us to bother about our brother is the Cross of Christ.

One cannot begin to open up the fullness of this subject. The Cross! What overwhelming truths flash out from it as from a blazing focal, radiating central point! What exhibition does it give of the value of a soul! What an admonition, "If God spared not His own Son." What a threat of judgment! Devouring flames, chains of darkness, howlings of despair—oh, how the Cross, where Jesus bleeds, gives us a most terrific idea of hell! The Cross! What an awful light does it pour upon the justice, the severity and the holiness of God! Above all, the love of God—how dazzling, with what surpassing brightness, does not that shine here—sending a heavenly effulgence over all this world of darkness even down to the gates of hell!

Can this Cross be viewed with indifference? Is it strange that the Cross has power to rouse and stir the heart? Is not this the wonder, not that men are shaken, but that all are not melted and mastered by the very first proclamation of a crucified Redeemer; and that whenever and wherever that truth is proclaimed, the scenes of Pentecost are not renewed? When one looks at the Cross, how is it possible not to love God? Not to call with the Psalmist upon heaven and earth, upon our souls and all within us, to love and praise the Lord? And with Andrew Fuller to find our hearts forever breaking out into unknown strains of love, and our lips—go where we will—still singing!

"Oh, for this love let rocks and hills,
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak."