George W. Schroeder
Executive Secretary-Treasurer, Baptist Brotherhood
Southern Baptist Convention



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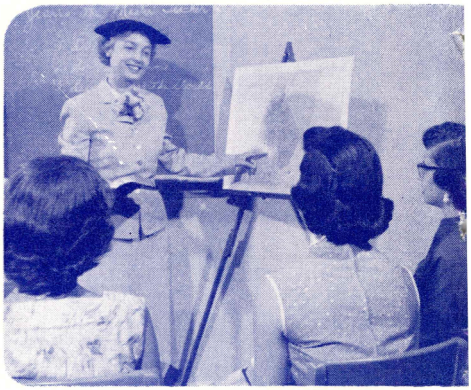
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The Quarterly REVIEW

SUCCESSOR TO THE "PASTOR'S PERISCOPE"

FIRST QUARTER
1957

Volume 17 Number 1

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the survey

Jesus recognized the place and power of men in the kingdom of God when he said to Simon and Andrew, "Follow me, and I will make you fishers of men." God calls men to preach, but he also calls men to witness for Christ through their lives, their talents, and their energy. And, history abounds with laymen who have responded to the call of God.

Recently, a layman was elected president of the Foreign Mission Board for his twenty-fifth term. The executive secretary of the Executive Committee of the Southern Baptist Convention is a layman. Laymen have served as heads of Convention-wide agencies, as presidents of Baptist colleges, as state mission secretaries, and as editors of our state papers. They have also served in other important positions of leadership in our denominational life. Christian laymen, along with their pastors, have guided the destiny of our churches, and have played an important part in the extension of the kingdom of God.

The Baptist Brotherhood had its origin in the Layman's Missionary Movement which was inaugurated by action of the Southern Baptist Convention in May, 1907. In 1926, the name was changed to the Baptist Brotherhood of the South. In 1950, the Brotherhood was elevated from a standing committee to that of a Commission committee, and the name was again changed to the Brotherhood Commission of the Southern Baptist Convention.

Because of its significance in our Southern Baptist life, we are dedicating this issue of THE QUARTERLY REVIEW to the history, growth, and expansion of the Baptist Brotherhood.

God not only calls men, but he blesses their witness. The urgency of our times, and the importance of the Christian witness present an unprecedented challenge to Christian men of our generation.

The Cover

George W. Schroeder was born in Pinckneyville, Perry County, Illinois, October 28, 1913. Parents: George H. Schroeder, and Adela Maria Schroeder.

Education: Pinckneyville Community High School, 1931; Southern Illinois University (B.A., 1945, M.S., 1946); Southern Baptist College, (L.L.D.).

Denominational experience: Brotherhood secretary, Illinois, 1940-'46; associate secretary Brotherhood Commission, S.B.C. 1946-'52; at present, secretary, Brotherhood Commission, Southern Baptist Convention.

Author, *Brotherhood Guidebook,* Broadman Press, 1950; editor, *Brotherhood Journal.*

He was married to Lorraine Antoinette Wilson, Pinckneyville, Illinois, June 11, 1932. They have three children, Harriet Lorraine, George Torrington, and Lawson Lee.

Hobbies: Golf and hunting.

Next Issue:

The next issue will feature the general subject "Westward, Southern Baptists Wend Their Way." You will want to read this thrilling story of our beginnings in the West.

TABLE OF CONTENTS

Working Together:

A Prayer Meeting Beside a Haystack Still Affects Men Today 3
Brotherhood Marks Fifty Years of Service 7
Brotherhood Growth Has Been Phenomenal 8
Historical Highlights of the State Brotherhood Departments 9
Home for the Brotherhood Commission Is Memphis, Tennessee 24
George W. Schroeder 25
Brotherhood Advances to Maturity and Strength 26
Members of the Brotherhood Commission 29
Rural Growth Paces Brotherhood Development in Recent Years 30
A Rural Pastor Says: "I Need a Brotherhood to Do My Best" 31
A Brotherhood in Every Church 32
Number of Brotherhoods 33
The Associational Brotherhood Comes of Age 34
Brotherhood and Baptisms in the Southern Baptist Convention 36
My Brotherhood Helps Me Be Pastor of a Better Church 37
Men Make a Difference . . . . These Pastors Tell How 39
Major Activities Teach Men to Think Big and Plan Big . . . . Then Act 42
Schedule of Major Areas of Brotherhood Activities 1957-1961 43
Begin with the Boys 44
The Royal Ambassador Ranking System 45
Men Are Eager to Learn Firsthand 47
The Brotherhood Organized 49
Men Are Learning How to Plan 50
Church Brotherhood Work Sheet 51
Teaching Men to Witness 52
The First National Conference of Southern Baptist Men 53

Practical Pointers for Progressive Pastors:

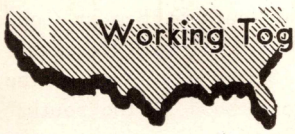
Suggestions for Sermons 54

Agencies and Institutions:

North Carolina Baptist Convention History 60

Pastor's Periscope:

Reviews of Popular Religious Books 77



A Prayer Meeting Beside a Haystack Still Affects Men Today

ARCHIE E. BROWN

Pastor, First Baptist Church, Vandalia, Illinois

Perhaps no haystack ever sheltered a more important group of men from a storm than did a haystack back in 1806. Perhaps no storm ever set in motion a more important cause than did that storm which sent those five young men to that haystack for shelter.

Yes, the year was 1806. The place was Williamstown, Massachusetts. The five young men were students at Williams College. The cause set in motion that day was a program of world missions with the base of operations being North America.

These five Williams College students had become interested in missions. They talked about preaching to the unsaved in foreign lands. On this particular day in 1806 they were out for a stroll in the country, when suddenly storm clouds gathered, and rain began to fall. The young men hurried to the shelter of a near-by haystack. Here they continued their discussion.

As the storm winds howled, driving the rain before it, those five young men seemed not to notice. They were intent upon one great idea. They joined hands and began to pray. Oh, how they did pray! There, beneath the shelter of that haystack, they gave their own lives to God in full surrender to the cause of missions.

One Hundred Years Later

The next one hundred years were years of pioneering in foreign missions. Missionaries were sent out from North America to carry the gospel story to many foreign lands.

On November 13-14, 1906, a great centennial of that famous haystack prayer meeting was held in New York City. As the triumphs of the gospel for the past century were being recounted, it was suggested that the indifference of laymen was causing a great barrier to the mission program. Consecrated Christian laymen were recognized as the greatest need of the day.

The convictions aroused in this meeting prompted a few men of vision to make a call for a conference of

laymen for the afternoon of November 15, 1906. About seventy-five stalwart men came through a downpour of rain to this meeting. For more than two hours they engaged in fervent prayer for divine guidance.

After this prayer meeting an organization was set up with Samuel B. Capen, a prosperous businessman from Boston, as president. The first thing this organization did was to survey the foreign mission fields. About sixty outstanding Christian men visited these fields at their own expense. They made a careful study at close range and returned with the unanimous verdict that the foreign mission program was worthy of adequate support.

Birth of Baptist Brotherhood (1907)

The late Dr. George W. Truett, in a message to the Southern Baptist Convention in 1906, said: "The fields now open are marvelous for opportunities along all lines of missionary endeavor. The calls are coming to us from the whole round world."

At that time the Baptist women were supporting the Baptist mission program through the Woman's Missionary Union. The men were not organized to support missions. However, the birth of the Layman's Missionary Movement of the Southern Baptist Convention was soon to take place.

At the 1907 meeting of the Southern Baptist Convention in Richmond, Virginia, the organization which was to be later known as the Brotherhood was founded. Joshua Levering of Baltimore, Maryland, and Governor W. J. Northen of Georgia brought the recommendation to the Convention.

This organization operated under the title "Layman's Missionary Movement of the Southern Baptist Convention" from 1907 to 1926. From 1927 to 1950 it was known as the "Baptist Brotherhood of the South." Since 1950 it has operated under the title of "Brotherhood Commission."

Joshua Levering brought a report to that 1907 meeting of the Southern Baptist Convention in which he stated: "There has been no organized effort in recent years for the advancement of the kingdom of God having in it more of promise for practical and speedy results than the Layman's Missionary Movement."

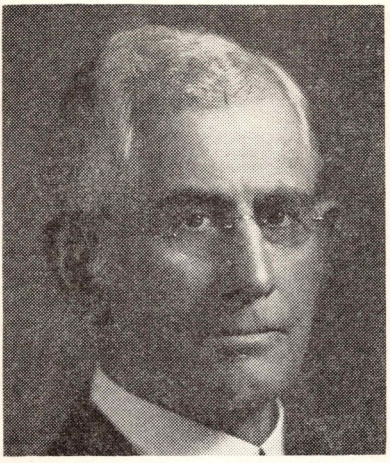
Levering continued by saying that the Convention ought to give that next year, $750,000 to foreign missions and $500,000 to home missions. He said that through the Layman's Missionary Movement this could be done.

The report was adopted and a committee elected to set the new organization in motion. Thus it was that the only "male child" of the Southern Baptist Convention was born.

The Period of Infancy (1907-1915)

The early years of any living organism are years of struggle for survival. Many obstacles must be overcome. So it was during the period of "infancy" of the Brotherhood.

This movement was born to meet a specific need among Southern Baptists. That need was to promote missions through the laymen. One of the big problems facing the growth and development of this movement was finances. They had no financial support from state or convention treasuries. Yet, consecrated Christian men gave of themselves so wholeheartedly that the Layman's Movement among Baptists began to grow and develop.



John T. Henderson
Brotherhood Executive Secretary
1908-1938

In 1908 John T. Henderson was elected as executive secretary of the Layman's Missionary Movement of the Southern Baptist Convention. Soon afterward a definite policy and program were formulated. The movement was for both pastors and laymen. It was not a society or separate organization. It was not to send out missionaries, but had for its purpose the enlistment of men for inspiration and instruction.

The Formative Period (1916-1925)

Childhood is the formative period of life. During these years basic characteristics are formed. More difficult tasks are attempted by the growing child. So it was with the Layman's Movement among Baptists.

For instance, in 1915 at the Southern Baptist Convention meeting in Houston, Texas, Henderson proposed that the Baptist laymen attempt to raise $120,000 to pay off the indebtedness of the Home and Foreign Mission boards. A heroic effort was made that next year, but only $13,254.28 was raised by the laymen.

Later Henderson suggested that "Emergency Men" be located among Baptist laymen to help with the missions debts. These men, who would volunteer, were to sign pledges that they would give $5.00 once each year to any mission cause when the need was made known.

During this period the laymen realized a need for literature on missionary subjects written especially for men. Henderson began to have tracts, periodicals, books, lectures, and sermons published for the laymen to use.

The Organization Moves Forward (1926-)

Until 1926 Henderson was largely responsible for the work. In that year L. A. Ellison, a banker from Oklahoma, was elected associate secretary. George W. Burnett succeeded Ellison in 1927. T. J. York succeeded Burnett in 1931 and established his headquarters in Little Rock, Arkansas. He died suddenly in 1933, and Lawson H. Cooke, a banker from Richmond, Virginia, came to the office in 1936.

Henderson resigned as secretary of the Baptist Brotherhood of the South July 1, 1938, after having served thirty years. Lawson H. Cooke was elected his successor. Cooke served for fifteen years. George W. Schroeder, who was serving as Brotherhood secretary in Illinois, was elected as successor to Cooke in 1951.

In 1936 one room about fifteen feet square was rented in the Commerce



Lawson H. Cooke
Executive Secretary
Brotherhood Commission
1936-1950

Title Building in Memphis, Tennessee, for $25 per month. This was headquarters for the Baptist Brotherhood of the South. In 1951 the Brotherhood Commission purchased property at 1548 Poplar Avenue, in Memphis. They now own their own headquarters building.

In 1951 the Brotherhood Commission was created, and the Brotherhood became a regular agency of the Convention. The child has now become full grown.

Layman's Day has been promoted annually on a Convention-wide basis since 1933. Evangelism has been a definite part of the Brotherhood work since 1939, and church advertising has been promoted since 1948. The Man and Boy Movement came into existence in 1949 as a result of a pamphlet written by George W. Schroeder entitled: "Introducting, Adopting, Promoting, The Man and Boy Movement." In 1954, by action of the Southern Baptist Convention, responsibility for promoting the Royal Ambassador organization was transferred from the Woman's Missionary Union to the Brotherhood Commission.

All of this work is promoted by the staff of the Brotherhood Commission in co-operation with secretaries employed by the various states in the Convention. In addition to promoting missions, the Brotherhood now interests itself to some extent in every phase of the local church and denominational program.

Conclusion

Yes, in 1806 five consecrated men sought shelter under a haystack from a storm. While there they prayed sincere prayers of dedication to the cause of missions. During the ensuing 150 years many missionary projects have been launched, and millions of souls have been saved.

The Brotherhood Commission of the the Southern Baptist Convention might well be one great result of that famous haystack prayer meeting.

George W. Schroeder reported to the Convention in Kansas City in 1956 that there were 10,246 church Brotherhoods with an enrolment of 289,387 men. The *Brotherhood Journal,* a quarterly magazine, had a circulation of 390,000. More than two million pieces of literature were published and distributed by the Brotherhood Commission office the previous year. Literally thousands of souls have been won to Christ through the efforts of Brotherhood men in local churches.

Thank God for the famous haystack prayer meeting in 1806!

Brotherhood Marks Fifty Years of Service

GEORGE W. SCHROEDER

Executive Secretary-Treasurer, Baptist Brotherhood

May 16, 1957, will be a most significant day for Southern Baptists. It was on this day fifty years ago that Southern Baptists put into motion a movement among their men that since has grown to the place that it is one of the largest movements of men in the history of evangelical Christianity.

The story behind the inauguration of the Layman's Missionary Movement, forerunner of Brotherhood work, fifty years ago is most interesting. One who recorded the event had this to say about it: "During the afternoon of May 16, 1907, the date preceding the annual meeting of the Southern Baptist Convention, a group of men from the various states within the Convention convened in Calvary Baptist Church, Richmond, Virginia. The purpose of the meeting was to discuss plans for initiating a layman's missionary movement among the men of Southern Baptist churches. The meeting was called by two outstanding Southern Baptist laymen, Joshua Levering, Baltimore, Maryland, who later became president of the Southern Baptist Convention, and Governor W. J. Northen of Georgia. After discussion of the needs, purposes, and possibilities of the proposed laymen's organization, it was decided that the group would recommend to the Southern Baptist Convention that a Layman's Missionary Movement be launched. Later in the week the Convention in regular session adopted the recommendation and appointed a committee of nine laymen to lead in establishing the new work." From this meager beginning fifty years ago we have seen the Brotherhood work emerge and grow until it now has over 289,000 men numbered in its ranks.

Fifty years ago the Layman's Missionary Movement had one major purpose—that of enlisting laymen to support more fully and adequately the mission endeavor of the denomination. Since that time and with the change of name in 1926 from Layman's Missionary Movement to the Baptist Brotherhood, the purposes and scope of the organization have been enlarged to include, along with missions, all that the churches are seeking to do in their witness for Christ at home and abroad.

During these fifty years of service the organization among our men has been continually seeking to reach, challenge, and utilize men for the Master. It is interesting to note that throughout all these fifty years the men have continually centered their work and actions in and through their respective churches. They have seen the logic of the fact that if Southern

Baptists are ever to make their finest contribution to a lost world, it will be in and through the co-ordinated effort of all of the churches working together to achieve common ends. Consequently, the men have kept their promotional efforts and financial support of the work of the Lord centered in the life and work of their churches and denomination. This pattern has been instrumental in building a church loyalty among the men of the Brotherhoods. Under God, as long as the leadership fill their places of responsibility in the Brotherhood Commission, the work among the men will continue to be centered and channeled in this same direction.

Southern Baptists need to realize anew that the little meeting of men held fifty years ago in Richmond, Virginia, has been instrumental in bringing into existence a great new instrument of power for our churches, denomination, and our Lord. One can truthfully say that that which Southern Baptists do with this great new instrument of power, the Brotherhood, within the next ten years can either put Christianity forward in a most significant way, cause it to mark time, or lose prestige throughout the world and even in our own nation. Under God we must, we should, we can, and we will use this new instrument for the glory of the Master.

Brotherhood Growth Has Been Phenomenal

Few realize just what has been happening in the growth of the Brotherhood work among Southern Baptists. However, a study of the reports of our Southern Baptist statistician across the past several years reveals the fact that the Brotherhood has witnessed a phenomenal growth.

These figures pertaining to Brotherhood growth reveal that the Brotherhood movement as it now exists in the Southern Baptist Convention represents one of the largest movements of Christian men in the history of Christianity.

Below is a table which clearly delineates the marked statistical growth of Brotherhood since 1936.

Year	*Brotherhoods*	*Enrolled*
1936	250	5,076
1946	2,362	75,000
1947	2,895	98,550
1948	3,480	125,000
1949	4,153	142,402
1950	5,076	167,744
1951	5,729	185,587
1952	6,780	214,486
1953	7.766	242,918
1954	8,730	273,406
1955	10,142	289,307
1956	11,500*	305,000*

* Estimate

Historical Highlights of the State Brotherhood Departments

Alabama

A few scattered Brotherhoods were active over the state of Alabama in the 1930's and early '40's. It was not until 1946 that organized Brotherhood work was started. In that year E. E. Cox was employed as state Brotherhood secretary and the Alabama Baptist Brotherhood Convention was organized with Frank Ball as its first president.

By the end of 1947 there were eighty church Brotherhoods, sixteen associational organizations and ten district presidents functioning. Leslie Wright was elected president of the state Brotherhood convention and served in a marvelous way for three years.

On February 15, 1948, Cox resigned to become associate in the children's home and Hobson Shirey was secured as Brotherhood secretary and part-time manager of Shocco Springs. During the next two years Brotherhood work increased until in 1950 there were 186 local Brotherhoods with an enrolment of 6,253.

Forrest Sawyer, Brotherhood secretary for Illinois, was secured to succeed Shirey, who resigned in 1951. James P. Holland was elected as state Brotherhood president and for two years rendered a valuable contribution to the work. By the end of 1954 there were 526 local Brotherhoods and 15,276 men enrolled.



W. J. Isbell, Jr.

On March 1, 1955, Forrest Sawyer resigned, and on July 15, Dr. W. J. Isbell, Jr. was elected to serve as state Brotherhood secretary. Isbell had followed James P. Holland as state president and had served in that capacity for two years before becoming secretary.

From its beginning much of the success of its rapid growth can be attributed to the laymen serving as associational and district Brotherhood presidents who have sacrificed and dedicated their time and talents to this phase of the Lord's work.

Arizona

In the record of Southern Baptists in Arizona the Brotherhood has a very prominent and active part, for it is evident in reading the minutes of the annual meeting of the Baptist General Convention of Arizona that the leaders in the state have realized the value of enlisted laymen, and they have sought through the Brotherhood to en-



W. D. Lawes

list and utilize the men of the churches in every phase of our work. Even in the early years of the Baptist General Convention of Arizona when there were very few churches and no money at all, the executive secretary promoted the work of the Baptist Brotherhood and boldly stated the objective of the Brotherhood to be:

1. The enlistment of all of our men in the organizations of our churches.

2. The enlistment of our men to be soul-winners.

3. The enlistment of our men to follow the leadership of our pastors and to undergird all of the spiritual efforts of our churches.

The wisdom of those early Baptist leaders in enlisting and utilizing our Baptist manpower is now self-evident. When Dr. Willis J. Ray came to Arizona as executive secretary, he immediately began emphasizing the work of the Baptist Brotherhood and it has been under his leadership that many outstanding Baptist laymen have been enlisted and developed in Arizona.

The state secretaries of Baptist Brotherhood who have served in the department have been S. S. Bussell, Paul W. Davis, Ed J. Packwood and the present secretary, W. D. Lawes.

Among the state presidents, outstanding has been Vernon Shipp, Aldon D. Riddle, C. O. Stagg, Harold McGee, and W. A. Risinger.

The Baptist Brotherhood in Arizona is enjoying its greatest period of growth at this time due to the solid and firm foundation upon which it has to grow, thanks to the leaders of the past.

Arkansas

State Brotherhood work in Arkansas dates back to 1925, when I. E. Taylor was elected layman's secretary of the Arkansas Baptist Convention. Taylor promoted Brotherhood work as well as work with the Baptist state paper and worked to promote other phases of the state denominational program. He was in the work for three and one-half years.

The Brotherhood Department was set up at the state convention in 1944. The state Brotherhood office was opened officially on April 1, 1946, when Nelson Tull, present Brotherhood secretary, took up his duties. There were about twenty-three church Brotherhoods in the state at that time and several associational Brotherhoods.



Nelson Tull

God has smiled on Brotherhood work in Arkansas, and there are now 548 church Brotherhoods, with forty associational Brotherhoods in the forty-five associations.

Since January 1, 1953, the department has promoted Royal Ambassador work throughout the state.

In late 1955, the Woman's Missionary Union turned over to the Brotherhood Department the total promotion of Royal Ambassador work in all of its phases.

The department is now engaged in building an integrated man-boy program—a program of work and activities which will lay hold of boys in later childhood, taking them into and through early adolescence, middle adolescence, later adolescence, and into and through adult life.

California

The California Baptist Brotherhood had its conception with the birth of the general convention in 1940. B. G. Eden of Ontario was elected Brotherhood secretary and Cecil H. Colvard of Port Chicago a year later became the first president. However, very little information is available until 1946. John A. Farmer became the Sunday school and Brotherhood secretary in that year. D. W. Chandler of Fresno became president. There were forty-two Brotherhoods reported in the 133 churches of the state. The following year, Farmer resigned to become the secretary of Brotherhood work in South Carolina.

The fifth annual Brotherhood convention (the first in available records) met in San Diego, November 4-5, 1947, with 147 attending. Ellis B. Evans of Alabama succeeded Farmer as Brotherhood and Sunday school secretary of California.

The year 1951 brought the California Baptist Brotherhood into its own. It was August 15, 1951, when



Walter F. Bisbee

Julian L. Stenstrom from Florida became the secretary of the California Baptist Brotherhood. In 1952, the Woman's Missionary Union and Brotherhood voted to co-sponsor Royal Ambassadors. Walter F. Bisbee became the associate in the Brotherhood department in June, 1952. The same year the Brotherhood department was asked to promote the California Baptist Foundation. In September, 1954, Stenstrom became the director of the Foundation and Bisbee, the director of Brotherhood.

November, 1954, was the date the Woman's Missionary Union requested the Brotherhood to take over the Royal Ambassadors and the general convention approved the transfer. In June of 1955, V. Lamar Skelton became the associate in the Brotherhood department. There were 363 Brotherhood organizations, eight Young Men's Brotherhoods and 292 Royal Ambassador chapters in the 536 churches and ninety-one missions of California in 1956.

Florida

The first mention of a laymen's movement in Florida dates back to the state convention in 1909. At that time the following resolution was



G. A. Ratterree

presented: "Resolved that the State Board be authorized to appoint a committee of at least three laymen to direct the work of the Layman's Movement among the Baptists of Florida." The committee was appointed, but it proved to be only a friendly gesture toward the cause.

In 1926 the name of the Layman's Missionary Movement was changed to Baptist Brotherhood of the South. Florida followed this plan and adopted the name Baptist Brotherhood of Florida.

In 1928 W. G. Upchurch was selected as secretary of Brotherhood work in Florida. During the year that followed there were seven church Brotherhoods established, bringing the total to fourteen in the state.

Then came the depression and Brotherhood work on the state level had to be discontinued.

In 1936 Hugh F. Latimer was chosen to be the second secretary of the Brotherhood Department. By the end of the year two additional associational Brotherhoods had been established.

When Latimer went as associate secretary of the Baptist Brotherhood of the South in 1939, J. Harrison Griffin, pastor at Winter Haven, was selected as his successor. Brotherhood work during the six years and five months under Griffin had a phenomenal growth. By 1944 more than two hundred churches had Brotherhoods. Griffin terminated his work with the Brotherhood in 1945.

C. A. Holcomb became secretary of the Brotherhood-Music Department in 1945, and had as his associates George Linney and Julian Stenstrom. In 1950 there were 270 church Brotherhood organizations.

G. A. Ratterree came as associate in the Brotherhood-Music Department in charge of Brotherhood work in 1950. In October, 1951, when music was separated from the Brotherhood Department, Ratterree was selected as Brotherhood secretary. He occupies this position at present. There are now 703 organizations with an enrolment of approximately 17,753 men, and thirty-nine associations as of October 1, 1955, according to the records in the state Brotherhood secretary's office.

Georgia

A special Brotherhood committee, reporting to the Georgia Baptist Convention in 1946, recommended the establishment of a Brotherhood department and the employment of a secretary, placing this work on a par with other departments of state mission work.

At its 1946 meeting the Georgia Baptist Convention, acting upon a recommendation of its executive committee, authorized the creation of a Brotherhood Department and the employment of a full-time secretary. Bernard D. King was elected to this position in March of 1947 and assumed his work in August, 1947.

The initial budget for Brotherhood work in Georgia for 1947 was $10,000. Since that date there has



Bernard D. King

been a steady growth and the amount of $29,500 was provided in the 1956 budget.

A survey of churches made in 1947 revealed seventy-one organized Brotherhoods among the Baptist churches of Georgia. There are now on file with the Brotherhood Department Brotherhoods in 1,025 churches. This is a net increase of 954 organizations or an average of 127 per year for seven and a half years.

Reports from the churches regarding their Brotherhoods were included in the official minutes of the Georgia Baptist Convention in 1950. The minutes of that year reveal an enrolment of 17,229 men. The 1955 minutes indicate a total Brotherhood enrolment of 32,132.

The organization of associations for Brotherhood promotion has been a real part of the progress in Georgia. To date forty-one associations have complete organizations, with thirty-nine others having promotional chairmen. Thus, eighty-two of Georgia's ninety-three associations have some organization for Brotherhood work.

Georgia does not have an organized Brotherhood convention, but rather promotes, jointly with the Georgia Baptist Pastors' Conference, a conference-type meeting. This meeting is held just preceding the Georgia Baptist Convention and has a twofold purpose: (1) to provide a statewide Brotherhood rally, and (2) to interest men in convention activities. This conference is reaching annually more than 2,000 laymen and pastors.

The work in Georgia has been based on a church-centered program carried on in co-operation with the Brotherhood program of the Brotherhood Commission, Southern Baptist Convention.

Illinois

The Layman's Missionary Movement was presented in this state for the first time at the Illinois Baptist Minister's Conference on October 22, 1912, meeting at the First Baptist Church, Harrisburg, Illinois. The work was presented by the general secretary of the south, J. T. Henderson.

During the years from 1914 to 1928 great statewide laymen's meetings were held in Johnston City, Pinckneyville, DuQuoin and Carlinville.



George E. Wheeler

In 1937 Brotherhood work was presented in a challenging manner at a statewide meeting in Pinckneyville. The first state Brotherhood organization was formed at this meeting. This gave an impetus to the Brotherhood movement in Illinois.

Phil Harris of Marion was elected Sunday school and Training Union secretary in 1939 and was also given the responsibility of promoting Brotherhood work.

In April, 1940, the State Executive Board carried out the instructions of the state association and secured the services of layman, George W. Schroeder of Pinckneyville, Illinois. He took office on May 1, 1940.

After serving five years as state Brotherhood secretary in a very creditable manner Schroeder accepted the position of associate secretary with the Baptist Brotherhood of the South. Forrest R. Sawyer was elected to assume the duties of the office vacated by Schroeder.

Rev. S. Otho Williams, who was serving as secretary of evangelism, succeeded Sawyer in 1951 and was asked to serve in the dual capacity of Brotherhood secretary and evangelism secretary. In October, 1952, Williams resigned and Rev. Lamire H. Moore assumed the responsibility of the two departments.

The two departments were once again separated on June 1, 1954, and George E. Wheeler, a layman and graduate of the School of Religious Education of the Southern Baptist Theological Seminary, was called as full-time Brotherhood secretary.

At the present time there are 275 local church Brotherhoods in Illinois with slightly more than five thousand men enrolled.

On January 1, 1955, the Brotherhood Department assumed the responsibility of promoting the Royal Ambassador program in Illinois. The Brotherhood secretary is functioning in the dual capacity of Brotherhood and Royal Ambassador secretary.

Kansas

The Brotherhood Department in Kansas was established March 19, 1946, with Rev. J. O. Scheer as Brotherhood secretary. At that time, Kansas Southern Baptists consisted of seven churches with a membership of 1,065. Brotherhood enrolment on March 19, 1946, was thirty-seven.



S. R. Belew

Scheer continued as Brotherhood secretary until January 1, 1956, at which time Rev. S. R. Belew assumed the leadership of the Brotherhood Department. On January 1, 1956, there were approximately forty-five organized church Brotherhoods with a membership of more than one thousand.

Kentucky

Brotherhood work in Kentucky blew hot and cold for many years. From 1926 until 1939 it had designated leadership; then went without leadership for a number of years; and then for a time returned to the status of volunteer state leadership.

In 1936 a report on Brotherhood work to the general association stated that "only twenty-four Brotherhoods have been reported from Kentucky but there are undoubtedly more . . . as well as associational Brotherhoods."



Lucien E. Coleman, Jr.

It was not until 1954 that a Brotherhood department was set up with a full-time secretary. Lucien Coleman who was serving at that time as assistant executive secretary of Arkansas Baptists was elected to head the Brotherhood work in Kentucky. Immediately all phases of the work began to develop rapidly. He found a waiting and ready response. In these few years, many churches have organized Brotherhoods; and Kentucky men have responded to periods of training, rallies, and events which were entirely new to them. There are now more than five hundred Kentucky churches with Brotherhood and there is an enrolment in excess of eleven thousand.

Louisiana

The Baptist State Convention of Louisiana, meeting in the fifty-second session in Shreveport in 1900, authorized the organization of a "ministers' and deacons' meeting." This was the forerunner of the Layman's Movement in Louisiana.

The first statewide meeting was held in Alexandria in 1914 with 318 enrolled. W. H. Managan, convention president for two years, along with Edgar Godbold became leading figures in Layman's Movement.

This new organization was officially called "Brotherhood" for the first time in 1921. By 1924 steps were made in the general convention to make it a permanent, state-wide movement, and in 1927 the convention employed R. C. Holcomb as Brotherhood secretary. Dr. D. R. Isom was the second state Brotherhood secretary, serving from June 1, 1929, to 1935. He reported one hundred local organizations and twenty-nine associational organizations in 1930. The name of Louisiana Baptist Brotherhood was officially adopted in 1931.



Fred Forester

L. Mark Roberts followed Isom in 1937 after a lull of a year without a secretary. Shirley Briggs began his work as state Brotherhood secretary in 1939. These were years of activity for the men of the state: jail services were conducted; mission centers were sponsored; many subscriptions were secured for the *Baptist Message;* church signs were erected; Negro Brotherhood organizations were set up; and new Sunday schools were organized.

Ira C. Prosser in 1943, set about to correlate the work of men's Brotherhoods and to show that it is not merely an organization but a plan to develop the spiritual life of men and enlist them in evangelism, stewardship, missions, and a wholehearted denominational program.

A. S. Newman was elected in December, 1945, and served for nine years. He led the Brotherhoods to have more efficient organizations both in the local church and in the association unit organizations.

Brotherhoods numbered 438 by 1950 in the local churches and thirty-eight associations were organized.

Fred Forester was elected to succeed A. S. Newman and assumed duties as Brotherhood secretary on March 20, 1955.

Angus Neel was elected as Royal Ambassador secretary and took up duties November, 1955, to work under the direction of the joint committee.



Allen J. Beck

Maryland

The Maryland Baptist Union Association for many years has annually appointed a Brotherhood committee for the specific purpose of promoting interest in organizing Brotherhoods throughout the state. Rev. Cornelius B. Davis is now serving as chairman, succeeding Elmer F. Ruark who served for a number of years.

Under the direction of this committee the first annual Brotherhood retreat was held at Camp Wo-Me-To, Rocks, Maryland, in 1954. There were thirty-eight men in attendance and all seven associations were represented. This retreat was under the able direction of Harry Grove of the Southern District Association.

In September 1955, the second retreat was held at Camp Wo-Me-To, with forty-three men and seven pastors in attendance. On Saturday the attendance reached sixty-eight, with a good representation from all seven associations. This retreat was under the leadership of Allen J. Beck of the Western District Association and Maryland's representative on the Brotherhood Commission of the Southern Baptist Convention.

Beginning January 1, 1956, Beck became business assistant in the office of Dr. Clifton C. Thomas, general secretary of the State Mission Board of the Maryland Baptist Union Association. Beck gives part of his time to Brotherhood and Royal Ambassador work.

Mississippi

The Mississippi Baptist Convention authorized the establishment of a Brotherhood Department in the convention board in its annual session in November, 1944. The department was not opened until June



W. R. Roberts

1, 1945, when J. H. Street took office. He came to the leadership of the Brotherhood work from the pastorate of the Hazlehurst Baptist Church.

The present secretary, W. R. Roberts, succeeded J. H. Street on May 1, 1947.

The work has grown from about one hundred organizations at that time to more than six hundred now.



Walter P. Arnold

Missouri

The Brotherhood Department of the Missouri Baptist General Association came into being in October, 1927. It was first designated as the Stewardship and Brotherhood Department. Its assigned responsibility was to organize and promote stewardship and men's work among the Baptist constituency in Missouri, especially with reference to men.

Courts Redford, now executive secretary of the Southern Baptist Home Mission Board, was called as the first full-time state secretary for this department. He was followed by R. S. Douglass, S. W. Driggers, R. J. West, W. H. Allison, and Walter P. Arnold.

The department operates on an annual budget. The State Executive Committee makes appropriations from funds provided through the state mission budget which is possible by contributions from Missouri Baptist churches.

The department co-operates with and maintains a close relationship to the Baptist Brotherhood Commission of the Southern Baptist Convention.

The Brotherhoods of the state organized the Missouri Baptist Brotherhood Convention in 1946. This convention meets annually for information, inspiration, and fellowship. The Brotherhood convention exercises no authority over the state department. However, the state convention and the state Brotherhood Department work harmoniously together in projecting promotional and organizational programs.

The Missouri Baptist General Association divided the department in 1954 and set up a Brotherhood Department with a full-time secretary and a full-time stenographer. Rev. Walter P. Arnold was the first man to serve under this arrangement. Miss Betty Jane Thomas was the first full-time office secretary under the new plan of organization.

Associated with the Brotherhood Department office is our state Royal Ambassador secretary, Willis Griffin.

In July, 1954, the Executive Committee of the Missouri Baptist General Association adopted the plan for the Royal Ambassador work as outlined by the Naylor committee and adopted by the Southern Baptist Convention. Financial support for the Royal Ambassador work in Missouri is borne equally by the Woman's Missionary Union and the Brotherhood Department.

New Mexico

The Brotherhood work began in New Mexico in 1926 as a part of the Sunday School Department. S. S. Bussell was the secretary and organized a few Brotherhoods that year. He served for about three years. John Williams became Sunday school and Brotherhood secretary but served for only ten months.

E. A. Herron followed him and served as Sunday school and Brotherhood secretary until 1945. The Brotherhood work grew under Herron's leadership and a good foundation was laid for the work. In 1945 W. J. Lites took over promotion of both the Sunday school and Brotherhood work. He organized the five annual district Brotherhood rallies.

The Brotherhood and Foundation, both of which had been under the Sunday School Department, were set up in 1948 as a separate department. Charles Ashcraft was elected to head this new department. Ashcraft did much to unify and strengthen the work over the state. He was a preacher men liked, and they worked well under his direction. When Ashcraft left Brotherhood work to become a pastor, Rev. Roy Sutton was selected in 1952 to head the Brotherhood and Foundation Department.

In 1953 the first associational officers clinics were held for church officers. Three were held last year.

Sutton resigned because of his health in December, 1953. During his tenure he completed the organization of every associational Brotherhood in the state.

In June, 1954, H. C. Sivells accepted the work of the Brotherhood and Foundation. Royal Ambassador work for the state was also added to the Brotherhood Department by action of the State Executive Board. In the fall of 1954 clinics were held in every association for church officers. The first statewide Royal Ambassador congress was held in August 1954, at Albuquerque.



H. C. Sivells

There were, in 1956, 128 Brotherhoods in the state with 3,298 men enrolled and 142 Royal Ambassador chapters with 4,228 boys enrolled.

North Carolina

The first record of any budget for Brotherhood work in North Carolina is dated January 1, 1951. At that time there were approximately 150 Brotherhoods and men's fellowship organizations in the state with eighteen associational Brotherhood organizations. Horace Easom, Shelby North Carolina, who is state secretary at the present time, began giving half time to the Wake Forest College campaign and divided the remaining half between the Brotherhood and the Foundation.

On January 1, 1952, the state secretary began giving half time to the Brotherhood. That year the record shows that Brotherhood retreats were held during the summer at Caswell



Horace Easom

Assembly, Fruitland Assembly, and Ridgecrest Baptist Assembly with large numbers of Brotherhood members attending these summer conferences.

At the close of the year, 1953, forty-two associational Brotherhood organizations were functioning. More than two hundred new Brotherhoods were organized during the twelve-month period. Approximately five hundred laymen attended the state convention in November.

The report for 1954 gives a total of forty-eight associational Brotherhood organizations with a total of 872 Brotherhoods in the state. One hundred and four new Brotherhoods were organized during 1954. Eight of the ten regions in the state held conventions during the year. Approximately eight hundred laymen attended the state convention in November. During the year Horace Easom gave approximately three-fourths of his time to the Brotherhood work and the other fourth to the Foundation.

The year of 1955 was an encouraging year for the Brotherhood Department. There were 1,400 men at the state convention. The report shows fifty-eight associational organizations. Conventions were held in all ten of the regions during the year with a total attendance of 3,150 men. The statistical summary for 1955 shows 986 Brotherhoods in North Carolina with 114 new organizations during the year.

Organizations, methods, and programs of Brotherhood work in North Carolina are carried on in accord with plans as recommended by the Brotherhood Commission, Southern Baptist Convention.

Ohio

The Brotherhood movement in Ohio, like Southern Baptist work, started from a desire of the men in those then very few churches to have an organization of their own where they might find Christian fellowship and mutual understanding of their needs.



John H. Ashcraft

The emphasis was social rather than spiritual at first. Then as more trained leaders came into the state the work began to find its proper place in the church program. During 1947, in one of the pioneer churches in the southwestern part of the state, the first Brotherhood was organized. This grew to fourteen by the fall of 1955 when John H. Ashcraft was elected as Ohio's first Brotherhood secretary. This number reached twenty-five by May, 1956.

There are six associations at present, each with a Brotherhood president

and the twenty-five organizations are well distributed among these according to their size. There is at least one Brotherhood in every section of the state, and plans are under way in the majority of our churches for the eventual organization of a Brotherhood. It is a growing conviction in Ohio that God has much work for our laymen to do through Brotherhoods which they have been leaving undone.

Oklahoma

The Baptist Brotherhood was first presented in 1909 as the Layman's Missionary Movement; purpose: to give emphasis to mission education and systematic giving. A committee was appointed to develop the work and a state organization was recommended. In 1916 a layman in each association was appointed to organize the work in his area.

The first statewide meeting was held in Oklahoma City in 1920. By 1923 associations were electing their own committeemen. In keeping with the Southwide policy, the name was changed to Baptist Brotherhood in 1927; purpose: to enlist the men in all the work of the church and denomination. In 1932 a committee of a president, a recording secretary, and a layman representing each of the ten districts was set up. L. A. Ellison, Ada, served as state secretary for a brief time in 1933.

Porter Routh, denominational worker, was named Brotherhood and Enlistment secretary in 1941. Annual district meetings were recommended with district presidents serving as state vice-presidents. In 1942 eight district meetings were held.



J. A. Pennington

Reports revealed 253 organizations with 7,590 enrolled. Routh resigned in 1943 and Elmer Ridgeway, Sr., pastor, was named Brotherhood and Institutional secretary. T. P. Haskins assumed responsiblity for promotion of the work after Ridgeway's resignation in 1946. Haskins returned to the pastorate in 1948. The Department of Brotherhood and Evangelism was established that year with Rev. J. A. Pennington as secretary. In 1955, 17,936 men were enrolled in 791 Brotherhoods. A state meeting is held annually with quarterly associational rallies.

Oregon and Washington

Early records show that Brotherhood work was inherent in the organizational life of the convention.

In 1951, Dr. R. E. Milam, executive secretary, sought a way to provide leadership for Brotherhood work. Dr. C. E. Matthews was approached about possible permission for the secretary of evangelism, who was paid through the Home Mission Board, allocating part of his time to the promotion of Brotherhood work. This permission was graciously given by Dr. Matthews after conference with Dr. J. B. Lawrence, and in 1953, the seceretary of evangelism, Paul A. McCasland, began serving also as secretary of Brotherhood.

Prior to his assigned responsibility, McCasland had been asked to plan the first Brotherhood convention in the fall of 1952. This convention, held at the East Side Baptist Church, Portland, Oregon, organized by electing as its first president J. Carey Moore, manager of the Silverton Branch of the First National Bank of Portland and a son of a pioneer Southern Baptist preacher. At this convention eighteen Brotherhoods with an enrolment of 274 were reported.

During 1953, the major emphases were the organization of associational Brotherhoods and the promotion of the annual convention. The first annual banquet for Baptist men was held in Seattle, Washington, promoted by vice-president, Elzie B. Cox, a realtor of Seattle. Dr. J. W. Storer and Dr. Porter Routh were special guest speakers for this occasion.

The mission enterprise has been the heart of the Brotherhood work in the Northwest from the beginning. Brotherhood men have constructed buildings, assisted in mission building projects, sponsored and furnished leadership for Royal Ambassador chapters.

Brotherhood organizational gains are represented in associational organizations in every association, save one, and in four states and two provinces of Canada.

Dr. Harvey Roys, eminent dermatologist of Seattle, Washington, is serving as present president.

South Carolina

Brotherhood work in South Carolina had its beginning in the hearts of laymen several years before the department was finally organized. The Brotherhood Department of the Baptist General Board was started in March, 1947. At that time there were thirty-two active functioning Brotherhoods, a "layman's committee" of the State Baptist Convention, and six area Brotherhood presidents promoting Brotherhood work. Much praise and credit is due to Professor W. B. Southerlin of the State Department of Education, J. W. Barber and Rev. Lewis H. Wright along with many others for the promotion of Brotherhood work in South Carolina. The present secretary, John A. Farmer, has served since the organization of the Brotherhood Department in 1947.



John A. Farmer

There are now more than seven hundred active Brotherhoods in South Carolina. This is more than one for every two churches in South Carolina. South Carolina ranks sixth in total enrolment in the Southern Baptist Convention. Last year there was a 17 per cent increase in enrolment which is four percentage points above the average in the Southern Baptist Convention.

Some of the highlights of Brotherhood work in South Carolina are the annual state convention which brings together from 1,500 to 2,000 men; the annual Brotherhood encampment at North Greenville Junior College, Tigersville, South Carolina; and lead-

ing the entire Southern Baptist Convention in total number of men registered at Ridgecrest for Brotherhood week each year.

Almost 80 per cent of the leadership of the Royal Ambassadors in South Carolina is now male, and thirty-two of the thirty-nine associations are organized for Brotherhood work!

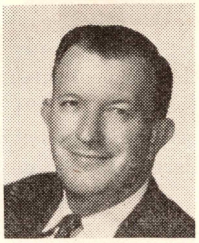
Tennessee

The Brotherhood of Tennessee was first promoted through the Sunday School Department, under the leadership of W. D. Hudgins, with some interested laymen taking their places as regional and associational leaders. In 1938 at the meeting of the Tennessee Baptist Convention in Memphis, Tennessee, provisions were made for a separate department and a committee was appointed to find a suitable man to head this department as Brotherhood secretary.

This committee found in E. K. Wiley, a businessman of McKenzie, Tennessee, one they felt could do the job. They recommended Wiley to the executive board and he was elected on September 15, 1940.

Wiley started with only a few Brotherhood organizations and did much good foundation work. He was wonderfully received all over the state. January 15, 1949, Wiley resigned as Brotherhood secretary to accept the position of commissioner of employment and security of the state of Tennessee.

E. N. Delzell was elected Brotherhood secretary in the spring of 1949 and served until March 1, 1955.



Paul R. Cates

Paul R. Cates of Carter County, Tennessee, became Brotherhood secretary, July 1, 1955.

Two conventions are held each year, one at Camp Carson and the other at Camp Linden. Five hundred and thirteen Brotherhoods with a membership of 25,015 were listed in 1956.

The officers of the Brotherhood consist of state president, vice-president, secretary, eight vice-presidents, and eight pastor-advisers, one from each of the eight regions of the state.

Texas

From the first known church organization of Baptist men known as the "Layman's Council" at First Baptist Church, Gatesville, on November 28, 1909, the enlistment of men has steadily gone on.

In 1920, George J. Mason, a hardware man, became treasurer of the Baptist state executive board. He planned and promoted men's meetings emphasizing stewardship, missions, and tithing.

In 1938 another layman, R. A. Springer, became treasurer and was asked by Executive Secretary R. C. Campbell to give part-time leadership to the Brotherhood work along with his work as treasurer.

The Texas Baptist State Brotherhood Convention was formed in



L. H. Tapscott

November, 1940, at Houston and held its first annual session in Abilene in 1941. Two statewide laymen's rallies had been held in 1935 and early in 1941. The annual convention has been held for fifteen years.

On March 15, 1945, the Brotherhood Department became a separate department with a full-time secretary, L. H. Tapscott, a layman. In 1950 an associate secretary, H. C. Sivells, was added to the staff, who was succeeeded in 1954 by A. C. Wimpee. In 1945 there were 703 church Brotherhoods, and in October, 1955, there were 1,868.

Work with the Royal Ambassador boys was partially supported by the Brotherhood Department beginning in 1946, with the Brotherhood paying the salaries and the Woman's Missionary Union paying the travel expense for part-time secretaries Bill Haverfield, Bill Farrar, and Jimmy Allen. On May 1, 1953, Robert B. Chapman became state Royal Ambassador secretary.

The state Brotherhood Executive Committee, composed of three elected convention officers, five men on an advisory committee and seventeen district Brotherhood presidents, meets twice annually to plan the work.

Virginia

The Baptist Brotherhood of the Southern Baptist Convention had its initial organization as a layman's movement in Richmond, Virginia, on May 16, 1907. However, Virginia did not elect a state Brotherhood secretary until May, 1956.



George L. Euting

A state Brotherhood committee with Rev. Chevis Horne as chairman recommended that George Lee Euting of Norfolk be elected as the first Brotherhood and Royal Ambassador secretary for Virginia. Euting assumed the duties on May 1, leaving the pastorate of the Burrows Memorial Baptist Church in Norfolk to take over the new work. The new secretary is a graduate of Southwestern Seminary and served as pastor of First Baptist Church, Norton, Virginia, before coming to Norfolk.

In 1955, only 397 churches in Virginia had Brotherhoods with a total enrolment of 5,255. Although this figure may seem very low in comparison with other states in the Convention it represents a decided interest in the Brotherhood organization by Virginia Baptists. The number of Brotherhoods reported in 1955 is three times the number reported in 1954.

Home for the Brotherhood Commission Is Memphis, Tennessee

JAMES M. SAPP

Associate Secretary, Baptist Brotherhood



Headquarters office building of the Brotherhood Commission purchased in 1950 and located at 1548 Poplar Avenue, Memphis, Tennessee.

Headquarters of the Brotherhood Commission was established in Memphis, Tennessee, in 1937. Prior to that time the Convention Brotherhood office was in Knoxville, Tennessee.

The offices in Memphis were first located in a downtown office building. The present building that houses the Brotherhood Commission, was purchased in 1952. The building is a two-story, spacious, nine-room house on a beautiful lot in one of the chief residential sections of Memphis.

The action of the Southern Baptist Convention in 1954, which placed Royal Ambassador promotion under the direction of the Brotherhood Commission, made additional space for personnel, equipment, and supplies a necessity. Subsequent action of the Convention gave the Brotherhood Commission an appropriation of $35,000 with which to build additional space. Late last year a handsome, two-story building of contemporary design, faced with cherry Roman brick, was added to provide much needed space for this fast-growing agency.

George W. Schroeder

PORTER ROUTH

Executive Secretary-Treasurer, Executive Committee,

Southern Baptist Convention

It was the day after Pearl Harbor. As Brotherhood secretary in Oklahoma, I had agreed to go to Illinois to work with the young Brotherhood secretary there in a tour of that state. As the train moved across southern Illinois from St. Louis for my first meeting with George Schroeder, I wondered what would be his attitude with the outbreak of war.

"We will go on with the tour," was his immediate response. "There is a greater need now for mobilizing Christian men than ever before."

This decision to go on with the job despite difficulties has been the motivating force in the Christian experience of George W. Schroeder, who has served as executive secretary of the Brotherhood Commission since January 1, 1952.

Some of the men in Illinois told me then of this young Christian who was called from his work as an automobile mechanic to be the Illinois Brotherhood secretary, in 1940. Previously he had demonstrated his ability by leading the Baptist church in Pinckneyville for seven years as Sunday school superintendent and winning recognition for the Standard of Excellence for his Sunday school.

He completed his college work and received his Master's degree while state Brotherhood secretary. In 1940, when George Schroeder took over the Brotherhood promotion, there were fewer than one hundred churches in Illinois with Brotherhood organizations, and a total of less than three hundred men working at the job. The development in organization and promotion was of such character that Schroeder was called as associate secretary of the Southern Baptist Convention Brotherhood Commission on April 1, 1946, a position he held until his election as the executive secretary in 1952.

When Schroeder was elected secretary, he outlined something of his concept of his work by stating: "We laymen must admit the fact that far too many of us have not been too deeply concerned about the Great Commission. Our unconcern has reflected itself in the work of our churches and lost opportunities on the mission fields around the world.

"We men need to realize in a most realistic and practical way that we as Christians have world obligations. We must never lose sight of the fact that we have linked our lives with a world Christ. That union made us world citizens because in it we become representatives of a world Saviour, who gave us a world message and a world task. No Christian can ever be an isolationist where the gosepl is concerned. We must ever think in world circling terms if we are to be faithful in the discharging of our world circling task.

"Our failure to grasp the world significance of the gospel has in no way lessened our obligations. Those

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obligations we assumed when we coupled our lives with the Master are ours throughout our earthly span of life. We cannot put them aside for a moment. Ours is but to acknowledge and accept them—then use every asset that God has placed at our disposal to tell the world about our Saviour."

Schroeder believes that laymen have a responsibility as well as the pastor in the church. Recently he wrote, "Sometimes we laymen get all tangled up in our interpretation of some of the aspects of our relationships with Christ. One which causes us trouble is the terminology which is used by the preacher being 'called to his task.'

"Surely no one will question the fact that preachers are called. To this writer the call to preach is the highest of any calling that can come to an individual. Yet being called to a life's work is not to be limited only to those who are to preach. Every person is called—doctor, teacher, farmer, businessman, salesman, writer, Christian worker, and all who are engaged in any labor. As the preacher surrenders to his call and devotes his life to his God-given task, so should we laymen acknowledge the fact that God expects the same of us. He calls us into our life's work just as he does these men of God. We, like they, should heed his call, and then devote our lives to glorify the Lord."

Under Schroeder's leadership the Brotherhood has continued to expand until organizations are now reported by nearly twelve thousand churches with more than a quarter of a million men actively enrolled. In addition, the Brotherhood has taken over the responsibility for the organization and promotion of the Royal Ambassadors.

George Schroeder is the author of the *Brotherhood Guidebook* which is widely used in the promoting of Brotherhood work. He has been honored with the Doctor of Laws degree from Southern Baptist College, Walnut Ridge, Arkansas. He was married in 1932 to Lorraine Wilson and they have three children—Harriet, George, and Lawson.

He has served as a deacon in the Walnut Street Baptist Church, Carbondale, Illinois, and First Baptist Church, Memphis, Tennessee.

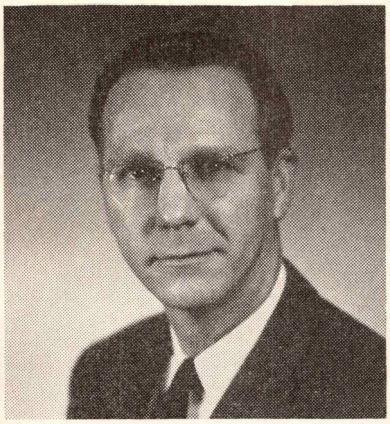
Under George Schroeder's leadership you can expect "the tour of progress to go on."

WITH THE HELP OF THESE EXECUTIVES—

Brotherhood Advances to Maturity and Strength

GEORGE W. SCHROEDER

The work of the Brotherhood Commission is organized for efficiency. Every effort is made to achieve the maximum from the assets with which the Commission is endowed and entrusted. So far as possible the guesswork is removed from that which it seeks to do. The personalities indentified with the Commission were called because of their special



James M. Sapp

training and aptitude. Each has been assigned certain and definite responsibilities. Their responsibilities, although individual in nature, are co-ordinated through regular staff conferences so that there is always proper balance between the several phases of the promotional and editorial endeavor of the Commission.

In light of the above, one realizes that the rapid growth of Brotherhood work in the Southern Baptist Convention has not been brought about through the efforts of any one individual. Rather it has been the spirit of "team play" that has brought results. These leaders planning, praying, and working together have been instrumental in making a very definite contribution toward the enlistment of men for Christ.

The several leaders identified with the Brotherhood Commission and the work they have been charged to promote are as follows:

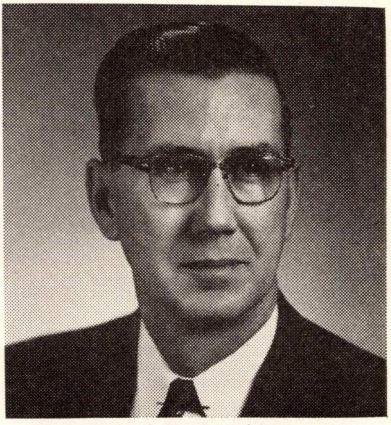
Executive Secretary George W. Schroeder came to the Commission in 1946 as an associate secretary. Prior to that time he served as Brotherhood secretary in the state of Illinois for six years.

The major duties of the executive secretary are to co-ordinate the work which the Commission seeks to do, take care of the administrative matters, and work with the other leaders to the end that the Commission's work may be strengthened and expanded. In addition to these major duties this officer also edits the *Brotherhood Journal,* major Brotherhood publication.

Associate Secretary James M. Sapp came to the Commission in 1952. At the time of his call he was serving as the educational director of First Baptist Church, Austin, Texas.

It is the major duty of Associate Secretary Sapp to promote the church Brotherhood phase of the Commission's endeavor. It is his responsibility to work with the state Brotherhood leadership in the development of literature which will be instrumental in strengthening the church Brotherhood work. He also has the responsibility of preparing church Brotherhood promotional materials.

Associate Secretary David T. Mashburn came to the Commission in 1954. Prior to his coming, he served as educational director in First Baptist Church, Augusta, Georgia.



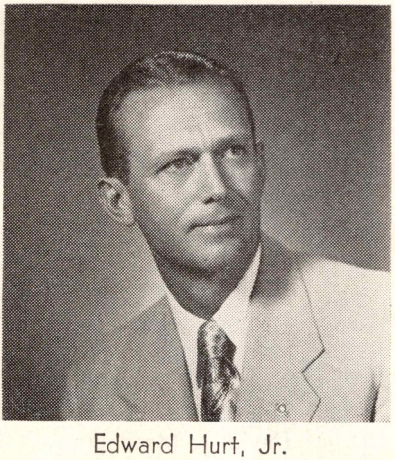
David T. Mashburn

The major duties of Mashburn are centered in the field of promoting the associational Brotherhood endeavor. To achieve such ends, he works closely with state Brotherhood leadership in developing those materials which will be helpful in creating interest and strengthening the work of the associational Brotherhoods.

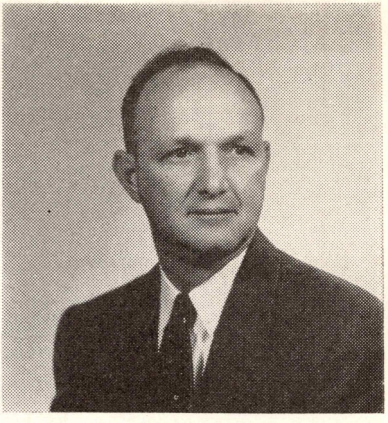
Associate Secretary Edward Hurt, Jr., came to the offices of the Commission in 1955. His major duty is to give direction to the Royal Ambassador movement, newly accepted responsibility of the Brotherhood Commission. Prior to his coming to the Commission, Hurt served on the faculty of Oklahoma Baptist University as director of athletics.

The major duties of Hurt include the editing of *Ambassador Life*, major Royal Ambassador publication, and giving general direction to those features of the Commission's work which are aimed at expanding and strengthening the Royal Ambassador endeavor.

Assistant Secretary Frank Black came to the offices of the Commission in 1955. Black is an assistant to Associate Secretary Hurt. At the time of his call, Black was serving as district Boy Scout executive in Mississippi.



Edward Hurt, Jr.



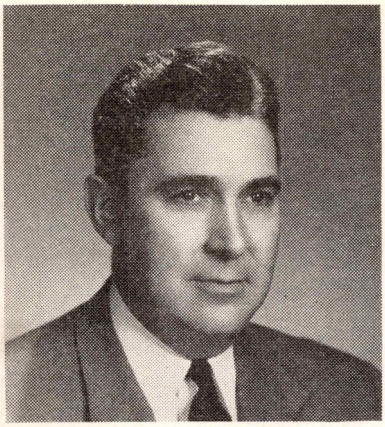
Frank Black

In addition to assisting Secretary Hurt, Black is charged with the responsibility of preparing materials which will be helpful in telling the Royal Ambassador story to the men of our Brotherhoods and Convention. He also devotes much time in helping state Brotherhood and Royal Ambassador leaders train Royal Ambassador leadership.

Office Manager E. M. Coleman came to the Commission offices in 1952 from the business field where he held a position with one of the major office machine companies. He has had extensive training in the field of accounting.

The office manager has charge of the billing and shipping departments. He also works closely with the executive secretary in matters pertaining to the finances of the Commission.

These are the personalities in the offices of the Brotherhood Commis-



E. M. Coleman

sion. They are laymen dedicated to a task. They seek to give direction to the Brotherhood endeavor throughout the Southern Baptist Convention. Each feels in his own heart that God has called him to his specific place of responsibility. Each believes in the Brotherhood endeavor and that under God the men of our churches can be led to make marvelous and far-reaching contributions to the work of the Lord as it is being projected in and through our churches to the farthest reaches of the world.

Members of the Brotherhood Commission

The Brotherhood Commission, unlike any other Southern Baptist Convention agency, is composed entirely of laymen. One layman is elected from each state within the Convention territory. In addition there are ten laymen living in and near Memphis who make up the Executive Committee of the agency. Each man is elected for a term of three years and is eligible for re-election for a second term. Then he must rotate off for at least a year. The 1956 chairman of the Brotherhood Commission was A. Roy Greene, a businessman of Nashville, Tennessee. He was preceded by K. J. O'Banion, a doctor of California, Missouri. Prior to Dr. O'Banion's one year tenure, John W. McCall of Memphis, Tennessee, had served as chairman of the Brotherhood Commission for eighteen years.

The present officers of the Executive Committee of the Brotherhood Commission are R. L. Sherrick, chairman; M. F. Keathley, Sr., vice-chairman; and Joseph H. Roulhac, secretary, all of Memphis.

Figures Have Definite Meaning

This phenomenal growth as witnessed by the Brotherhood movement should not be taken lightly. True, God has blessed in a most significant way. It is also true, however, that God has not blessed without purpose. Surely there is a definite meaning behind this phenomenal growth which has been witnessed in our Brotherhood work.

We who are closely connected with the Brotherhood movement are deeply conscious of the fact that God is blessing Brotherhood work because he has a very definite and far-reaching task for the men to accomplish. Surely as we look at the world today we can truthfully say that our world needs that which Christian men can give to it. This being true, then it stands to reason that one of the basic reasons God has blessed the Brotherhood movement is that these men, in

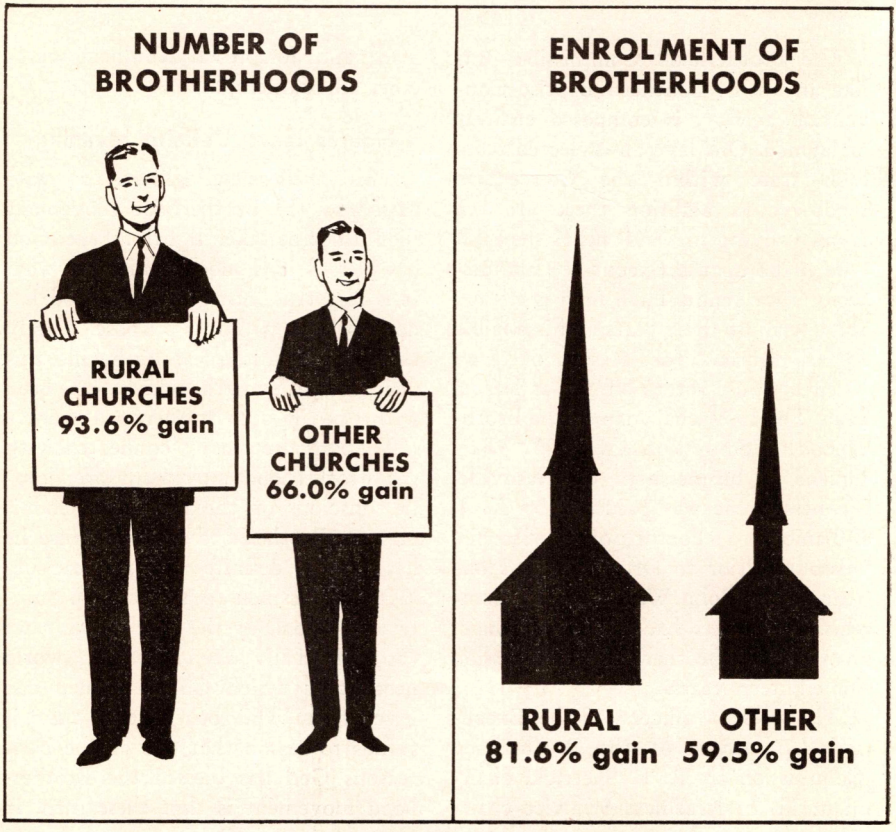
turn, might be instrumental in giving the message of Jesus Christ to a needy world.

Figures Show Trend

The figures cited reveal that God is calling the men of our churches and they are responding in a most significant way. Never before in the history of our denomination have our churches had as many men enlisted and working in definite places of service as now.

As one studies this trend he is made to become deeply conscious of the fact that during these past years when Southern Baptists have been making some of their greatest strides forward, we have at the same time, seen the enlistment of men in the work of the Lord as never before in the history of the Southern Baptist Convention. Surely, there must be a parallel. If so, then we can safely predict that as the Brotherhood movement continues to gather momentum during the years to come that the efforts of our men in and through our churches will enable those churches and our denomination to rise to even greater heights in our efforts to give the message of our Lord to a lost world.

Rural Growth Paces Brotherhood Development in Recent Years



A RURAL PASTOR SAYS:

"I Need a Brotherhood to Do My Best"

R. E. LEIGH

Pastor, First Baptist Church, Friendship, Tennessee

One of the basic questions I always ask a pulpit committee from any church which is interviewing me about becoming its pastor is "Do you have a Brotherhood?"

It is not necessarily whether a pastor can do his best without a Brotherhood, but whether a church can be at its best without such an organization.

In small rural areas where churches are too small to have a part-time staff, most of the work is left for the pastor to do. The Brotherhood is indispensable in churches like these. Only a pastor who has led such a church to have an active organization would know how important men are to his program.

What are the advantages of a Brotherhood that would aid a pastor in his work? First, the educational opportunities equip men with first-hand knowledge of what their pastor, church, and denomination are trying to do. With such knowledge a pastor can readily lead his church to enlarge its program and find rallying support.

Second, the strong stewardship emphasis of a vigorous Brotherhood leads men to accept their financial responsibilities. In a former pastorate I saw my church triple regular gifts in three years. This was done without a stewardship revival, but was not done without Brotherhood study and work. During the three years I preached only three messages on stewardship. Enlightenment and resolve came when men participated in stewardship programs and in the open forum at the conclusion of the programs. All my men took part and questions were asked and answered freely. Sound reasoning among themselves lead to a new day for stewardship in that church.

Third, men come to grips with the task of soul-winning and enlisting men in an active Brotherhood. They see men with no more talent than they have witnessing for their Lord. It then becomes much easier to enlist them in the gigantic task of soul-winning.

My present pastorate speaks for itself as a testimony. When I accepted the church six months ago, it had no Brotherhood organization. Conversions had been few in months past. The first few months were heart-breaking, as far as additions and conversions were concerned. I had preached the longest period, in regular services, in my entire ministry, without a conversion. In the third month, just before our fall revival, we organized our Brotherhood. There

were six moves in the revival; four for baptism and two by letter. In the next three months my men caught fire with the gospel and additions were raised to twenty-seven. Most of these additions were for baptism.

This change was brought about by God through the lives of our men. My men see now that when you win a man, you often win a family.

Yes, I would hate to think of the responsibility and task that awaited me if I had to pastor a church without a Brotherhood. I know from past experience that the heartaches would be many and the happy days fewer. Herein lies a great truth: When men come to God, no task is too fearful, no responsibility too great, no financial program too formidable, no soul too unyielding, and no deed too small. All men meet on common ground when banded together for the sake of Christ and his church with oneness of spirit and singleness of purpose. This is Brotherhood.

A Brotherhood in Every Church

DAVID F. MASHBURN

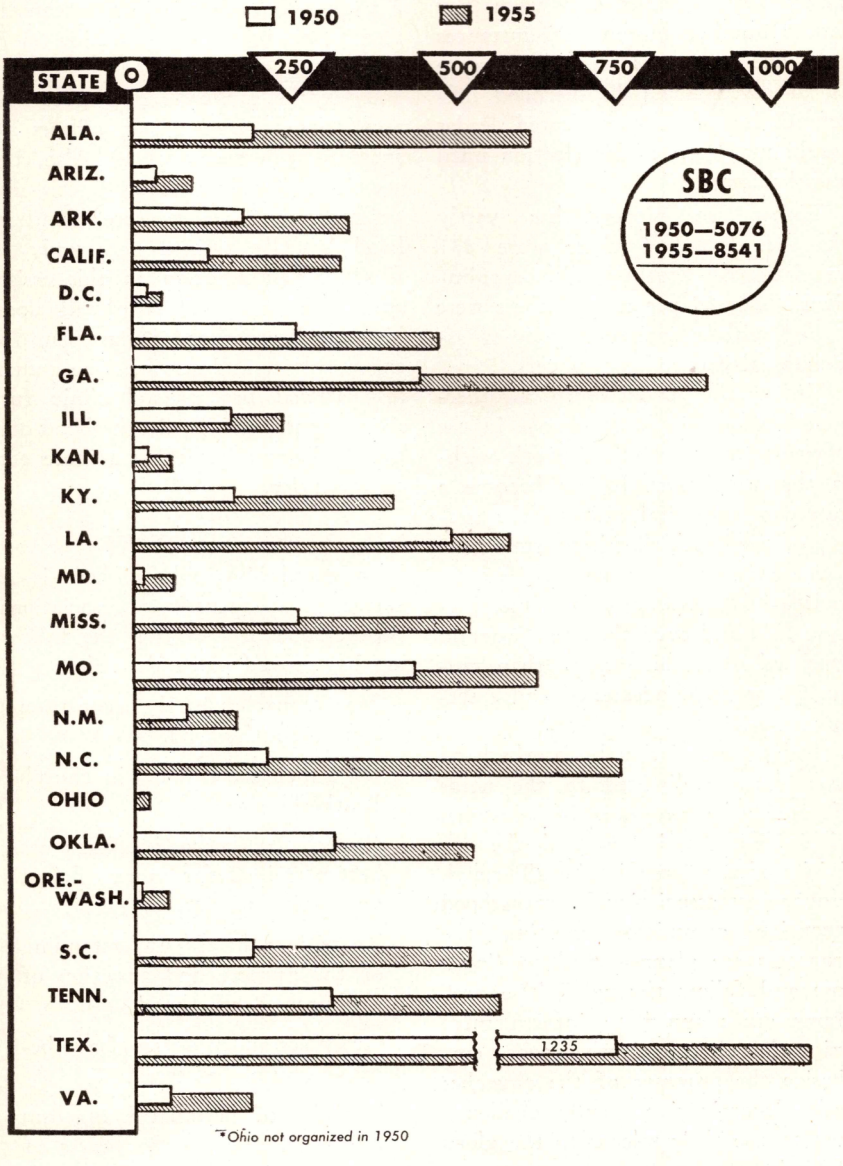
Associate Secretary, Baptist Brotherhood

Two associations in the Southern Baptist Convention are on record as now having a Brotherhood in every church. This has been and still is the ultimate aim of associational Brotherhood officers everywhere. What the officers of the Fresno Association, California, have done can be repeated many times in any state in the Convention.

The officers of the Fresno Association were not satisfied to have a Brotherhood in every church, but there is also a Brotherhood in each mission. With Brotherhoods in every church it becomes relatively simple to challenge mission stations to begin their work as a four-star church, (Sunday school, Training Union, Brotherhood, and Woman's Missionary Union).

The worth of a Brotherhood in every church in an association is readily apparent. The increased attendance at associational Brotherhood meetings, continually growing enthusiasm on the part of men and the multiplying of associational manpower within the churches would be a blessing of untold values. The very fact that associational Brotherhood officers in such a situation can now devote full time to strengthening the Brotherhoods in the churches is an asset of great value. In addition to all these, the increased respect of the Brotherhood movement on the part of pastors and laymen would have far-reaching effects.

NUMBER OF BROTHERHOODS
SBC states*, 1950-1955



*Ohio not organized in 1950

The Associational Brotherhood Comes of Age

DAVID F. MASHBURN

A quarter of a century ago the number of associational Brotherhood organizations could almost be counted on one's fingers. Not only were they few in number, but in most instances only one man was elected to serve as an associational Brotherhood officer. Quite often the elected leader would not learn of his election until months later.

Today the picture has vastly changed. In 1956 there were 881 associational Brotherhood organizations. Fully 95 per cent of these were staffed with a complete corps of associational Brotherhood officers.

Today the associational Brotherhood has made a great change in the efficiency of Brotherhood work within the association. It has become a necessary and vital unit to the success of the Brotherhood movement.

A quarter of a century ago few associational Brotherhood meetings were held and even then the program consisted of nothing more than music, a few announcements, and a sermon.

Today associational Brotherhood programs are directed to the needs of men, the program of churches within the association, and the activities of the denomination. Through a quarterly associational Brotherhood executive committee meeting the programs are planned to have "purpose and follow through." The programs are planned to inform men, assist the church Brotherhoods, emphasize the program of the churches and denomination, and challenge men to use their talents to the glory of God.

A quarter of a century ago when a pastor wanted to organize a Brotherhood he was practically on his own. Far too often his efforts in organization turned out to be nothing more than a fellowship club.

Today he can call upon a staff of associational Brotherhood officers to assist him in organization. Also, the associational officers stand by to give assistance until a new church Brotherhood is fully trained and ready to function. In addition to this assistance today a pastor can call upon his state Brotherhood Department for expert advice and service. The annual associational Brotherhood clinic further prepares church Brotherhood officers and committees for a more efficient service.

Accomplishments

In associations where there is an active and aggressive associational Brotherhood organization the following has proved to be the rule:

More churches in the association have a Brotherhood.

More men are enrolled in church Brotherhoods.

Church Brotherhood officers are better trained for more efficient and active service.

There is a better understanding of the purpose and function of a church Brotherhood.

Activities and programs have become church centered.

The fire of personal evangelism burns brighter in the hearts of men.

Interest in Brotherhood is sustained at a higher level.

Brotherhoods are more than "knife and fork clubs" and "fellowship meetings." They are active and aggressive organizations.

State and denominational programs have greatly benefited.

Fellowship and co-operation on the associational level is enriched.

Purpose

The major purposes of the associational Brotherhood are as follows: to provide an opportunity for Christian fellowship among the pastors and laymen of the churches; create, stimulate, and sustain interest in the Brotherhood movement; discover and utilize the abilities of the lay membership; quicken the interest of the men in all the affairs of the association and denomination; strengthen the Brotherhoods within the churches; deepen the spiritual life of the men; and promote all objectives recommended and sponsored by the denomination, state Brotherhood Department, and Brotherhood Commission.

GROWTH OF ASSOCIATIONAL BROTHERHOODS BY STATES

	Number of Associations		*Associational Brotherhoods*	
State	*1950*	*1956*	*1950*	*1956*
Alabama	73	74	10	68
Arizona	6	19	3	15
Arkansas	43	45	36	40
California	18	31	17	35
Florida	37	41	15	39
Georgia	90	93	45	80
Illinois	26	29	26	29
Kansas	5	11	3	10
Kentucky	79	79	20	56
Louisiana	45	50	38	49
Maryland	6	7	0	7
Mississippi	75	75	7	54
Missouri	84	83	76	80
New Mexico	14	14	13	14
North Carolina	73	73	18	62
Ohio		6	0	6
Oregon - Washington	2	12	0	15
Oklahoma	43	43	38	42
South Carolina	38	39	5	32
Tennessee	68	64	10	17
Texas	119	121	114	116
Virginia	31	36	5	15
TOTALS	975	1,045	499	881
INCREASE SINCE 1950				382

THERE IS A RELATIONSHIP BETWEEN

Brotherhood and Baptisms in the Southern Baptist Convention

R. OTHAL FEATHER

Southwestern Baptist Seminary, Fort Worth, Texas

Men are doing more about winning others to Christ today than ever before in the history of Southern Baptists. They are engaging in personal work through such Brotherhood sponsored activities as desk-top witnessing, two-by-two visitation evangelism, laymen-led revivals, the man and boy movement, and other programs of personal soul-winning.

The Layman's Missionary Movement, from 1907 through 1926, a forerunner of the present-day Brotherhood program of Southern Baptists, was instituted and promoted for the purpose of capturing the men of the churches in a worldwide crusade for Christ. By 1949 personal witnessing had become one of the chief emphases of the the Brotherhood movement. In some churches over the South as many as one hundred men were reported to have been won by the personal work of the Brotherhood in one year.

The Brotherhood movement realized its greatest growth in 1949, 1950, and 1951, when there was likewise the greatest number of baptisms as compared with total church membership. These were the only years within the past ten that Southern Baptists reported an average of one baptism for less than twenty church members.

The rapid growth of the Brotherhood alone is not absolute proof that an aggressive Brotherhood will always increase the evangelistic response of a local church. Nevertheless, the fact that the ratio of baptisms to total church membership has declined or increased in almost direct proportion to Brotherhood growth within recent years is evidence that the Brotherhood bears a vital relationship to the evangelistic response of Southern Baptist churches. According to the *Brotherhood Guidebook,* "the main purpose of the Brotherhood is to bring all the men of a church together to discuss, adopt, and project a program of activity that will strengthen every phase of the work of the church and denomination." This objective included the enlistment of men in the evangelistic program of their church.

To be sure, the Sunday school is the chief evangelistic agency of all local church organizations. More of the best prospects of all ages for evangelism are found through the Sunday school. Likewise, the best soul-winners, potentially speaking, should be the many officers and teachers who already have a vital relationship established with these prospects for effective personal work. If the Brotherhood functions properly the

laymen will be active in the Sunday school.

Another local church organization which has a very direct bearing on Southern Baptist evangelism is the Training Union, but again the best Brotherhood organizations will enlist many men in the Training Union who otherwise would not be active in training for church membership.

Men are much more responsive to men for any appeal the church may present, whether it be for money, the dedication of talents, or a personal commitment to Christ and Christian service. It is logical to believe that men are more effective in the winning of men to Christ.

Immediately following a genuine manifestation of the evangelistic fervor of Southern Baptist laymen came the first marked increase in baptisms as compared with the total membership of Southern Baptist churches.

The enlistment of men in the total church program causes them to be informed and ready when opportunities for personal witnessing come their way, whether at the church, through the church and denominational program, or in their business contacts. There is a definite relationship between Brotherhood and baptisms in the Southern Baptist Convention.

My Brotherhood Helps Me Be Pastor of a Better Church

NOLAN P. HOWINGTON

First Baptist Church, Little Rock, Arkansas

Christianity originally was a lay movement. The gospel was committed not to a select group of clergymen but to every man who had experienced the redemptive grace of God. Each person who has been reconciled to God has a share in the "ministry of reconciliation," wrote Paul (2 Cor. 5:18-20).

It is time to recover the New Testament strategy of lay witnessing. In some measure the Baptist Brotherhood seeks to do this, for it places emphasis on personal evangelism. At this point our churches reflect a disturbing weakness. We are not reaching the masses with the gospel of God's grace. How can the church touch the unenlisted people of the community? By multiplying the number of witnesses from a tiny group to an active company who work each week to press Christ's claims upon men. A pastor looks at all the duties incumbent upon him and feels a sense of frustration. "Who is sufficient for all these things? How can I visit this great list of prospects for my church?"

The answer lies as close as the Brotherhood. Here are the men of

the church, organized to help the pastor get the work of the church done. Recently, our committee on evangelism met with the pastor and Brotherhood president to work out plans for enlisting more men for soul-winning visitation. The enthusiasm and concern of a growing number of men makes for a better church and a grateful pastor.

Active Christians are useful and happy Christians. Men who are busy with the church's responsible tasks have not time to carry chips on their shoulders. The Brotherhood reaches a number of men, including new members of the church, who have no responsibility in the church's life. These fellows are drawn into a vital fellowship with the most capable men we have and are given some work to do as members of a Brotherhood committee. Men find tasks that they can perform for Christ, and they discover a joy in perfoming them. Many of these men develop into useful leaders in the church's other organizations.

Every pastor is directly concerned with the church's financial program. The Brotherhood, which undergirds the church's total ministry, helps develop the stewardship life of the people. Men can be challenged to give their money according to God's plan of "tithes and offerings." The Brotherhood helps raise the budget and assists in financial drives, though its greatest contribution may be in the mobilization and utilization of manpower throughout the year. Stewardship applies not only to money, but also to time, personal abilities, and opportunities for Christian work. My church is made stronger by its men who relentlessly preach and practice a full Christian stewardship.

My church is better because the Brotherhood is interested in building the attendance at worship services, in extending the work of the church through local missions, and in directing the spiritual growth of boys through the Royal Ambassador chapters.

Men give a church the strong leadership it needs. The Brotherhood helps in the development of that leadership. What pastor does not rejoice in the maturing of young men whose leadership abilities in the Brotherhood carry over into the church's total life? No mere fellowship group or "knife and fork club" will develop a spirited and spiritual church. But an aggressive Brotherhood with working committees, devoted leaders, and sincere members can put a new spirit into the body of Christ.

The Brotherhood makes me a better pastor! It gives me an opportunity to be with the men, enjoy their fellowship, get acquainted with their needs, sense their compassion, feel their loyalty, and discover their willingness to do the Lord's work. I become a pastor of a *better church* because I am made a *better pastor.*

Men Make a Difference . . . . These Pastors Tell How

Never have I been able as a pastor to accomplish anything big until men respond to the challenge.

This last fall our church experienced its greatest stewardship revival through a professionally directed fund-raising project.

What a thrill to see the men come in scores to meet together, pray together, and then go out to visit for their church.

The program was a huge success. It was accomplished because the men decided to do it. It resulted in a Brotherhood being organized.

Men can truly make a difference.

Max Stanfield, pastor
Putman City Baptist Church
Oklahoma City, Oklahoma

Men have made a difference as they have taken a place of leadership in the mission program of our church. Our church has five missions, and some of the finest laymen are the superintendents and teachers of these missions. We have more than two hundred enrolled in these missions who would not be in Sunday school anywhere, if it were not for these good laymen. This mission work has not only helped our entire church spiritually, but it is amazing how these men have grown as they have become leaders.

Many hours of labor were spent last summer as we built and painted three buildings, making it possible for us to have attractive buildings for our missions to take care of at least five hundred people. Space will not permit us to tell of all the projects in our church which the Brotherhood has sponsored and carried out.

Our church has taken on a masculinity that is healthy and most helpful in the kingdom of God. Men make a difference and they make what seems to be the impossible come true.

George H. Jackson, pastor
First Baptist Church
Russellville, Alabama

All of my ministry I have leaned heavily upon the men of the churches for evangelism, stewardship, and leadership.

Men are the key to the homes. Usually when the husband is won the family follows.

Men are the key to adequate financial support. The men usually control the family funds.

Men are the key to civic influence. Our hope for a better city, state, and nation depends upon our winning the men who fill the offices.

I have found that an active Brotherhood and a constant emphasis

upon the enlistment of men will keep a church in a healthy spiritual condition. Happy the pastor who is surrounded and supported by prayerful, liberal, loyal men.

William D. Wyatt, pastor
First Baptist Church
Albuquerque, New Mexico

I have seen the midweek prayer meeting double at the Ridgedale Baptist Church because the men of the Brotherhood called or contacted each church family (689 families) each week for six weeks last summer. Also the Brotherhood divided the names of the families among their committees and contacted them to subscribe the church budget. We subscribed and raised our budget better than ever before. Because of that work they enlisted several new tithers. They also direct the taking of the church census each year. We have had more than four hundred additions to the church in two years due largely to the Brotherhood leading out in a churchwide visitation program.

Lewis D. Ferrell, pastor
Ridgedale Baptist Church
Chattanooga, Tennessee

Since the organization of our Brotherhood five years ago, our church has found that men really do make a difference when they take an active part in the whole church program. Our church is stronger within because of the spiritual growth of the men themselves. It has a greater vision because of a better informed leadership among the men. In its outreach, our church has become more effective as our Brotherhood has sponsored neighborhood prayer meetings, conducted Sunday school and weekly prayer meetings at a mission church near by, and had charge of a monthly service at a home for the aged. Increased interest in worldwide missions is also noticeable among our men. As a pastor, I feel that my work is more effective because of the intelligent co-operation of men who understand the church program. Yes, men do make a difference!

L. L. Jessup, pastor
Central Baptist Church
Altavista, Virginia

As the pastor of the First Baptist Church, Brookhaven, Mississippi, I feel the ministry of this church increasing in its effectiveness through the consecrated work of our Brotherhood.

In planning the cottage prayer services preceding our revival we called the chairman of the worship committee to secure the leadership for these meetings. Before he was through there were more volunteers than he could use.

In the revival, the evangelism committee took the initiative in soul-winning and enlistment visitation. There wasn't an invitation given that was not met with a response by those to whom the men and their wives had witnessed.

Brooks H. Wester, pastor
First Baptist Church
Brookhaven, Mississippi

My Brotherhood president recently said to me, "Preacher, I think the real objective of the Brotherhood can

be summed up in *one* sentence—getting together the manpower of the church in a solid front behind the pastor and the program of the church."

What would not every pastor give for men like that. That is just what the Brotherhood does, rightly functioning in the program of the church. It gets the men together behind the whole program of the church. No pastor has ever really seen what his church can do until he gets the men solidly behind him. Every pastor and every church has unlimited possibilities of leadership that he has not seen tried or proved until he can enlist them from their inconspicuous places somewhere out there on the fringe of church life and really get them on the inside, vitally interested, and marching with the main stream of the church life. That is what Brotherhood means to my church.

Dr. James W. Middleton, pastor
First Baptist Church
Shreveport, Louisiana

I asked the Brotherhood of our church to take the lead in getting our church a camp house on our Plains Baptist Assembly grounds. The president took fifteen men and made a survey of our needs, visited the assembly grounds, and secured figures on the cost of an attractive and adequate building. They presented to the church plans for a 24 x 40 building at a cost of $4,000. This was done in less than a month. The men did a part of the construction which added to their interest in it. The Brotherhood kept their interest in this project by leading the church to pay for it in less than a year.

John S. Rankin, pastor
First Baptist Church
Amherst, Texas

Recently our church constructed a new auditorium and educational building. The total floor space is in excess of thirty-six thousand square feet and the cost was $360,000. The monies expended represented materials and very little for labor.

This is where the Brotherhood stepped in. More than seventy-five men spent an average of three nights weekly for months building all scaffolding, pouring all concrete for floors and roof, doing all excavating and landscaping, doing all wiring and installing of miles of piping for radiant heating throughout the building, raising all structural steel. When this was completed and the building was practically completed, they took over the added task of laying tile on the floors, painting the educational building, installing equipment, and odd jobs involved in getting it ready for dedication.

In all this three years of work, Brotherhood rolled right along. New men were added to the organization, programs were presented at work breaks, extra projects were undertaken, and the men stood solidly behind the advance program of the whole church.

I would not pastor a church without a Brotherhood; I would not resign either!

Dr. James M. Baldwin
First Baptist Church
Salem, Illinois

Major Activities Teach Men to Think Big and Plan Big . . . . Then Act

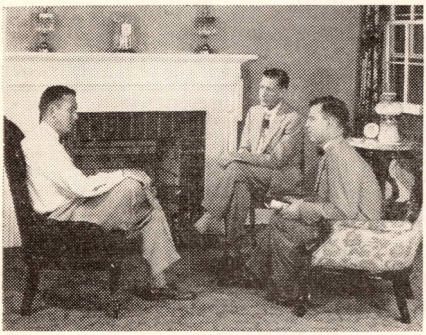
JAMES M. SAPP

Major activities and objectives have always been kept before officers and members of church Brotherhoods in the promotion of Brotherhood work by state Brotherhood secretaries and associational Brotherhood leaders.

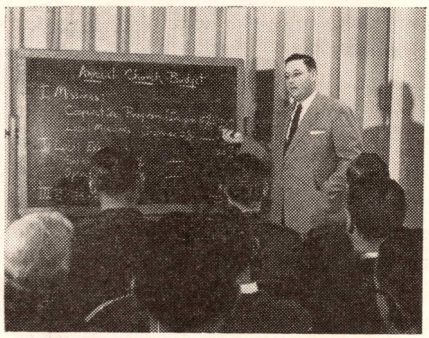
This procedure makes it possible for them to keep the work of their Brotherhood in harmony with the program and work of their church. It teaches men to think in terms of an entire world. It helps them to be conscious of the co-operative effort of their denomination's worldwide program.

Planning the work of a church Brotherhood in keeping with church-centered activities and denominational emphases has helped bring the manpower resources of a church to focus upon specific areas. Evangelism, stewardship, missions, and other areas of activity are those which have the greatest need for church manpower. Brotherhood leaders are fast beginning to see that unless a church Brotherhood produces more soul-winners, more tithers, more missionary-minded men, more men who are interested in our Baptist institutions and more men who are interested in giving leadership to boys they are failing. It is a heartening thing indeed to see a group of men sit down at a Brotherhood executive committee meeting and no longer think in terms of just themselves or, for that matter, just their own church.

Yes, major Brotherhood activities which call for men to see the "big picture" of the work of Christ in their community, in their state, or their world have taught men to think big and plan big — then act in keeping with their vision.



Two Tennessee Brotherhood men in the regular evangelistic program visiting with an unsaved man in his home.



Brotherhood programs educate men in the structure of the church budget and the Cooperative Program.

Schedule of Major Areas of Brotherhood Activities 1957-1961

JAMES M. SAPP

Each year for many years four major activities have been adopted by the Brotherhood Commission to be promoted during the calendar year. Many Brotherhood leaders long felt that this procedure was too general and did not pinpoint an area specific enough for men to concentrate on. In 1955 the Brotherhood Commission, in joint session with the state Brotherhood secretaries, adopted four major areas of activities to be promoted during a five-year period from 1957-1961. These four major areas for Brotherhood activity are: boys, Co-operative Program, evangelism, and stewardship.

This group further approved the plan of lifting from each major area a specific activity to be given special attention and promotion as the primary or basic activity in that area for a given year.

The chart below delineates the major areas and the specific activities for each calendar year in that area. Brotherhood literature and materials will be prepared to aid church Brotherhoods in carrying out activities in these specific areas each year.

Brotherhood leadership also desired to request the Brotherhood Commission to appoint a standing committee on major Brotherhood activities. This committee makes an annual evaluation of the above suggesteed emphases and, conferring with state Brotherhood leadership, offers suggestions if changes are necessary or desirable. This method of promotion is flexible and calls for Brotherhoods to carry out activities in four specific areas each calendar year. By keeping the major areas the same during the five-year period accumulative results can be achieved. Brotherhood men are learning how to conduct activities that will promote primary objectives in their church and denominational program.

MAJOR BROTHERHOOD ACTIVITIES

AREA	1957	1958	1959	1960	1961
Boys	Training Royal Ambassador Leadership	Growing Better Royal Ambassador Chapters	Increasing Royal Ambassador Membership	Conserving Tomorrow's Men	Building Mission-Minded Men
Co-operative Program	Advancing Christian Education	Strengthening Home Bases	Studying World Missions	Meeting Humanity's Needs	Making Missionary Advance
Evangelism	Personal Witnessing Around the World	Group Evangelism	World Revival	Visiting to Win	Developing Fishers of Men
Stewardship	Acknowledging God's Ownership	Accepting Christian Responsibility	Tithing	Dedicating Life's Asset's	Following God's Will

Begin with the Boys

FRANK BLACK

Assistant Secretary, Baptist Brotherhood

Brotherhoods have shown greater interest in Southern Baptists' world-wide missionary program for the past decade. Men look to future opportunities and realize the necessity for more dedicated and consecrated leaders to continue the advance in carrying out the Great Commission.

Brotherhoods have responded quickly to the sponsorship of the Order of Royal Ambassadors because men know that one answer to future leadership means training and informing boys. The opportunities afforded boys through Southern Baptists' missionary education organization for boys will help develop future leaders for our churches and denomination.

As Royal Ambassadors, boys fulfil their desire to belong to an organization all their own. Here they are a part of a group that offers fun, adventure, and Christian experience under the leadership of a consecrated and dedicated Christian man.

Any boy nine through sixteen years of age may become a candidate in the organization. Every effort is made to help develop boys in all areas of their lives—spiritually, mentally, physically, and socially. Boys who are not Christians are encouraged to accept Christ as Lord and Saviour and to represent him as King before others whether at home, school, or play.

All Royal Ambassadors are urged to seek God's will for their lives in their chosen vocation—pastor, doctor, lawyer, missionary, farmer, businessman, or other. They are encouraged to become partners with God in any field of endeavor because it leads to better service to their Lord and gives them a greater purpose in life.

The emphasis given to missions in the Royal Ambassador program gives boys a chance to see their responsibility as Christians throughout the world. All Royal Ambassadors promise to study God's Word and the lives of missionaries. Boys are urged to learn of the mission program of Southern Baptists.

Activity is essential in the lives of boys for them to mature as well-rounded individuals. The Royal Ambassador program includes events which offer fun and adventure and help develop initiative, independence, self-confidence, and creativeness. Boys participate in sports and outdoor events, handicraft projects, first aid, and other activity.

Established Royal Ambassador camps in the Southern Baptist Convention provide opportunity for thousands of boys to live in the out-of-doors during the summer months. A definite Christian emphasis is given to every phase of camp program and activity through Christian counselors and leaders.

A young men's mission conference is held each year at Ridgecrest or Glorieta. This conference for older

Intermediates from fifteen years of age and up has sessions in which missionaries from the fields tell of their most interesting experiences. Pastors and laymen give their testimony and tell the importance of being a Christian. Outstanding missionaries, pastors, and laymen talk to the boys about choosing a life's vocation. Many questions which concern boys are answered through attendance at this important Royal Ambassador conference.

The program of Royal Ambassadors at all age levels emphasizes participation in every phase of church and denominational life. Continuous growth is stressed in the five ideals of the organizaton which are mission study, Bible study, prayer, stewardship, and service through "knightly deeds."

A boy's desire to achieve is met through the Royal Ambassador ranking system which is a systematic, easily-followed series of requirements for each rank. Good reading habits are emphasized through the magazine *Ambassador Life.*

The purpose of the Order of Royal Ambassadors is to help inform and train boys. They are informed of their task in world missions and encouraged to be ready to give the message of Christ to all the world. Men feel that leading boys to accept responsibilities will assure continued advance in world missions. More mission-minded men means begin with boys!

The Royal Ambassador Ranking System

EDWARD HURT, JR.

Associate Secretary, Baptist Brotherhood

It has been stated that the purpose of the Order of Royal Ambassadors, Southern Baptists' missionary organization for boys, is "to reach each boy through the study of the Bible from a missionary viewpoint, through mission study, prayer, stewardship, and service." The Royal Ambassador ranking system has been designed to enable the organization to better accomplish its purpose.

Boys of junior and intermediate ages have many common characteristics. Among them is the desire to achieve—to climb to greater heights. It is upon this characteristic that the Royal Ambassador ranking system, the heart and core of the organization, is based. As the boy advances from rank to rank, *growth* is the key word. Experiences in Royal Ambassador activities, the ingredients of the ranking system, are basic to this growth.

The imagination of the boy is captured as his attention is directed to the various ranks of the organization. Designations for the first three ranks are taken from medieval chivalry—the ranks of Page, Squire, and Knight. Titles from the field of diplomatic relations are used for the next three

ranks; those of Ambassador, Ambassador Extraordinary, and Ambassador Plenipotentiary. The two latter ranks are frequently referred to as the advanced ranks.

To maintain a balance in activities each of the ranks, exclusive of the two advanced ranks, have three divisions. They are (a) The Boy and His Chapter, (b) The Boy and His Denomination, and (c) The Boy and His Bible. Each division provides areas of experiences that will help develop the well-rounded individual, with particular emphasis being given to Southern Baptists' world missions program.

Fundamentals of the Royal Ambassador organization are learned as the boy proceeds through the first division. He pledges himself to live as an Ambassador for Christ. Those who are Christians assert their allegiance to their Lord and Saviour. The challenge of the Great Commission is presented to each member. Practical experiences in following the command, "Go ye . . . ," are given the boys through their program of "knightly deeds." The significance of prayer and the necessity of financial support to Southern Baptists' world mission effort is learned.

The Royal Ambassador is led to visualize and understand his Christian duty in all aspects of life. He participates in sports. He hikes and he camps. He engages in handicraft and hobbies. He learns and is able to put into practice the techniques of first aid. Each of these experiences carries implications of daily Christian living.

Obviously, denominational emphasis forms the basis of the second division, "The Boy and His Denomination." Missionary education, as related to Southern Baptists, finds a place here. The personnel and organization of state and Convention-wide boards and agencies of the Southern Baptist Convention become realities to the Royal Ambassadors. They learn of Southern Baptists' great Cooperative Program, how it works, and the part that each individual plays as it moves forward to accomplish its purpose. The boys are led to know and understand the significance of Southern Baptist doctrines and beliefs.

As the Royal Ambassador advances through the various ranks, division three brings him in close relationship to his Bible and its great truths. He learns and quotes those Scripture verses which tell of man's need of the gospel and how man may receive that gospel. He is able to tell the Christian message for a lost world by quoting appropriate Scripture verses. Characteristics and duties of one who has become an Ambassador for Christ are learned as the boy further studies his Bible. Mission emphasis is again pointed up as he closely follows the journeys of Paul, the greatest of all missionaries.

Then, to summarize his ranking experiences, the Royal Ambassador, in his own thoughts and words, climaxes these experiences by making a complete statement of the plan of salvation and how one lives the Christian life.

Boys who have passed the rank of Ambassador and who are thirteen years of age and older are eligible to begin work leading to the two advanced ranks, Ambassador Extraordinary and Ambassador Plenipotentiary. From fifty projects eighteen are selected and completed as the boys work toward the achievement of these

ranks. Under the direction of his state Royal Ambassador leader, his selection of projects are made from the following interesting areas:

1. The Boy and His Community
2. The Boy and His Denomination.
3. The Boy and His World
4. The Boy and His Reading
5. The Boy and His Hobbies
6. The Boy and Nature

It is readily recognized that each of these areas provides many opportunities for growth and development on the part of the boy, just as he is helped to realize his potential in service to his Lord and fellow man.

The foundations of spiritual thinking and missionary concern are best laid during the pliable age of Juniors and Intermediates. Through the Royal Ambassador ranking system, experiences are provided which lead to Christian boys who are dedicated to the cause of world missions—boys who ultimately will be men.

Men Are Eager to Learn Firsthand

TOURS TO MISSION FIELDS ARE AN ANNUAL EVENT IN THE FUTURE

JAMES M. SAPP

Baptist laymen, in the opinion of this writer, have never responded to any idea or activity, more quickly or enthusiastically than that of touring Southern Baptist mission fields. The first such tour was made by eight men into South America in 1954. The second was a tour of fifty-one men into Mexico in the spring of 1956. The third tour took forty-six men into Mexico in the fall of 1956.

These tours were not any ordinary sight-seeing or vacation trip. They were gruelling days of participation in services under the close direction and supervision of missionaries in the field. The tours were made in very intimate co-operation with the Foreign Mission Board and their representatives. None of them had as even a secondary purpose the promotion of Brotherhood work. The tours were purely and simply an effort to teach men foreign missions firsthand. The expected by-product was an enthusiastic sharing of their experiences with those back home upon their return.

South America in 1954

Eight men from six states were pioneers in the Brotherhood-sponsored mission tours. They went at their own expense to seven countries: Argentina, Chile, Peru, Ecuador, Uraguay, Paraguay, and Brazil. The party included a veterinarian from Alabama, a Texas insurance executive, a cattle man from Arizona, an automobile dealer and a merchant from Illinois, a Tennessee transportation executive, Missouri physician, and a denominational worker who led the group. The effect upon them and the people whom they visited was electric. Results of this trip by these men are still being reaped.

Laymen See Mexico in 1956

Two tours were undertaken into Mexico in 1956. The first one consisted of fifty-one men from twelve states. The eagerness of this group was unbounded. They submitted themselves to every rigid instruction of their leaders. They participated in service after service on difficult schedules. They impressed and were impressed by the Baptist people they met in Mexico. Within a few short months after their return they had spoken nearly five hundred times to more than fifty thousand people. They shared with them their experiences and a new understanding and appreciation for our missionaries and our mission work. They transmitted their fresh concern for much-needed personnel and the funds with which to send them. Their appeal was constantly for a greater participation on the part of Baptist laymen and churches in the Cooperative Program and its outreach to a lost world.

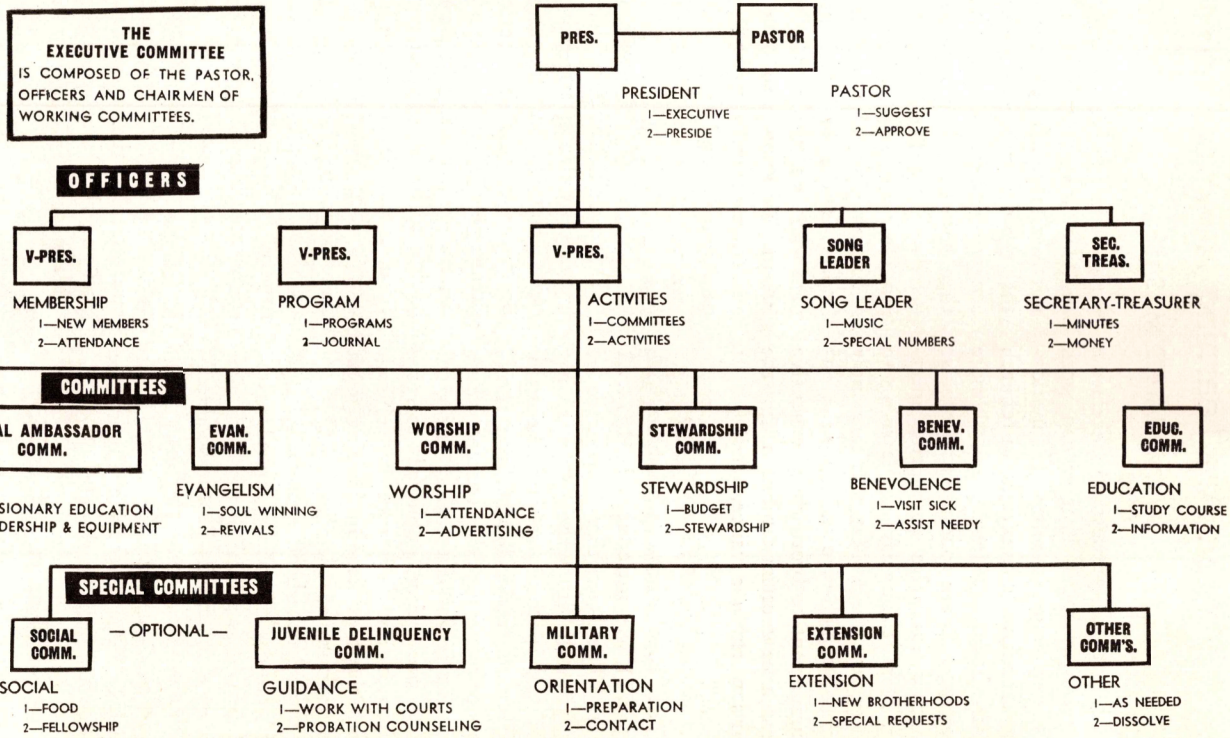
Future Tours

The enthusiasm with which these preliminary tours have been received leads the Brotherhood Commission to include such events in its program for the future. With rare exception a Brotherhood-sponsored mission tour to some part of the United States or some other continent will be undertaken annually. We believe that Southern Baptist laymen are eager to learn. We know that once they learn through such firsthand experiences they are consumed with a desire to impress upon those with whom they live and work the needs which they have seen and felt.



THE BROTHERHOOD ORGANIZED

AS SUGGESTED BY THE BAPTIST BROTHERHOOD, S.B.C



EVERY BROTHERHOOD . . . . MEMBER . . . . SERVES THE CHURCH

KEY TO SUCCESSFUL GROWTH

Men Are Learning How to Plan

JAMES M. SAPP

One of the greatest advancements in recent years in Brotherhood work is the increased number of functioning executive committees in church Brotherhoods. More and more Brotherhoods are conducting a regular monthly executive committee meeting. Men at long last are learning to do paper work. Materials are now available which give assistance and encouragement to Brotherhood executive committee meetings to plan for the year's work in advance.

New Materials Available

The Brotherhood worksheet (see page 51) was introduced in 1954. A tract, "The Executive Committee of the Church Brotherhood," was first published in the same year. Annually a tract on major Brotherhood activities pointing up the current year's emphases is published. More and more tracts are being published to give assistance and guidance to church Brotherhood leaders in keeping with the program of their church.

State Brotherhood secretaries send out volumes of mimeographed material as well as printed material to give guidance to church Brotherhood officers. The second Brotherhood filmstrip was released in 1955. It is entitled, "The Executive Committee of the Church Brotherhood."

Regular Planning and Training

Some men have shown such eagerness and readiness to give good leadership to their Brotherhood that they meet once a month, sometimes at an early hour for breakfast in order to conduct a monthly executive committee meeting. It is in these meetings that the pastor in a few words and in a few moments can point the way that he would like for the Brotherhood of his church to lead in enlisting the manpower available.

Encouraging also to Brotherhood leaders is the increased number of men who seek training and instruction at annual associational Brotherhood clinics, state and district Brotherhood conferences, and summer encampments.

Fewer Brotherhoods Die

Evidence to the fact that men are learning to plan is attested to by the rapid increase in the number of Brotherhoods that are continuing existence year after year. No longer is there a great number of Brotherhoods having to be reorganized periodically. True, some die and some never get started; but equally true is the fact that most Brotherhoods which fail are those whose leaders never learned to plan their work. Many Brotherhoods enjoy continuous growth year after year largely because they established a regular monthly executive committee meeting. They learned how to carefully plan the work of a Brotherhood and then to execute their plans!

Planning and timing are key words for Brotherhood leaders. Executing well-laid plans in an orderly, timely fashion is reaping good results. Yes, men are doing paper work—they are learning how to plan!

CHURCH BROTHERHOOD WORK SHEET

Suggested Form for Use in Planning Work in Advance by Executive Committee in Regular Monthly Meetings

	APRIL	MAY	JUNE	JULY	AUGUST	SEPTEMBER
EXECUTIVE COMMITTEE MEETS						
BROTHERHOOD MEETING DATES (List All, Whether Weekly, Twice a Month, Or Monthly)						
EMPHASIS FOR THE MONTH						
PROGRAM FEATURES (Program Vice-President Follows Plans of Executive Committee and Adopted Emphasis for the Month)						
SERVICE ACTIVITIES (Activities Vice-President and Committee Chairman Follow Plans of Executive Committee and Adopted Emphasis for the Month)						
ATTENDANCE AND PROSPECTS (Membership Vice-President Gears Plans for Attendance and New Members to Adopted Emphasis for the Month)						
INFORMATION FEATURES (Announcement and Promotion of Events in Current Church, Association and Denominational Program of Activities)						
MUSIC (Chorister Sets Special Music in Keeping with Emphasis for the Month)						
PLANS FOR PROMOTING ASSOCIATIONAL BROTHERHOOD						

PURCHASE COPIES OF THE BROTHERHOOD GUIDEBOOK
From Your Baptist Book Store

Secure Additional Copies of This Worksheet and the Tract "THE EXECUTIVE COMMITTEE of the CHURCH BROTHERHOOD" from Your State Brotherhood Department

Order Copies of THE BROTHERHOOD JOURNAL from the BROTHERHOOD COMMISSION, Memphis, Tennessee

Teaching Men to Witness

SIDNEY M. MADDOX

Pastor, First Baptist Church, Stillwater, Oklahoma

Driving through the beautiful state of Oklahoma with a Texas preacher, I asked, "What is the greatest testimony you have on personal witnessing?" In answer he told me that only a few months before, a town leader and member of their church called and said, "Pastor, I am about to fire a man here in my business and have just found that he is not a Christian. For the first time in my life I've tried to tell a man about his soul, and I don't know what else to say to him. Can we come to your study right now?"

Here was a man whose soul was at stake and a Christian whose religion was at stake. Who would dare to say which man was more important or which experience would mean more. For a layman to become interested in an aggressive program of soul-winning is the beginning of a revival in the finest use of the term. "I've just found he is not a Christian."

Teaching men to become the witness they can be is our greatest challenge. An aggressive layman with a concerned heart and a little training can change the life of his church by witnessing. I "holler" about it on Sunday but do so little of it on Monday. How wisely our Saviour-Teacher set the example and teaches the value and reality of our souls and the all-important work of telling men—witnessing—what he has done for us. This gets any man. When he had trained them for the task they turned the world upside down.

A Little Rock businessman stood before our church and gave his testimony. "My pastor bothered to take me with him one day to visit a man who was lost. Frankly, I did not care much about going and felt uneasy before we arrived. As I watched him lead the man to the truth of God and saw the man yield to Christ, I knew I had been wasting a lot of time. This is what I wanted out of life. Later I went to the study where my pastor, using a very simple approach, helped me with the much-needed Scriptures for witnessing. I tell you it changed my life, and it will yours. I'll always be grateful to this pastor for this training."

A pastor can train one or two men like this now and then. A Brotherhood can lead dozens of men to learn to witness every year. This is Brotherhood's greatest opportunity—teaching men to witness. It can remold a man, remake a church—incidentally grow a great pastor—and upset a community for God.





IN 1957 . . . **OKLAHOMA CITY, OKLAHOMA**

September 18-20

A gigantic meeting of Southern Baptist men in a unique expression and experience of their faith

. . .

The FIRST NATIONAL CONFERENCE of SOUTHERN BAPTIST MEN

Sponsored By Brotherhood Commission of the Southern Baptist Convention

There's a place for YOU in this first National Conference of Southern Baptist Men

Suggestions for Sermons

WALTER L. MOORE

First Baptist Church, Meridian, Mississippi

On Telling Right from Wrong

1 Corinthians 5-11:1

Pastors are frequently asked if it is a sin to do specific things, like fishing on Sunday, attending picture shows, dancing, etc. Young people especially need help in determining standards of behavior. In 1 Corinthians, chapters five to ten, there are some helpful suggestions about morals.

I. Specific Problems Discussed

1. A church is condemned for permitting open immorality (5:1). A man had taken his stepmother as his mistress.

2. Breaches of fellowship that discredit the church are rebuked (6:1-11). Brethren in the church were fighting each other in heathen courts.

3. Christian liberty is to be prized, but not abused (6:12-20). Avoid what is not expedient, forms enslaving habits, or violates obligations to Christ.

4. Marriage relations must be held sacred (ch. 7). Christian couples are to be faithful to and considerate of each other. Christians married to heathens so to live as to win their mates to Christ. Unmarried people have the right to marry or remain single. Some may better serve Christ unmarried.

5. Appetite must not be allowed to do spiritual harm (8:1-11:1). The problem was eating meat that had been offered in heathen worship. It was not harmful in itself, but could offend others, and so was better left off. Paul's example, the history of Israel, and the Lord's Supper illustrate wisdom of this course.

II. Tests for Practical Guidance

1. The universality test: "Know ye not that a little leaven leaveneth the whole lump?" (5:6). Will it be good if everyone does the thing I think of doing?

2. The Christlikeness test: "Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?" (6:7b). Defend yourself like Christ defended himself.

3. The test of self-control: "I will not be brought under the power of any" (6:12). Beware of drugs, liquor, tobacco, or anything you won't be able to quit.

4. The test of self-reverence: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (6:19). Do nothing to or with your body which would offend the Holy Spirit who lives within you.

5. The family relationship test: "Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband" (7:3). Do nothing that will endanger the home you now have or the one you hope to have.

6. The brotherhood test: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (8:13). Any habit that influences others to their hurt is bad, whether it hurts you or not.

III. Basic Assumptions to Remember

1. The greatest difficulty is not in knowing, but rather in doing what is right (Rom. 7:18). We must have power as well as light.

2. Goodness does not consist merely in avoiding evil (Matt. 25:45). We must be good for something.

3. The good may be the enemy of the best. Anything that keeps us from rendering our greatest service is wrong.

4. Relation to God is the crucial matter. Seeking and doing the will of God for your life is right. Life unsurrendered to him is always wrong.

Does God Play Favorites?

Luke 15:29-32

Whether it be as children with ice cream or men eating steaks, we do not like to be served the smaller portion. Life has a way of serving unequal helpings. "Born free and equal" sounds true, but are we equal? Not in intelligence, strength, beauty, talents, or wealth.

I. The Elder Brother Complains

1. The younger brother had got his full share, spent it all, and been welcomed home with open arms and gifts. The elder brother had stayed at home and worked hard, with no special recognition. Unfair!

2. The Bible frequently deals with the same theme. Habakkuk was concerned, first that Judah was not punished for her sin, and then that God should use those more wicked to punish her. Job lamented because he suffered in spite of his integrity. Writers of several psalms stress the same problem.

3. We are disturbed by God's apparent favoritism. Some have prosperity while others more worthy live in poverty. Some suffer sickness, while others enjoy health. Some are in trouble, while their neighbors are carefree and happy. We cannot see that the favored ones deserve it.

II. Something Is Wrong in the Complaint

1. It was a very natural error. We have legalistic, prize-distribution minds. We feel that God ought to arrange for appropriate rewards to be given to the good people and just penalties to the bad ones, and payment to be made in this world.

2. Jesus rebuked this attitude. In the parable of the employer (Matt. 20:1-16) those employed late were given the same as those employed early, who were rebuked for their

jealousy. When Peter wanted to know what John was to be doing while he fed the sheep, Jesus told him that was no concern of his (John 21:20-22).

3. The elder brother was wrong.

a. His logic was wrong. He was not cheated; he received far more than he earned. So do we all.

b. His attitude toward his brother was wrong. Because of his jealousy, it made him unhappy to see his brother happy.

c. His attitude toward his work was wrong. It was slavery to him, a grind and a burden.

d. His attitude toward his father was wrong. Instead of being grateful to him who gave all, he was resentful and rebellious because he was not favored more.

e. He was wrong in his pursuit of happiness. Selfishness brings misery, not happiness.

III. The Elder Brother Forgot His Blessings

1. The things he forgot:

a. "Thou art ever with me." Those who feel neglected may have sweeter privileges of fellowship with the Heavenly Father.

b. "All that I have is thine." A fabulous heritage awaits God's children.

c. "This thy brother." If I love my brother, I rejoice in the good which comes to him. To have a brother is a blessing in itself.

2. God is more than fair; God is love.

a. He is developing sons, not merely passing out little satisfactions to selfish little men.

b. That which seems hard is often most profitable for our development.

c. Jesus and his cross illumine our problem. The instrument of his crucifixion became the symbol of his glory.

If life seems to give you less than another, enlarge your heart. Thank God for gifts to you and to your brother.

A Look into the Future

Deuteronomy 8

Americans spend millions annually on fortunetellers, astrologers, and others who pretend to be able to read the future. Political and business forecasters make fortunes. The Bible encourages legitimate looking ahead, and helps us to foresee coming events. The prophetic note in Scripture is often misunderstood, but it should not be forgotten.

Moses called upon his people to prepare for future developments. In order to look ahead they should first:

I. Take a Look into the Past

1. Intelligent study of history is necessary in order to chart the future. An Indian on a wilderness journey keeps looking back in order to keep himself oriented.

2. Moses reviewed the history of his people. He remembered their deliverance from slavery, the hardships, hunger, and troubles in the wilderness, and also the unfailing provision of food, clothing, and water. He recalled that discipline had followed disobedience, and that each day's strength had been sufficient.

3. The history of our own nation is essential for understanding her mission.

4. A review of one's personal experiences is enlightening. God has pro-

vided for life's early needs, led us to conversion, disciplined us, preserved our lives, given us light to walk by, and the means of spiritual growth. While repenting for our failures, we are moved to trust the God who has led us all the way.

II. Take a Look Upward

1. This is the real value of the backward look. The past can teach us nothing worth while unless it can teach us about God.

Looking backward we can discern his unfolding purposes, his unfailing provision, his unfaltering chastisement, and his unalterable love.

2. The God of the past is the God also of the future. Frederick Maurice said of Carlyle: "He believes in a God who lived up to the time of the death of Oliver Cromwell." Our God is not dead.

III. Take a Look Within

1. The past dealings of God with Israel had been designed to mold character. Her future depended more on her inner resources than on her circumstances.

2. So our future depends upon the quality of our spirit. We have a great God, but he can do for us only what our responses make possible. He commands; we must obey. He provides; we must trust. He lives within us; we must allow him to rule our lives.

IV. Now Look into the Future

1. God has a will and a way for us in the future, which gives it meaning (v. 6).

2. His plan for us includes better and more enduring blessings than we have dreamed (vv. 7-9).

3. Great blessings will bring great temptations (vv. 10-14) and dangers (vv. 19-20).

4. Reliance must be placed in God. No argument is given, no basis for confidence, except "God bringeth thee into a good land." For this life and the life to come, our trust is in God. We know not what the future holds, but we know who holds the future.

5. All of his promises are conditional. The glowing picture will not materialize unless we "keep the commandments of the Lord . . . , to walk in his ways, and to fear him."

On Coming to Jesus

John 6:37

A young Japanese Christian was asked, "What do you find in Christianity that you did not have in your former religion?" She answered immediately, "Jesus! The important thing in my conversion was not changing my philosophy of life, but meeting my Saviour.

I. Many People Came To Jesus

1. Many different kinds came.

a. Magi at his birth; Greeks in last week.

b. Careless sinners and learned scribes.

c. Despised publicans and proud Pharisees.

d. Scarlet women and innocent children.

e. Scholarly Nicodemus; simple fishermen.

f. Rich Levi and blind beggars.

g. Helpless paralytic and young athelete.

His invitation and appeal are universal.

2. Not all came from worthy motives.

a. Some to trap him in his words.

b. Some to seek selfish preferment.

c. Judas to betray while feigning love.

d. Some to learn a chart of the future.

3. From right motives they also came.

a. Palsied man, for healing of body and soul.

b. Publicans and sinners, to the friend of the rejected and friendless.

c. The Samaritan woman, to one who can straighten out tangled lives.

d. Nicodemus, to find an authoritative word from God. He got it: "Ye must be born again."

e. Martha, for light concerning that which is beyond the grave.

f. Rich young ruler, to find way of eternal life.

g. Parents of little children, seeking a blessing for their home.

h. Mary at the supper, to express her love to him who is utterly lovable.

i. The Magi, to worship him who was born King. Our worship should not be only for our good, but because he is worthy.

II. His Invitation Extended Still

1. A many-sided invitation.

a. To life eternal, and to take a cross.

b. To rest, and to arduous labor.

c. To every man, yet effective only with those whom the Father will draw.

2. The great invitation.

Whosoever will may come to Jesus: Youth with its dreams, and maturity with its burdens, and age with its sorrows; prodigals in the far country, and children at their parents' knees. Whosoever comes is received. Whosoever is received is infinitely blessed.

3. The great mystery: Why do any delay?

Is it because sin has enmeshed and blinded them? Is it that they have never thought seriously? Is it that no one has been concerned about them? Is it that Christians so misinterpret Christ that they are not drawn to him? Is it that Satan has completely deceived them?

4. When should I accept Christ's invitation?

Today—because I want abundant life now.

Today—for Christ's cause needs me now.

Today—for others are watching me now.

Today—for it grows harder farther along.

Today—for tomorrow may be too late.

Today—for the invitation says today.

5. How shall I come to Jesus?

a. Go to church? May help, but not the way.

b. Join a church? Not yet.

c. Read Bible? Only to get help.

d. Read Bible and pray? Helpful.

e. By an act of the will by which you surrender your heart to him. Turn from sin to Christ.

When the Heart Is Sick

Matthew 9:12

Is an alcoholic a sick man or a sinner? He is both. Every spiritual ill is both disease and sin. Concerning a rebellious people God said: "The whole head is sick, and the whole heart faint" (Isa. 1:5).

Jesus healed both body and soul. Read Matthew 9:1-8. Confronted by sinners, the Pharisees said, "They are bad people; avoid them." Jesus said, "They that be whole need not a physician, but they that are sick." Not all sick people are alike. There are sick adults and sick children. Some may threaten an epidemic, and some may be difficult to diagnose.

I. To See the Sinner as a Sick Man Is a Realistic View

1. Modern psychology is helping us to understand man's moral sickness. Ministers are discovering that a better understanding of the workings of the human mind helps their Christian ministry.

2. The best insights of psychology are borrowed from Jesus. He is the great teacher about the tragedy of sick souls and the way to heal them.

II. It Is an Inclusive View

The alcoholic thinks that he is quite unique. Not all are candidates for Alcoholics Anonymous, but for some it may be Lust Anonymous, or Covetousness Anonymous, or Jealousy Anonymous, or Pride Anonymous, or Ill Will Anonymous. What we do not recognize as sin may be most disastrous. Some become neurotic or worse, while others seem well adjusted. But all are in desperate need of the ministry of the Great Physician.

III. It Is a Serious View

1. Viewing the sinner as a sick man is criticized as excusing sin and so making a light thing of it.

2. Disease is no light thing. Leprosy is sometimes used as a type of sin.

3. It emphasizes truths about the sinner.

a. Helplessness. He cannot heal himself.

b. Suffering. Sin surely brings it.

c. Progressive nature.

d. Contagiousness.

e. Fatal issue. Sin is a disease unto death except for a miraculous cure.

IV. It Is a Sympathetic View

1. Some things the sick do not need.

a. Abuse. Jesus did not condemn them.

b. Punishment. They may deserve it but they will not be healed by it.

2. Some things the sick need.

a. Understanding. A doctor tries to understand as fully as possible.

b. Loving care. Jesus loved sinners, or he could not save. So must we.

c. An effective remedy. Quack remedies for the body and for the soul are advertised everywhere. The blood of Jesus Christ is the only cure for sin.

d. Suitable nourishment. Our weak souls need prayer, Bible study, worship.

e. Progressive exercise.

V. It Is a Hopeful View

1. Jesus was successful with it. Remember Zaccheus, Mary Magdalene, the woman at the well, the man born blind, others.

2. It is the method of the living Lord today. He is the same understanding, loving, healing Saviour.

3. It must be the approach of his church. An ounce of understanding, real concern, and wise guidance is worth a pound of condemnation.

The world is sick. It has heart trouble, loving the wrong things; eye trouble, unable to see the light; brain trouble, thinking wrong thoughts; paralysis, unable to do God's works.



III

North Carolina Baptist Convention History

HENRY SMITH STROUPE, Ph.D.

Dr. Stroupe is head of the Department of History of Wake Forest College, Winston-Salem, North Carolina. He is a young man who has already made a large contribution to Baptist history. This article is one of many that he has written for the *Encyclopedia of Southern Baptists* and is published here by his courtesy to give our readers a foretaste of what the encyclopedia will be.

—Editorial Note

By the beginning of the nineteenth century the practice of Baptist churches forming associations had become firmly established in North Carolina. But the associations of that period met almost exclusively for worship and fellowship, with little thought of the organized activities now associated with such bodies. The idea of associations joining with other associations in co-operative ventures was only in its infancy.

Baptist Philanthropic Missionary Society

Although the formation of associations had strengthened denominational unity at the district level, prior to 1803 there was no movement in North Carolina designed to bring about co-operation at the state or national level. In that year, however, Martin Ross presented to Kehukee Association the following query: "Is not the Kehukee Association, with all her numerous and respectable friends, called on in Providence: in some way to step forward in support of that Missionary spirit which the great God is so wonderfully reviving amongst the different denominations of good men in various parts of the world?"

In 1804 Kehukee Association appointed a committee to meet with delegates from the Portsmouth (Va.) and Neuse associations at Cashie Meeting House, Bertie County, in June, 1805, "to devise ways and means to support the missionary cause." From the scant records available it is known that the meeting was held and the Baptist Philanthropic Missionary Society was formed.

The society held its second anniversary session at Black Creek Meeting House, Virginia, with eight members

of the board of directors present. Letters from societies in other states were read, and the committee of correspondence was instructed to open correspondence with the New York Baptist Missionary Society. The society directed its treasurer to put what money "he may or shall have in hand, belonging to the Missionary institution, on interest."

In 1808 the society assembled at Parker's Meeting House, Hertford County, with sixteen members present. The committee appointed to receive contributions reported $41.35 total receipts for the year. The committee appointed to prepare a circular address reviewed the history of local interest in missions. After a reference to the formaton of missionary societies in Europe and the North, the committee wrote:

> Fired by the same divine spirit, and animated by their noble example, the Kehukee, Portsmouth, and Neuse Baptist Associations have been called to action. The missionary spirit first made its appearance in the Kehukee Association in October, 1803, and the following May it was introduced into the Portsmouth, in such a feeling manner, that not only the Conference, but many of the spectators were flooded with tears . . . But hitherto we have been but just able to meet and concert measures, without either suitable persons or means to effect our philanthropic design.

The remainder of the address consisted of biblical passages and exhortations designed to "touch the secret springs of sensibility" to the plight of "those unhappy savages" in other lands.

North Carolina General Meeting of Correspondence

The Baptist Philanthropic Missionary Society was essentially an inter-associational committee of correspondence and did not have a general plan for the support of missions. A broader view was needed. Accordingly, in 1809 Ross proposed before Chowan Association the organization of a body to be called the North Carolina General Meeting of Correspondence. The Chowan agreed and invited the nine other associations in the state to become members. Upon receipt of the invitation Kehukee decided that since the matter was "entirely new" it ought to lie over a year, at which time four delegates to the organizational meeting were named.

Sandy Creek Association, according to its minutes, received the circular letter in 1810 and appointed four delegates. Four other associations, probably Raleigh, Flat River, Neuse, and Cape Fear, joined Chowan, Kehukee, and Sandy Creek in a meeting held in June, 1811, at the falls of Tar River. There delegates chosen by the associations organized the general body described below and designated Raleigh as the next meeting place. A constitution proposed in 1811 was adopted a year later.

This document bore the title "Constitution of the North-Carolina General Meeting of Correspondence," but the introductory sentence referred to the organization as the "General Convention of the North-Carolina Baptists." The idea of a statewide organization was gradually developing. The constitution provided that members of the body were to be chosen by the associations of the state. Article IX stated the basic purpose—"That the General Meeting of Correspondence

may adopt measures to extend religious acquaintance; to encourage the preaching of the gospel, and to diffuse useful knowledge." It was stipulated, however, that the general meeting would be "considered only as an advisory council," final authority resting with the associations.

The address sent by the general meeting of 1812 to the associations opened with the observation that the conversion of sinners was a matter of interest to all Baptists and could best be achieved through such an organization as the General Meeting of Correspondence. "You have," the address concluded, "seen the necessity of corresponding with other neighboring associations, then why not extend further? Let your correspondence . . . embrace the State. . . . Let all the brethren of the same common parent meet as often as possible and combine their wisdom, their energy and zeal in opposing the common enemy and promoting the common good of Zion."

The address attached to the minutes for 1813 refuted the arguments of those who objected to continuing the organization. For example, to the objection "that the design is to raise a fund for the education of young ministers," the authors of the address replied to the effect that there was at that time no such design, but they added that if it should be decided to to create a fund, "What evils would arise from such a decision? Shall we be told that the present aged servants of the Lord will be outshone by these brilliant stars?" But the address closed on a kindly note, inviting the critics to attend meetings and see for themselves the advantages of a body which had for its support "Scripture, reason, and piety."

For the next seven years delegates continued to hold annual sessions. These were occupied primarily with preaching and the reading of letters to and from similar bodies in other states. During these years some associations withdrew from the general meeting, but others joined, leaving the average number in co-operation about six. Luther Rice attended the 1816 session, which convened at Tanner's Meeting House in Warren County, and preached on foreign missions. There for the first time in the history of the general meeting contributions for missions were received. These amounted to $126.56, of which $5.00 was "contributed to the Black People." The entire sum was deposited in the hands of Rice.

Chowan Association had proposed the general meeting and had sent delegates to every annual session. In 1821, however, Chowan, for reasons not given, decided not to send delegates that year. With no delegation from the sponsoring association, the general meeting came to an end and gave place to another organization already in existence. Interest had shifted from correspondence designed to broaden acquaintanceship to a desire to promote missions. The general meeting had to a considerable degree prepared the way for a new type of co-operation.

North Carolina Baptist Society for Foreign Missions

The organization which supplanted the North Carolina Baptist General Meeting of Correspondence had been formed in 1814 under the title "The North-Carolina Baptist Society for Foreign Missions." On March 19, 1814, two months before the formation of the Triennial Convention, several Baptist leaders met at Still Bank Meeting

House, Edgecombe County, and formed the organization. Item II of the constitution declared, "The avowed and determined object of this Society is, to aid in sending forth and supporting Missionaries for the purpose of translating the Scripture, preaching the Gospel, and gathering Churches in Heathen and Idolatrous parts of the world."

Membership was opened to anyone who would pay into the treasury as much as two dollars annually. The item which instructed the board of directors to appoint delegates "to meet with delegates from other similar societies, for the purpose of forming a 'General Committee' . . . to elicit, combine and direct, the energies of the Baptists of the United States" indicated the desire for general co-operation. The constitution bore the names of William Lancaster, president; Jesse Read, vice-president; James Woodberry, corresponding secretary; Josiah Crudup, recording secretary; Jacob Battle, treasurer; Jeremiah Battle, auditor; and James A. Ranaldson, Joel Battle, Abner W. Clopton, Charles McAllister, Benjamin Davis, Philemon Bennett, and Robert T. Daniel, trustees. Several of these were also leaders in the general meeting.

The circular address sent out by the society called attention to the fact that missionary societies had already been formed in most of the states of the union and heartily endorsed the general meeting soon to be held in Philadelphia by delegates from these societies. The address pointed with pride to the fact that Adoniram Judson and Luther Rice, two of the missionaries sent to India by the Congregationalists and Presbyterians of New England, had become Baptists. The willingness of Rice to serve as a Baptist missionary was emphasized in an effort to persuade others to volunteer.

Whereas the general meeting consisted of delegates chosen by the associations, the society welcomed as members all persons interested in foreign missions. The minutes of the society indicate that there was considerable interest among North Carolina Baptists in its activities. In 1816, for instance, the treasurer's account showed $629.22 on hand; in 1817 the sum of $300 was placed in the hands of Rice for the general missionary fund. A year later the collectors brought to the annual meeting such sums as $38.38 from the Female Baptist Missionary Society near Fayetteville, $27.50 from the Hyco Baptist Female Cent Society, and $37.35 from the Female Society for Foreign Missions near Pittsboro. Abner W. Clopton, a tutor at the University of North Carolina, collected $81.75, mostly from the students there. The total for the year reached $612.54, of which $100 was forwarded to the Baptist Board of Foreign and Domestic Missions in Philadelphia and the remainder "put out to interest."

In accord with its expanding operations, the name of the organization was changed in 1819 to The North-Carolina Baptist Society for Foreign and Domestic Missions. The first meetings of the Society had been attended by almost no one except twelve or fourteen of the officers and trustees, and gifts during the year were reported from only forty or fifty persons. By 1824, however, knowledge of the work of other state societies and the Triennial Convention had combined with the persistent efforts of leaders within North Carolina to stimulate the enlargement of the work

of the Society. The 1824 meeting convened at Haywood's Meeting House, Franklin County, with thirty-three members and official delegates from four associations in attendance. Letters from twenty-four auxiliary societies and three churches were "read with great pleasure and interest."

Robert T. Daniel was already serving as agent and seven ministers were named as domestic missionaries. Their work was to consist largely in organizing local societies auxiliary to the state society. The auditor's report showed a previous balance of $704.58, which was increased during the 1824 session to $2,088.72. The names of about three hundred contributing organizations and individuals are given in the printed minutes. Daniel had obtained contributions from twenty-three members of the state legislature.

These various figures indicate that interest in organized activity directed toward the support of missions was becoming general among North Carolina Baptists. The circular address from the society to the auxiliary societies revealed the enthusiasm: "It is with peculiar satisfaction and unspeakable delight that we send you this communication relative to the activity, the zeal, and the success, which have attended the unwearied exertions of our brethren."

Although a spirit of progress had developed among North Carolina Baptists, it soon became apparent that the multiplication of societies was not the best means of turning the enthusiasm into practical accomplishments. Again Chowan Association took the initiative in proposing a solution. In 1826 Martin Ross, the leading member of that body, introduced and secured the adoption of a resolution calling for the formation of a Baptist state convention. He was appointed chairman of a committee authorized to put the proposal into effect but died before this could be done.

Opposition

Meantime, several Baptist leaders had decided to oppose missionary operations, which had become the order of the day. Their efforts were sufficiently strong to inaugurate a general reaction against the entire missionary movement. In 1826 Joshua Lawrence, leader of the opposition, presented to Kehukee Association a document called the Declaration of the Reformed Baptists in North Carolina. The association referred the matter to the churches for their consideration. A year later the majority of the thirty-five churches in Kehukee Association endorsed Lawrence's proposals and agreed to "discard all Missionary Societies, Bible Societies, and Theological Seminaries and the practices heretofore resorted to for their support, in begging money from the public: . . . believing these societies and institutions to be the inventions of men and not warranted from the word of God." Agents of such societies were to be discountenanced and no longer invited into the pulpits of the churches.

In 1828 only twenty-two churches were represented at the annual session of Kehukee Association, for the churches friendly to missions had begun to withdraw. Strong feelings and bitter words characterized the relationships of missionary and antimissionary Baptists, not only in this association but in several others as well. In the midst of the confusion, uncertainty, and changing loyalties the

North Carolina Baptist Society for Foreign and Domestic Missions perished.

The North Carolina Baptist Benevolent Society

In 1829 friends of Ross and of missions attempted to revive organized work among North Carolina Baptists. On February 10 several leaders met in Greenville and formed the North-Carolina Baptist Benevolent Society. The constitution stated, "The exclusive object of this Society shall be to raise funds and appropriate them to the support of travelling ministers, for preaching the Gospel and administering its ordinances within the bounds of North-Carolina." Membership was opened to "every person" who would pay $5.00 and subscribe to the constitution.

The officers chosen at the organizational meeting were Patrick W. Dowd of Raleigh, president; William P. Biddle of Craven County, Thomas Meredith of Edenton, and W. H. Jordan of Granville County, vice-presidents; Peter P. Lawrence of Tarboro, corresponding secretary; Reading S. Blount of Greenville, recording secretary; and Henry Austin of Tarboro, treasurer. In addition, a board of directors consisting of thirty-seven men selected from over the state was named. The first anniversary session was set for Friday before the fourth Sunday in March, 1830, in Greenville. The circular address attached to the minutes before they were printed revealed the discouragement and despair of the founders of this latest venture into organized mission work.

Formation of the Convention

The members of the benevolent society who assembled in Greenville March 26, 1830, realized that previous organizations of this type had failed largely because of the limited scope of their plans and that this one as then organized would likely meet the same fate. Accordingly, on March 26 the following brief resolution was unanimously adopted: "That this Society be transformed into a State Convention." The society had convened at 11:30 o'clock in the Baptist Meeting House, where Samuel Wait preached, but the business session beginning at three o'clock that day was held at the Greenville Academy. The minutes do not specify the place where other sessions of the first meeting of the convention were held.

There were fourteen men present, seven ministers and seven laymen. The ministers were Patrick W. Dowd of Raleigh; William P. Biddle of Craven County; Samuel Wait and John Armstrong of New Bern; Thomas Meredith of Edenton; James McDaniel of Cumberland County; and Thomas D. Mason of Greenville. The laymen were R. M. Guffee of Raleigh; Charles W. Skinner of Perquimans County; Henry Austin, Peter P. Lawrence, and R. S. Long of Tarboro; and George Stokes and Reading S. Blount of Greenville. Officers elected were Dowd, president; Biddle, Meredith, and C. McAllister, vice-presidents; Armstrong, corresponding secretary; Blount, recording secretary; and Austin, treasurer. A board of directors of eighteen men was established, and twelve men were named as agents.

It appears that the plan to form a convention had already been decided upon when the society met, for Meredith, who had been a close friend of Martin Ross, brought to Greenville a completely written draft of a consti-

tution and the framework of a circular address. Meredith's constitution was read and adopted article by article. Although considerably expanded in recent years, the structure provided by the original document has not been discarded. Article II stated the objects: "the education of young men called of God to the Ministry, and approved of by the churches to which they respectively belong; the employment of Missionaries within the limits of this State; and co-operation with the Baptist General Convention of the United States, in the promotion of Missions in general."

The convention combined the membership features of the Baptist Philanthropic Missionary Society, the North Carolina General Meeting of Correspondence, and the North Carolina Baptist Society for Foreign and Domestic Missions by providing that "every Association, Church, Society, or individual, shall be entitled to send to the Convention, one Delegate, who shall be a member of the Baptist Church, for every Ten Dollars aid into the Treasury." Article VIII charged the board of directors with the responsibility of adopting "such measures as shall best tend to carry into effect the different objects of the Convention."

Meredith's Circular

At the request of the convention, Meredith composed a circular letter to the Baptists of North Carolina. It fills sixteen pages in the published proceedings and contains much useful historical information. Meredith pointed out that the Baptists of North Carolina, torn by dissension and without proper organization, were "practising a system, in almost all respects calculated to limit our resources, to paralize our energies, and to impede our advancement in the progress of literary and evangelical improvement." He was convinced that the newly formed convention promised more to the Baptists of North Carolina than "any human institution" previously proposed.

Well aware of the opposition, he pleaded for unity and harmony. To those who called the convention a "monied concern" he pointed out with references to the Bible that all institutions since ancient times had been of necessity involved with money. Many objected to trained ministers. To Meredith it was a "matter of wonder" that men should object to knowledge in the man who ministered at the altar when they deemed it "necessary in every other official station in life."

Turning to the matter of what support the convention might expect, Meredith stated that in North Carolina there were 14 Baptist associations, 272 churches, and "upwards of 15,360 members." He supposed that not more than one half of the churches would patronize the convention, the other half being averse to conventions, missions, education, and benevolent societies.

The Rise of the Primitive Baptists

Opposition was centered in Kehukee Association, where the energetic Joshua Lawrence exercised a powerful influence. Other antimissionary leaders included Joseph Biggs of Kehukee and James Osborne and John Stadler of Country Line Association. However, with a single exception, the associations adjacent to Kehukee did not follow its leadership. Adhering to the principles of Ross and Meredith, Chowan Asso-

ciation became an early and strong advocate of the convention. But the churches in the northern part of Neuse Association withdrew from that body and formed Contentnea Association on the basis of hostility to missions. Several churches withdrew from Raleigh because of its support of missions and formed Little River Association. Throughout the turbulent years the opponents of missions retained control of Kehukee Association but not of all its churches. Nine of those in the western part secured letters of dismission in order to form Tar River Association, a missionary organization. Philemon Bennett, moderator of Kehukee in 1827, was among those who went to Tar River.

Representatives from Kehukee traveled westward preaching opposition to missions, an educated ministry, and Bible societies. They gained control of Country Line Association, which in 1832 declared non-fellowship with all the benevolent societies of the day. Stephen Pleasant led those members of Country Line who favored missions in the formation of Beulah Association, which soon became strong in its support of the objects of the convention.

Ministers from Kehukee also entered the newly formed Abbott's Creek Union Association, where they gained the support of a majority of the churches. The members and churches that preferred to continue the support of missions withdrew and organized Liberty Association. Thus in three of the existing associations, Kehukee, Country Line, and Abbott's Creek, the opponents of the convention gathered a majority. There was opposition in all of the other associations, but here the proponents of the convention were in the majority. After a long search for a suitable name, the opponents of the benevolent movement became known as Old School or Primitive Baptists.

The Expansion of Convention Activities

During the first stage of the development of interest in missions, North Carolina Baptists had been interested primarily in foreign missions. As they sought to promote this enterprise, they found that it rested on state missions. Then they realized that a college, a newspaper, and Sunday schools were indispensable to the successful pursuit of the other operations.

The first anniversary session of the convention convened in 1831 at Rogers' Cross Roads Meeting House, Wake County. Delegates from thirty-six churches and missionary societies located in fifteen different counties reported that funds in the amount of $791.79 had been contributed during the year. Samuel Wait, the general agent, had preached 243 sermons and organized thirty-one missionary societies. These and other local missionary societies gradually went out of existence, and the convention came to be composed wholly of messengers from churches.

In 1832, when the convention met at Reeves' Meeting House, Chatham County, the number of delegates reached sixty-one and they came from thirty-one counties. Within two years the convention had become statewide in its operations, surpassing all the pre-convention organizations in the scope of its activities. Encouraged by the large attendance, the delegates launched an ambitious program of expansion. The qualifications of the

leaders in these ventures may be indicated by the fact that there were present five alumni of the University of North Carolina, three graduates of Columbian College, and one graduate of the University of Pennsylvania.

Meredith's Periodicals

In his report as general agent, Samuel Wait brought before the convention the matter of a denominational periodical. He felt that his work had been handicapped by the lack of a medium of communication. The committee appointed to study the matter reported that "the interests of our denomination require some medium by which our peculiar views may be made known and vindicated and by which the various objects of the Convention may be promoted." When Thomas Meredith revealed his plan to launch a periodical, a resolution was adopted stating "that this convention highly approve of the undertaking, and earnestly recommend their brethren to give it a liberal patronage."

In January, 1833, Meredith issued at Edenton the first *North Carolina Baptist Interpreter*, a monthly "Devoted to Sacred Criticism, Moral and Religious Essays, Miscellaneous selections and General intelligence." He defined his special interest as furthering the "Prosperity of the Denomination and the important objects of the Convention." On July 5, 1834, the place of publication was transferred to New Bern. The convention of that year stated that the publication had met with "universal approbation, and . . . produced much good, in removing the unfounded prejudices of our well meaning but misguided brethren and diffusing correct information."

On January 7, 1835, the *North Carolina Baptist Interpreter* was replaced by a weekly newspaper called the *Biblical Recorder*. The failure during the depression of 1837 of many subscribers to pay the subscription price caused Meredith to threaten to move "to Tennessee, or some other rich country, where a common spike nail, if stuck in the ground, will soon become a crowbar.' Instead, on January 13, 1838, he moved the publication to Raleigh, where he hoped that the central location would enable his paper to survive. Except for short suspensions in 1842 and 1865 the *Biblical Recorder* has been published in Raleigh continuously since 1838. From that date until 1938, it was the property of various individuals and companies; since 1938 it has been owned by the convention.

Leaders of the convention have at all times depended on the *Biblical Recorder* to place their programs before the denomination. In 1866, for example, the convention recognized "the tremendous power and influence" of its organ and called it "the organizer of our work in the world." Two years later the author of the convention report on the *Recorder* doubted "whether the Baptists of North Carolina have any other agency, which . . . has done more for their advancement and prosperity than this. It is a power in our midst, and a potent power without which it is difficult to conceive how we could make progress."

Wake Forest College

In 1832 the convention took the first step toward the establishment of the educational institution called for in the constitution by adopting a re-

port that it was "expedient and highly important to afford to our young ministers facilities for obtaining such an education as will qualify them to be able ministers of the New Testament."

A committee was then appointed to purchase a farm on which a Baptist literary institution based on the manual labor principle could be established. The committee purchased for $2,000 Dr. Calvin Jones's plantation in the forest of Wake County, where on February 3, 1834, the Wake Forest Manual Labor Institute was opened.

The fact that in less than four years the convention had become strong enough to launch an ambitious program was due to the experience gained through the pre-convention organizations in North Carolina and the contacts with organized work in other states. The convention now had confidence, enthusiasm, broad views, and definite aims.

The Board of Directors

At first the board of directors, known later as board of managers and now as general board, had charge of all work of the convention. It had no permanent location, but met quarterly in different parts of the state, first at Milton, then at Raleigh, then at Wake Forest, then at Raleigh again. The experiment of three boards—one for foreign missions, one for state missions, and one for education—was tried for a time before the Civil War and then abandoned. The general aims of the board were to stimulate the ministers and churches in every part of the state to increased activity and liberality, to aid feeble churches at important points, and to occupy sections of the country which were without preaching.

Western Baptist Convention

In the early years the work of the convention was greatly hindered by the large extent of its territory and the inadequate facilities for travel. Delegates from west of the Blue Ridge found it impracticable to attend sessions held east of the mountains, where most North Carolina Baptists were located. In 1844 the convention appointed a committee to consult with representatives of the western associations on the best means of co-operating with the convention. As a result, in August, 1845, representatives of the western churches met at Boiling Springs Camp Ground near Hendersonville and formed the Western Baptist Convention as an auxiliary to the Baptist State Convention of North Carolina. The latter body approved the formation of the new organization and appointed delegates to its next session.

In 1857 at Berea Church in Buncombe County, the Western Convention resolved itself into an independent body with objects similar to those of the state convention. At first its territory extended as far east as Yadkin River, but after the Civil War its activities were confined principally to the fourteen counties west of the Blue Ridge. The Western Convention used three boards—a Sunday school board located at Asheville, a mission board at Waynesville, and an education board at Hendersonville. Its leaders included James Blythe, Thomas Stradley, N. Bowen, W. A. G. Brown, and John Ammons. During most of its life the Western Convention maintained its own newspapers, among which were the *Carolina Baptist, Baptist Telescope, Cottage Visitor, Western North Carolina Baptist,* and *Asheville Baptist.* Judson College and Mars Hill

College were its principal efforts toward the provision of institutions of higher learning.

With the completion of railroads in that region, the principal reason for the formation of the Western Convention disappeared. Accordingly, in the early 1890's the Mitchell, Yancey, and French Broad associations launched movements which resulted in their withdrawal from the Western Convention in order to unite with the state convention. In 1898 at Hendersonville the Western Convention voted overwhelmingly to dissolve and the nine associations with 21,860 members joined the state convention. The nine associations were Buncombe County, Carolina, Haywood County, Liberty-Ducktown, New Found, Tennessee River, Transylvania, Tuckaseigee, and Western.

Southern Baptist Convention

From 1830 until 1845 North Carolina Baptists co-operated with those of other states in the work of the Triennial Convention. By 1841, however, many North Carolinians had begun to regard the attacks made on slavery by Northern abolitionists as a threat to peaceful relations. A contributor to the *Biblical Recorder* declared that North Carolina delegates to the Triennial Convention "were unwilling to sit in council with certain abolitionists; not on account of their *opinions*, but on account of their *doings*. The latter had virtually expelled southerners from their pulpits, their communion tables, and their fellowship; and they had done this with the avowed purpose of producing a rupture between the Northern and Southern portions of the denomination."

Four more years of agitation caused another contributor to write: "We have adhered to the Triennial Convention, until adherence is no longer a virtue. And we believe that the peace and prosperity of our churches, . . . require that we should respond to the call for a Southern Convention, and proceed forthwith to the formation of a missionary organization."

A. J. Battle and R. McNabb represented North Carolina Baptists at the meeting which convened in Augusta, Georgia, May 8, 1845, and organized the Southern Baptist Convention. Although Meredith and other leaders had preferred union if it could be had on "honorable terms," once the break had been made there was no doubt as to where they stood. On October 18, 1845, the convention unanimously adopted the following resolution: "That this convention cordially approve the formation of the 'Southern Baptist Convention,' and the appointment of a Foreign Mission Board in Richmond, Virginia, and a Home Mission Board at Marion, Alabama, and that we recommend the churches to contribute liberally to their funds."

Growth in Organization

The basic organization of the convention as provided by Meredith's constitution has been changed but little. From time to time auxiliary organizations have been added for more effective work, but the original framework remains virtually intact. The principal officers of the convention during the early years were general agent and corresponding secretary. The general agent, which position was first held by Samuel Wait, was a paid field representative who traveled through the state presenting the objects of the convention and soliciting contributions.

The corresponding secretary, a position first held by John Armstrong, was a minister who did the correspondence and office work connected with missionary operations. In 1858 the two offices were combined under the title of corresponding secretary.

During the 1836 session of the convention a committee was appointed to inquire into the expediency of forming a state Bible society, auxiliary to the American and Foreign Bible Society. An organization so named was promptly formed, with Meredith as president. Within a few years it was engaged in the promotion of Sunday schools as well as in the printing of the Bible.

The convention had already begun to endorse reports encouraging the churches to establish Sunday schools. The 1838 report stated that there had been some Sunday schools in North Carolina since about 1805 and that the number had by 1838 reached approximately two hundred, with ten thousand pupils. On October 20, 1845, a group of Baptist leaders organized the North Carolina Baptist Sunday School and Publication Society, auxiliary to the American Baptist Publication and Sunday School Society.

With regard to the expanding program, the board of managers reported to the convention in 1846 that "too much labor devolves on a few individuals." The board not only directed its own departments of home missions, foreign missions, and education, but the same persons were on the boards of the Bible and publication societies. At the suggestion of the board of managers, the convention appointed three boards instead of one—a home mission board to attend to the "destitution" in North Carolina, a foreign mission board to work with the Foreign Mission Board of the Southern Baptist Convention, and an education board to supervise the education of young men preparing for the ministry.

Despite the enthusiasm with which the reorganization was effected, the plan of appointing three boards proved unsatisfactory for lack of a sufficient number of qualified persons to serve. Accordingly, in 1847 the three were consolidated as a board of managers.

In 1849 the North Carolina Baptist Sunday School and Publication Society became auxiliary to the recently established Southern Baptist Publication Society. Although no longer affiliated with it, the North Carolina body continued to buy Sunday school books from the American Baptist Publication and Sunday School Society until 1857. By that date the attitude of the American Society toward slavery had become "so obnoxious to Southern Christians" that further co-operation was judged impossible. Therefore the North Carolina Society tendered "the whole of its books and funds to the North Carolina State Convention, on the condition that the Convention so amend its Constitution as to make the objects of the Society, a part of the primary objects of the Convention, to be managed by its Board." The convention unanimously accepted the offer and thus became directly committed to the task of supplying Sunday schools with suitable publications.

The War Years

Convention activities reached their peak for the ante-bellum period during the late fifties. For example, during the 1856 session of the convention $25,125 was pledged for Wake Forest College; in 1857 three new high schools were

announced; and in 1858 Matthew Tyson Yates stimulated considerable interest in missions. In 1859 the board of managers appointed James S. Purefoy as general superintendent of colportage, to handle three thousand books which had been contributed by the North Carolina Bible and Publication Society. A year later ten colporteurs were distributing Bibles and other books.

With the beginning of the war this work was directed primarily toward North Carolina troops in the Confederate Army. Purefoy was replaced by Needham B. Cobb, under whose direction army colportage became the major activity of the convention. Between November 1, 1863, and November 1, 1864, Cobb received from individuals, churches, associations, and the convention $54,253 for this purpose. With the help of thirty-six colporteurs, he distributed during the year twenty-five thousand Bibles, seventeen thousand hymnbooks, and many thousand tracts.

In 1862 came a second attempt to divide the work of the board of managers. This body was abolished in order that it might be replaced by a board of missions located at Goldsboro and a board of education located at Wake Forest. State mission work soon had to be abandoned but an effort was made to provide education for the children of deceased soldiers. The convention indicated its general attitude toward the war by "heartily and cordially" endorsing the efforts of Confederate officials to prevent the South from being "reduced to abject vassalage and servitude," and by resolving that "we will continue our prayers and efforts until the last armed foe expires or is driven from our land."

State Missions

Immediately after the war the principal convention emphasis was placed on state missions. This was deemed necessary not only because of the destitution wrought by the war in many places but because "error in new forms" had begun to penetrate the South. "The Methodists, Presbyterians, Episcopalians and Baptists," declared the convention, "have heretofore had almost exclusive control of the religious interests of the Southern States, but now Unitarianism and indeed all the isms which years ago gained a strong foothold in the Northern states, are looking upon our section of the country as a field already white for the harvest."

By 1867 the number of state missionaries in employment had reached seventeen and the funds contributed for that purpose $3,000. But the monetary panic of 1873 forced the curtailment of mission work, and the mission reports for the remainder of the seventies revealed a debt at the beginning of each year.

Sunday Schools

At the close of the war the colportage work which Cobb had been pursuing was merged with that of the Sunday School and Publication Board established by the convention in 1863. In an effort to get Sunday school work under way once more, a supply of books was ordered, but when they arrived there were no funds with which to pay for them. During the 1868 session of the convention, the discouraged Sunday school board proposed that its work be surrendered to the Sunday school association which had been organized earlier that year. The board was abolished and its work taken over

by the Baptist Sunday School Association of North Carolina upon condition that it make annual reports to the convention.

Receiving little support, the association was dissolved prior to the 1871 session of the convention, when the Sunday school problem again came up for settlement. That year the convention appointed a Sunday school board, located at Shelby, North Carolina, to co-operate with the Sunday School Board of the Southern Baptist Convention in multiplying the number of schools in North Carolina.

Under the leadership of John E. Ray the Sunday school board made progress, reporting, for example, 650 schools in operation in North Carolina in 1880. Upon the resignation of Ray, the convention in 1887 consolidated the board of missions and the Sunday school board under the title Board of Missions and Sunday Schools.

During the secretaryship of Columbus Durham this agency enjoyed success. As the volume of Sunday school activity steadily increased, the convention in 1895 authorized the Board of Missions and Sunday Schools to establish a subcommittee to handle Sunday school affairs, colportage, and the Sunday school supply store, and to elect a secretary. The committee elected Bernard Washington Spilman to be the first Sunday school secretary under the new arrangement. It was under his leadership that Sunday school work in North Carolina reached the position of importance in Baptist life that it holds today.

Board of Education

Of the three objects of the Baptist State Convention of North Carolina as stated in its original constitution, "the education of young men called of God to the Ministry" was listed first. Working through its committee on education, the convention in 1834 established Wake Forest Institute. Except for the year 1846-47, until 1862 the general supervision of all work was vested in the board of managers. That year, however, the board of managers was replaced by three boards, one of which was called the board of education.

During the war the board of education solicited funds for the education of the children of indigent, deceased, or disabled soldiers. At the close of the conflict William B. Royall became secretary of the board, which position he held for half a century, until the board was reorganized in 1914. At that time Richard Tilman Vann was made corresponding secretary and given greatly enlarged duties. In March, 1924, Malloy A. Huggins became corresponding secretary of the board of education. Vann remained associated with him until the reorganization of the board in 1926, when he was made secretary of the Department of Benevolences, and Huggins succeeded him in the education department, as the education agency was now called.

Although Thomas Meredith had made an appeal to the convention of 1838 to establish at once a college for women, no action on this proposal occurred until 1888. In that year a committee was appointed to make plans for such a college. The establishment of the institution now known as Meredith College resulted from this action.

During the 1890's friction developed between the denominational colleges of North Carolina and the institutions of higher learning operated by the

state. Charles E. Taylor stated the Baptist view in his pamphlet entitled "How Far Should a State Undertake to Educate?" He affirmed that the state should furnish primary education because such education was necessary to intelligent citizenship, but that it had no right to furnish higher education. He held that to tax all the citizens of the state for the support of state colleges was unjust and wrong in principle. For years the convention passed resolutions protesting the appropriation of sums of public money to state colleges. North Carolina Baptists insisted that there should be more state aid to education but that it should take the form of higher appropriations for public primary schools.

The Care of Orphans

During the late 1870's the convention began to show interest in new fields of activity, among which were the care of orphans and the work of women's missionary societies. By that time John Haymes Mills had begun to care for orphans in an institution located at Oxford. The first convention action came in 1876 when that body recommended Mills's work to the denomination and requested pastors to take collections for its support.

Eight years later a contributor to the *Biblical Recorder* asked, "Is it not time that we as a denomination were making arrangements for a Baptist Orphans' Home?" Thomas Henderson Pritchard endorsed the idea in a later issue of the *Biblical Recorder*, suggesting that J. H. Mills be placed in charge. Pritchard declared that Mills's work at Oxford would "honor his name forever," and that he should head the enterprise "with full authority to work it up according to his own judgement."

So many North Carolina Baptists opposed the orphanage movement that the leaders who favored it decided not to bring the matter before the convention for fear of a discouraging defeat. Instead, during the 1884 session of the convention they formed the North Carolina Baptist Orphanage Association. It was made up of individual members of the convention but there was no organic connection between the two bodies.

After the opening of the orphanage at Thomasville in 1885, opinion gradually came to favor stronger support for the undertaking. In 1892 the convention recommended that each Baptist church in the state hold a special service on Thanksgiving Day of each year and take a collection in cash and kind for the orphanage. In 1904 the convention appointed a committee to confer with the trustees of the Baptist orphanage "with a view of establishing and if possible to establish organic connection between the Orphanage and this Convention." By that time the orphanage had become the "pet of the denomination," and after the adoption of the above resolution presented reports of its work to the convention as did Wake Forest College or Meredith College.

Woman's Missionary Union

Since about 1800 the Baptist women of North Carolina had formed local societies for the encouragement and financial support of missionary ventures. But it was 1877 before an attempt was made to bring these local groups into a statewide organization. In April of that year, twenty members of the Baptist churches in Raleigh

organized themselves as the Central Committee of the Woman's Missionary Society. When in November, 1877, the committee made its first report to the convention, it had received funds from seventeen local societies.

The question of whether the convention would recognize the organization precipitated a lively discussion on the floor. Thomas Henderson Pritchard proposed that the convention commend the enterprise and "cordially invite the Committee to report the work they may be able to accomplish to this Convention at its Annual Sessions." Fearful that the management of the local societies would not be controlled by the churches, the convention amended the motion so as to allow the "Committee to report the work the societies organized in the churches may be able to do."

Although this committee functioned for only a few years, in 1886 a new organization called the Woman's Central Committee of Missions was appointed by the state mission board. Fannie E. S. Heck served as president from that date until 1915. Meantime, in 1887, J. D. Hufham moved, on the floor of the convention, that a committee "consider the expediency of admitting female delegates into this body." This motion failed to be adopted, but the convention did "receive with pleasure the report of the excellent work done by the Woman's Central Committee of Missions, and we cordially bid them continue the same, assuring them of our sympathy, cooperation and aid." The men were willing to applaud the work of the women in raising money for missions, but quite unwilling to admit them as delegates to the convention.

In 1888 the committee reported the organization of the first Sunbeam societies. Three years later the North Carolina Woman's Missionary Union became a part of the recently formed Southern group. By 1906 the annual meeting of the North Carolina union had grown so large it could no longer be held in conjunction with the Baptist state convention, and the holding of separate meetings was inaugurated. In 1911 Blanche Barrus became the first paid corresponding secretary.

The 75 Million Campaign

Prior to the 1920's each agency of the convention had to appeal directly to individuals, churches, associations, or the convention for funds. This arrangement sometimes produced friction, and was always expensive and precarious. State missions, which depended on an offering each autumn, may be cited as an illustration. If crops were poor that year or if there was inclement weather on the Sunday designated for the offering, total gifts were small and this meant debt for the state mission board.

In 1919-20 all objects, whether supported by the North Carolina convention or the Southern Baptist Convention, merged their appeals, worked together in the promotion of the Baptist program, and shared in the receipts. A movement was launched in 1919 in North Carolina to raise one million dollars for all purposes. This was merged into the Southern plan, which had seventy-five million dollars as its goal. In North Carolina more than five million dollars were collected over a period of five years, a sum greater than Baptists had given in the previous ninety years of convention work. Seeking to preserve the principle of

co-operation which they had found so profitable, North Carolina and other Southern Baptists launched the Unified Program, soon to become known as the Cooperative Program.

Reorganization of 1926

Conscious of the need for better co-ordination of its many activities, in 1926 the convention made constitutional changes providing for the general reorganization of its work. The existing boards were consolidated into a single body known as the general board. The revised constitution stated that the "General Board shall have charge and control, except when otherwise directed by the Convention, of all work of the Convention, including Missions, Education, Benevolences, and all other general activities, in the interim between the sessions of the Convention." The revised constitution also provided that the convention would elect a general secretary "who shall have administrative supervision of the work of Missions, Education, Benevolences, and all other general training activities of the Convention." Charles E. Maddry held the position of general secretary until 1932, when he was succeeded by Malloy A. Huggins.

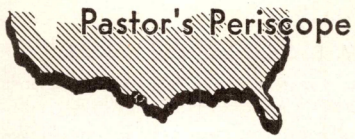
Recent Developments

The period from 1932 to 1956 was characterized by numerical growth and the expansion of convention activities. During the first year of this period there were in the convention 2,374 churches, 433,046 members, and gifts for all purposes totaled $2,525,380. By 1954 these figures had increased to 3,141 churches, 758,482 members, and $32,561,353 total gifts.

In 1932 depression had come over North Carolina and the convention found itself about one million dollars in debt. The Debt Advisory Commission, which had been charged with the duty of "safeguarding the financial honor and integrity" of the convention, devised means of handling the financial crisis. In 1945, after much careful planning and generous giving, the last of this debt was paid.

The following developments illustrate the expansion and growth of convention activities. During the last two decades a new wing has been added to the Baptist Hospital, a nurses' home has been built, and the North Carolina Baptist Homes for the Aging have been established. The convention has founded the Fruitland Baptist Institute and established summer assemblies at Caswell and Fruitland. Since the early '30's the circulation of the *Biblical Recorder,* now the property of the convention, has increased from 8,000 to 62,284.

Striking developments have occurred in the field of education. In 1946 the convention voted to accept the offer made by the Z. Smith Reynolds Foundation to move Wake Forest College to Winston-Salem, North Carolina. Despite difficulties brought on by war in Korea, Wake Forest was able to begin operations on the new campus on June 18, 1956. During this period Gardner-Webb College was received into the convention as one of the North Carolina Baptist colleges, and Chowan College, which had been closed for some years, reopened its doors to begin a second century of operations. During the academic year 1955-56 the convention contributed to the seven North Carolina Baptist colleges $438,322 for operational expenses and $345,059 to help meet capital needs. The total student enrolment of these colleges was 5,717.



IV

Reviews of Popular Religious Books

from

Merchandise Selection Department

E. ODELL CROWE, Manager

Bibles and Books Section

RICHARD E. KORNMEYER, Supervisor

(Each book listed here is reviewed through the service of the Merchandise Selection Department by pastors in different states, all of whom are asked to give unbiased reviews.)

NEW BROADMAN BOOKS

Broadman Comments for 1957

By E. F. Haight, (26b) $2.50

AUTHOR: President of Anderson College, author of *Broadman Comments* for 1955 and 1956

Broadman Comments has taken a secure place with the top Sunday school lesson commentaries. The 1957 volume continues the high standard of past years and offers the improvements which naturally come from the experience of producing such work. The lesson outlines in this volume are comprehensive and, at the same time simple, practical, and attractive. Experienced Sunday school teachers could take these outlines alone and develop splendid lessons. The lesson expositions offer exactly the kind of material needed by a teacher in setting before the class the meaning of the biblical passages under consideration. The "Lesson in Life" section is stimulating because it points out the areas in life where the teaching under consideration is to be applied. Another practical item in the volume is the suggestion of visual aids for each lesson: slides, filmstrips, motion pictures. These offer possi-

bilities for very effective teaching.—*Dr. Ray Summers, professor, Southwestern Baptist Theological Seminary, Fort Worth, Texas.*

I've Been Wondering

By Fayly Hardcastle Cothern, (26b), $1.75

AUTHOR: Successful youth leader.

Here questions that have been raised by teen-agers are answered informally to offer guidance for meeting daily problems. In a very readable style, the author effectively and sympathetically goes to the heart of issues that are of vital importance to young Christians. The answers that she gives are quite up to date, yet thoroughly Christian. This should prove to be a very useful book.—*Dr. Rice A. Pierce, Baptist Sunday School Board, Nashville, Tennessee.*

Lord, Teach Us to Pray

By F. V. McFatridge, (26b), $1.75

AUTHOR: Baptist pastor and writer.

The teachings of Jesus regarding prayer have been used by the author to show the spiritual results that prayer can produce when its principles are understood and practiced. Much has been written on the subject of prayer, but this book throws fresh light on many phases of it. The treatment is "down-to-earth" so that it can be understood by the average reader. It is well organized, logical, and inspirational. It would be of general interest and value to all Christians.—*Dr. Harold J. Purdy, pastor, Belmont Heights Baptist Church, Nashville, Tennessee.*

Studies in the Book of Jonah

By J. Hardee Kennedy, (26b), $1.75

AUTHOR: Professor of Old Testament, New Orleans Baptist Theological Seminary.

A devotional exposition of the book of Jonah, this book is written in an easy, flowing style. Sound exposition is combined with a warm and vibrant spirit that stresses the missionary emphasis of the book, the trustworthiness of the narrative, and the providence of God. The author has beyond all question steeped himself in Jonah and the literature concerning it. He is on fire with the message of the book. This is a valuable commentary for all thinking readers.—*Dr. O. W. Taylor, editor and historian, Nashville, Tennessee.*

Ways to Win

By W. E. Grindstaff, (26b), $2.75

AUTHOR: Assistant Executive Secretary, Baptist General Convention of Oklahoma.

Many books have been written on evangelism, but here is one that is more than an explanation and exhortation on the subject. It is an examination of the most effective means yet used to win people to Christ. By contacting the pastors in various denominations whose churches have been leaders in winning the lost, the author has made a careful study of methods in use today. He has rendered a real service to those who would profit by the experience of others. As a clear thinker and a ready writer, he offers conclusions of great worth to all who will read his book.—*Dr. E. S. James, editor,* The Baptist Standard, *Dallas, Texas.*

ALCOHOL

Alcoholism: Its Psychology and Cure

By Frederick B. Rea, (12p), $3.50

AUTHOR: Resides in England; is widely known through his achievements in Alcoholics Anonymous.

A Britisher who is familiar with the field of alcoholism discusses the various theories of addiction, rejects them, and gives one of his own. A very interesting book, well written, provocative, and helpful.—*C. Aubrey Hearn, Baptist Sunday School Board, Nashville, Tennessee.*

The Cup of Fury

By Upton Sinclair, (108c), $3.00

AUTHOR: A Pulitzer Prize winner, is one of the most prolific of American writers.

The author's firsthand description of his personal observation of the downfall of several of his personal friends who were alcoholics. Beginning with his own alcoholic father, he traces the unsuccessful bout with liquor of such talented persons as Jack London, O. Henry, Eugene Debs, Sinclair Lewis, and Edna St. Vincent Millay. Eleven of these friends died alcoholic suicides. He spares no details in graphically describing the ruinous effects of alcoholism as illustrated in the lives of these men he knew personally who

started with just the "social drink." This book makes a unique contribution to the field of literature on alcoholism. It is doubtful if the material presented therein is available anywhere else in printed form. The book is welcome in that it is an attack on drinking—even social drinking—not by a moralist but by an outstanding novelist. Upton Sinclair is the author of nearly eighty books translated into sixty languages. He draws upon this writing skill plus the many personal contacts he has had through the years to produce this stinging documentary on the ruin of alcohol. A must for those interested in available literature on alcoholism—helpful to anyone who drinks himself or wishes to help those who do. —*Dr. Robert J. Hastings, Executive Committee, Southern Baptist Convention, Nashville, Tennessee.*

Understanding and Counseling the Alcoholic

By Howard J. Clinebell, Jr., (1a), $4.00

This is one of the most complete books on alcoholism I have ever seen. It was written especially for the minister and the Christian worker. The author seems to be well informed and examines all of the theories. The section on counseling the alcoholic and the family of the alcoholic is especially good. The book has some weak points but many strong ones. —*C. Aubrey Hearn, Baptist Sunday School Board, Nashville, Tennessee.*

ANTHOLOGY

From Darkness to Light

By Victor Gollancz, (9h), $5.00

Insights from a great variety of sources, many of them modern. It is no ordinary anthology but a confession of faith, a reflection of a great man, a British publisher, who has an incisive view into the way of faith, confidence, and hope. I commend this book heartily. On every page, there is at least one treasure worth living with the rest of your life. The paragraphs and sentences that he picks at random from the whole course of literature are not the kind found in ordinary compendiums. Instead, they reflect the deep metaphysical yearnings of the soul and magnify what in human nature is man's hope for peace and security, for assurance, for confidence, and for understanding. This book should be the bedside book of many and many a preacher and layman.—*Dr. Albert McClellan, Executive Committee, Southern Baptist Convention, Nashville, Tennessee.*

1000 American Things

Compiled by Hugh Graham, (70h), $3.95

Gems of poetry and prose have been brought together in this handsome volume of *Americana.* Authors past and present are represented in a splendid variety of literary offerings which contain excerpts from speeches, letters, fiction, legends, and unclassified quotations both long and short. For reference, for entertainment, or for inspiration, this book will fill a need.— *Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

1000 Beautiful Things

Compiled by Marjorie Barrows, (70h), $3.95

All centuries and all countries are represented in this anthology of poetry and prose. Authors known to millions have contributed some of their finest writings, alongside gems of writing which carry names almost unknown. The test of this volume is not fame of authorship but beauty of production. Nobody could come to this book in search of literary loveliness and be disappointed.— *Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

1000 Inspirational Things

Compiled by Audrey Stone Morris, (70h), $3.95

The literature of the Western world has been combed for items of abiding worth to include in these pages. Here are the best compositions of many poets, stories with never-failing appeal, speeches which have made history, and inspirational quotations which have already blessed millions. Every page of this beautiful book has a message of strength, of comfort, of counsel, or of hope. It could become a precious possession.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

ARTS—RECREATION

The Science and Art of Singing

By Lisa Roma, (68s), $3.00

AUTHOR: Adjunct professor of voice, University of Southern California.

A sound analysis of the scientific and physical aspects of singing. Every approach is a basic one without the frills of over-abundant vocalises prevalent in most books on the art of singing. Of course, there are vocalises but they are inserted specifically to illustrate points. The first eight chapters include material that is just as applicable to church singers as to anyone else. Other chapters emphasize opera and other types of singing not necessarily associated with church music. I heartily recommend this book to singers, especially those with a little voice study background.—*Clifford A. Holcomb, Baptist Sunday School Board, Nashville, Tennessee.*

Sentiments, Sermons, and Song

By George W. Currie, (19e), $3.00

AUTHOR: Professor of Latin and Greek at Louisiana College in Pineville, Louisiana.

A book of epigrammatic poetry covering a wide variety of subjects; the collection of poetry reveals wide knowledge of the classics. Whimsey, humor, philosophy, and Christian morality are interwoven with clever criticism of some of modern man's "RUTualism." The book offers a challenge; it is highly entertaining. Dr. Curry is a man of impressive literary attainments.—*Rev. Louis S. Gaines, pastor, First Baptist Church, Fayetteville, North Carolina.*

BIBLE

The Ancestry of Our English Bible

By Ira Maurice Price, (9h), $4.00

AUTHOR: Late professor, Semitic languages and literatures, University of Chicago.

This book, originally written by Dr. Price of the University of Chicago, is now in its third revised edition. Responsible for this edition are two leading scholars of the same school—William A. Irwin and Allen P. Wikgren. For over fifty years, this book has been a leading text in the history of the Bible. The complete story of the various manuscripts, texts, and versions of the Bible are related and brought up to date according to the latest archeological and scholastic research. The book is extensively illustrated by graphs and with photographs and is a *must* for every Bible student.—*W. Murray Severance, Jr., Baptist Sunday School Board, Nashville, Tennessee.*

The Book of Ezekiel

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

AUTHOR: Professor Emeritus of Practical Theology, Princeton Theological Seminary, Princeton, New Jersey.

In true "Charles R. Erdman" style and tradition, the author has given us an excellent study of the message of the book of Ezekiel. He approaches the message of Ezekiel from the viewpoint that the prophet was a man who spoke for God, bringing a message that might concern the past, the present, or the future. He readily points out the literal but also admits the predictive and symbolical, giving proper emphasis to that part of the message that is timeless in scope and nature. This book is not a verse-by-verse treatment of Ezekiel, but the author exercises the happy faculty of giving special exegetical and interpretative help just where it is needed and desired. It is more than a study of the message of Ezekiel. It is also an examination of the background and situation from which he delivered his message. Any reader will come to a deeper appreciation of the life and message of Ezekiel by studying this excellent treatment of his book.—*Rev. A. B. Colvin, pastor, First Baptist Church, Lebanon, Kentucky.*

Elijah, the Prophet of Fire

By John R. MacDuff, (66b), $3.00

AUTHOR: Author of *Faithful Promiser, Morning and Night Watches,* etc.

This classic of Scripture biography merited a reissue. Although ninety years have passed since it first appeared, this study is still vibrant with power and relevant to our circumstances. Whether read for its appeal as a story, or for its exposition of important biblical events, this book has high values. The preacher who reads MacDuff on Elijah will not lack materials for a series of sermons on this great Old Testament character.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Jesus Christ the Risen Lord

By Floyd V. Filson, (1a), $4.00

AUTHOR: Professor of New Testament literature and history, McCormick Theological Seminary, Chicago, Illinois.

The author sets forth a defense for biblical theology. In his first chapter he defines the biblical theology he is defending. In chapter two he presents the essentials in the preaching as we find it in the New Testament. In the remaining chapters, the author develops the idea of unity as we find it in the Old and New Testaments and relates it to the preaching of the early New Testament church. The book is one which preachers will delight to study. All readers will not agree with the author's position at some points, but all will find food for thought within these pages.—*Rev. Paul Kirkland, Baptist minister, Blue Mountain, Mississippi.*

The Kings of Judah and Israel

By Christopher Knapp, (15-L), $2.75

AUTHOR: Was former missionary at Honduras, Central America; died in 1945.

This book has brought to the use of all, in one convenient volume, the full message of these kings, as brought out in the historical books. This evaluation is most practical, for it not only relates the historic facts in their relationship, not often seen as clearly as the author has composed them, but also relates them to the over-all message of the Bible including the full New Testament message. This volume has been long needed, and will be most gladly read, studied, and used by minister, student, Sunday school teacher, and growing Christians everywhere, particularly when they are seeking to study the Old Testament history. Its order and "ease of reading" commends it to the wider popular reading that a studious, scholarly work is apt to lack. Here is help for all on a very poorly-understood area of Bible truth.—*Dr. T. S. Boehm, pastor, The Hill Baptist Church, Augusta, Georgia.*

The New Testament and Rabbinic Judaism

By David Daube, (43d), $9.00

AUTHOR: Regius professor of civil law in the University of Oxford.

Here is a most informative treatment of the influences of rabbinic Judaism on the New Testament. Any student recognizes that such influence was natural, since Judaism was the parent religion of Christianity. But the surprise comes when he is shown the extent of that influence. The origin and development of ideas and thought-forms in rabbinic theology throw much light on their use in the New Testament. This author takes notice, not only of orthodox Judaism, but also of the numerous sects, and of the penetration of Hellenistic influence in rabbinic thought. These lectures are thorough in scholarship, broad in scope, penetrating in insight, and clear in presentation. This work is a must for a scholarly understanding of the New Testament.—*Dr. Owen F. Herring, professor, Wake Forest College, Winston-Salem, North Carolina.*

The Prophets-Pioneers to Christianity

By Walter G. Williams, (1a), $3.50

AUTHOR: Professor of Old Testament literature at Iliff School of Theology, Denver, Colorado.

An interesting and informative study of the prophets and their contribution to a rational concept of God by a reasonably trustworthy scholar. He throws additional light on the life and ministry of the prophets, and presents them as vital and living personalities. With great care, the author traces the long, historical development of the major religious ideas of the Old Testament, and with equal care, shows the sharp differences between the Jewish and the Christian interpretation of God, the nature of man and the nature of sin, and the meaning of salvation. Here is a detailed account of the prophets and their messages derived from a wide study of the cultures that produced their leaders and their challenging messages. A book of invaluable resources for the pastor and the Bible teacher in their evaluation of the Christian religion.—*Dr. Pierce S. Ellis, pastor, First Baptist Church, Waynesboro, Virginia.*

The State in the New Testament

By Oscar Cullmann, (9s), $2.50

AUTHOR: Professor of Early Christianity at the Sorbonne, the Ecole des Hautes Etudes, and the Faculte de Theologie Protestante, in Paris, France.

The brilliant author of *Christ and Time* and *Peter: Disciple, Apostle, Martyr* has put us in

his debt again! In this monograph Dr. Cullmann discusses the attitude of New Testament Christianity toward the state. He sees this attitude as bound up with the Christian conviction that "in Christ the end is already fulfilled," yet "the consummation is still in the future, since the framework of the present world still endures." Thus, for early Christians the state is "provisional" in character and is nowhere renounced as a matter of principle. At the same time, is is not uncritically accepted as if it were something final and definitive. As the author studies the attitudes of Jesus, Paul, and the Johannine Apocalypse he finds a common point of view. The church must give the state what is necessary to its existence and must oppose anarchy and zealotism; it must act as watchman over the state, warning it of transgression of its legitimate limits; and it must oppose the state at the points at which it exceeds its limits and acts as if it were God. The opposition takes the form of perseverance in Christian preaching and perseverance in the refusal of the idolatry demanded by the state. The church should neither try to put itself in the place of the state nor accept all that the state does uncritically. This is such an excellent book that one wants to be able to write a long review in summarizing the insights and interpretations found within it. It is clearly written and achieves high scholarship without loss of readability.—*Dr. Pope A. Duncan, associate professor, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.*

The Text, Canon, and Principal Versions of the Bible

Compilation, (66b), $1.50

This book represents a brief survey of recent research extracted from the *Twentieth Century Encyclopedia of Religious Knowledge.* A group of selected articles by noted authors has been lifted in toto and represents recent textual criticism brought about by archeology and research. Contents include the following main headings: The Text of the Bible; The Canon of the Bible; The Principal Versions of the Bible; and an appendix—The Languages of the Bible. Scholars include Burrows, Diringer, Flack, Gehman, Mezger, Wilkgren, and others. Articles concern such subjects as the Dead Sea Scrolls, Biblical and Early Christian Papyri, The Septuagint, Bible Versions for the Mission Field, and others. Even though this is a rather small book every article points very definitely to the central subject—the formation and content of the Bible. "Seminaries will welcome this book for class use. All students of the Bible will profit from keeping this book close at hand at all times." I agree!—*W. Murray Severance, Baptist Sunday School Board, Nashville, Tennessee.*

Yesterday Speaks to Today

By Ivan Lee Holt, (1a), $1.75

AUTHOR: Former president of the World Methodist Council, a bishop of The Methodist Church.

In a keen and discerning treatment of several of the Old Testament prophets, the author points up that the message "yesterday" is speaking to the world of today. As the prophets had to readjust their religious thinking to meet the demands of their changing world, so he declares that the thinking of today's Christian must be adjusted to meet the demand of today's changing world. God does not change but man's concepts of God and his greatness do change as he grows in an understanding of God's message. Dr. Holt makes a scholarly interpretation of the books of Jonah, Micah, Habakkuk, Jeremiah, and Haggai. His treatment is not technical but rather inspirational and most practical and helpful. His keen insight into the religious problems and contemporary events of this century make his observations and illustrations all the more applicable and meaningful.—*Dr. Davis C. Woolley, director, Extension Division for Christian Training, Howard College, Birmingham, Alabama.*

Expository Outlines on the Whole Bible, Volume II, Numbers, Joshua

By Charles Simeon, (1z), $3.95

AUTHOR: English evangelical divine (1759-1836); was one of the founders of the Church Missionary Society, and acted as adviser to the East India Company in the choice of chaplains for India.

Having reviewed all of the New Testament volumes first, and then the volume on Genesis-Leviticus, I am inclined to state that this volume on Numbers-Joshua has had more meaning to me than any other single volume.

This comes about by the author's firsthand knowledge of the customs and practices of the ancient Hebrews. Their laws, sacrifices, practices, etc., are made to live before one's eyes as he reads this volume.—*Rev. Tom Dunlap, pastor, Dalewood Baptist Church, Nashville, Tennessee.*

Expository Outlines on the Whole Bible, Volume IV; I Chronicles, Job

By Charles Simeon, (1z), $3.95

This volume contains 111 outlines developed from Scripture found in 1 and 2 Chronicles, Ezra, Nehemiah, Esther, and Job. Even though the author provides adequate background material for Scripture used, he directs the reader's thoughts to the spiritual and the practical implications. The outline on the subject of "Use of Church Music" clearly indicates a pattern of reason that is present in all of the outlines—Simeon is willing to declare both sides of a question in order to strengthen his conclusion of either one side or the other. There are instances in which he refers to things of his own age that may or may not be appropriate for use today. However, the purpose of these outlines is to guide a person in preparing better sermons and lessons, not to provide a complete composition. And, certainly, preachers and teachers could profit from these analytical and coherent outlines.—*Victor R. Vaughn, ministerial student, Belmont College, Nashville, Tennessee.*

The Guests of God

By John Frederick Jansen, (8w), $2.00

This is an excellent book of meditations on the Lord's Supper written in charming style and reflecting scholarly insight. It is inspirational, not theological. To read it is an enriching experience. With the Supper itself as the text, many passages of Scripture are used by way of illustration. The author stresses the living presence of the risen Christ. Hence, the Supper is more than a memorial—it is a communion. While some may not accept the idea of the real presence, they will find this series of twenty-one meditations most fascinating and rewarding.—*Dr. Owen F. Herring, professor, Wake Forest College, Winston-Salem, North Carolina.*

Studies in First Corinthians

By M. R. DeHaan, (1z), $2.50

AUTHOR: Is heard by millions as he conducts the Radio Bible Class, which is broadcast by the full Mutual Network.

This study of 1 Corinthians reads like a series of talks on the Radio Bible Class. Following the letter closely, the author deals in a very simple manner with some of the current problems in the church at Corinth, such as lack of discipline, lawsuits, speaking in tongues, malpractices at the Lord's Supper, freedom under grace, marriage and divorce, women speaking in the church, and errors concerning the resurrection. His entire treatment is very simple and at times naive. For example, he insists that no Christian should ever marry one who is not a Christian, that the revelation of truth ended with the completion of the New Testament, and that women should never cut their hair. He makes no distinction between revealed truth that is necessary to salvation and the customs and traditions of society in Corinth. On the other hand, the author is very frank in stating that we can agree to differ in Christian love. Some very fine thoughts are sprinkled throughout the book. An evangelistic appeal is carried through every chapter. You come away from this study with the consciousness that being a Christian is serious business and only the unmerited grace of God enables a Christian to gain a victory in the faith by which he is saved.—*Rev. Randolph L. Gregory, pastor, First Baptist Church. Wilmington, North Carolina.*

BIBLICAL WORDS

Key Words of the Bible

By Albert Williams, (13-L), $4.00

AUTHOR: Director of Associated Colleges of Illinois.

A treatment of 458 words found in the Bible and in Christian usage, and regarded by the author as key words. It is not reckoned as a concordance, dictionary, handbook, or thesaurus, although it has some features of all of these. It is something of a commentary or dictionary on the word's chosen. A fair and impartial study is given in some places, while others seem to be greatly influenced by the author's theological position. We would not

agree with his position in every case. We would recommend the book only for discerning readers who may not have a more complete dictionary of the Bible.—*Dr. T. J. Delaughter, professor, New Orleans Baptist Theological Seminary, New Orleans, Louisiana.*

Rediscovering the Words of Faith

By Charles T. Sardeson, (1a), $2.00

AUTHOR: Pastor of the First Lutheran Church, Carlisle, Pennsylvania.

This is a book on the Christian vocabulary, which the author says grew "out of the praises and hymns and prayers, out of persecutions and hopes, out of hearts and mouths of those whose lives had been changed by the touch of God's Spirit . . . and it went rolling down the years like thunder over the hills or the thin echo on a distant plain." Taking the basic words of our Christian vocabulary, such as faith, revelation, judgment, atonement, grace, adoption, gospel, sacraments, the church, kingdom of God, sin, worship, eternal life, and peace, the author in fifteen brief chapters takes each of these "gems" and polishes the facets of each until they glow again like great diamonds reflecting the light of the Eternal. A book for minister and layman alike.—*Rev. Bronnie E. Nichols, pastor, Forest Lake Baptist Church, Tuscaloosa, Alabama.*

BIOGRAPHY

Early Will I Seek Thee

By Eugenia Price, (6r), $2.50

AUTHOR: Author of *The Burden Is Light!, Never a Dull Moment,* and *Discoveries.*

This is a personal story written for the most part in the first person. It is very interesting and easy to read. The author learned first the way of salvation. Her next concern was to discover the higher planes of Christian living. It will be helpful and of interest to many people. The account will be a blessing to many who have struggled to find a more vital explanation of faith.—*Rev. R. L. Holmes, pastor, First Baptist Church, Lafayette, Louisiana.*

Eisenhower the President

By Merlo J. Pusey, (9m), $3.75

AUTHOR: Associate editor of *The Washington Post.*

This book should be read by all Americans who are seriously concerned about the presidential election of 1956. As might be expected the author deals sympathetically with President Eisenhower and his efforts. But the total effect of the book is to leave the reader with a real understanding of American domestic and foreign developments during the past four years. There is no "whitewashing" but a frank, simple description of the efforts of Eisenhower's administration. Of special interest to all readers will be these two things: (1) The day-to-day work of the Eisenhower administration and (2) a step-by-step analysis of United States foreign policy, both its success and its failure. All readers will find this a thoroughly enjoyable book.—*Dr. Carl R. Fields, professor, Georgetown College, Georgetown, Kentucky.*

God Portrays More Women

By Grace E. McAllister, (29m), $2.75

AUTHOR: Is widely known as a speaker at women's meetings; is author of *God Portrays Women.*

The author has selected twenty women of the Old Testament and gives brief biographical sketches of them. Their characteristics in almost every case can be visualized in the characters of those we meet today—their problems, temptations, and failures, and joys are given. Some are even sordid—but the reader will find this book helpful for resource in the study of Old Testament characters.—*Miss Florida Waite, Baptist Sunday School Board, Nashville, Tennessee.*

People

Edited by Geoffrey Grigson and Charles Harvard Gibbs-Smith, (70h), $10.00

A volume of the good, bad, great, and eccentric who represent a cross section of men and women through the centuries. Brief biographical sketches of 444 men and women, illustrated with 160 pages of black and white pictures and sixteen full-page color plates; this is a book which will be a prize possession of a lover of rare books along with the companion book published last year entitled *Places.* A wonderful pair of really worth-while volumes. —*Miss Florida Waite, Baptist Sunday School Board, Nashville, Tennessee.*

To the Golden Shore: The Life of Adoniram Judson

By Courtney Anderson, (13-L), $6.00

AUTHOR: Is the author and producer of a number of documentary films.

This biography is a thrillingly interesting one. It is difficult to put it aside until you have finished reading it. I have read several biographies of Judson and this is the best. It is so complete, and the author does not gloss over the faults of this missionary pioneer as do some biographers—but gives a complete picture of the missionary. This book should be placed in all church libraries for it is one that will stimulate missionary zeal in the hearts of all who read it.—*Dr. Floy Barnard, teacher, Southwestern Baptist Theological Seminary, Fort Worth, Texas.*

CHRIST

Lingering at Calvary

By S. Franklin Logsdon, (29m), $2.50

AUTHOR: For more than 20 years has ministered at various Bible conferences.

The author of this book paints one of the most vivid "word" pictures of the death of Jesus. Each chapter is a detail description of the scene at Calvary. Its twenty-one chapters present a full and complete view of the dying Saviour on the cross. The author wants to stop the reader who lives so much of his life in this noncontemplative age of rush, pleasure, and ungodliness—stop him, and make him stand for a time in the absolute, tearful silence of sheer gratitude. Those who read this book will certainly want to "linger at Calvary."—*Rev. Howard B. Benson, pastor, First Baptist Church, Carrollton, Georgia.*

The Story of Jesus

By Augustus Muir, (20h), $3.50

AUTHOR: A master teller of religious tales.

This is a story of the life of Jesus that will be read with interest by both adults and children. The author has kept the story true to the gospel, using the actual words of the Bible much of the time. When he does give the words of Jesus and other characters in modern idiom, he does them no violence. His reverent and vivid imagination in filling in details makes the persons and events of two thousand years ago come to life again. There is no effort to tone down or explain away the miraculous and supernatural. The book, of course, does not recount all of the recorded events and teachings of the life of Jesus, but the author as skilfully selected those that give a moving and representative picture of the life and ministry of the Master. The account of the baptism of Jesus seems evasive, in that the act of baptism is not related, but the full-page, color illustration of the baptism pictures John holding a small vessel and pouring water from his hand upon the head of Jesus. With the exception of the picture of Jesus' baptism, the book is true to the Scriptures, interestingly written, and in the words of the publisher, "will hold the reader's attention from start to finish while it teaches him the everlasting truths of religious faith."—*Rev. Floyd V. Sams, pastor, Riverview Gardens Baptist Church, St. Louis, Missouri.*

They Met at Calvary: Were You There . . . ?

By W. E. Sangster, (1a), $2.00

AUTHOR: General secretary of the Home Mission Department for the Methodist Church of Great Britain.

A most challenging book that points out not a new road to, but a new view of, Calvary. Such spiritual experience is always timely for Christians. The author's well-arranged, brief chapters portray how various groups, the religious teachers, the priests, the traitor, the clamoring mob, the thieves, the self-serving judge, ALL met for the crucifixion at Calvary. Before we finished the concluding chapter, we too, with the author, felt in our hearts that "I, a sinner, was here when they crucified my Lord."—*L. H. Tapscott, state Brotherhood secretary, Dallas, Texas.*

CHRISTIAN LIVING

Meeting Life on Higher Levels

By Hunter Beckelhymer, (1a), $1.75

AUTHOR: Pastor of the Hiram Christian Church (Disciples of Christ), Hiram, Ohio.

The outline of this book is Philippians 3:12-14.—Accept yourself with your limitations;

rise to your own possibilities. Focus your all on the area of life in which to spend yourself. Forget past failures and successes except as aids in the next step of "straining forward" to what lies ahead. By the human will and its allies press on to the goal for the prize of the upward call of God in Christ Jesus. He accomplishes his purpose "to remain true to important insights of Christian faith." Good type; easily read and understood; each point leads logically into the next point. The author's many quotations from great writers creates the idea that convictions are not his alone. Book is very well titled! It is evident it was not written hastily but aged with deep thinking and extensive reading from authorities. Enough Bible to make it very interesting, but not too much to "scare away" or "bore" an unsaved person. Choice of words is very good—especially on a theme concerning psychology and Christian living. Simple, understandable language—not too often found in this type of writing. The author wasn't so "smart" that he made me "too dumb" to learn. Every preacher, full-time Christian worker, and layman, both saved and lost, and old and young, should read this book and heed it. The illustrations are very interesting and also drive home the point intended.—*Rev. T. M. Hodgin, pastor, First Southern Baptist Church, Lincoln, Nebraska.*

A Miscellany of Quiet Talks

By S. D. Gordon, (6r), $2.50

AUTHOR: One of the top devotional writers of his time.

A book that brings back to the present generation some of the choice writings of one of God's choice servants, S. D. Gordon. Dealing with such timely themes as temptation, prayer, power, and service, the author states timeless principles which give to the reader the key to a larger and more useful Christian life. This is a book that should be purchased by every person who sincerely desires more abundant living. It is refreshingly different from the many books on "boot-strap religion" which have flooded the reading world in recent years. The emphasis throughout is on simple, basic, Bible principles that have often been overlooked and sometimes forgotten in our hectic day.—*Rev. John W. Salzman, pastor, First Baptist Church, Galveston, Texas.*

CHURCH HISTORY

Ins and Outs of Romanism

By Joseph Zaccello, (15-L), $2.00

AUTHOR: Was pastor of St. Joseph's Church in the Italian section of New York City; was converted to the Baptist faith; is editor of *The Convert,* a monthly magazine published by converted priests.

The title itself tells of the content. The author does not give a comprehensive study of the Roman Catholic Church, but gives "bits" of history of how the Pope came into power; the duties and restrictions of monks, priests, nuns, etc.; gives a good discussion of clerical celibacy. The author gives a very helpful list (including dates) of the twenty ecumenical councils, and amazes the reader by giving a "sketchy" discussion of the official orders and societies among Catholics. This information alone is worth the price of the book. Besides giving the lists of the number of Catholics in the world by countries, he gives a condensed and concise discussion on what Catholics believe and worship. His answers to questions on Catholic doctrines are scriptural, and his "up-to-date" stand on the parochial and public schools is excellent. A good book, tersely written, packed with information.—*Dr. J. William Harbin, pastor, First Baptist Church, New Albany, Mississippi.*

The Prophetic History of the Church

By F. W. Grant, (15-L), $2.00

AUTHOR: Great preacher of the last century; died in 1902.

The author interprets the letters to the seven churches (Revelation) by the "continuous historical" method. His book is more a theological or eschatological treatise, however, than biblical interpretation. His whole interpretation is "colored" by his premillennial view. Many things he says are good and true, and those who hold rigidly to a premillennial dispensationalism will agree heartily with most of the conclusions of the author, but others will be disappointed that he "reads into" the biblical account the facts of history known only to those of the author's own day. The

things the author describes as characterizing a "decadent church" were in evidence in the communities addressed in Revelation, and subsequent history merely records the continued development of the various tendencies away from God. His use of the word "church" is, in the sense, of a "universal church," and his explanation of the kingdom distinguishes between a kingdom of God (in heaven) and the kingdom of God (on earth). He also distinguishes between the throne of God occupied by the Son in heaven, and a throne to be eventually occupied with him, along with the saints, on the earth. This reviewer does not believe all these distinctions are justifiable by the biblical record alone.—*Dr. Roy L. Johnson, pastor, First Baptist Church, Kingsville, Texas.*

CHURCH SECRETARY

The Church Secretary

By Virginia S. Ely, (29m), $2.50

AUTHOR: Librarian, United States Public Health Service.

Every church secretary, regardless of denomination, can profit from this book. It dignifies the secretary's work as a service rendered unto the Lord, requiring devotion as well as ability. The book deals with such practical matters as the reception of visitors, preparing for the church visitation program, organizing office routines, supervision of other volunteer and employed office workers, letter writing, telephone and telegraph communications, and the making and keeping of the files and records which are essential to an efficient church. I recommend that our book stores make effort to sell this book to every church secretary.—*Dr. J. M. Crowe, Baptist Sunday School Board, Nashville, Tennessee.*

DEVOTIONS

Come See a Man

By Grace Noll Crowell, (1a), $1.50

AUTHOR: Was poet laureate of Texas from 1935 to 1938; in 1938 was elected Honor Poet of the Year by the New York Poetry Center and one of the ten outstanding women of America by American Publications.

A beloved Christian writer excels herself in this choice tribute to our Lord. Incidents from the Gospels, and character studies of the Master, are beautifully used to warm the believing heart to deeper adoration and stronger loyalty. Helpful verse, displaying the recognized skill of this poetess, is interspersed with the prose; and each message concludes with a prayer-thought which will enable the reader to direct his reading into a worship experience. —*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

The Morning Altar

By Harold Lindsell, (6r), $2.00

AUTHOR: Dean of Administration and Professor of Missions at Fuller Theological Seminary.

Here is a very fine little book filled with short devotional messages. Each message is simple, concise, and straight-forward. Scripturally centered, conservative, doctrinally sound, they will prove helpful as a morning devotion in the home or for private meditation. Many business people will find the book of great value for brief meditations between appointments. Such subjects as "Perseverance in Prayer," "Grace and Sin," "What Shall We Expect From God," "Tale Bearing," "Money Evil" are used. I think it is a fine devotional book.—*Rev. J. Oscar Lumpkin, pastor, Madison Street Baptist Mission, Nashville, Tennessee.*

Think About These Things

By Jane Merchant, (1a), $1.50

AUTHOR: One of America's leading religious poets.

Using Philippians 4:8 as her basic text, the author has then used the eight parts of this verse—namely, whatever things are true, honorable, just, pure, lovely, gracious, excellent, and praiseworthy—as her division subjects for this series of devotions. Each devotion takes the following form: Scripture, poem, and prayer. The thought and form are both good. However, the selection of ideas is somewhat limited with most of the poems being steeped in the beauties and wonders of nature. The section on praise is the best-developed section, in my opinion, and the thoughts are more smoothly presented in this section. As for the poetry itself, I found both the rhyme and form somewhat forced and labored. Actually, I felt that I was reading prose (merely written in poetic form) rather than poetry. This prose-in-poetry form is not an easy-to-read text but

the thought content is good.—*James W. Clark, Baptist Sunday School Board, Nashville, Tennessee.*

You Are Never Alone

By Lowell Russell Ditzen, (20h), $3.50

AUTHOR: Pastor of the Reformed Church in Bronxville, New York.

This book presents an intriguing study of aloneness contrasted with loneliness. The title, *You Are Never Alone,* sets the theme. The way in which the author presents the deep serenity of a life that has been endued with the ability to live alone with the presence of God is well done. The work is well thought out and well documented from various sources. It is an excellent addition to Mr. Ditzen's earlier work, *Personal Security Through Faith.*—*Rev. W. Maurice Hurley, pastor, First Baptist Church, McGregor, Texas.*

Devotions and Prayers of Martin Luther

Selected and Translated by Andrew Kosten, (66b), $1.50

The translator selected from the writings of Martin Luther the reformer's comments on various verses from the Psalms, and on the page opposite there are short prayers. The fifty-two meditations are for the fifty-two weeks of the year. Said Martin Luther, "The psalter is a school and exercise of our hearts and minds; so that he who reads it without understanding and faith reads it without the spirit." We should read the Psalms "to strengthen our faith and to comfort our consciences." The prayers are gems. He puts a philosophy into a few short sentences. Occasionally you find a sentence that reflects the torments and trials of the author. The book is full of quotable sentences: "When the Gospel flourishes in the church everything flourishes with it"; "God often puts man into a predicament in which he no longer can depend upon human comfort and help"; "Oral praying is not effective unless it corresponds to the desire of the heart." This is a book of true meditations. You must take time after reading it to ponder the meaning of what you have read. I came away from the book with the feeling "not to rely upon or trust our own good deeds or means, but to venture out upon God's infinite mercy."—*Rev. Randolph L. Gregory, pastor, First Baptist Church, Wilmington, North Carolina.*

FAMILY

Life and Love

By Clyde M. Narramore, (1z), Cloth, $2.50; paper, $1.50

AUTHOR: Consulting psychologist on the staff of the Los Angeles county superintendent of schools, Los Angeles, California.*

This is a unique book in its field. It is directed specifically to young people who wish honestly and sincerely to get a scientific and factual view of sex which is based unapologetically on Christian presuppositions. Any pastor, Sunday school teacher, or youth leader could make use of it, especially so as a basis for guided group study with young people. The author apparently writes with high-school-age groups or individuals in mind, primarily, and therefore, the average college-age group would find parts of this work elementary, but it has, in the main, a very helpful and wholesome philosophy of sex and family life. Considerable use of Scripture is an obvious strength of the book as it undertakes to deal with the normal questions and problems of youth. Many parents, youth, and religious leaders will welcome this book, and rightly so.—*Dr. Bruce E. Whitaker, state Baptist Student Union secretary, Raleigh, North Carolina.*

Their Mothers' Daughters

By Edward A. Strecker and Vincent T. Lathbury, (12-L), $3.75

AUTHORS: Strecker—Consultant and chief-of-service of the Institute of the Pennsylvania Hospital. Lathbury—Practices psychiatry at Philadelphia's Pennsylvania Hospital.

With convincing argument and professional experiences, the authors impress the fact that intelligent, consistent parental love is the great necessity in rearing daughters (and sons, too). Unfortunately, the authors express a compromising view on liquor, which the Christian reader will discard. Otherwise, this is a valuable volume which will be of immeasurable worth to parents.—*Dr. Joe W. Burton, Baptist Sunday School Board, Nashville, Tennessee.*

HISTORY

The Blessings of Liberty

By Zechariah Chafee, Jr., (12-L), $5.00

AUTHOR: Has taught at Harvard Law School since 1916.

A critical evaluation of postwar "loyalty" and "subversive" activities in the light of freedoms we cherish and seek to preserve. His method is historical, analytical, argumentative, and suggestive. Its special merits are the efforts of the author to deepen the concepts of the freedoms we must defend and what we must do to make them more than high sounding phrases for patriotic rallies or political footballs. It is decidely the best I have found. The author's examination of recent developments in the use of congressional powers of investigation and punishment is a clear call to pause and reflect. The "guilt by association" advocates may think it a little soft. Those who hold that a man is innocent until found guilty by due process of law will assuredly approve. This book is food for any good American.—*M. E. Coleman, assistant superintendent of schools, Atlanta, Georgia.*

Dying We Live

Edited by Helmut Gollwitzer, Reinhold Schneider, and Kathe Kuhn, (49p), $4.50

History recorded the crimes of the Nazis with swift hand and in bold characters. It has taken time to accumulate these dying testimonies of those who, though Germans, were victims of Nazi wrath. In these pages, we have the last written messages of young and old, men and women, Protestants and Catholics—all of them opposed to the vicious philosophies and practices of Hitler's gang and called upon to pay for their convictions in death. To read what they wrote is to recover one's faith in human integrity and Christian courage. It is also to hear a stern summons to unceasing vigilance that such sacrifices may not be necessary again.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

The Presbyterian Enterprise

Edited by Maurice W. Armstrong, Lefferts A. Loetscher, and Charles A. Anderson, (8w), $4.50

In twelve chapters, dealing with epochs in American Presbyterianism, the basic primary sources have been collected. The editors have skilfully but briefly introduced each of the carefully selected documents. The chief value of the volume derives from the fact that it is a collection from minutes, letters, sermons, pamphlets, books, etc., which tells rather plainly the story of American Presbyterianism. The volume was prepared under the auspices of the Presbyterian Historical Society. It appears in connection with the celebration of the 250th anniversary of Presbyterianism in America. This is the kind of volume which makes a library. One can learn more about American Presbyterianism by reading these documents than by studying several volumes of historians. Pastors and students of history, especially American history, will find here a wealth of information about one of the most influential segments of American religious, political, and cultural life.—*Dr. Hugh Wamble, assistant professor, Southern Baptist Theological Seminary, Louisville, Kentucky.*

ILLUSTRATIONS

Knight's Master Book of New Illustrations

Compiled by Walter B. Knight, (1e), $6.95

It is claimed for this book that it contains more than four thousand illustrations for use of preachers and others. While some of them have been well used for many years, the book seems to have a larger proportion of new material than most of its kind. The classification has been well done, and the book will undoubtedly place many Christian workers under heavy debt.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

LESSON HELPS

The International Lesson Annual, 1957

Edited by Charles M. Laymon, (1a), $2.95

While much of the material in this volume is of excellent quality, a number of the positions taken are of such a character as to be either incomprehensible or offensive (or both) to the rank and file of our Southern Baptist people. The liberal views on certain doctrines, the advanced critical positions on certain points

of Bible history and authorship, and the altogether favorable attitude toward the National Council of the Churches of Christ and the World Council of Churches keep the volume from being acceptable to our people. I do not recommend it.—*Dr. Howard P. Colson, Baptist Sunday School Board, Nashville, Tennessee.*

MISSIONS

To the Far Corners with Billy Graham in Asia

By George Burnham, (6r), $2.00

AUTHOR: A staff writer for the Chattanooga *News-Free Press* and one of the nation's outstanding reporters of religious news stories.

Here is a book that will fascinate a man skeptical of the power of the living God to move in this atomic age. Here, in easy, readable style, the author, a newspaper man and a former alcoholic by his own confession, gives a glowing account of the ministry of Billy Graham on his recent tour through Asia. This reviewer had the privilege of crossing the path of the Graham party in the Orient—in some places, before, and in others, after, the arrival of the American evangelist. The anticipation of Billy Graham's coming was the means of uniting believers and emphasizing the importance and urgency of the gospel. In the places that Mr. Graham had been, there was only appreciation of his ministry. The reader, here, will find light and shadow, joy and laughter. On these pages, every reader will find a vivid picture of the opportunities and challenge of Asia as well as the tragic conditions under which so many are forced to live. This reviewer found the book a tonic to his faith and an encouragement to declare to all that in Christ Jesus there is hope and help for us today.—*Dr. Carl J. Giers, pastor, First Baptist Church, Chattanooga, Tennessee.*

NON-CHRISTIAN RELIGIONS

Wanderer Upon Earth

By Jack Finegan, (9h), $3.75

AUTHOR: Professor of New Testament literature and interpretation at the Pacific School of Religion, Berkeley, California.

In a novel and interesting way, the author sets forth a tale which reveals many of the highest teachings of the world's great religions. Yaush, a young Jew, left Jerusalem when it fell to the Babylonians, and wandered eastward in search of truth. Zoroaster, Mahavira, Buddha, Lao Tzu, and Confucius touched his life and shared their insights. At the end of his adventure, Yaush returned to Babylon, witnessed its destruction, and rejoiced in the triumph of his faith. The study of comparative religion is made delightful, interesting, and inspiring by this master storyteller and interpreter. This is an excellent book in this field.—*Dr. Monroe F. Swilley, Jr., pastor, Second-Ponce de Leon Baptist Church, Atlanta, Georgia.*

PHILOSOPHY

Christianity and the Existentialists

Edited by Carl Michalson, (9s), $3.75

This is a work designed to demonstrate the meaning of existentialism and its relation to Christianity. The editor accomplishes this aim in a study of some of the leading existentialists of the period. These summaries of such men as Kierkegaard, Berdyaev, Heidegger, and others contain biographical data and brief discussion of the major thoughts of each man, and are written by various scholars, many of whom are outstanding existentialists in their own right. The chief values of the book are: a very helpful discussion of the meaning of a very elusive term, existentialism; with a wise emphasis on the fact that this is not so much a philosophy as a point of departure in philosophy; the furnishing of a philosophical background for an interpretation of much of Neo-orthodox thought, primarily the emphasis on "encounter" with a subsequent disregard for much in formal "Christianity"; a good, if sometimes brief and difficult, discussion of the relation of Christianity to existential thought. Paul Tillich's chapter on modern art and existentialism is perhaps one of the most interesting and enlightening of the book.—*Dr. Gordon Clinard, professor, Southwestern Baptist Theological Seminary, Fort Worth, Texas.*

The Church and the Public Conscience

By Edgar M. Carlson, (42m), $1.75

AUTHOR: Since 1944, has been President of Gustavus Adolphus College at St. Peter, Minnesota.

The author's thesis that God is the creator and sustainer of *ALL* life, leads him through a statement of the doctrine of man, the doctrine of society, and the doctrine of the church, to conclude that man as a redeemed individual cannot live in isolation as separate from his environment. The figure, Christ as the head and the church as body, does not indicate that either can have a separate existence. Though man has a definite and personal responsibility to God to be obedient, he has a responsibility to society and his obedience is not because of *law* alone but for the good of the group. Chapters outline his theme as follows: "The Christian Conscientious Man," "The Structure of Society," "The Body of Christ and the Body of Man," "The Responsibility of the Church," and "The Christian Conscience and the Hope of Fulfillment." While one might disagree with certain concepts and even with some conclusions he draws, all will agree that he has discussed his subject well and that these pages discover for us profound thought into a perplexing problem—the relationship of the church to society. This is no "light" reading. The author lays bare a profound problem and seeks through Scripture and logic to discover the answer.—*Rev. W. L. Borom, pastor, Eau Claire Baptist Church, Columbia, South Carolina.*

Faith, Reason, and Existence

By John A. Hutchison, (5-o), $4.50

AUTHOR: Professor of religion at Columbia University and executive officer of the Religious Department.

In this introduction to contemporary philosophy of religion, the author brings into sharp focus some of the main issues of the new situation in theology. The book's primary concern is a modern interpretation of the relationship of faith to reason. The themes which he uses to develop the thought are: man, the relationship of faith, revelation, and God; the significance of symbols, language, and faith; the importance of rational theology; history and biblical faith; religion and culture; the relationship of science and religion; and religion, ethics, and morality. This is not a book that can be read with little thought or by scanning, but must be given much consideration. However, after careful reading I believe it will be agreed that it is a searching and balanced interpretation of the most difficult problem of faith and reason. One's time will be well spent with this book.—*Rev. Henry Atkeison, pastor, York Terrace Baptist Church, Sheffield, Alabama.*

The Kantian Thing-In-Itself: The Creative Mind

By Oscar W. Miller, (12p), $3.75

AUTHOR: Associate professor of psychology, Nebraska Wesleyan University, Lincoln, Nebraska

The thesis of this book is that the Kantian concept of the "thing-in-itself" has been greatly misunderstood or misinterpreted. It has been considered as a spiritual or realistic something as over against man and natural phenomena. On the contrary, says the author, it is probably a unique element or conceptual idea contributed by the mind of man. Dr. Miller traces the genesis of the idea through Thales, Plato, and others on down to Kant. It is a stimulating treatment, but is heavy with philosophical terminology. To one not versed in philosophy, this would be burdensome reading. One with background in philosophy may not agree with all the author's conclusions, but he will find it well worth reading for it throws light on other philosophical problems. —*Dr. E. Earl Joiner, assistant professor, Stetson University, De Land, Florida.*

PRAYER

The Farmer Gives Thanks

By Samuel R. Guard, (1a), Cloth $1.00; paper 50¢

AUTHOR: Editor and owner of *Breeders' Gazette*, a journal for farmers and cattlemen; is vice-president of the Kentucky Council of Churches.

Fifty-six prayers are printed one to a page, and, in each, the commonplace things of life are glorified. Writing from the spiritual point of view of the farmer, each prayer is a

"Thank You, Lord" for something closely associated with life. Beginning with the new year, the prayers, without being dated or the seasons named, are typical of the flow of time, bringing the reader to Christmas in the last prayer. Lent is referred to once, but other than that, no objections will be found.—*Miss Florida Waite, Baptist Sunday School Board, Nashville, Tennessee.*

Men On Their Knees

By Kenneth O. Eaton, (1a), $1.75

AUTHOR: Pastor of South Congregational Church, St. Johnsbury, Vermont.

A good book on prayer is always most acceptable, and this is a good one. The author says, "One of the most fruitful ways to learn how to pray is to make friends with those to whom prayer is the very breath of life." The book has seven chapters, each based on a prayer from the New Testament: "Simeon—The Prayer That Has Turned to Praise"; "The Publican"; "The Pharisee—The Man Who Would not Kneel"; "Paul—When God Says, 'No!' "; "Stephen—In the Spirit of Christ"; "Jesus—The Perfect Prayer"; "The Early Church—Thine is the Glory." There is good analysis, illustration, and application. The reading of this book will help anyone who is willing to try to "be" a better prayer.—*Dr. Harold Ingraham, Baptist Sunday School Board, Nashville, Tennessee.*

PREACHING

Adventurous Preaching

By James H. Robinson, (108c), $2.50

AUTHOR: A Negro, is widely acclaimed as a preacher, counselor, and lecturer.

Here are the 1955 Lyman Beecher Lectures delivered at the Yale Divinity School. Reading these seven chapters was similar to the experience of having a thorough examination by an outstanding physician. The author, the first Negro to deliver this famous series of messages on preaching, holds up before the reader the biblical ideal of preaching, reminding the minister that as a servant of the most high God, he has a message for the worst of men and for the best of men. At this particular time with the race question daily developing tensions that will leave ugly scars, the author fearlessly challenges the preacher to be a voice for God. He reminds the reader that prejudice comes in any color of the skin—black, white, red, or yellow, or even in variations of the mixtures these colors can produce. The young minister and the experienced preacher will find help in the reading of this book.—*Dr. Carl J. Giers, pastor, First Baptist Church, Chattanooga, Tennessee.*

Doctrinal Preaching for Today

By Andrew Watterson Blackwood, (1a), $3.00

AUTHOR: Professor of biblical homiletics at Temple University School of Theology, Philadelphia.

The author takes the lid off his mind in this his latest book and the resulting opportunity is one that no preacher should miss. Let him use what title he likes, Dr. Blackwood's subject is *preaching;* and nobody should be scared off by a word like "doctrinal!" By the time the good professor is through, you will be convinced that if there are other kinds of preaching they are not worth mentioning. Here are analytical studies of past and present preaching, suggested outlines for sermons, illustrations widely gleaned, and a heap of wisdom on pulpit preparation and practice. There's a good word here, too, for Southern Baptist preaching. Dr. Blackwood finds it mainly doctrinal, and considers that an explanation of our progress.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Entrusted with the Gospel

By David A. MacLennan, (8w), $2.00

AUTHOR: Professor of preaching and pastoral care at Yale University Divinity School.

This book represents the Warrack Lectures on "Preaching" delivered in 1955 by David A. MacLennan. Although this series of lectures delivered to a group of preachers is about what one would expect, the material is presented in a very interesting way, and the frequent references to literature (current and otherwise) make the material above average in interest. The author has a most wholesome, and at the same time a most refreshing, attitude toward the work of the minister as being called to a special task. One may have read many books of this type, but he will be

a much better minister for having read these lectures. The first, dealing with the ministry as a commission; the second, with its emphasis on the gospel as the good news; and the fifth, on "the human being is a lonely creature"—will prove of inestimable value to all preachers. The author contends that one can be, and indeed must be, both a pastor and a preacher. He cannot "preach for long to the condition of his people" if he is not both.—*Dr. Howard E. Spell, academic dean, Mississippi College, Clinton, Mississippi.*

Persuasive Preaching

By Ronald E. Sleeth, (9h), $1.75

AUTHOR: Professor of speech and homiletics at Garrett Biblical Institute and Northwestern University.

The author takes the position that the preacher is an advocate, and cannot fulfil his mission without positive efforts to persuade his hearers to accept his message and its implications. The volume then deals with ways by which the preacher can make his message persuasive. Attention is given to the preacher's knowledge of his congregation, the influence of his own daily life, and techniques for making the message interesting and convincing. Six of the eight chapters deal with the last of these, one chapter to each of the others. This is not a book presenting "sure-fire" methods of super salesmanship, but presents in a solid, sensible manner ways by which the preacher can persuade his hearers to change attitudes and conduct. The uniqueness of the book lies in its focusing of attention upon the one great aim of Christian preaching, persuasion. It should prove refreshing to experienced ministers and suggestive to younger preachers.—*Dr. Arthur B. Rutledge, pastor, First Baptist Church, Marshall, Texas.*

Preaching on the Books of the New Testament

By Dwight E. Stevenson, (9h), $3.95

AUTHOR: Professor and head of the Department of Homiletics at the College of the Bible, Lexington, Kentucky.

Here is a professor of homiletics who believes that modern needs could be met by pulpit messages on complete books of the New Testament. He recognizes that this kind of preaching will be demanding and difficult and, quite rightly, he has no intention of supplying ready-made outlines which only require a preacher's own padding to make passable sermons. His purpose in this book is to guide the preacher in finding his own material and making his own outline. There is no need to agree with everything Dr. Stevenson says to appreciate the good job he has done in these pages. Preachers who will follow his advice and accept his suggestions, adding a large stint of personal study, will produce sermons that God can use.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

The Primacy of Preaching To-Day

By Arthur A. Cowan, D.D., (9s), $2.50

AUTHOR: Minister, Inverleith Church, Edinburgh, Scotland.

The author of this book is the author of some well-known books such as *Crisis on the Frontier* and others. The present volume is a compilation of the Warrack Lectures delivered in 1954 and under the title of *The Primacy of Preaching To-Day,* uses the following divisions: "The Proclamation of the Word," "Expository Preaching of the Old Testament," "Expository Preaching of the New Testament," "Doctrinal Preaching—Sermons on the Christian Year," "The Manner and Matter of Preaching." He seeks to show that the Word of God must be preached to give focus to worship and to set forth the fact that God reigns and redeems. Most of the book is fine but in the part where he discusses miracles, demons, and angels, he resorts to the liberalism which was advanced in the earlier part of this century with which many of us do not agree. —*Dr. Paul A. Meigs, pastor, Calvary Baptist Church, Berkeley, California.*

Life Situation Preaching

By Charles F. Kemp, (14b), $3.00

AUTHOR: Pastor of First Christian Church, Lincoln, Nebraska.

The author in this book endeavors to set forth the place and importance of "life situation," or problem preaching. He does so in a very effective way by setting forth in his introduction a definition of the term, its place in the over-all pastoral ministry, and a brief resume of its place in the past. The heart of the book is composed of a carefully-selected list of pulpit masters who gave "life

situation" preaching a prominent place in their work, and a specimen from each. These example sermons show the possibility of dealing with a wide range of practical, human problems from the pulpit. The messages are rooted in the Bible and most of them are masterful. The author selected such men as: Horace Bushnell, Phillips Brooks, Charles Jefferson, Leslie Weatherhead, John Sutherland Bonnell, Ralph Sockman, etc. This work is interesting and timely. It fills a need in the increasingly-popular field of therapeutic religion. Up to now most books on homiletics have somehow neglected this important aspect of preaching. I predict that it will be well accepted.—*Dr. Henry A. Parker, pastor, First Baptist Church, Orlando, Florida.*

PSYCHOLOGY

The Magic Power of Your Mind

By Walter M. Germain, (70h), $3.95

AUTHOR: Formerly served with the Police Department in Saginaw, Michigan for twenty years; left the Police Department to carry on further study in the prevention of crime.

This book gives to us insight into the workings of the human brain, which, the author calls, a golden gift. He shows how the mind's powers, when not used properly, rob us of health, happiness, and longevity of life. The book is devoted to a workable step-by-step program for improving upon the use of the magic power of the mind. He proposes that when man will put to work the power and wisdom lying untapped in the super-conscious mind, he will achieve things that he has only dreamed but never believed possible. The author develops his thesis by showing how man in discovering the marvelous forces that lie hidden within him can begin a new life. He shows us by the findings of medical science, psychology, psychiatry, and hypnology how the mind controls matter, and "how prayer and faith operate to perform miracles," and how by the proper use of the mind man can gain complete mastery of his body's physical processes. Many examples, illustrations, and Scripture references are given as proofs of his propositions. The book is most enlightening. There is not anything in the book that is objectionable. It is a worthy contribution to the field of psychology and psychiatry. It is my feeling that everyone will profit by reading this book.—*Dr. D. W. Edwards, pastor, First Baptist Church, Guntersville, Alabama.*

Psychology and Worship

By R. S. Lee, (12p), $3.75

AUTHOR: Vicar of the University Church of St. Mary the Virgin, Oxford.

The thesis of this book is that dynamic psychology, especially the positive psychology of Sigmund Freud, can greatly enrich our understanding of the psychological processes involved in Christian worship. He seeks to show this by describing the processes of worship and interpreting them from the point of view of Freudian psychology. Using this point of view, he examines the growth of religious worship in childhood, the meaning of symbols in worship, the knowledge of God, and prayer. Despite his Freudianism, which he frankly acknowledges, he has some good insight into the motives of worship and the importance of clear thinking in worship and prayer. One with a background in psychology will be able to sift out the objectionable elements of Freudianism and use this book with profit.—*Dr. E. Earl Joiner, assistant professor, Stetson University, De Land, Florida.*

When I Die

By Otto Gruber, (12v), $2.00

AUTHOR: A Presbyterian minister, is director of Southern California Presbyterian Homes, Inc.

A series of letters between a father and his son on the subject of death. The author encourages a realistic view of an inevitable experience. There is a Christian interpretation of death. This is developed within the short volume as the older man makes practical, as well as spiritual, preparation for death. Not with morbid fear and not with evasiveness, but with honesty and serenity, the Christian looks death in the face and is victor instead of victim. A little book that persons with lingering illness or with intense grief could read with profit—but also a book to strengthen the hearty and hale in arriving at a Christian evaluation of death.—*Rev. N. P. Howington, pastor, First Baptist Church, Little Rock, Arkansas.*

SERMONS

Sermons on the Lord's Prayer

Edited by H. J. Kuiper, (1z), $2.00

This is an interesting book on the subject of prayer built around the messages delivered by eight preachers and teachers of the Reformed Church. Using divisions of the Lord's Prayer for the topics recorded, we have an excellent treatment of this great passage of Scripture and also a good picture of our riches in Christ. Frequent reference to the "catechism" and its relation to certain portions of Scripture are unnecessary to Baptists, but do not detract from the practical application to life these men have made.—*Rev. Frank B. Kellogg, pastor, First Baptist Church, Hobart, Oklahoma.*

The Timeless Gospel

By Harold Cooke Phillips, (1a), $2.50

AUTHOR: Pastor, First Baptist Church, Cleveland, Ohio.

Here is a series of sermons built around the theme of "The Timeless Gospel." The author relates the gospel to the personal and social problems of our age. There are four main areas treated by the sixteen sermons: the gospel and Jesus; the gospel and the individual; the gospel and the church; the gospel and society. The author makes excellent use of a large vocabulary and has a good command of the English language. The material is forcefully presented and provides interesting and thought-provoking reading. While all of the sermons are well presented, the author excels in the first three chapters where Jesus is the center of discussion, in chapter ten where he discusses the individual's relationship to other Christians, and in chapters eleven and twelve where the church is under observation.—*Rev. Dan E. Williams, Jr., pastor, Aaron's Creek Baptist Church, Virgilina, Virginia.*

The Vitality of Faith

By Murdo Ewen MacDonald, (1a), $2.50

AUTHOR: Pastor of St. George's West Church, Edinburgh, Scotland.

These sermons make the gospel message relevant for our day. They are the most pertinent, alive, and dynamic messages I've read recently. The author is very fundamental in the great truths of salvation. He speaks with a great faith in the Word and with an eye to the present, showing how Christ meets man's basic needs today.—*Dr. D. Wade Armstrong, pastor, Second Baptist Church, El Dorado, Arkansas.*

Whitefield's Sermon Outlines

Edited by Sheldon Quincer, (1e), $2.50

Twenty-five sermons of George Whitefield—great preacher of the "colonial awakening." The editor has made a good selection. The sermons in outline are very suggestive and readily adaptable to the individual's use. These are not skeleton outlines from which all the meat has been left off. The outlines are of major groups and subdivisions, and then paragraphed so that the full message of the sermon is given. The sermons are doctrinal, practical, and true to the Scriptures. Even these outlines contain the evangelistic fire of the great colonial preacher. Anyone who treasures the preaching of the past will want this book in his reading library.—*Dr. David G. Hause, pastor, First Baptist Church, Chickasha, Oklahoma..*

Sermon Seeds

Compilation, (66b), $1.75

This is the tenth book in the Minister's Handbook Series. Here are to be found outlines of Scriptures from the Old and the New Testaments by some of the great masters of past days. Some of these recognized pulpiteers are Charles Simeon, James Stalker, John R. MacDuff, Robert Murry McCheyne, Richard Newton, William Jay, Charles H. Spurgeon, and Alexander Maclaren. On these pages will be found texts and outlines that will help the conscientious preacher build his own outline. The danger in such a book is that these outlines will be substituted for a personal interpretation of the Scripture.—*Dr. Carl J. Giers, pastor, First Baptist Church, Chattanooga, Tennessee.*

THEOLOGY

Christian Perfection and American Methodism

By John L. Peters, (1a), $4.00

AUTHOR: President of World Neighbors, Inc., Washington, D.C.

"Christian perfection," the distinctive of Methodism, has been variously understood by Wesleyans, and there have been repeated and

heated controversies and divisions in Methodism over sanctification. Dr. Peters, on the basis of his doctoral dissertation at Yale, has investigated the development of and derivations from Wesley's doctrine, especially as it relates to American Methodism. Three views have had advocates among Wesleyans: (1) sanctification is identical with regeneration, so the "second blessing" is rejected; (2) sanctification is a process of spiritual maturation through the sacramental life of the church, and the "second blessing" is possible to some but by no means necessary to salvation; and (3) sanctification is an instantaneous work wrought by God, in which man is infused with perfect love; it is available to everyone by faith; it is necessary for salvation; it requires testifying. Of particular interest to present readers is the discussion over the "holiness" doctrine between 1870 and 1900, which resulted in a fragmentation of Methodism into numerous "holiness" or "pentecostal" groups. Peter's excellent book appears deficient only at the reluctance of the author to admit that Wesley's *one* sectarian view was "Christian Perfection" and that modern holiness groups have taken the sectarian or distinctive view of Wesley's and not his sacramentarian or churchly view.—*Dr. Hugh Wamble, professor Southern Baptist Theological Seminary, Louisville, Kentucky.*

Glory Awaits Me

By William Goulooze, (66b), $2.00

AUTHOR: Is already known throughout the world as the author of *Victory Over Suffering, Blessings of Suffering,* and *Pastoral Psychology.*

This book is the record of the experiences, faith, and hope of a devoted Christian, who suffered the ravages of a fatal cancer for eight years and found Jesus Christ sufficient for his every need. With amazing frankness, he reveals the secret thoughts and emotions of one suffering severe pain and facing certain death, and affirms that the promises of God's Word and the presence of the Saviour not only make the future glorious in prospect, but also make the present glorious in preparation. A means of comfort, hope, and strength to the afflicted, a message of hope to the bereaved, and a helpful counsel to the minister, this story of a dying man's victory through faith will strengthen those who read it to become "more than conquerors through Him that loved us."—*Rev. Vern B. Powers, pastor, First Baptist Church, LaFollette, Tennessee.*

Jesus of Yesterday and Today

By Samuel G. Craig, (41p), $2.75

AUTHOR: For nearly thirty years was engaged in editorial work; is an ordained Presbyterian minister.

When I had finished reading this book, I could but say with Dr. Clarence E. Macartney that the only word to describe it is simply "great." This is another brilliant attempt by a brilliant author to portray something of the eternal significance of Jesus Christ for our world and the world to come. It sounds a clear and positive note amid the jangling and discordant voices of our day. He identifies the Jesus of history with the Christ of a vital personal experience. Christ's message is a timeless one because he is timeless. What he was, he is, and what he is, he evermore shall be. The reader who is serious in his quest for more light and truth upon the matchless life and work of Jesus may profitably go back to this volume time after time for inspiration and source material. It will commend itself particularly to those who are of a conservative, theological mind. I most heartily recommend it.—*Dr. R. Houston Smith, pastor, First Baptist Church, Pineville, Louisiana.*

Modern Rivals to Christian Faith

By Cornelius Loew, (8w), $1.00

AUTHOR: Associate professor of religion at Lake Forest College, Illinois.

One of the twelve volumes of the Layman's Theological Library. The author defines religion as whatever a man believes in so strongly that it becomes the object of his loyalty and determines the pattern of his thinking. Thus he maintains that many people are actually worshiping unnamed deities without even being conscious of it. The book is divided into two parts: the first dealing with the rival for Christianity in American life and the second with the rival inside Christianity itself. The author shows that many people have made science, democracy, or the nation objects of religious devotion having prior claim upon man's loyalty to Christ. He points out the dangers within Christianity of perverting the original design of Christ and making self the object of worship. The end of this type of thinking is self-realization rather than the glorification of Christ. This book has much to say to modern Christian society.—*Dr. Vernon O. Elmore, pastor, Baptist Temple, San Antonio, Texas.*

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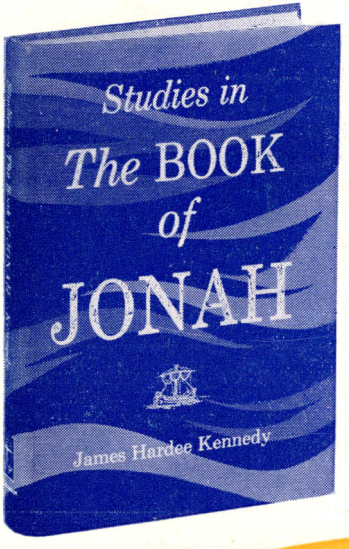
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