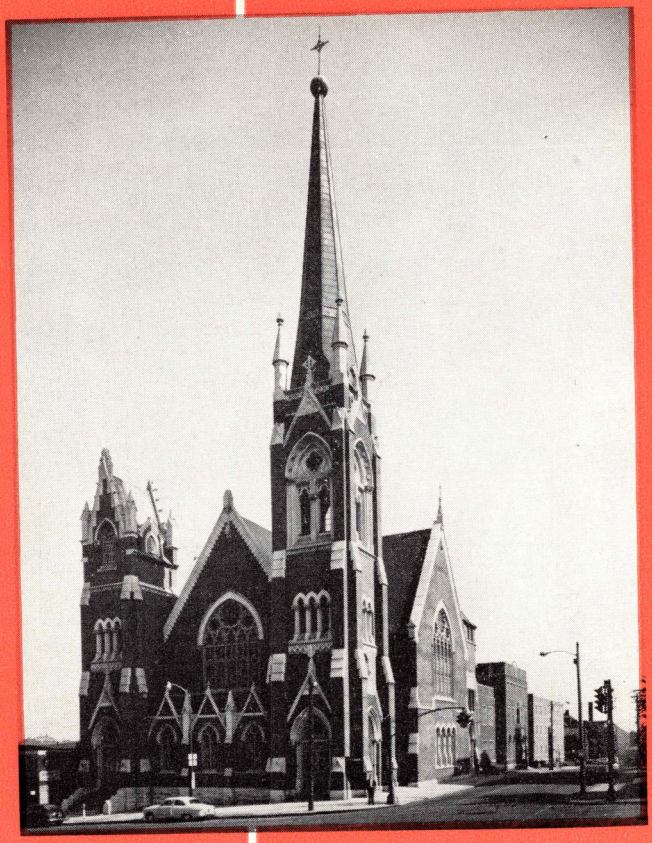
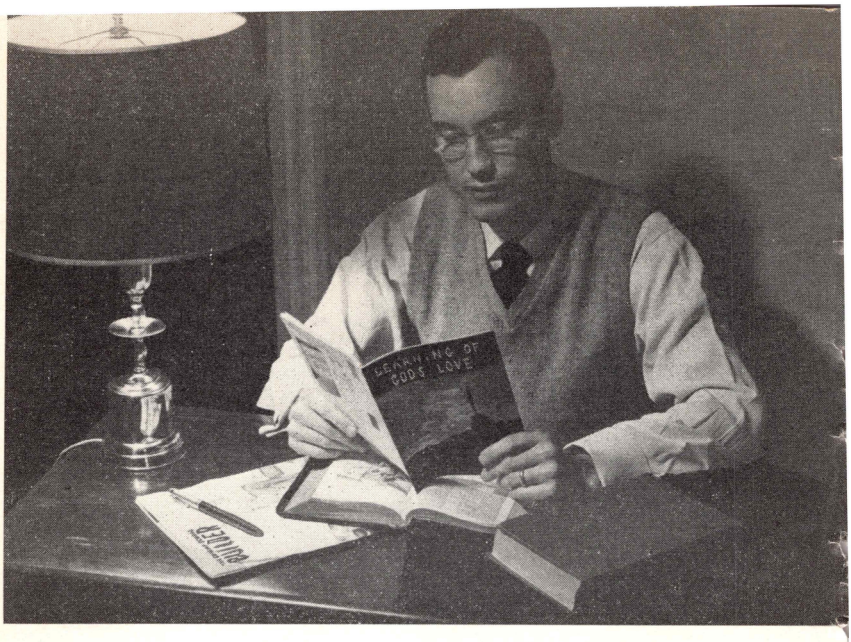
First Baptist Church
Nashville, Tennessee



THE Quarterly REVIEW

APRIL • MAY • JUNE • 1958

A SURVEY OF SOUTHERN BAPTIST PROGRESS



you and the finest literature . . .

When you place Sunday School Board quarterlies in the hands of your people, they read the very finest periodicals in the field of Christian education.

A great common denominator of all this literature is the fact that each majors on the Bible.

Each periodical is carefully prepared to cultivate sound Christian faith and an earnest desire for the Christian life.

Each Baptist Sunday School Board periodical is prepared to fill the needs of each group and each age in your church. The titles—such as *The Braille Baptist, The Baptist Student, Home Life, Baptist Married Young People*—present and reaffirm the Board's conviction in the innate worth of each individual; and asserts anew its belief in the importance of one life fully dedicated to God.

Over the years Baptists around the world have learned they can depend on the scriptural soundness of Sunday School Board periodicals. The Board is fully aware of the responsibilities of such a trust as it seeks to fulfill its mission.

The Quarterly REVIEW

SUCCESSOR TO THE "PASTOR'S PERISCOPE"

SECOND QUARTER
1958

Volume 18 Number 2

Editor
J. P. EDMUNDS

Associate Editors
NORMAN COX
MARTIN B. BRADLEY

Department Editors
E. ODELL CROWE
RICHARD E. KORNMEYER

THE QUARTERLY REVIEW is published quarterly by The Sunday School Board of the Southern Baptist Convention, 127 Ninth Avenue, North, Nashville 3, Tennessee; James L. Sullivan, Executive Secretary-Treasurer; Clifton J. Allen, Editorial Secretary; W. L. Howse, Director, Education Division; Herman F. Burns, Art Director.
Printed in the U.S.A.

Annual individual subscription $1.75; quarterly, 35 cents

THE QUARTERLY REVIEW, copyrighted 1958 by The Sunday School Board of the Southern Baptist Convention, is fully protected by this copyright, and nothing that appears in it may be reprinted, either wholly or in part, without special permission from the copyright owner.

Entered as second-class matter July 3, 1941, at the post office at Nashville, Tennessee, under the Act of March 3, 1879.

the survey

While the suburbs of our growing cities are still experiencing a phenomenal growth, there is also a trend back to the downtown areas. Department stores and other business concerns are spending millions of dollars in improvements to counteract the growth of fabulous shopping centers in the suburbs. Modern apartments are replacing slums in "Downtown, U.S.A." Medical advances have increased longevity, and the convenience of downtown living is stressed to an increasing adult population.

These trends call for a new emphasis upon the downtown church and present a new challenge to Southern Baptists. Many of our downtown churches are growing and thriving. A few are having difficulties in surviving. But all are facing growing opportunities.

Recently the Survey, Statistics, and Information Department of the Sunday School Board made a study of the growth of 385 downtown Southern Baptist churches. The group included 74 large downtown churches and 311 "fringe" downtown churches. The results of this study are carried in this issue.

The study revealed that these churches had a combined net gain in membership of 17.7 per cent from 1946 to 1956. Sunday school enrolment increased 36.9 per cent; Training Union enrolment, 102 per cent; mission gifts 86.8 per cent; and church property increased 219.5 per cent. It is a compliment to our downtown church leadership that, as a group, these vitally important churches have advanced steadily, in spite of the exodus of so many members to suburban churches.

Because of the timeliness of the subject, we are featuring in this issue the opportunities of the downtown churches. They must continue to prosper if our denomination is to remain strong.

THE EDITOR

The Cover:

The First Baptist Church of Nashville, Tennessee, a typical downtown church, was organized July 22, 1820. Richard Dabbs served as its first pastor, until May 21, 1825. In 1886 the church dedicated its third building, which is still in use.

In 1891 the Baptist Sunday School Board was organized in the pastor's study of the church.

The church has been served by sixteen pastors, including the present pastor, H. Franklin Paschall. It is typical of the present-day, downtown church, with a modern, well-equipped, and completely air-conditioned building. It provides a balanced church ministry and program for its 3,300 members, serves as host to many denominational meetings, and is a positive Christian witness to downtown Nashville.

Next Issue:

The next issue is a special presentation of the history and growth of theological education among Southern Baptists.

TABLE OF CONTENTS

Working Together:

The Downtown Church Has an Obligation to God 3
The Downtown Church Has an Obligation to the City It Serves 6
The Downtown Church and the Denomination 8
Should the Downtown Church Move Out? 10
The Total Program for the Downtown Church 13
The Downtown Church Psychology 16
Movements vs. Monuments 25
Preserving the Fringe Church 28
Problems of the Downtown Church 33
Growing a Sunday School in the Downtown Church 36
Growing a Training Union in a Downtown Church 40
How the WMU Can Help the Downtown Church 43
The Minister of Music for a Downtown Church 48
How the Brotherhood Can Help the Downtown Church 49
The Downtown Church 54
Summary of Survey of Downtown Churches, S.B.C. 55

Practical Pointers for Progressive Pastors:

Suggestions for Sermons 57

Agencies and Institutions:

On the Use of the Encyclopedia of Southern Baptists 62
Finding History's Hidden Treasures 67

Pastor's Periscope:

Reviews of Popular Religious Books 76

INTRODUCTION TO SERIES ON DOWNTOWN CHURCHES

During the summer of 1957, the Home Mission Board, in connection with its regular Ridgecrest conference, conducted a special conference on the downtown church. Because of the timeliness of this emphasis, and at the request of the group attending the conference, we are carrying in this issue most of the addresses delivered at this meeting.

It will be noted, therefore, that the material presented herewith, with the exception of two requested articles, was prepared for messages, and not for articles. They are presented, with some editing, as delivered at Ridgecrest.

It is hoped that the printing of these messages will contribute to the strengthening of our downtown churches.—*Editor*

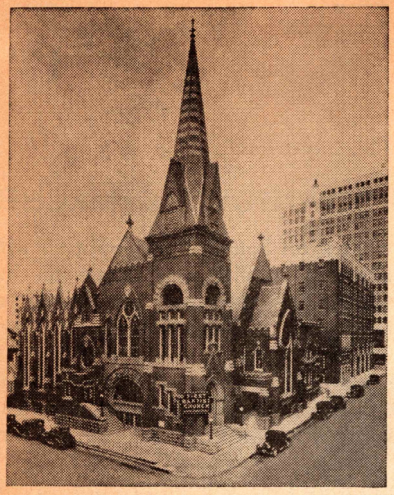
The Downtown Church Has an Obligation to God

W. A. CRISWELL

Pastor, First Baptist Church, Dallas, Texas

"Why don't you sell this multi-million-dollar downtown property and move out to a fine, residential district and there build a cathedral for your people?" This question has been asked of the First Baptist Church in Dallas by outsiders a multitude of times. They press the point with further observations and comments. "Downtown you are surrounded and hemmed in and pressed by these skyscrapers and business institutions." "It would be so much more convenient if the people had but a few blocks to go to church instead of several miles." "Think how much easier it would be; you fight with your back to the wall downtown." And on and on.

Yes, it would be the easy thing to do, to sell out our present location and move to some rich section of the city where the church without much labor or sacrifice would find the automatic support of an affluent neighborhood. But the property would not be the only thing we would be selling out. To us, we would be selling out God and our heritage from the past and our high calling in Christ Jesus. We are downtown because we choose to be downtown, and we stay there because the Lord God in heaven has laid this



First Baptist Church, Dallas, Texas

ministry, deep as life, upon our souls.

Dr. George W. Truett who preached to the congregation of the First Baptist Church in Dallas for forty-seven years constantly laid upon the hearts of his people the vision and the need for the downtown church. When asked if they ever intended to move he always answered with an emphatic "No!" He built into the hearts of the people a sense of mission to the whole city of Dallas, to the strangers and sojourners and visitors who pass our way. That deep persuasion that we are doing the work and will of God by remaining downtown has not lessened with the passing years. It has grown deeper and deeper. As we believe that God lives, we believe that God wills for us to continue in this downtown ministry. We would betray his sacred choice for our church if we did otherwise. To prove the sincerity of that persuasion, we are adding vastly to our church properties and facilities. Our present church building now covers the block at St. Paul, Ervay, Patterson, and San Jacinto streets. Across Patterson Street we have erected a million-dollar parking and recreational building. Across San Jacinto Street we have erected a million-and-a-half-dollar activities building. We are now planning another addition costing about three million dollars, made necessary by the phenomenal growth of our church. We are there to stay, now and to the end of the way. We have this charge to keep from God himself.

Satan has his throne in the downtown heart of the city. The bright lights are there, the theater district is there, the hotels and night clubs are there, the soldiers roam the streets there, the big banking and insurance institutions are there, vice and gambling interests struggle in the underworld there, the whole destiny of our nation and world is determined there. Shall we leave the downtown area to sin without a witness to God? The thought is unthinkable, much less the deed doable. The lighthouse that shines the brightest for our Saviour Christ Jesus ought to shine among those tall skyscrapers downtown. Money is big and sin is big and the world is big, but God is big, too, and his message is the light and hope of the human soul.

With all of its problems and heartaches, I chose to be pastor of a downtown church. I wanted to be. I asked God that I might have a downtown pulpit. Many times I was called to be pastor of town and suburban churches, but I never felt constrained to accept them. When this call came from the First Baptist Church in Dallas, I knew it was from God. It was a call to the hardest task any man ever faced. I had no illusions about its future. I knew it would be difficult and grinding, full of tears and

disappointments. The city of Dallas is growing tremendously and with it comes all the ravages of city evil. But where sin is the deepest and the going is the hardest and the need is the greatest, there I wanted to volunteer as a soldier of Jesus Christ. And here we are, by the grace of God, trying to minister to the hearts of the people of Dallas in the heart of the city of Dallas.

Two businessmen in our city were talking together, one of them a Catholic, the other a member of our church. Said the Catholic, "Well, your pastor and the Catholics agree on one thing." Knowing my attitude toward the Roman hierarchy, our church member expressed astonishment that we agreed on anything, and he asked, "What in the world is that?" The Catholic replied, "Our Sacred Heart Cathedral stays downtown and I heard your pastor say over the radio that the First Baptist Church will always remain in the heart of the city." That is right. The Catholic cathedral has no thought of moving. Neither do we.

Edgar A. Guest, one of America's most loved poets, usually writes in rhyme. Speaking of downtown churches, however, he writes the sentiments of his heart in the unfettered words of prose. It is this:

> "I like to see the downtown churches holding their places. It seems good to me that here and there amid the rush of traffic there should remain a building that has no bargains to offer and no shop window display.
>
> "This is a hospital for sick and weary souls. It is making a battle not for our own sake but for the sakes of others. A church in any neighborhood is an asset, but none so much as a downtown church."

A few weeks after I came to Dallas, I went to the church at a morning hour, something I rarely ever do because my library is at home and I study there every morning. As I neared the building, I saw a crowd of people gathered around the front doorsteps. I made my way through the crowd and so came to the center of interest. It was a poor man dressed in overalls and a blue shirt, lying prostrate on our church steps with his hands extended above his head toward our front door. As I looked into his face, he breathed his last and died. The siren sounded, the police took his body away, the crowd dispersed, the people forgot. But I have not forgotten. Nor can I forget. Who was he? What was his name? Was he a Christian? Did he know the Lord? What was he doing on our doorsteps? Why did I come along just at that moment? Surely, it was God's message to me to remember his people, to shepherd his sheep, to seek his lost, to preach his gospel to the poor.

Give me my church on a downtown
street
Where the race of men go by,
The men who are good, the men who
are bad,
As good and as bad as I.
I would not sit in the scorner's seat
Nor hurl the cynic's ban.
Let me have my church on Ervay
Street
And be a friend to man.

To us in the First Baptist Church in Dallas, without the single exception of a single man, we are called, dedicated, to this downtown ministry. So help us God.

The Downtown Church Has an Obligation to the City It Serves

H. FRANKLIN PASCHALL
Pastor, First Baptist Church, Nashville, Tennessee

There are four hundred downtown churches that are serving at the heart of our great cities. Frederick A. Shippey in his book, *Church Work in the City*, emphasized their strategic significance when he said, "The importance of religious success downtown is evident when it is realized that no denomination can be effective without a strong church located among the secular institutions which clearly dominate the urban environment."

1. The city looks to the downtown church for a clear and intelligent voice of Christian interpretation. Unworthy though he be, the pastor of the downtown church is most often quoted by the press, by civic workers, and by other Christian leaders. People all over the city expect him to be well qualified not only in the areas of teaching and preaching, but in community leadership, and especially in the ministry of pastoral counseling. Woe unto the whole city when such a pastor is not faithful to his trust.

2. The city looks to the downtown church as a symbol of moral and civic righteousness. It often becomes the responsibility of great downtown churches to lead the fight against liquor, crime, and other social vices. No city can be sound in its suburbs and unsound at its center. The downtown area is the heart of the city and is as vital to the city as the heart is to the human body. In the excellent book, *Church City Planning*, page 84, edited by Charles H. Sears, Josiah Strong is quoted as saying, "He does most to Christianize America who does most to Christianize her cities." Then this observation is made: "It is equally true to say, 'He does most to Christianize the city who does most to Christianize the downtown district.' "

3. The city looks to the downtown church to minister to the people in the downtown area. Thousands live in this area, and the prediction is that this population will increase by eight million during the next seventeen years. There are many people who would prefer to live near the heart of the city if desirable living conditions were provided. Consequently, city planners across the country are setting themselves to develop and beautify the downtown districts and in some instances they are erecting palatial apartments to attract these substantial residents. In a few years these areas will have a new look.

While we wait for this program of improvement, there are multitudes dwelling in slum and semislum sections downtown, who need desperate-

ly our spiritual ministry. They will be lost in the darkness of sin unless we give them the light of the gospel. We must not expect the neighborhood churches to assume the responsibility which is rightfully ours.

In the downtown area there are hundreds in dormitories, apartments, nursing homes, hotels, YMCA's, YWCA's to whom we may minister in Christ's name. These people may become good and faithful members of our churches.

Visitors who are in the city over the week end usually prefer a downtown church. Many of these visitors may stay in the city as long as a month. It is up to us to give them a good impression of the religious vitality of the city.

4. The city looks to the downtown church as a meeting place for many groups, outside the local church and even outside the denomination, that promote the welfare of the community. Caution should be exercised in the matter of providing meals for these groups so that the church is not in competition with the restaurants and catering services of the city. However, other accommodations can be made which not only satisfy the immediate needs of the various organizations but become one of the most effective media in establishing good public relations for the church. As Paul said, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

5. The needs of the city demand that the downtown church be large and strong. Much of the ministry of the city church is to people who cannot contribute much financially, if anything, to the support of the church. Therefore, prosperous Christians in all sections of the city who see the city as a whole and on whose hearts the burden of the lost multitude rests must come to the strategic downtown church and give their time, abilities, money, and leadership for the furtherance of the gospel everywhere. There is no location in the whole world where an investment will pay as great a dividend as in the downtown church.

The city is proving that it still believes in the downtown location. In spite of the growth of neighborhood shopping districts big business is still making its large investments at the heart of the city.

The day of the large downtown church is not past. It is needed now as never before. The small neighborhood church and the large downtown church are not working competitively but cooperatively. They complement each other. America needs the thousands of small towns across the country, but she also needs the great cities. The small colleges contribute much to the education of our people, but we also need the great universities. The small clinics perform a very necessary ministry in the treatment of the physical ills of humanity, but we must have large research hospitals and other great medical centers. Even so, the large downtown church, which the city needs, must not pass, but with widening reach and heightened power increase with the increases of God.

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of man!"

—F. Mason North

The Downtown Church and the Denomination

J. WOODROW FULLER

Administrative associate executive secretary, Baptist General Convention of Texas

Dr. W. A. Criswell, pastor of the downtown First Baptist Church in Dallas, Texas, said, "One of the men in our congregation came to me and said he had a good friend who was a Catholic and this Catholic said to him: 'Well, there is one thing that your pastor and my bishop agree on.' My friend was surprised and so he asked 'What is that?' The Catholic friend replied, 'I heard your pastor preach a sermon and he avowed that the First Baptist Church was staying downtown. Our Catholic bishop said that the Sacred Heart Cathedral will, also, forever stay downtown.' "

In approaching this assignment and subject, I have become quite convinced of this basic guide, it is necessary to think in terms of the total picture and not in sections. Anything less than total-picture thinking will be tragic for Baptists. To think only of the downtown church and its area of service excluding the growing suburbs and their challenge would hinder the normal growth of the people called Baptists. Likewise, to think only about the romance of new churches in rapidly developing areas would be equally tragic.

So we look at the downtown church and the denomination in the context of the total and complete picture. Naturally, any discussion will be identified to a great extent to the downtown church as I know it and analyze it in the state where I am privileged to work.

The denomination looks to the downtown church for a type of leadership which is produced there. Denominational boards and strategic committees are made more effective by their privilege of drawing upon lay people, staff members, and pastors of the downtown churches. These persons not only have excellent background in local church and denominational life but they have become trained in civic and team activities which prove valuable on the total assignments in denominational life.

Suburban churches can and are securing and developing this quality of leadership. For the foreseeable future the downtown church will continue to make this valuable contribution to the life and strength of the denomination.

The denomination looks to the downtown church for mission dollars with which to undergird a world mission program. The percentage giving in these churches is not all that could

be desired but in terms of total dollars it makes a bulwark of strength for mission programs. If I add the monthly checks of the downtown and fringe area churches in Texas it will equal about one fourth of the total for the state each month. Considering the large staff necessary, the program so essential, the equipment which is a must, the downtown church is doing a good job in the realm of dollars for missions.

The denomination looks to the downtown church for a full, well-balanced program of church ministry. They are the natural leaders in the specialized ministries of the ten-point program of our city mission movement. They are less likely to fall into the danger of just centering on a new church program. Fellowship emphasis, institutional services, and recreational needs are all tied in with the main business of evangelism and Christian growth in the program of a majority of downtown churches.

The denomination looks to the churches in downtown areas for a particular and peculiar ministry of service and interpretation of Baptists to the nation and the world. Business, vocation, and convention visitors from over the nation and the world get their lasting impressions of our Baptist faith from the occasional contacts in downtown churches convenient to their hotels. Pioneer missions have been and will be greatly set forward for Southern Baptists in America because the way has been prepared in impression and interpretation by the pastor and people of some distant downtown Baptist witness.

The denomination benefits in that many state and Southern Baptist Convention boards look to one of our downtown churches to furnish meeting places and facilities for denominational meetings. This not only applies to executive board and routine business but to the state convention and its various departmental conventions. They must be held near hotel and restaurant accommodations. The downtown church has contributed much at this point to our progress as an aggressive denomination.

The major emphasis of this discussion has been on the positive side. I have indicated what the downtown church which is strong and aggressive can and is doing for the denomination. Not all of the downtown and fringe churches have been able to adjust to their changing picture and maintain an aggressive membership and program.

It is at this point I believe the denomination must give attention in the future. It must not forget to recognize the church and pastor which stay in a dying or changing area in order to provide a true Baptist witness and ministry. It is entirely possible that the state mission board and the Home Mission Board will have to find ways of assisting some of these churches if they are to adjust, live, and minister as they are needed in times of shift and change in communities.

With all the glamour of new work and pioneer missions let Baptists not forget the downtown and fringe area institutions. They have certainly helped to make us what we are. Neglect or lack of recognition and sympathy could cause us to be forced out of the metropolitan area of our cities. God grant this may never happen to Southern Baptists.

Should the Downtown Church Move Out?

COURTS REDFORD
Executive secretary-treasurer, Home Mission Board

This is the day when many of the city churches are closing their work in their downtown locations and moving to the suburban areas. Is this a desirable trend? Is it necessary? By so doing, will the church make its greatest contribution to the ongoing of the kingdom? Should the downtown church move out?

The answer is both yes and no. It should move out vicariously through the lives of those from the downtown church who move to other fields and through those who serve in other areas. It should not move out geographically or functionally. The heart of the city needs the downtown church.

Through its mighty influence, the downtown church is constantly moving out.

It moves out through its members who join other churches in the suburban areas. There is hardly a week that the great city church does not give a number of its members to the suburban churches, or to churches in other areas. Vicariously the church is moving out.

It moves out through trained workers who serve in other churches. The great city church is a training ground for many of the workers in the association.

It will move out through the influence of transients and visitors who attend the services and move on to other areas. Through them it is helping to inspire and enrich many other churches throughout the land.

The downtown church moves out through its mission projects that reach into many areas of the city. Most of the downtown churches are becoming better informed concerning the value of mission Sunday schools, mission preaching points, home fellowship services, and mission stations in various sections of the great metropolitan area.

The downtown church should move out through its denominational leadership and its influence that reaches around the world. Many of our denominational leaders have come from such churches. Many others are greatly influenced by the ministry of these churches, and through their lives the downtown church reaches far into the recesses of our denominational life.

Through new and smaller churches the downtown church is moving out. Many of our suburban churches are daughters, or granddaughters, of the downtown church and to its offspring the mother church has given some of its finest leaders and a considerable portion of its wealth. Through them it is moving out.

It is moving out through a constant stream of new converts. Many are attracted to the downtown church because of its size and its central location. There they find the Lord. Many of these establish homes in suburban areas and soon they have transferred their membership to smaller churches in the city, or to churches located in other areas.

More and more of our missionaries are coming from the downtown churches. Through mission volunteers and the liberal support of mission causes, and through volunteer workers from the church itself, the downtown church is moving out.

Yes, vicariously the downtown church should move out, and it is moving out. Southern Baptists owe a debt to these great churches that they can best pay through their enthusiastic expression of gratitude and their hearty co-operation with such churches in their widespread ministry.

Should the downtown church move out geographically and functionally? The answer is no.

The downtown church never had so great an opportunity for service as it has today. It stands in the midst of the multitudes and where there are people there is need for the ministry of the church. The population of the downtown areas is growing; the new housing areas and the new apartment buildings mean thousands of new prospects.

The downtown church has a peculiar opportunity and responsibility. In a peculiar way it is the voice of Baptists in the great metropolitan area. The voice of its pastor usually has great influence. It is a meeting place for Baptist groups. As such it helps to mold the pattern of Baptist work for the entire association. It sends its stream of influence into every section of the state. It stands as a fortress to give help and succor to those churches that are weak and struggling.

It is at the very heart and life of American culture. It is a mixing bowl of American life. All classes from all sections worship there. Rich and poor, learned and unlearned, tradesmen, commercial men, executives, day laborers, office workers, and retired people all mix and mingle in its services.

It is at the center of a world mission field. If it could win its constituency to Christ it would in many cases have Christian witnesses for almost every nation on the face of the earth. It is the guesthouse for visitors. As people come to the city from other areas and from other sections of the city they find their way to the downtown church. The Baptist stragglers who are not yet ready to place their membership in a church usually make their way to the downtown church. Many of the moving multitudes pass on to other areas and to other churches, but as they go they carry the imprint of the downtown church in their hearts and in their minds.

Potentially it is the lighthouse and the only hope for thousands of lost souls. It is truly the "voice of one crying in the wilderness, Prepare ye the way of the Lord." A very large percentage of the people in the metropolitan areas is lost. The downtown church can lead in a great soul-winning program to win them to Christ and to enlist them in Christian service.

From such a challenge and such an opportunity the downtown church

cannot move out. It must adapt its program to minister to those who live in the area and who come to its house of worship for succor and help.

No, the downtown church must not move out; it must move in.

It must move into the hearts and the lives of its constituency. It must move into the moral and civic life of the city. It must move in psychologically. Let everyone know that the church is there to stay. Let the membership be looking for opportunities for service in the downtown area and let them not be thinking of finding a better location. Nothing will do more to develop a spirit of victory and triumph than to develop in the hearts of your people a love for the tasks all around them.

Move in Program-wise

Many of the downtown churches need a seven-day-a-week program. They need to minister to children through nurseries, kindergartens, boys' clubs, girls' clubs; they need to minister to the parents through mothers' clubs, guidance programs, and clinics. They will minister to all through the regular denominational program. With an emphasis on family night, graded choirs, mission organizations, and the practical program of counseling, they will reach the multitudes.

The church should move in with the gospel of Christ. The pastor needs to preach the Word of God in all of its simplicity and all of its power. Congregational singing should be emphasized. Make much use of the old hymns that people love to sing. Let the services be informal. Let the church be the one place in the downtown area where people share a sense of neighborliness and friendliness. Provide wholesome recreational programs where the young people may meet each other and where the entire family share in the study of God's Word and in training for Christian service.

Let the church move in with a great program of local missions. There are so many needs in the downtown area that there is practically no limit to what the church may do through its various ministries. Such services outside of the local church will make it possible to utilize many fine Christian leaders, and will develop many others who are the potential leaders of tomorrow.

Perhaps no church has the opportunity to utilize so many in Christian service as does the downtown church.

There is one final word: The downtown church that realizes these goals must move in with an adequate staff and an adequate program. The downtown church needs the best. They need consecrated and well-trained workers. They need leaders who understand the nature of the church's program and who are sympathetic with its mission. They need workers who will give their best to the Master's service. They need an inclusive program that is especially adapted to downtown people and to others whom the church is called upon to serve.

A good slogan for the downtown church would be "They move in that they may move out." Scores, maybe hundreds, will be moving out from the downtown church each year. That is as it should be. The purpose of the downtown church is not to hold but to give. It is not to keep but to share. Thus, its life will continue to flow into all areas of the city, and

overflow into the state mission and home mission fields, and ultimately find its place in the stream of Christian influence that reaches around the world.

Let the downtown church take seriously the admonition of the Lord when he said, "Lift up your eyes, and look on the fields; for they are white already to harvest."

The Total Program for the Downtown Church

J. D. GREY
Pastor, First Baptist Church, New Orleans, Louisiana

When we think of the ministry of our churches situated in our cities "where cross the crowded ways," we are taking a realistic view of "Downtown, U.S.A."

With the tremendous urbanization of our country when hundreds of thousands, yea, millions of people have been moving from towns, villages, and open country into the cities, this gives us an awareness of the problem we face. Heretofore the big emphasis has been on ministering to the masses in new suburban developments, but within the past year business and civic leaders have begun to talk about the "rebirth" of areas in the heart of our cities.

Recently an entire issue of *U. S. News and World Report* was devoted to the emphasis being placed on the redevelopment of the downtown areas. With impressive statistics and pictures, the renaissance of center-of-the-city was presented. Mammoth apartment buildings and apartment hotels are being built on areas formerly occupied by slums and factories. The point was made that people are moving back to the heart of the city to be nearer their work and offices downtown.

Our churches have a "stake" in this new trend. We must keep strong churches with a vigorous ministry in "Downtown, U.S.A."

The total program for the downtown church must maintain a dynamic witness. Only with an effective gospel ministry can we hope to reach the masses. The entire program must be synchronized with evangelism. Every organization in this church must have a vigorous program of soul-winning. The downtown church now, more than ever before, needs a rebirth of compassionate concern for the souls of men that will lead that church into the offices, the apartments, the hotels after people in personal witnessing.

A heart-warming fellowship must permeate the program of a downtown church. Coldness and icy formality will put the downtown church out of business. It may find some excuse for "selling out and moving," but if its spiritual climate is cold, it will go out of business wherever it is. This church can have no exclusive, "close-corpora-

tion" complex. It must give special emphasis to welcoming visitors in all services. The entire atmosphere of the church must be that of friendliness. Names of all guests should be secured; the bulletin and other materials of the church sent to them; and teams organized to go out after the prospects in an energetic program of visitation. Then when the prospects have become members of the church, they must be given a warm welcome and immediately put to work. In its program of fellowship, the church will be wise to maintain a well-organized, planned, and directed social and recreational program. The people are hungry for fellowship. If the church does not satisfy this hunger, the people will seek satisfaction in those things offered by the world.

There must be a "heart-ministry" in the downtown church. It must maintain its genuine concern for people who are sorrowing, distressed, and lonely. The pastor of such a church will be called upon for many funeral services of people who are completely unknown to him. In that hour he has a marvelous missionary opportunity to comfort, to encourage, and to lead to Christ the loved ones of those who have departed. This "heart-ministry" will also include aid to those who are in prison, counseling for alcoholics and families of alcoholics. It will include guidance for those needing welfare assistance. This can often be accomplished simply by referrals to proper welfare agencies; and in it all this church must be known as one that has a heart, that has a care for people in distress.

The program for this downtown church must certainly emphasize our distinctive Baptist message. The truth will be spoken in love, but a compromise on Bible truth will cause people to lose respect for us. While dogmatism must vanish, there must be a positive proclamation of all New Testament truth.

This church needs a functioning organizational program. All of the organizations fostered by Southern Baptists should be carried on. "Fly-by-night" schemes never build permanently. However, our Southern Baptist program of organizations will. The downtown church especially needs to use modern methods including age grading, standardization, study courses, religious census, and visitation.

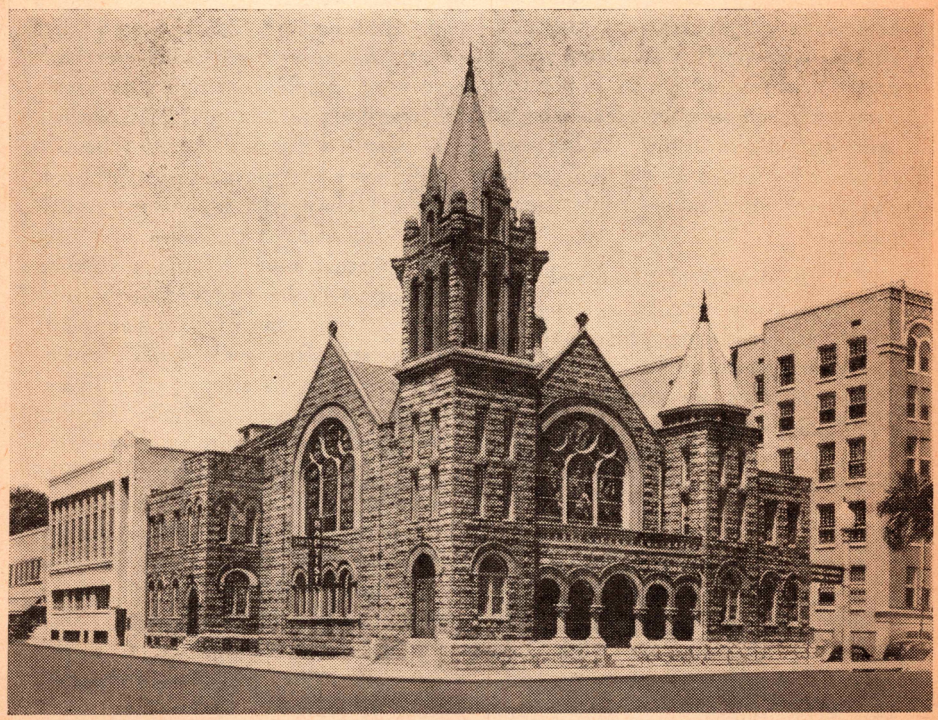
An appealing music program is indispensable to the downtown church. This will include a program of graded choirs with a full-time minister of music in charge. The music from week to week must be the very best. The "very best" certainly will include anthems and the so-called "heavier" types of music as well as the old standard hymns and gospel songs. Much use should be made of the young people in all of this. Special programs presented seasonally, such as Handel's *Messiah* at Christmas will not only contribute to worship, but it will make the music world "sit up and take notice." Such a department of music will not only contribute greatly to the church services, but its educational and enlistment features are of inestimable value. Many sinners, who came to a service simply to hear a child or a grandchild sing, have been reached through music.

This church's total program must include the best in "public relations." Among the members in every church are found people who are experts in publicity and advertising. A wise use

of these talents can be made at a very nominal cost. A church that doesn't advertise is like a man winking in the dark—he knows what he is doing, but nobody else does. This church must carefully cultivate the various media of public information and budget funds for the use of these. It must make effective use of radio and television. In our church on several occasions we have televised both of the ordinances, baptism and the Lord's Supper. Multiplied thousands see, for the first time, these ordinances observed in New Testament fashion.

The downtown church must integrate itself vitally into the total life of the city. As the "mother church" (in most cases), it must set the example for all the other Baptist churches of the area by co-operating fully in the denominational program. It must participate in worthy community projects. It cannot remain aloof from the rest of the community. It should co-operate with other Christians in all activities having to do with moral and spiritual matters. It is a part of the city; therefore, it must enunciate clearly those great moral principles of Christ. It must, in a dignified way, hold high the standard for business, government, and social life.

Paul delivered the full impact of his ministry in the downtown areas. He did it on Mars Hill in Athens and in the public square at Corinth. He did it also in the heart of Rome. We must follow his example today in "Downtown, U.S.A."



First Baptist Church, Jacksonville, Florida

The Downtown Church Psychology

ALLEN W. GRAVES

Dean, School of Religious Education, Southern Baptist Theological Seminary, Louisville, Kentucky

The city does things to people. It has tremendous influence upon church and family life. Problems of overcrowding, mobility, insecurity are often serious. Economic pressures often lead to the employment of both the father and mother with resultant problems for the children left in the home and on the streets. The churches in the downtown areas face many serious problems. In some such churches there seems to be an almost unbridgeable chasm between the prosperous "old timers" who have moved to the suburbs and the local populace in the church neighborhood who are often crowded into slum housing areas, rooming houses, and old homes now converted into multi-family apartments.

Yet, in spite of all these and other problems there are many churches which are rendering remarkably effective service in the downtown areas. These churches are characterized by a psychology of achievement that has made possible significant advance in the face of many obstacles.

A Psychology of Advance

How can this psychology of advance be achieved? At what point does a downtown church "come alive"? What processes stir a somnolent congregation to recognize and face creatively the special problems peculiar to a downtown church?

What are these peculiar problems and how do they differ from those of the suburban, town, or rural church?

Southern Baptists must never forsake the downtown areas. Wherever there are people with spiritual needs there Southern Baptists must have churches ministering in the name and in the spirit of Christ.

When we ask the question "Where are the people?" we will find that every downtown area will have thousands of people continuing to reside in the heart of the city. Where there are people, there must be churches.

To serve the spiritual needs of these teeming throngs living in the downtown areas and at the same time meet the spiritual needs of the well-to-do members who have moved to the suburbs is not an easy achievement. There are often wide gulfs of economic, social, educational, and cultural differences separating the various groups of the downtown population and the suburban membership. The downtown church usually serves several different groups. These include the prosperous "old timers" who maintain their loyalty to the church in which they and their parents and grandparents have been active leaders for years. They may live in the suburbs, in luxurious apartments, or in their large homes near the downtown

areas which in some cities have not been taken over by business and multi-family dwellings. Included in the membership of the downtown church will be a great host of the middle income group of the city population who live on the fringes of the downtown areas. There will also be large numbers of members and prospects among the apartment dwellers in the densely populated downtown area. Others will be living in rooming houses, YMCA, YWCA, and residential hotels. Another group that should not be overlooked is the transient population in the hotels, YMCA, and YWCA, who will be in the city only temporarily but who definitely need spiritual ministries. All of these groups and their varied needs challenge the compassion, ingenuity, and resources of the downtown church. Many of the plans that work successfully in other types of churches require adaptation to meet the needs of the complex and rapidly changing circumstances of the downtown church.

The Psychology of the Downtown Area

The downtown area is the psychological center of urban life. It is the focus of transportation facilities and of communication facilities such as radio, television, telephone, telegraph, and newspapers. In the downtown area the city's leading stores provide the largest selection of merchandise. Manifold types of business and professional specialization abound there. It is the banking and financial center of the city. It is the center of cultural and recreational interests. The main offices of the city's leading business and industries are found here and, surprisingly enough in addition to all of the business and commercial activity, a large population is usually housed in the downtown area in apartment buildings, flats above the stores, and converted mansions of bygone days that now house numerous families.

Dr. Frederick Shippey in his book, *Church Work in the City*, says, "Clearly the downtown area focuses the life of the city. It centers the economic and cultural life of the urban community, and properly should center its religious life. Therefore, a downtown church is integral to the community's welfare and for this reason major denominations are obligated to maintain work there.

"Wherever people live an opportunity for religious ministry exists; the more people, the more extensive the opportunity. The densest urban population is found downtown and in the territory immediately adjacent. More persons per square mile reside here than anywhere else in the city. Families as well as individuals are packed in like sardines," Shippey states.

Surveys reveal that in typical big cities in the United States, approximately 12 per cent of the population reside in an area characterized by downtown urban conditions. Many people live at the heart of the city. It is highly erroneous to suppose that either no one or an insignificant population resides downtown, merely because superficial observation reveals a concentration of stores, office buildings, and other large scale nonresidential structures.

Shippey suggests that, "There are at least four groups of persons who come under the ministry of the downtown church—hotel population, rooming-house residents, apartment dwellers, and downtown-minded people. From these sources are drawn the individuals

who comprise the constituency of the centrally located urban church. No more heterogeneous or challenging opportunity is presented urban protestantism. It is a difficult ministry."

Shippey distinguishes four distinct types of downtown churches:

(1) The *traditional* downtown church housed in a large, but usually older structure. It majors on the old-time religion. Its program of dealing with the social evils of the community round about it is largely vocal. It generally follows the traditional program of the denomination, only rarely supplementing its ministries by special programs demanded by the local situation.

(2) The *transitional* downtown church. Shippey describes such churches as those willing to accept creative modification in the traditional church program, in such areas as Sunday school, music, counseling, recreation, public relations, organizations, etc. It is a traditional church that has awakened to its responsibilities.

(3) The *institutional* church which is usually found in the economically depressed territories fringing the central business district with an avowed purpose to combine social service with a religious ministry. It offers organized assistance at the point of dire material and spiritual need, as an effective way of counteracting the negative environment and of combating personal and social disorganization, and reducing juvenile and adult delinquency. Such churches minister to the hungry, the homeless, the outcast, the socially disinherited, the unemployed, and the unemployable. It seeks to give to these a place of worship and assistance in securing a job or a place to live. Some churches will have a staff of well-trained and experienced social workers. Usually the problem in such churches is the matter of financial support as all must depend upon outside sources such as community chest, denominational support, or private financing. Shippey warns that often the social work aspect has become dominant in such churches with a resultant limitation or elimination of religious emphasis altogether.

(4) A fourth type of church in the downtown area is the *mission*. Mission churches are found chiefly in the slum areas where they have been planted to bring an effective ministry to persons of severely limited economic and cultural status. The more successful of such missions are those sponsored by strong churches, many times located only a few blocks away, which have found that they best serve the socially and economically depressed areas round about them through a mission. Often they have tried unsuccessfully to enlist the attendance of these people in the activities of the large downtown church, but have been quite successful in enlisting their attendance and participation in a "store front" mission which they feel belongs to them.

From Decline to Advance

The study of several downtown churches among Southern Baptists reveals that many of them, after years of maintaining the status quo or of actual decline, have been able to emerge into a period of great growth and achievement. This turning of the tide has been marked not only by increased attendance with a larger number of baptisms but by a remarkable increase in the enthusiasm of the

members and in the quality of work being accomplished in the church program. How can such transitions be explained? By what process have discouraged and despairing church members been transformed into eager and enthusiastic workers? What psychological factors have been at work to bring about this transformation that has occurred and is occurring in many of our strong downtown churches?

Careful study reveals that such changes have usually been very closely related to a change in leadership in the church staff or church building provisions. Most frequently this involves a change in a pastorate, though many times it has been related to the coming of a new educational worker.

The change in staff leadership is followed first of all by changing psychology on the part of the church members. A group of people complacently concerned with maintaining the status quo become vitally interested in plans for advancement. Obstacles that once seemed insurmountable are faced courageously and overcome as means are found for enlarging the organization, providing more space, and projecting a vigorous program of improved enlargement and advance. Existing buildings are remodeled, renovated, and enlarged often stimulating a clean-up of the entire neighborhood. Adjacent residential or commercial property is purchased and remodeled for the expanding organizations of the church. A psychology of advance has been achieved. Defensive techniques have given place to a new psychology of advance. Retreat and retrenchment are replaced by research and resurgence.

In an Oklahoma church the coming of a new minister of education soon led to a new psychology of advance among the church membership. Bus loads of leaders returning from Ridgecrest and Glorieta demanded bold plans for expansion. A new educational building was constructed and filled and now the church has such a dynamic spirit of progress that they have purchased an adjoining hotel to provide growing room for a rapidly growing downtown church.

A new pastor in an Alabama church led in the reviving of an ordinary suburban church into a dynamic, aggressive metropolitan church spreading out over adjoining blocks into converted residences providing immediately for educational growth and parking and making possible a well-planned, long-range expansion program which has already begun to be realized.

In a large North Carolina city an aggressive, mission-minded pastor has led his downtown church not to move out but to "dig in." In fifteen years of steady growth they have doubled their Sunday school attendance at the downtown location; and at the same time they have added more than five hundred in regular attendance in church-sponsored missions. Baptisms per year have doubled while the annual budget has grown from $30,000 to $275,000.

Downtown churches all over the Southern Baptist Convention are demonstrating the ability to grow.

Building Morale

How can the leadership in a downtown church create and encourage such a spirit of optimism, loyalty, enthusiasm, and high morale, that the church can attract and hold together in a happy, working, worshiping relationship the often diverse groups to be served by the downtown church?

The morale of any church reflects the quality of its leadership.

The social scientists have been studying this factor of morale. They say that high morale requires three basic elements:

(1) Faith, a philosophy of life that makes life bearable and worth living.

(2) Real involvement in a challenging cause. "It is not enough to be a passive participant in life. We need to be actively involved with tasks to do, problems to solve."

(3) Essential harmony between one's own values and aims and those of the group. Each individual needs to feel a group belongingness and to share common goals with other members of the organization.

Without a common and basic concern for the same values men cannot live and work together effectively.

For the downtown church this means that every member will need to know not only what is going on but why. Each must see the great objectives toward which the church is striving. Each must be given some task however small that will aid in the achievement of these group goals. People need something to look forward to, a sense of mutual support, an awareness of common dangers and success in achieving together specific tasks that make progress toward ultimate goals of the group. Jesus taught it is only by losing self that one may truly find life in its fullness.

An effective, progressive church will have members who take pride in being part of an attractive, dynamic church. The members will receive satisfaction from the confidence they have in their leaders and in the successful program of their church. They give evidence of their high morale by their enthusiasm about their church and their readiness to support it generously through sacrificial gifts and sacrificial service.

The most effective downtown churches are not those dominated by a small clique of strong-minded individuals who run the church according to their own notions as to what is best for the congregation. They are ones in which there is opportunity for democratic expression in the choice of leadership and determination of policies, all conducted in a climate of mutual confidence and trust.

An Effective Program for the Downtown Church

A study of the problems of the downtown church and of those churches that have successfully faced and overcome these problems leads to the following suggestions for an effective program for the downtown church.

1. The vision, self-respect, confidence, and compassion of the church members must be raised to new and higher levels.

A Baptist deacon, Dr. Noah K. Davis, professor of the University of Virginia about a century ago, was showing friends a picture hanging in the rotunda of the University of Virginia of young Alexander the Great. "He looks too dreamy to be a conqueror," one of the friends commented. "No one has ever conquered a nation who has not first dreamed of conquering a nation," Dr. Davis replied.

Most churches can and will do much more than they are now doing when they think they can, when they feel they should, when constrained by the love of Christ to catch a vision of the larger task that is theirs. To bring such a conviction about is the task of

Christian leaders of vision working with and through the Holy Spirit.

2. The church must be a church.

If the church is to compete successfully with highly organized and advertised clubs, lodges, leagues, teams, PTA's, lectures, concerts, etc., it must provide something these others can never offer. It must be a church with a message of redeeming love. If it is merely another club for friendly association, if it has no divine remedy supplied to human need, then its only hope is to outdo the movies, clubs, etc., with sensational advertising or with its amusements that offer the devil's doings with frostings of religious environment.

If, however, the church insists on being a church, and delivers its message concerning ultimate values, and the way of salvation, it will perform a distinctive, unduplicated, and much sought-after function in any city. When it makes its Christian contribution to the spiritual needs of the multitudes, it will deserve and receive their response and their support.

3. The downtown church must adjust its program to meet changing needs, such as the population shifts which may bring different types of people to the church community. Rapid growth of a city may make a community church into a downtown church more rapidly than leaders are able to adjust to the new circumstances.

The downtown church must reach quickly the rapidly changing tides of people pouring through the downtown area and incorporate them as quickly as possible into the life of the church. People moving to the city are often slow to develop a sense of loyalty to a local church. They are often slow to assume financial and leadership responsibility in the church. Therefore the downtown church must have a program that will reach these people and incorporate them, after a period of instruction and indoctrination, into the total life of the church.

Such a program will not only meet their immediate spiritual needs but will prepare them to go forth as Christian missionaries in the communities to which they may very quickly move. Such a program will also assure the continuing loyalty to the downtown church of many of these people when they prosper and move on to the suburbs, as many will do.

4. The downtown church must provide an attractive and balanced program for the entire family on a schedule that will fit into family situations, particularly for those who live at some distance from the church.

This would call, for example, for a well-planned and integrated Wednesday family-night program. Such might begin with a Bible study program for the Junior boys and girls followed by a recreational period, and then by the meetings of their choirs and missionary organizations as part of the Wednesday night program. WMU circles for the mothers of these children could be provided during this afternoon schedule preceeding the Wednesday night supper. A program needs to be provided for all of the parents and other members of the church family. This may include music, recreation, fellowship, Bible teaching, training, prayer and worship, along with the weekly officers and teachers' meeting for all of the Sunday school workers. It is important that this program provide for all of the family.

The following schedule might be adapted to fit the needs of the local community:

4:00 p.m.—Bible study or choir for Juniors
4:00 p.m.—Recreation for Primaries
4:00 p.m.—WMU circle for parents
5:00 p.m.—Bible study or choir for Primaries
Recreation for Juniors
Intermediate RA and GA
6:00 p.m.—Church family-night supper
Sunday school department superintendents' meeting with general officers for meal in separate dining room.
6:30 p.m.—Sunday school general officers and department superintendents come to main dining room for 15 minute general promotional period. After introduction of new church members and visitors, children are dismissed to their several meetings.
6:35-6:45 p.m.—General promotion for all Young People and Adults and Sunday school workers in dining room.
6:35-7:30 p.m.—Beginner and Primary Sunbeams.
Junior RA and GA
Intermediate choir rehearsal
6:45-7:30 p.m.—Sunday school department meetings.
Training course for all Young People and Adults not in Sunday school department meetings.
7:30-8:15 p.m.—Prayer meeting
8:15-9:30 p.m.—Church choir rehearsal
(Nurseries open until conclusion of choir rehearsal.)

Obviously to project such a program will require a full staff of trained workers, if possible, of professionally trained workers, and if these are unavailable, of volunteer workers who are equipped to do the job.

5. The downtown church today must major on religious education as well as seeking to secure a popular preacher.

To reach and to hold the people in the downtown church there must be a superior program at every point. An effective educational program is important in the downtown church because in the small groups of graded Sunday school classes, Training Unions, choirs, missionary organizations, and other such fellowship groups, the lonely individual, frustrated by being a small cog in the vast wheels of a noisy city, can be somebody, can belong, can contribute, can share. The residents in the densely populated downtown areas are the loneliest people in the world and need desperately the kind of Christian fellowship that an effective downtown church program should provide for them. The close fellowship in small, age-graded classes and unions meets their needs admirably.

6. The downtown church must maintain liaison with other churches of its denomination in the community and do its share in the associational program and in the denominational life.

A reputation for selfishness, aloofness, or of denominational disinterest will stop the flow of newcomers into the downtown church from neighboring cities, towns, and rural areas; whereas if the church has a good reputation in the denomination it will be the first church considered by most of those moving into the city. The downtown church should be the gathering place and the voice for the de-

nomination in the downtown area. Its pastor should be a respected civic leader prepared to express the convictions of the Baptist people as opportunities come in the life of the community.

7. The downtown church must take the initiative in finding, inviting, and enlisting people. This will involve city-wide church census, either alone or in co-operation with the other churches of the city. It will involve an intensive visitation program. It will require a group of friendly ushers and a friendly congregation to welcome the people when they attend the services. Dr. Norman Nygaard in the history of Third Baptist Church, St. Louis, Missouri, entitled "Where Cross the Crowded Ways" points out that the dynamic preaching of Dr. C. Oscar Johnson could not alone account for the remarkable growth of Third Baptist Church. He says, "The effect of a gracious Christian sermon with a winsome invitation to Christian fellowship can be quickly dissipated by the conduct of a grumbling usher or an unfriendly deacon. A substantial number of such individuals in the church can dry up the well-spring of its life. Even a few such are too many." He believes that members of Third Baptist Church have the gracious faculty of making all who attend the services feel at home, to feel that they are wanted and needed, to feel that this can be their spiritual sanctuary in the city which may have seemed at first a wilderness.

8. The downtown church must make a deliberate effort to counteract the prevalent secularism in modern cities with its emphasis in "keeping up with Jones," on accumulation of property, such as beautiful autos, larger TV's, fancy clothes, luxurious homes, and all of the other marks of social status.

9. The downtown church, to reach the near neighborhood of the church must have an active program of recreation, hobby crafts, dramatics, and fellowship to supply the recreational needs of those who will have very limited facilities and opportunities other than that provided by their church.

These programs will also have an appeal to the established families in the church who live in the suburbs.

10. To minister to suburban church members, the downtown church will need a carefully planned and diligently promoted visitation program.

This visitation program may be worked out in many ways. There is considerable advantage in having a church staff to screen the "raw" prospects that may come to the attention of the church. This will make it possible for volunteer workers from the church to go out with assurance of having a definite prospect when they make a call.

In caring for the large and scattered membership of the downtown church, many churches have found helpful a district program divided among the deacons or other church members, with specific responsibilities for certain geographical areas or certain church families. This makes possible the maintaining of contact with the widely scattered membership which the pastor alone would have difficulty in achieving.

Some downtown churches have organized WMU circles on geographical bases. Such special activities as prayer meetings preceding revivals, and other such events, have been conducted on a district basis.

11. The downtown church will provide counseling to the host of people facing serious problems, both local and out of town. Many out of town people may seek out the pastor of a downtown church who has established a reputation of effective counseling and has demonstrated ability in giving real help to those in serious difficulty.

One downtown pastor offered his services as chaplain to the downtown hotels. His telephone number was listed along with the house physician in the directories of the various hotels co-operating.

12. The downtown church, with a spire or bell tower rising in the midst of the skyscrapers, provides a symbol reminding money-mad and pleasure-seeking men of the greater importance of eternal realities. The very presence of the downtown church in the business area provides a psychological influence upon the busy throngs who pass its doors day after day. Every city needs a strong Baptist church in the influential hub of the metropolis, alongside the business offices and department stores vitally affecting the character and appearance of the city.

The Downtown Church Is Needed

Wherever there are people there are needs. The obstacles and handicaps faced by downtown churches can be overcome where there are churches that have a psychology of advance and optimism. Jesus "came not to be ministered unto, but to minister." This must become the psychology of the downtown church. They must minister with an aggressive, enthusiastic, sincere spirit of concern. The downtown church must release the dedicated energy of all of its resources to minister to the spiritual needs of peoples, up and out, down and out, in and out, old and young, rich and poor. Every opportunity of service must be welcomed in the spirit of Jesus who was described as one "who went about doing good." When the downtown church catches this spirit, every organization and function of the church will become aware of the supreme purpose of their existence and will build helpfulness to others into every program. Such a program of service will transform the declining and despairing downtown church into a strong and attractive church serving ever-increasing numbers of people who are influenced by the dedicated energy of such a church program.

Such a program of intensified and purposeful ministries to the needs of all kinds of people will produce desired results. A downtown church with a ministry of aggressive good will and Christian service will experience the surge of a mighty power. The downtown church will continue to demand great preaching. An atmosphere of friendliness and a program providing Christian fellowship is essential. But equally important is the need for energetic, persistent, persevering services to those who need the Christian ministries of a church. An aggressive seeking-out of those in spiritual need and ministering to those who are lost, strayed, confused, and disturbed will deserve and receive the blessing of God.

People desperately need to be appreciated, to feel a sense of belonging, to be remembered. When the church reaches them and meets their spiritual needs they will join in building a congregation of those who are the "doers of the word, and not hearers only."

As we study the example of Christ, we notice how diligent he was in train-

ing his disciples in this type of spiritual ministry. This work is the most rewarding in the world, but it is also the most exacting. Not only did the disciples need to know how to pray, they needed also to know how to work. Christ was eager that his church know how to minister to its field of responsibility. Every organization within the churches needs to be helped to find its most purposeful reason for existence. With such an understanding of basic objectives and purposes our churches can fulfil the divine purpose in the mind and heart of Christ when he established his church.

Movements vs. Monuments

PAUL S. JAMES
Director, Southern Baptist work, New York

Dr. Hugh Price Hughes of London was speaking of the small attendance at certain churches which a few years ago were filled with large congregations. Somebody asked, "What has become of these good people?" The answer was given: "Some have gone to heaven and others to the suburbs."

Such changes are inevitable, and because of changes it is easy for a downtown church to succumb to defeat. For one thing, its surroundings have changed. It finds itself crowded between stores and tall buildings with maybe a gas station or two bordering on the garden of the Lord. It is on noisy streets where parking space is at a premium. It is removed from most of its members who live in residential sections where there are other Baptist churches. To get in town on Sunday morning they have to get up early and travel far.

So, someone says, "Why don't you sell your downtown property and move to a good residential area?"

Possibilities Outweigh Problems

If you look only at the problems you may say, "That's a good idea." But, if you look at the possibilities you will say, "No!"—for four reasons.

First, some of the greatest churches in America are downtown, which proves it can be done.

Who started the idea that you can't have a great downtown church? It is not supported by the facts. Without disparaging suburban churches that serve a large purpose, it remains that many of the great churches are downtown.

In Atlanta, Georgia, I had two neighbors: one is a Presbyterian and the other a Methodist. One man has been on his field as pastor more than a quarter of a century and the other more than a dozen years. The Presbyterian says, "Many years ago when the type of our community began to change and many of our members moved to distant residential sections, it was feared that our days of effective service

were numbered. However, by God's good grace we have come through the transition period with unimpaired vitality and are today stronger numerically, financially, and (we trust) spiritually than we were thirty years ago." He calls his church "a church at work," and eighteen thousand babies of underprivileged families have received medical attention at the baby clinic his church sponsors.

In the Middle of Things

The Methodist pastor says, "When I first went to my present happy situation, a friend asked, 'When are you folks moving out?' " He said, "We're not moving out; we're not moving anywhere. We're here to stay. If you're going to be first, you've got to stay right down there in the middle of things." He advertises, "The folks are friendly," and he fills his auditorium morning and night. They were planning to padlock the front door and call it quits twelve years ago.

About that same time Dr. T. L. Holcomb was invited to preach on a certain Sunday at the Baptist Tabernacle. He stood on the street from six o'clock until time for the evening service and counted the people who went by; then he went into the pulpit and made an appeal based on the passion of Christ for the multitudes. He urged the necessity of putting a lighthouse where there was danger and declared that in his judgment there were many people in that great city who would make the sacrifice of traveling several miles in order to keep a light in the heart of Atlanta.

Since that hour the people have liquidated their old indebtedness, bought and paid for an educational building, resumed their historic Bible conference, established a ministry of music with five choirs in which there are four hundred singers, quadrupled their budget, and otherwise demonstrated that membership is not a matter of convenience but of compelling interest. Be it said to the credit of a great Sunday school last Easter, they led the state of Georgia in attendance.

Second, the downtown church should stay where it is because it has an established ministry and loyalty.

Its roots run deep and its members know the meaning of "the tie that binds." It has a significant history which should be magnified to the present generation as encouragement to meet today's responsibilities and tomorrow's opportunities. To be sure, you can't live on history, but you can be inspired by it.

Movements vs. Monuments

The church which has continued across the years in the heart of the city says to its people today, "Others have labored and we have entered into their labors." Certainly we are not interested in preserving monuments but in promoting movements; and the downtown church with a progressive program can be under God a mighty movement in the cause of Jesus Christ.

Third, the downtown church should stay where it is because all roads lead to the downtown church. It is at the hub of the community and it doesn't take long to get in by car or bus on modern boulevards and expressways. As long as people come to town every day in the week for business, shopping, and pleasure, the downtown church doesn't need to make an apology for asking them to come in on the Lord's Day to worship and serve.

Within the sound of the chimes of our church are the city's largest hotels. As long as the big stores and big theaters and big offices are in town there will be a place for a big church in town. It is when we remove our church from the crowded ways of life that visitors have to ask a policeman, "Which bus do I take?"

Fourth, the downtown church should stay where it is because it can do some things no other church can do. No church has a right to live simply because of its location. Its right to live is determined by its ministry, and being downtown greatly increases the importance of that ministry. When a denomination surrenders its downtown chance to the pressure of commerce and retreats to a situation of suburban safety, it trails a proud flag and loses a great chance. Every city needs such churches with a cosmopolitan appeal and a ministry to the whole city. They are havens in the midst of the hustle, saying, "Whosoever will, may come."

The Field Is the City

If the pastor of the "Northern Heights Church" gets to working around the "Southern Heights Church," the "Southern Heights" pastor wants to know what he's doing out of his field. The pastor of a downtown church can say, "I'm on my field anywhere in the city"—not to proselyte but to represent the cause of Jesus Christ, which is always bigger than a neighborhood. And, perhaps the greatest contribution one can make to the downtown church is to encourage its members to be loyal to it rather than tempting them to leave it. Its place in our denominational life is so important that all of us should feel it our duty to strengthen its ministry in every possible way.

We advertise that ours is a church whose field is not a neighborhood but the city. This makes for a cosmopolitan congregation and a mighty challenging program.

Such a church has a wonderful chance to light a lamp that will shine over a great area. Many of these tall lighthouses for Christ have flashed a brilliant light across a wide territory for many years. They have an impressive history. They have a name to live up to, and what happens in them is significant, for it is known abroad.

Should the downtown church move out? Geographically—no!

But in expansion of its program—yes! In the maintenance and enlargement of its buildings—yes! In its effort to reach the city for Christ—yes! In its missionary vision—yes! Let its members take their hats off to the past and their coats off to the future and the downtown church may find that its most glorious days are ahead.

There's no doubt about it . . .

The presentation and interpretation of Southern Baptist achievements in the new SOUTHERN BAPTIST HANDBOOK for 1958 are the most helpful and significant ever! And it only costs $1.00!

Vital information—Sermon illustrations—Current directories

Available in May Order from your Baptist Book Store

Preserving the Fringe Church

S. F. DOWIS

Secretary of co-operative missions, Home Mission Board

The fringe church is a term applied to a downtown church or one in an area of a city where the membership has largely moved away from the church community. This church has to struggle to maintain its present membership from all parts of the city or to build a supporting membership within the community where it is located.

The fringe church is confronted with the necessity of making one of two decisions in order to survive. It must move out of the community into a growing suburban area where it may recruit an added membership, or it must adopt a more effective church program that will meet the needs of the community where the church is located and at the same time it must maintain the city-wide supporting membership.

The Problems of the Fringe Church

The area served by the fringe church has changed by virtue of the fact that Negroes or other races may have moved in and the whites have moved to the suburban area of the city. This has affected the possibilities of the church and constitutes a problem. The church has fewer people with which to work in a changing community than it formerly had and must go afield in order to secure a sustaining membership. The new urban churches are more attractive and nearer to the people than these fringe churches. This fact constitutes a real problem for the fringe church.

Another problem is that old, one-family residences have now become multiple-family housing projects. In these houses several families live, and oftentimes a family in one room. This is a different type of constituency than that of which the church was originally built. Therefore, if the church is to minister to this group of people, it must adjust its program and rethink its motive and purpose for existence in the community.

A third problem is that when a church moves out of the community and leaves large groups of people not ministered to, undesirable religious groups move in. So, moving out does not solve the problem of ministering to these people. The big problem is the ministry which they need and how to get it to them.

Since these communities are seed-beds for broken family life, juvenile delinquency, and crime; it becomes all the more important that there be a strong gospel ministry in the midst of them; and a church alone can offer such a ministry. But for the church to do this it must change its program. The problem now confronting the fringe churches is: How shall we adopt

a program that will meet the needs of the people in the community where our church is?

The Program

The fringe church should not move out, but should adopt a program to meet the needs of the community. Then the thing that confronts this church is what type of program is necessary in order to maintain a constituent supporting element in the community and minister to it. We suggest that the program for the fringe church or the downtown church should be a strong, regular denominational program with a plus element in every phase of the program.

For example, the fringe church needs a Sunday school—the best organized, the best equipped, the best graded, and the best trained teachers. It requires a constant training of teachers because they often change. It requires an expertly trained Sunday school leader who knows how to deal with the type people of the community, and to train his officers and teachers to deal with them. This program must be the strongest, most aggressive, and most adaptive program of Sunday school work that any church can have. Another phase of the plus program of the Sunday school is that the Sunday school department, or the church through its Sunday school, should provide a day nursery and a kindergarten for the children in the community. This day nursery and kindergarten need not always cost so much. Some of the people at least are able to pay for the care of their children in the day nursery and the kindergarten. The Sunday school, nursery, and kindergarten become a plus part of the program of the church for the fringe communities.

In addition to this, the Sunday school must provide teaching, training, and character building for boys and girls, as well as adults, in such communities, because a great deal more is required to stabilize them than persons in the average community.

The Training Union must be strong and aggressive with a great deal of practical activities as a vital part of its program. The Training Union must cover the entire group, from the Nursery through the Adults. It must be well graded, classified, and adjusted to the needs and to the advancement and development of the people in these communities. A specially trained person must supervise the Training Union in order to make sure that it is meeting the needs of the people at all times.

The plus program for the Training Union is that of providing special recreation and social activities, as well as counseling and guidance. The young people, from ages seventeen to twenty-four, in these communities are in great need of a stabilizing influence and for counseling and help in their vocational life as they look to the future. The Training Union is well adapted for this type of a plus program in a fringe church.

The WMU is a vital organization for the fringe church. It has a complete program for all of the youth—the Sunbeams, the GA's (both Junior and Intermediate), as well as the mothers and the businesswomen. These organizations should be made very effective and should be arranged to meet when and where attendance can best be secured.

The plus program for the WMU is additional meetings by way of mothers' clubs and organizations, perhaps in

homemaking, child care, health, food preparation, etc. The WMU needs also to provide programs so that every week the women meet with the Junior and Intermediate GA girls to build character and keep them off the streets.

The Brotherhood organization is vital to the life of the fringe church. This organization should enlist all the boys and men in some phase of the church life. The Brotherhood can enlist the men and must have such meetings and organizations as will accomplish its purpose. Ingenuity will soon prove its purpose and worthiness in providing the type of a program that will meet the needs of the Junior and Intermediate boys, the young men, and the older men in the church community.

The plus program for the Brotherhood is to provide special group meetings for men who are not yet enlisted —a place where these men may be brought and things of interest to them presented as a means of reaching them for the church. This plus program must also provide additional programs once a week for Junior and Intermediate boys so as to give them character building and citizenship emphasis to keep them off the streets and from delinquency.

There is no possibility of the fringe church ministering adequately to its people in the fringe areas without a plus program in each one of the organizations.

It should be said that, in addition to these organizations, the music of the fringe church should be made complete. It should be an organized program from the children through the adults. It should be adapted to the type of people to whom the church ministers. They may not be able to appreciate and participate in the same type of music found in some other churches, but it is always possible to use good gospel music that will interest and enlist all people. A good music program is another plus element of the fringe church.

Evangelism with strong evangelistic preaching must become the heart of the entire program of the fringe church. The pulpit must be on fire for the Lord and evangelistic preaching must predominate in these churches. Evangelism in the form of personal soul-winning must be kept up continuously, not only by the pastor but by the entire staff of the church through every organization of the church.

These people move rapidly, and so the program of evangelism must be constant. The church must keep everlastingly at the business of winning people to Christ, and baptizing and training them in the nurture and admonition of the Lord.

It must not be forgotten that Bible stewardship is a principle that applies to all, the rich and the poor alike. The church that is going to minister to the whole life of these people and be able to maintain its program must teach Bible stewardship. The least to the oldest must be taught to share, even the little that they have, with the Lord and with the work of the church in his kingdom. Stewardship can easily be taught to these people and becomes the foundation of the program of their church. This stewardship program is a plus program of the fringe church. It may need additional help from those not in the community to support this entire program, but there must be an adequate Bible stewardship program to undergird the program of the fringe church.

The Personnel

The program adequate to meet the needs of the fringe church will require well-trained and perhaps a larger personnel than the average church will require. There must be workers for the kindergarten and the nursery. There must be special workers for the Junior and Intermediate boys' and girls' clubs and for the young people's recreation and social activities, as well as the adult men and women. This type of program will require trained personnel and more of it than the average church would need.

Therefore, the fringe church itself may not be able to provide all the personnel it needs—and this may be the very reason it is not now meeting the needs of its own community. Therefore, it becomes essential and a part of our denominational opportunity and responsibility to help the fringe churches have the necessary personnel to promote the type of program that will meet the needs of the community and keep the church on a sustaining basis.

It is not a sound denominational policy for us to move our churches out of a community where there are thousands of people because the church itself is not able to provide the program and personnel to do the work that needs to be done. We are not good missionaries when we move into a new community to win people to the Lord and leave a community which is less able to provide its own ministry for the Lord. It is a denominational opportunity and responsibility to help these fringe churches to have the personnel, well trained, dedicated, and ready to meet the needs of the fringe church.

It is our honest conviction that a program of this type with sufficient personnel in the fringe church for a period of a few years will develop a stability which will enable the church itself to carry on its own program; but it may not be able to initiate this program without denominational help.

Therefore, it becomes the responsibility and obligation of the association, perhaps of the state mission board, and sometimes of the Home Mission Board, to help the fringe churches have the personnel and the type of program that will enable them to minister to the people and make the church a thriving part of the community life.

There are now about four hundred downtown churches in our Southern Baptist Convention. Some of them are our largest, strongest First Baptist churches, which are the foundation of our denomination. But there are many churches of this group which are barely able to survive. They are going to have to move out, sell their property, and go somewhere else—quit the business entirely, or adapt a program and get help to promote that program.

We are suggesting here the following rules that should govern whether we move out or whether we stay in the community.

Reasons for not moving:

1. The present neighborhood will be spiritually neglected if the church moves out of the community.

2. The present site is centrally located and readily accessible by auto or public transportation to the people.

3. The existing property provides adequate expansion space if needed to carry out the program.

4. The present church site provides adequate parking space for the people who now come to the church.

5. The church ought to be willing to adjust its program and building to meet needs which may develop as a result of the changing characteristics in the neighborhood within the next few years.

6. Personnel and resources should be made available to assure the church's efficient ministry for the next ten years.

7. The existing building is sound, adequate, and can be remodeled at a reasonable cost to meet the needs of the community for a long time.

8. A careful and thorough analysis of the church and its possibilities—and not sentiment alone—will lead us to a decision that the church ought to remain in the midst of the people.

9. That such a church, remaining in the midst of the people, should adopt a program to meet their needs.

10. That the denomination should aid and assist this church in its program.

Reasons for moving:

1. When a careful study indicates that there are not enough people in the neighborhood to justify a church, and that the property and the program there for the next few years have no prospect of growing.

2. The building's being deteriorated and poorly designed with lack of space and inadequate for any future ministry might justify moving somewhere else.

3. The cost required for the alteration and the future maintenance of the present property could not be warranted in the face of all the other facts. A church often makes the mistake of purchasing an old downtown church building which costs more to keep up than it does to build a new unit.

4. The present location in the fringe area has insufficient parking space to meet the needs of the church.

5. The present site does not have with it sufficient land or any possibility of expanding its physical properties to meet the needs of the community.

6. The present property could be sold for a good price for commercial purposes and the proceeds put into another fund with which to purchase property in a more favorable location and provide an adequate building to meet the needs of the community.

7. A religious ministry is available in the present neighborhood to persons who do not wish to continue with the church in its new location.

8. When there are other churches that can minister to the community if this one moves; then the church might be justified in moving.

9. When a church can secure a site in a growing community that is not properly churched, it might be justified.

10. The moving out might be justified, provided the church itself maintains a church-sponsored mission in the area ministering to those who are left there.

Problems of the Downtown Church

K. O. WHITE

Pastor, First Baptist Church, Houston, Texas

Background

Most First Baptist churches were originally downtown. Towns and cities being smaller, it was logical to locate churches centrally. They occupied a central place in the religious and cultural life of the community, there being fewer competing interests —no radio, no television, fewer outside interests—on the whole, a smaller world. Life moved at a slower tempo, not so much need for change and progress. With old homes, old courthouses, old banks, old stores, etc., people took pride in antiquity!

Changes began after the recovery from the depression. There was tremendous transformation during and following World War II, with unparalleled growth of cities, a surge in building, and a trend to modern types of buildings.

Problems multiplied overnight—traffic, parking, distance, competing interests, new churches, changing communities, a trend to the suburbs, the passing of a generation, the lack of ties of affection, etc.

Not *all* downtown churches are *First* churches but most are. However, many *First* churches are no longer biggest, wealthiest, or most handsome.

The Problems

A brief questionnaire submitted to about seventy-five downtown church pastors has elicited some very interesting replies. These churches represent widely separated areas (from Boston, Mass., to Los Angeles, Calif.) and also represent several denominations. The cities in which they serve are of varying sizes.

A review of the replies indicates that there are several problems which are common to most downtown churches but that there are specific problems faced by individual churches because of unusual conditions in that particular area.

While many of the problems were stated somewhat differently, they can be summed up under about thirty different headings. It may be of interest to list them and indicate those most frequently mentioned in the order in which these pastors evaluate them.

1. *Parking*

Thirty-three pastors list this as among their problems and eight list it as problem number one.

2. *The pull of the other churches*

Seventeen churches list this problem and six place it as problem number one ("sheep stealing, proselyting, un-

fair coercion, working on our membership, open season on downtown members," etc.).

3. *Widely scattered membership*

Sixteen churches mention this problem; five place it as number one.

4. *Transportation* (particularly for children)

Thirteen churches speak of this problem; two place it first and five place it second.

5. *Need for additional land* (unavailable)

Eleven churches face this problem —no available space or prices prohibitive.

6. *Shift in population*

Mentioned by twelve churches, although expressed in various ways.

7. *Need for adequate buildings* (particularly for education and recreation)

Seven churches face this urgent need.

Other problems listed:

8. Maintaining a *trained leadership* in a changing congregation

9. Promoting an effective *visitation* program

10. Developing and maintaining a *challenging* total *program* to meet the situation

11. Providing adequate facilities for *recreation*

12. Reaching and holding those in lower economic bracket—the *underprivileged*

13. Challenging the *vision* and *activity* of our own members

14. Need for a *new generation* to replace those who pass away

15. TV, radio, Sunday amusements

16. Increased *financial load* due to large staff, etc.

17. Long trip downtown—"*time element*"—Sunday evening "lethargy," etc.

18. *Sacrifice* of time, strength, money, etc.

19. Strong "*community*" friendships

20. *Indifference* on part of members

21. Maintaining a strong Sunday school

22. Maintaining a strong Training Union

23. Modernizing methods and program

24. Need for youth program

25. Traffic hazards

26. Need for endowment

27. Psychology that "the downtown church has had its day"

28. Unjustified attacks

29. Low morale

30. Lack of space in tourist season

Some of these problems will be recognized as common to all churches but some are distinctively the problems of downtown churches. Most of our downtown churches share at least the first seven problems mentioned by so many of the pastors. Special problems such as these call for a distinctive program and ministry geared to meet the situation.

Facing the Problems

We'll let you in on a secret—downtown churches *do* have problems! What's the answer? Close them out? Move them to the suburbs? Resign ourselves to their inevitable death?

Let you in on another secret—Jesus faced problems. The apostles faced problems. First-century churches faced problems. Churches in the Middle Ages faced problems. Other churches face problems.

It seems that the church was founded to *meet* and *deal* with problems! To evade and escape them is to be

delinquent to our charter and purpose. To be discouraged and defeated by them is to reveal a fundamental weakness in character.

Our age is increasingly encouraged to seek comfort and ease—shorter hours, more attractive surroundings, lighter work, better pay, more privileges, less personal cost. This reacts upon our church life. *Comfort* and *convenience* are regarded as among the most desirable elements in our present-day Christian activities.

We are forgetting that the genius of our Christian life and faith is "sacrifice." It was born in sacrifice, it grew mightily through sacrifice, it will wither and die without it. Without it, it will become a pale, anemic, hot-house plant with no vitality to face the realities of life (as trees at timberline).

Perhaps one of the finest opportunities of maintaining red-blooded, rugged, New Testament faith and practice will be in the hectic atmosphere of the downtown situation. It will be both our challenge and opportunity to seek to develop Christians with the willingness to pay the price which was found among the Christians of the first century.

Let's face a few facts:

1. Our cities are changing—the trend to *suburban life* continues
2. Large numbers of people both transient and permanent *still* live downtown
3. Downtown churches *do* have difficult problems—but is this altogether *bad?*
4. *We* have often magnified (beyond their real proportions) some of our own difficulties!
5. Recall the experience of the people of Israel at Kadesh-barnea

Kadesh-barnea

One of the greatest tragedies happened at Kadesh-barnea (Num. 13: 31-33). Faith wavered, courage weakened, vision failed, God was grieved, Satan rejoiced, a generation of people threw away their opportunity, and God's purpose was temporarily thwarted.

What God intended to be a smashing victory became instead a crushing defeat. And why? "Because of unbelief." First, their eyes were on people instead of the promises of God. Second, their eyes were on giants instead of God. They said, "We saw the giants." Third, their eyes were on problems instead of possibilities. Fourth, their eyes were on human resources instead of divine power. As Dr. R. G. Lee would say, "Faith's wings were clipped by Reason's scissors."

Why should they doubt? Who gave Abraham a son in his old age? Who provided for Joseph in the land of Egypt? Who raised up Moses and Aaron? Who sent the plagues? Who delivered the people on Passover night? Who led them through the Red Sea? Who destroyed the Egyptians? Who fed them with manna? Who gave them water from the rock? Who revealed Himself in a pillar of cloud and a pillar of fire? Why should they doubt? It was because their eyes were upon the giants instead of God.

What faced them? First, a need—for a permanent home. Second, a challenge—to possess the land. Third, an opportunity—to honor God. They met it with "little faith."

What do *we* face? First, a great need—growing cities, where there are liquor, dope, gambling, immorality, crime, delinquency, spiritual

waste, and spiritual need. Second, a great challenge—to meet that need through a new approach, a revitalized ministry, a program geared to meet a changing age. We must stay where the people are and minister to them. Third, a great opportunity. We are to forget the giants and look to God. We do not need to magnify our problems, only our possibilities. Dr. Baker James Cauthen has said, "We cannot do today's task with yesterday's tools and meet tomorrow's needs." You would not undertake to drain a lake with a teaspoon, to dig the foundations for a skyscraper with a shovel, to cut down a giant redwood tree with a little handsaw, to make an ocean trip in a rowboat, or attack a battleship with a .22 rifle. We cannot hope to overwhelm the powers of darkness with a little puny human program. A great challenge calls for great faith and diligent work. The walls will fall, the giants will be defeated, if *we walk by faith.*

Growing a Sunday School in the Downtown Church

J. M. CROWE
Administrative assistant, Baptist Sunday School Board

We shall interpret our subject to refer to a downtown church and not to a mission in a downtown area. The primary distinction between the downtown church and the downtown mission is that the church should be cosmopolitan in nature with its membership scattered throughout the city, whereas the mission constituency is in the downtown community. Of course, the mission probably will draw some leadership from other sections of the city.

It seems to me that one essential to success is the conviction that a strong downtown church is necessary to a strong Baptist and Christian witness in the city. Such a conviction will keep a capable leadership affiliated with the downtown church in spite of inconvenience. It will also prevent the church from selling its property and moving out simply because downtown real estate is valuable.

The downtown church has a greater opportunity to influence civic and business life than does the community church. It also is needed to minister to hotel guests and downtown apartment and rooming-house dwellers.

Now, let me come specifically to the subject, "Growing a Sunday School in the Downtown Church." I believe that there are five essentials to Sunday

school growth: a trained leadership, a list of prospects, an adequate organization, proper building facilities, and a regular and systematic visitation program.

A Trained Leadership

A trained leadership is an absolute necessity. A downtown church must convince the other churches in the city that it is dependent upon and entitled to leadership personnel from all sections of the city. It simply cannot survive if everybody goes to the church closest to his home. Many must be active in the downtown church.

Many downtown churches do not now have a trained leadership for their Sunday schools. They simply must start where they are. They should select and enlist the best people they have to serve as officers and teachers. As these workers are enlisted, they should be told of their opportunities for improvement.

For example, there is the weekly officers and teachers' meeting which is needed in every downtown church. Usually it will be necessary to serve supper for the convenience of those who work downtown and would not have time to go home for supper and return for an early meeting. At least one hour and fifteen minutes in addition to the supper time should be assigned for this meeting. It provides weekly opportunities for training the workers in administration, grading, records, teaching techniques, and Bible study. It also enables all workers to participate in the planning and to understand their own parts in the Sunday school program. (See *Building a Standard Sunday School*, by Arthur Flake, Chapter IX, for a brief discussion of the officers and teachers' meeting. See *Building a Better Sunday School Through the Weekly Officers and Teachers' Meeting* for a full discussion.)

A second means of leadership training is the Sunday School Training Course through which the workers may become proficient in general and age group teaching principles and methods, Bible study, doctrines, evangelism, missions, etc. Most of the people in downtown churches are so busy that very intensive training programs must be offered in order to reach and help all the workers. The churches which are showing the greatest Sunday school growth are operating practically continuous training programs. Special classes for particular groups may be offered mornings, afternoons, or evenings. Some classes will meet once per week, others twice per week, and others four or five times per week. Workers also will be encouraged to participate in associational schools, state clinics, assemblies, and other training opportunities.

Another means for developing leadership is through personal conferences. Pastors, ministers of education, and superintendents can afford to spend a great deal of time in personal conferences with workers. Such conferences are, perhaps, the best means for leading workers into full co-operation with the Sunday school's program.

Other methods for developing workers are the wise use of free leaflets on various phases of Sunday school work and the provision of *The Sunday School Builder* for every officer and teacher.

A List of Prospects

Every organization which expects to grow must know its prospects. The Sunday school in a downtown church

is no exception. The church must decide whom it expects to reach and then seek to find where they are.

Who are the prospects for a downtown Baptist Sunday school? We can define the prospects generally by saying that they are Baptists, and people with a Baptist preference, and people who have no denominational preference at all. (In addition to these, many who are members of other denominations will be interested in attending a Baptist Sunday school for convenience, because of friendships, because of the superior program of the particular church, or for other reasons.) All of these people who live in the church community are its prospects. But the downtown church should also consider as its prospects newcomers to the city and unenlisted Baptists regardless of the section of the city in which they live.

How can these prospects be located? A downtown census is not as simple as a community census, but it is just as essential to the growing of a Sunday school. It may be necessary to enlist as a census taker a resident of an apartment house or of a rooming house to secure information from other residents. In some cases, it may be necessary to secure names of those on a particular exchange from the telephone directory and secure census information by telephone. Many prospects can be located through the use of a well-designed visitors' card in the worship services. Lists of newcomers often can be secured from the "Welcome Wagon," city house, or utility companies.

We do not have time to discuss the mechanics of the prospect list. Usually it will be a permanent card file set up on Form 115 which may be secured from the Baptist Book Store. My personal preference is to keep the file arranged by departments and classes so that assignments may be made from it with ease. Some prefer an arrangement by families, but my experience is that the greatest degree of growth can be expected from visitation by organizational units.

A record of visits and responses should be posted to the prospect file card as a guide to making assignments for visitation. The file should be kept up to date in order that assignments may be made correctly.

An Adequate Organization

How much organization should a downtown Sunday school have? Surely enough to meet its objectives and to do its work. The organization should be large enough to provide a place of service for every church member and large enough to make a serious attempt to reach every prospect.

Sunday schools of the Southern Baptist Convention have discovered the necessity of providing one worker for every ten people expected in enrolment. Certainly the ratio would be no larger in downtown churches because the distances which workers must travel to enlist prospects are greater.

In order to provide an adequate organization for a growing Sunday school, classes, even for adults, must be kept small. An adult class with twenty or thirty enrolled is likely to have little, if any, net gain within the year. A class with only four or five enrolled at the beginning of the year ought to grow to an enrolment of twenty to twenty-five within twelve to eighteen months. Recommended sizes for classes of various age groups are set forth in *A Church*

Using Its Sunday School, by Barnette, Chapter VIII.

An adequate organization is a graded organization. All Sunday schools have recognized the need for grading boys and girls for many years. Southern Baptists have proved the wisdom of grading young people and adults. The most successful plan for grading is the age basis plan. Many examples of the effectiveness of adult grading on the age basis in the downtown church are available.

Proper Building Facilities

Perhaps one of the greatest problems on growing a Sunday school in a downtown church is the building. Most of these churches occupy buildings which were erected many years ago, before the development of the present concept of Sunday school organization. They provide neither department rooms nor classrooms for a modern Sunday school. Remodeling projects are very expensive. Additional land for new buildings seems almost prohibitive in cost.

However, a building is essential. If a church decides that it has an important task, the value of which cannot be measured in dollars, it must find some way to adjust its building to its organizational needs. It must count the cost in dollars, but it must not be deterred because of cost. To refuse to provide the right kind of building is to determine failure in advance.

While the church is securing the building it needs, it may make some emergency building arrangements. Often present classrooms are large and can be converted into department rooms, or made into several smaller classrooms by temporary or permanent partitions. Screens can be used between classes in auditoriums and assembly rooms. Space can be rented or borrowed in near-by buildings, such as offices, libraries, and funeral homes.

Much help in an improved use of present facilities as well as the planning of new facilities can be secured from your state Sunday school secretary and from the Church Architecture Department of the Baptist Sunday School Board.

A Regular and Systematic Visitation Program

Some believe that people who live in the city do not want visitors. I have not found this to be true. Those who live in the downtown area are responsive to visitors from the church.

Most of the downtown residents in Southern cities are from the country. They have been accustomed to a neighborliness which they do not find in the city. Likely, they have found the city cold and indifferent toward them. Their only callers have been high pressure salesmen. How welcome is the cordial, friendly visitor from the church!

One of the problems in visitation in the downtown area is the ability of the visitor to suit his conversation and manner to that of the family being visited. Such things as dress, topics of conversation, and ability to adjust to the situation are matters of great importance. For example, a man who ordinarily wears a dress suit all the time may need to wear slacks and a sport shirt while visiting. One who is accustomed to a large house may need to learn to feel at ease in one room where the entire family lives, eats, and sleeps. Topics dealing with labor, politics, and other controversial subjects perhaps should be avoided unless the visitor has full understanding of and

appreciation for the attitude of the prospect.

The visitation program should include both absentees and prospects. It should include the sick, bereaved, discouraged, unenlisted, those with misunderstandings, lost, wayward, negligent, and many others.

There should be a plan for making written assignments, receiving written reports, and displaying results. Many churches have found a visitation day each week to be practical. Others make assignments and gather reports through the weekly officers and teachers' meeting.

Visitors must be trained. Sometimes this can be accomplished through teaming an inexperienced visitor with an experienced one. Role playing can be used in the weekly officers and teachers' meeting. A special week of study may be offered using the book *The Ministry of Visitation* by Sisemore.

Summary

I am aware of the fact that stating five essentials for growing a Sunday school in a downtown church has not given much practical help. There is not time for the practical discussion of how to find, enlist, and train workers; how to find, classify, and enlist prospects; how to determine, develop, and implement an adequate organization; how to determine what building facilities are needed and how to secure them; and how to initiate and administer a good visitation program. These matters are dealt with carefully and at length in the administration books of the Sunday School Training Course. I must be content to refer you to them for additional information.

Growing a Training Union in a Downtown Church

HOMER G. LINDSAY

Pastor, First Baptist Church, Jacksonville, Florida

If one example is worth a thousand arguments, then let us take two examples of downtown First churches, separated by a distance of at least two thousand miles—one in the conservative East and the other in the very new and aggressive West. Both of these churches are growing great Training Unions in strictly downtown locations.

First Baptist Church, Albuquerque, New Mexico, Dr. W. D. Wyatt, pastor, in 1956 reported a membership of 2,381 and a total of 1,103 enrolled in the Training Union. The strictly downtown First Baptist Church of Jacksonville, Florida, where the writer has served as pastor for the past seventeen years, has a resident membership of 2,250 members and a total of 1,057

enrolled in the Training Union. I have selected these two churches as examples because in each case the Training Union enrolment is approximately 50 per cent of the church membership and 50 per cent of the Sunday school enrolment. There are other downtown churches that have larger enrolments but none that approach this percentage of enlistment.

In that same year—1956—First Church, Albuquerque, baptized 134; and First Church, Jacksonville, 148. Is it not possible that their high percentage of enlistment in the Training Union has some bearing on their record number of baptisms?

The question is raised. How do you grow a Training Union in a downtown church?

There must be a conviction of the value of the Training Union. You must believe that the purpose of the Training Union is to train in church membership. You must believe that the Training Union will accomplish its purpose. You must believe in the Training Union as you believe in the Sunday school. There must be a genuine desire and purpose for a real Training Union.

The pastor must exemplify this attitude to the church. He must give equal emphasis in his attitude and leadership. He cannot pretend. It must be real and genuine. He must be willing to share the best leadership of the church with the Training Union. There must be equal emphasis in the church calendar. There must be proportionate provision in the church budget. It must be a matter of thought and not afterthought. There must be a conviction of the value of a Training Union, a compelling desire for a real Training Union, and a willingness to meet the requirements and pay the price.

The deacons must share this conviction of the pastor. They must be enrolled in the Training Union, and here in First Church, Jacksonville, it is one of the future qualifications and requirements of new deacons. Eighty per cent of our deacons are now enrolled and we soon hope to increase this to one hundred per cent. Our deacons set an example for the rest of the church.

Our Sunday school officers and teachers believe in the Training Union and there is wonderful spirit of cooperation. Time is allowed in the Sunday school departments for the Training Union announcements.

Our new members' class recently celebrated its eighth anniversary of continuous existence and operation at the Training Union hour. This class has perhaps been the greatest single factor in the growth of our Training Union. When new members are received into the church, they are publicly told by the pastor that the church expects them to attend the new members' class for six Sunday nights. This includes both those received by letter and by baptism; and our records show that approximately 80 per cent do take and complete the course. This class meets at the Training Union hour and representatives are present from each department to take them to opening exercises of the department where they belong. Here they are enrolled in the Training Union and return each Sunday night to mark record cards, attend the opening program, then go to the new members' class for one hour and fifteen minutes of instruction. In the course of this instruction every effort is made to sell them on the value

and importance of their being in the Training Union. The majority of our new members in Training Union are won in this fashion. In six weeks they can form the habit of Sunday night attendance.

Before I leave the new members' class, let me say that its continuing success depends upon the dedication, conviction, and personality of the teacher more than anything else. In our church the attendance will average about forty the year around. School is never out as far as this class is concerned.

We believe to have a growing Training Union in a downtown church, the Training Union is not an end in itself, but a means to an end. I believe this is fundamental that the Training Union must be made to serve the church as the Sunday school does. Too often the end purpose of some Training Unions is only to meet the Standard of Excellence. I believe in the Standard and for many years we had the largest Standard Training Union in the Southern Baptist Convention, but the Standard of Excellence must be kept as a means to an end.

The Sunday school will always be the great outreaching arm of the church, gathering the lost multitudes to study the Bible, winning them to Christ and church membership; but here the Training Union should step in to take its place jointly with the Sunday school in enlistment and training in soul-winning, stewardship, and missions. The Sunday school gives way for special evangelistic services during revivals, so why shouldn't the Training Union in soul-winning courses, mission courses, and stewardship study classes, on Sunday nights? The Training Union is thus as vital to the program and growth of the church as the Sunday school. This may require great breadth of vision and largeness of heart, but I believe it has been vital to the growth of our Training Union.

We have the integrated service on Sunday nights, that is the closing exercises of Training Union are integrated with the opening of the worship hour. Instead of taking the time every Sunday, our director will use many of the deacons and outstanding leaders of the church to give both the report and a brief testimony of what the Training Union means to them. The spotlight is turned on many people who are making a real contribution to the Training Union. This is always done with joy and enthusiasm.

We strictly follow the spirit and methods of our state and Southwide Training Union departments. We have the monthly executive meeting on Sunday afternoon at 5 P.M. We have a monthly workers' council supper and planning meeting on Monday night. We have almost the same number of departments as the Sunday school.

Last, but by no means least, we have one of the most capable salaried members of our staff as director who is able to say: "This one thing I do." She gives her entire time to visitation and as director of our Training Union.

First Church, Jacksonville, believes in the Training Union and we have a growing Training Union in a downtown church.

How the WMU Can Help the Downtown Church

MRS. CARLTON BINNS
Atlanta, Georgia

Often I have heard my husband repeat this statement made by his father, who was a pastor of country Baptist churches: "If I were called to a church which needed painting, the roof leaked, and the steps were about to fall down, I'd preach a sermon on foreign missions and take an offering." A church that gives to foreign missions will take care of its own house. A dynamic witness of the redeeming love of our Lord and Saviour, not only in the local church, but also to the uttermost part of the earth, is the most powerful magnet for attracting and holding church members.

The greatest contribution a Woman's Missionary Union can make to a downtown church is to help keep ever before the membership the command of our Lord of those who would follow him: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The purpose of WMU is to promote missions.

Christ gave us the Great Commission. His message through the ages is the same: "If ye love me, keep my commandments." Yet today, too many of his followers still act as though they had never heard his commands: "Look on the fields"; "Pray ye therefore the Lord of the harvest, that he send forth labourers"; "Bring ye all the tithes into the storehouse"; "Go ye into all the world." Total per capita gifts among Southern Baptists in 1955/56 were $42.73; while per capita gifts to missions were only $7.46. With approximately twelve hundred home missionaries and twelve hundred foreign missionaries, supported by 8,708,823 members, it is evident that each and every church needs to catch a vision of the largeness and the glory of the task our Lord has given to his followers.

The downtown church ministers to city people. Except for a very small percentage who are underprivileged, city people, along with their fellow citizens in the United States, are the most materially blessed people in the world. They have a five-day week, cars, television, movies, ball games, recreational areas; yet there is divorce, juvenile delinquency, drunkenness, crime, suicides, and mental ill health. People are disturbed and distraught. The answer to their problem is the same which Augustine found: "Our heart is restless, until it repose in Thee."

WMU was organized to serve as an auxiliary, its members to be helpers. WMU offers a program which will challenge the women and young people to participation in the greatest task on earth, winning others to the kingdom of Christ. It offers to the church a program, and a force to promote it.

It offers the individual limitless possibilities for growth and service. Pastors of churches receive their greatest joy in their belief that they are doing the will of the Lord. Women and young people who have dedicated their hearts and lives to Christ also want to obey his commands. WMU offers a channel through which they can render "their best service to the best king."

It was reported by a firm of experts which studied WMU that it was a large and impressive organization due to three things: (1) the basic appeal of its program, (2) its democratic procedure, and (3) the large degree of participation of lay leadership. "Never," it was said, "had they discovered such democracy and such participation."

WMU has adopted aims for advancement which set forth a definite program of action for each organization in the union. For the Woman's Missionary Society these aims are leadership training, enlistment in missions, educating youth in missions, spiritual life development, Christian witnessing, sharing possessions, and world awareness (given in order in which they will be presented).

WMU offers *leadership training*. Christ began with twelve disciples, that they might be with him, and that he might send them forth. A downtown church needs consecrated, dedicated women to lead. The women need skill. There is no reason why these leaders cannot have excellent training through the use of the WMU yearbook and *Royal Service*, and through participation in local, associational, state, and Southwide meetings, institutes, workshops, camps, conventions, and assemblies.

The leaders will plan for the *enlistment* of the resident women and young people who are members of the church. A downtown city church, even more than a suburban or town church, needs to keep in contact with its members, to give them an opportunity to get away from the impersonal environment in which so much of their lives is spent, to have part in a warm fellowship, and participate in a program so challenging that it needs them and everything they can give. People need fellowship and someone to care about them. Women in general have more time to give to the work of their church. WMU members enlist their fellow church members by visitation, telephone calls, letters, circle meetings in the homes, or by a Japanese festival or African jungle party during mission study time. Thus they can serve the downtown church in creating a spirit of warmth and friendship which continues to bind the members in joyful service.

Enough circles should be provided and enough youth organizations to take care of the number enlisted. A WMU of 625 members would probably have a total of twenty-five circles, fifteen day circles, and ten business women's circles; and an intercessory prayer circle for those who cannot come to meetings, but want to participate in the prayer and stewardship program.

Every young person under the age of twenty-five years is a potential member of one of the missionary organizations. When a child is born into a church family, he should be visited and enrolled as a Sunbeam baby. From then on it is the responsibility of the WMS to encourage and enlist each child in joining a WMU organization.

For 350 enlisted youth there would be need for at least four Sunbeam Bands (ages 4, 5, 6, 7-8), six Girl's Auxiliaries (ages 9, 10, 11, 12, 13, 14-15), two Young Woman's Auxiliaries, one for high school girls and one for young businesswomen. The Brotherhood now fosters the Royal Ambassadors. At least six chapters would be needed for seventy-five boys.

Young people respond to recognition. One of the reasons we today see in our public schools so much more interest in sports rather than scholarship is that it is the football or basketball hero who receives the big write-ups in the newspapers and acclaim by his fellow schoolmates and the community in which he lives. The Forward Step Program in Girl's Auxiliary has its climax in the coronation service when the queens receive their crowns and scepters. Nine-year-old GA's look up to older girls who have advanced in Forward Steps to the rank of queen or queen with scepter, and want to be like them. Give the girls an opportunity to have a part at least once a year in a coronation service. It will bring joy to them and their parents to see them recognized as maidens, ladies-in-waiting, princesses, and queens, following good work and service they render in attaining the rank. All the while they, and their leaders, are strengthening missions throughout the world. Give the young people the opportunity to participate in associational rallies, state camps, and house parties. There is no place they can have more fun. On these occasions they get to know missionaries and are challenged to give their lives in dedicated service.

The WMU can help the members of a downtown church in *spiritual life development*. Each individual needs, and the church as a whole needs, the power of the Holy Spirit. Even though the Bible long ago gave us God's message, "Not by might, nor by power, but by my spirit," we have too much relied upon what organizations alone can do. With a prayer chairman at work in every society, and in every circle and youth organization, the members will be led to make prayer a vital part of each day. Through use of the calendar of prayer each day, missionaries who have birthdays are remembered. WMU members seek to lead in the establishment of a family altar in each home. Spiritual ties among the members are strengthened as members have prayer partners within the circle; and each member has a missionary prayer partner for whom she prays not only on her birthday, but each day of the year. The pastor of each church should find in each circle a prayer chairman to whom he, or the church, can turn at any time when there are requests for prayer for the program of the church, or for individuals, the unsaved, or those with illness, or other special problems. There in the WMU the church can find a group who have studied the Bible and books on prayer, and who have power with God in prayer because of their daily contract with him.

The weeks of prayer and special days of prayer for missions are mountain-top experiences for those who participate. Societies which observe at least one hour each day during the seasons of prayer receive great spiritual blessing. This is the power which inspires women to give to missions almost as much during the weeks of prayer as is given by the entire Southern Baptist Convention membership

during the twelve months of the year. And, yet we now have hundreds of missionaries where we need thousands. More members must be enlisted in prayer.

Members of the WMU can help the downtown church in *Christian witnessing* through the community missions program. This is a definite plan through which members are led to *go* as Christian witnesses into their own communities. The pastor and church will find active WMU members ready to visit those who know not Christ, the unaffiliated Baptists in the community, and the unenlisted church members. Through community missions women are busy trying to "get through" to help those whom they find in need of a Christian witness. A definite program is planned so that members of each circle will have an opportunity to participate. They find joy and inspiration as they sew at the children's home or hospital, visit the ill, give a program for the aged, help with a mothers' club at the mission or handwork at the goodwill center, have a Christmas program for the white and colored women in the jails, or distribute the Bible and Christian literature. Sunbeams make tray cards with Scripture verses for the hospitals, or scrapbooks for children who are shut in. Joy comes to the hearts of eager teen-agers as they help with a mission Vacation Bible school. Through such Christian witnessing in the community, members gain a better appreciation of the mission program around the world.

Sharing possessions is a fundamental aim of WMU. The downtown church can find in the WMU women working to enlist all members in giving through the Cooperative Program, with a goal of at least one half of the members tithing. Our Southern Baptist Convention slogan for 1958 is "Every member in every church sharing in world missions through the Cooperative Program every week." Through special offerings women promote missions further by over-and-above love offerings. The figures at the beginning of this article show in some degree how much we need every study of stewardship and help which any and all the organizations of the church can give, that we may increase our gifts to missions.

William Carey asked, when he went to India in 1792, that his fellow Christians support him with at least a penny a day. If Southern Baptists did as well even now for foreign missions, we would have $3.65 a year from each of the eight and one half million members. But with all our enlightenment in this year 1957 we have reported only $1.50 per year per member for foreign missions.

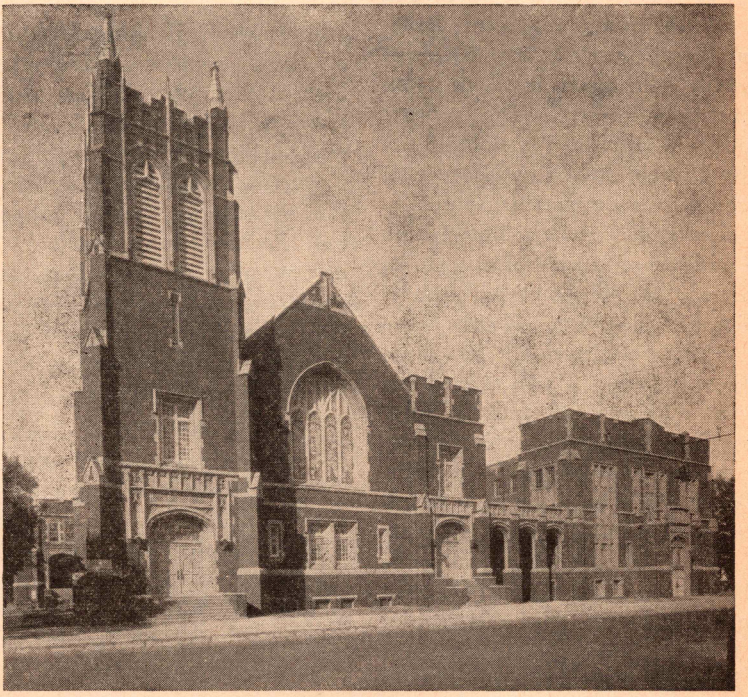
Basic in the program of WMU is mission study. Through each monthly program meeting, through mission study classes, the study of the Bible, and the various mission magazines and books, members seek ever to be more aware of mission needs in the world in which we live. When we know, we care, we share, we pray, and we are inspired to go or to lead our young people to go to take the glad tidings of a Saviour to those without God and without hope in the world.

"My people are destroyed for lack of knowledge" (Hos. 4:6). As we consider *world awareness* we realize that the people who live in the communities around a downtown church do not live in a vacuum. They, like people everywhere, are aware of the

powerful forces which prevail so much in the world today. One of these forces is the godless government of the Union of Soviet Socialist Republics. The 1956 *Britannica Book of the Year* quotes F. Bowen Evans as estimating "that in 1953 the Soviet government used 375,000 propagandists full-time and another 2,100,000 part-time. These total about the size of the U. S. army. Another 10,000,000 intellectuals and professional workers were expected to engage in propaganda work as a condition of their employment. This latter figure is roughly four times the number of college students in the United States." They are out to win the minds of men.

Surely such an illustration helps us to realize we are engaged in a real struggle. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world."

Our total mission effort needs the total support of every member of every church. This is the challenging need which should inspire the full devotion of every member of every downtown church and every Christian wherever he may be.



First Baptist Church, Oklahoma City, Oklahoma

The Minister of Music for a Downtown Church

JACK B. JONES
Minister of music, Baptist Tabernacle, Atlanta, Georgia

It is impossible to separate a music program from a minister of music. Since this is true, certain qualifications are necessary within this person.

The first requirement in such a man must be a call from God in his life to do this particular work. There are many men and women today directing choirs because of what they can get out of it rather than what they can give. When difficulties seem insurmountable, the minister of music must necessarily lean upon his Lord from whence came his call. The minister of music should be a member of a Baptist church. It is imperative that he know our denominational setup.

Musical ability alone is not enough for a minister of music in a downtown Baptist church. He should have proper training and education. We are living in days of specialization. People in secular work must be well trained and qualified. This makes it all the more necessary for our church musicians to have musical "know-how." The minister of music must know how to co-operate with the pastor. He must know how to fit his program in with the total program of the church. He must co-operate with the other members of the church staff and church officers.

It is not good to have a department of music in a downtown Baptist church, but rather a ministry of music to the whole church. Music is a vital part of every organization of the church. It is a handmaiden of these organizations. It has no right to exist for itself alone.

The minister of music should be an energetic person. The downtown church has no place for a lazy staff member. Many hours must be spent making contacts—visitation, telephone calls, hours of planning, meeting with the music committee, and rehearsals. Perhaps free voice lessons should be given to all young people and adults who qualify. Personal experience has shown that this one thing can build a choir in a way which nothing else can. Private lessons not only afford improvement in the individual in a musical way, but afford opportunities for the minister of music to know the individual more intimately, and help him with spiritual needs.

The minister of music should also be an enterprising man. At Baptist Tabernacle we have taken Colossians 3:16 as our verse: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in *psalms* and *hymns* and *spiritual songs*, singing with grace in your hearts to the Lord."

We believe that in a church which has a large diversity along educational,

cultural, and social lines it is more difficult to provide music which will reach the souls of all. We take the *psalms* in this verse to correspond with our anthems as many of them have the Psalms as their text. The *hymns* correspond to the grand old hymns of the church, and the *spiritual songs* to our higher type gospel songs.

A varied program of music keeps interest whetted among the listeners in the congregation, as well as choir members themselves. Special music programs at certain seasons of the year will attract new people to the services. There is a great field of music in oratorios which most of our choirs have never discovered. These should be undertaken and produced as the choir progresses in musical knowledge and depth. If done well, the testimony of Baptists in a musical way can be greatly elevated.

Last but not least the minister of music must be a man of prayer. He must be directed by God as he selects music for the worship services, as he trains children and adults, as he directs the choirs in public performance. He must keep the music and the musicians on a high spiritual level in order that music might be wafted to hearts in such a way that they are prepared for worship or evangelization.

How the Brotherhood Can Help the Downtown Church

DAVID T. MASHBURN
Associate secretary, Brotherhood Commission

One of the most encouraging signs of our day is the rediscovery of laymen by Southern Baptist churches. In the past five years more Brotherhoods have been organized and more men have been reached for service in our churches than in any other ten-to-fifteen-year period. There are many who now believe that the very existence of the downtown church depends upon the rediscovery and utilization of the laymen on its rolls.

A pointed example of the need of enlisting men came to light sometime ago in the preorganizational meeting of men in a large downtown church. The speaker selected a man at random and asked him how many offices he held in his church. Counting the committees on which he served this one man held seventeen important places of responsibility. At least twelve men were being robbed of the privilege of serving Christ in and through their church.

Overloading a few and robbing many is typical of the church which has failed to reach its men. Although there are no statistics to bear it out, evidently more men are lost to service in the downtown church than in those which are located elsewhere. This need not be.

A true Brotherhood, patterned after tested and proved methods, can do much to mobilize and strengthen the manpower in a downtown church. One can point to Brotherhoods (so called) in downtown churches which have done little more than eat, hear a speaker, or be entertained. On the other hand there are many Brotherhoods which are most successful in enlisting and utilizing men because they *are patterned after tested and approved Brotherhood methods.* The opportunities of services set forth in this article are taken from actual reports of what true Brotherhoods are now doing to help their churches.

Discovers Manpower Potential

The average man does not realize the tremendous manpower potential within his church. One of the first contributions the Brotherhood makes is to cause the pastor and church leadership to survey the manpower potential on the church roll. In several such surveys the true loss of manpower of downtown churches was revealed.

The evidence in these surveys revealed that out of every one hundred men, twenty never attended any service, twenty-five were most irregular in attendance and twenty-five were faithful to only a few selected services or organizations. In other words seventy men out of every hundred meant little or nothing to their church.

It was further revealed that only twelve men out of every hundred were scriptural tithers and fewer than three were New Testament soul-winners.

As a result of these pre-Brotherhood organizational surveys both pastor and laymen discovered the magnitude of the work which was needed to reach and hold all the laymen of the church if it were to continue to exist as a great and living force in the community. If the Brotherhood does nothing more than to awaken church leaders to the tremendous loss of manpower, and then challenge them to do something about this loss, it would be worth every effort and dollar put into it.

Men Can Become Soul-Winners

About a year ago in a meeting of men in a downtown church the statement was made that fewer than three men out of every hundred on church rolls were New Testament soul-winners. The pastor challenged the statement and requested proof. Holding a New Testament in his hand, the speaker requested that those men come forward who could take a New Testament and in logical order use Scripture passages which would lead a man to know that he needed to accept Christ as Saviour and present to him the plan of salvation as found in God's Word. Out of the one hundred or more men present only one man came forward and when he attempted to use the New Testament in the manner suggested he did not fare so well.

There is, however, a new awakening among the men of the Brotherhood in this matter of reaching men for Christ. Last year in one church in North Carolina every man in the Brotherhood personally won at least one person to accept Christ as Saviour and present themselves for church membership. A pastor writes that his Brotherhood increased the number of baptisms in his church last year (1956) by 80 per cent.

Most men do not witness to the unsaved because they have not been given a simple and definite plan designed on the layman's level of understanding

and use. The Brotherhood is now presenting such a plan which is set forth in a new tract, "Laymen Witnessing—Using a Marked New Testament." Through the use of this new help and others such as, "Desk Top Witnessing," "The Layman's Day Crusade," "The Layman's Revival," and "Using the Brotherhood in a Church Revival," hundreds upon hundreds of laymen, for the first time, are discovering the overflowing joy of leading others to accept Christ as Saviour and Lord. Men can and are making a difference in soul-winning in the downtown church.

Revival Meetings

The most difficult church in which to hold a successful revival is usually the downtown church. Here again, Brotherhoods are making a worthy contribution. One pastor stated that revivals in his church had taken on a real meaning through the evangelistic activities of the Brotherhood. In a downtown church in Georgia, because of the efforts of the Brotherhood, twenty-two men came forward on the opening night on the first verse of the invitation hymn. Eleven of these men were coming for baptism and the other eleven were members of the Brotherhood walking to the altar with the men they had won to Christ and brought to the services. Following in the wake of these twenty-two men came wives, sons, and daughters. The impact of such an opening night was felt at every service.

Two pieces of material have been prepared which set forth an excellent program of work for men in revivals held in the downtown church. These are: "Using the Brotherhood in a Church Revival" and "Brotherhoods Conducting Neighborhood Prayer Meetings."

Stewardship of Talents

A Brotherhood starts with a man as he is, capitalizes on what he can do, seeks to challenge him to dedicate his talents and possessions to God, and leads him to become the kind of man God intended him to be. Immediately upon becoming a Brotherhood member each man is asked to complete an especially prepared enrolment card which helps him begin to translate his faith into deeds. He is requested to indicate areas of service in which he feels interested. In selecting his own areas of work he has opportunity for fellowship in service with men of like interests. Through the Brotherhood he is challenged by other men to move from membership to leadership. Because he sees other men achieve, he wants to do better.

Stewardship of Money

More than five years ago the Brotherhood of a downtown church was instrumental in leading the church to adopt a worthy fund-raising program. They sought not only to subscribe their budget by leading men to pledge, they went out to lead men to tithe. During the next five years this became one of their major objectives. What was the result? There are now, in the files of the Brotherhood Commission office in Memphis, telegrams stating that this particular church now oversubscribes its budget in one day—and last year (1956) in one hour.

The fellowship in the Brotherhood of tithers with nontithers and the testimonies of men who practice tithing are having a wholesome effect on the men of our churches. A new tract, "The Brotherhood at Work in the Fi-

nancial Program of a Church," outlines what men can do and are doing in church financing.

Royal Ambassadors

Two Baptist laymen were discussing their churches. One man proudly told of what some of the men were doing for juvenile delinquents. The other man told of what the men in his church were doing for boys through the Royal Ambassadors. One can easily guess which church had the Brotherhood and which did not.

Working with boys, through the Royal Ambassadors, is a work of first magnitude in Baptist Brotherhoods. These men are proving that in the downtown churches, as well as elsewhere, *when men are reached boys can be reached.* Does it not seem reasonable that if a downtown church is to reach boys it must first have a church that is filled with dedicated and busy men?

There are many splendid organizations for boys, but there is only one which is Christ-centered, mission-minded at heart, and baptistic in its origin. The men of the Brotherhood have been charged by the Southern Baptist Convention to work with boys through the Royal Ambassadors. And, men of Brotherhoods are responding in an outstanding manner. Men can reach boys in downtown churches—if men are reached *first.*

Men Build Christian Homes

What would happen in a downtown church if in every home the father sought to establish daily family Bible reading and prayer. One of the most important objectives of Baptist Brotherhood is to lead men to make their homes Christian. The establishment of a Christian home should be the goal of every father. It is a man's duty to be a real spiritual leader in his home.

In Brotherhoods that have successfully promoted such a program, many children for the first time have heard their father read from the Bible and pray. The impact upon the children, the homes, and the churches has been felt in every area of church life.

Family Church Loyalty

If men are to grow spiritually and learn to love their church, they must be led to faithfully attend worship and prayer services. When men lead out in establishing family Bible reading and prayer, loyalty to worship services is a foregone conclusion. Almost without exception, when the father sets the example, church attendance becomes a family affair. When men are reached, the family can be won.

Since the average membership of a downtown church travels several miles to church, passing other Baptist churches on the way, the family car is almost essential. If men use the family car for other purposes on Sunday, it is easy for members of the family to decide to remain home. One pastor recently stated, "You can count the cars on the parking lot and streets around our church and have a close estimate of the number of men present in the worship service."

Brotherhoods Reach the Unconcerned

Many Baptist laymen are too often unconcerned about the responsibility and privileges of their church membership. Most of these men are good men, successful in business and active in civic life. They represent some of the most talented and able men in the church membership. They are actually unaware of the joys and privileges of church membership and fellowship

with other men. Brotherhoods today are reaching more and more of these men and could well devote much time to such efforts. On record are the testimonies of Sunday golfers, fishermen, and plain old Sunday loafers being reached by the Brotherhood and harnessed in service for Christ and the church. These men are being reached by Brotherhoods because one by one they are sought out by men, enlisted in Brotherhoods, challenged by testimony and example and provided a place of fellowship and service with other men.

Manpower and Spiritual Strength

The spiritual strength of a church is not measured by the number of men on its roll but rather in the terms of consecrated manpower. The influence of the downtown church upon a community will be in ratio to the number of dedicated men on its rolls. The spirit of Christ can radiate into all parts of a community if the church is filled with courageous and consecrated men. Those churches failing to make a concerted endeavor in enlisting the total manpower of a downtown church create a situation which is nothing short of tragic.

A Brotherhood Will Make a Difference

That which has been written in this article is not theory—it is fact. Brotherhoods are helping downtown churches. They are making a difference in the enlistment and utilization of men. A *true* Brotherhood can make a difference in any church when the basic principles of Brotherhood procedure are followed.

Downtown church Brotherhoods are suffering more from the lack of knowledge of true Brotherhood procedure than from indifference. A pastor and his educational director admitted in private to the writer that they were ignorant of true Brotherhood procedure. This may be true of many church leaders. Perhaps what is needed most now is a careful and sincere study of Brotherhood methods, procedure, activities, and programs. Dedication without knowledge may lose the way. Knowledge plus dedication equals leadership equipped to achieve success.

Brotherhoods Can Help

Brotherhoods can help:

- When pastor and church leaders come face to face with the wasted manpower on church rolls and decide such a tragedy must no longer exist.
- When the pastor *wants* a Brotherhood.
- When the pastor and/or educational director are willing to spend many precious hours preparing themselves to lead men in a Brotherhood.
- When the men are shown the need.
- When true Brotherhood procedure is followed in organization and programming.
- When the elected Brotherhood officers, committee chairmen, and committee members are fully trained in their duties.
- When men meet to study the needs of the church and the needs of men and then plan to meet those needs.
- When activities and programs are Christ centered and Church centered and challenge men to action.
- When all men of the church are provided opportunities of service through Brotherhood committees.
- When, under the inspiration of pastor and/or educational director "the few" are challenged and led to reach "the many" until the last male member has been reached.

Helps Are Available

Tracts mentioned in this article are free in limited quantities from your State Brotherhood Department. A price list and order blank of all Brotherhood materials may be had by writing the Brotherhood Commission, 1548 Poplar Avenue, Memphis 4, Tennessee. The *Brotherhood Guidebook* can be secured from your nearest Baptist Book Store. Your state Brotherhood secretary will rejoice over your request for help. Associational Brotherhood officers are as close as your telephone.

THE DOWNTOWN CHURCH

Have the constant and penetrating rhythm and clatter of train wheels ever spoken a message to your heart? They have to mine.

In my Pullman berth, trying in vain to sleep after a busy Sunday, the sound of the wheels pierced the darkness and silence of the night as they seemed to say: "the downtown church, the downtown church, the downtown church." What was the import of their message?

That Sunday morning I had a glorious experience in a downtown church in a great city. It was a service I shall long remember. Here was a church that was fulfilling its mission in the downtown area of a growing city. Its message was positive, its leadership was alert. The throng went away strengthened in faith and warmed by a glowing gospel message. As I left I breathed a prayer of gratitude for such a church.

That night it was different as I worshiped in another downtown church. No one greeted me at the door, and it was no trouble to find a seat. A choir of three members was trying to lead a handful of people to sing. The bulletin board recorded a Training Union attendance of twenty-six. Three deacons managed to pass the plate to the scattered few. The pastor apologized for the small attendance, made excuses for his members, and impressed at least some of the visitors that it was a "hard fight" to maintain the services on Sunday night. While outside the lights of the theaters, and the hustle and bustle of the crowds were a sad commentary upon the religious life of the community.

No wonder as I left the church and boarded my train that my mind would not sleep. No wonder that even the wheels of the train would rebuke the indifference and complacency of a downtown church in failing to see its responsibility as a lighthouse of truth.

J. P. EDMUNDS

SUMMARY OF SURVEY OF DOWNTOWN CHURCHES, S.B.C.

1946-1956

(385 churches used)

The survey, completed by the Survey, Statistics, and Information Department, Baptist Sunday School Board, included downtown and downtown-fringe churches in the larger cities in the Southern Baptist Convention territory. Official Convention records were used as the basis for study.

I. Distribution of churches by size of membership, 1946 and 1956

	Number of churches	
Membership	*1946*	*1956*
Under 750	121	72
750-1499	105	135
1500-2499	94	91
2500-over	65	87
Total	385	385

II. Percentage change in seven items, by state, 1956 vs. 1946

State	*No. of Churches*	*Percentage change in:* *Bap-tisms*	*Member-ship*	*S. S. Enrol.*	*T. U. Enrol.*	*Church Property*	*Total Gifts*	*Mission Gifts*
Alabama	22	16.1	9.3	45.8	151.9	142.0	166.5	146.4
Arizona	1	31.1	43.3	73.9	258.2	60.0	280.6	231.6
Arkansas	7	—19.4	10.2	19.2	84.3	242.0	83.8	115.8
D. C.	4	—4.1	—6.6	6.1	34.0	86.7	87.1	22.5
Florida	25	31.0	33.6	66.7	124.8	309.3	165.3	95.7
Georgia	38	22.7	14.4	47.0	112.8	159.7	159.9	68.1
Illinois	17	51.0	9.4	36.6	140.4	242.3	179.9	88.9
Kentucky	44	13.1	20.2	31.9	79.6	211.9	106.7	28.4
Louisiana	17	3.8	5.8	45.7	88.7	303.8	161.4	78.0
Maryland	8	58.1	18.9	28.5	87.4	80.2	150.3	77.0
Mississippi	5	67.9	29.9	56.0	101.2	225.4	157.0	96.8
Missouri	19	21.9	12.1	23.4	94.5	149.1	340.9	115.1
New Mexico	5	25.1	40.7	52.9	121.0	366.7	189.8	105.8
North Carolina	30	21.8	16.5	39.6	135.0	200.4	106.5	70.1
Oklahoma	14	—16.6	13.2	28.9	70.9	240.1	136.5	74.8
South Carolina	17	52.9	17.2	38.9	212.2	314.6	144.7	82.5
Tennessee	40	—5.7	21.5	28.2	79.3	290.4	122.6	77.8
Texas	44	13.2	21.7	26.5	80.7	266.7	158.2	132.1
Virginia	28	38.9	22.6	42.5	163.3	191.0	128.7	74.9
Total	385	15.7	17.7	36.9	102.0	219.5	148.3	86.6

III. Percentage of churches with specified change in item, 1956 vs. 1946 by size of church membership.

Read as follows: 29 per cent of churches with membership 1000-1499 in 1946 experienced a 50 per cent or greater gain in baptisms, 1956 vs. 1946, etc.

	1946 church membership:		
Baptisms			
% Change	1000-1499	1500-2499	2500-over
+ 50 or greater	29%	41%	20%
+ 1 to + 49	27	20	19
Loss or no change	44	38	61
Incomplete infor.	....	1	....
Total	100%	100%	100%
Membership			
% Change			
+ 50 or greater	12	7	2
+ 1 to + 49	57	67	61

Loss or no change	31	26	37
Incomplete Infor.	....	....	....
Total	100%	100%	100%
Sunday School Enrolment			
% Change			
+ 50 or greater	35	35	23
+ 1 to + 49	45	51	56
Loss or no change	20	14	21
Incomplete Infor.	....	....	....
Total	100%	100%	100%
Training Union Enrolment			
% Change			
+ 350 or greater	6	1	....
+ 100 to + 349	33	43	29
+ 1 to + 99	44	33	57
Loss or no change	12	14	8
Incomplete Infor.	5	9	6
Total	100%	100%	100%
Church Property			
% Change			
+ 350 or greater	33	33	30
+ 100 to + 349	52	44	41
+ 1 to + 99	11	22	24
Loss or no change	4	....	5
Incomplete Infor.	....	1	....
Total	100%	100%	100%
Total Gifts			
% Change			
+ 350 or greater	12	2	3
+ 100 to + 349	50	67	62
+ 1 to + 99	36	29	31
Loss or no change	2	2	4
Incomplete Infor.	....	....	....
Total	100%	100%	100%
Mission Gifts			
% Change			
+ 350 or greater	13	10	4
+ 100 to + 349	26	26	34
+ 1 to + 99	48	44	53
Loss or no change	13	20	9
Incomplete Infor.	....	....	....
Total	100%	100%	100%

IV. Summary for 74 large downtown churches chosen from the group of 385. (Basically, the downtown business district churches were chosen from each of the larger towns represented.)

Item	*1956*	*1946*	*Numerical Change*	*Per Cent Change*
Baptisms	6,992	6,113	879	14.4
Membership	246,876	220,301	26,575	12.1
Sunday school enrolment	163,139	122,980	40,159	32.7
Training Union enrolment	44,612	20,644	23,968	116.1
Church Property	$77,835,000	$25,300,000	$52,535,000	207.6
Total Gifts	$17,966,000	$ 7,684,000	$10,282,000	133.8
Mission Gifts	$ 5,233,159	$ 2,791,591	$ 2,441,568	87.5

Suggestions for Sermons

WALTER L. MOORE

First Baptist Church, Meridian, Mississippi

Becoming a Christian

Matthew 16:24

Jesus longed for the salvation of every lost person, but discouraged cheap decisions for him. He said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." To become Christians then, we must:

I. Give Up Something: "Deny himself"

1. We must give up confidence in our own worthiness.

2. We must abandon life that is lived for self.

II. Take Up Something: "And take up his cross"

1. Salvation on easy terms becomes meaningless. It is said that of our reported membership, 5 per cent do not exist, 10 per cent cannot be found, 20 per cent attend no church, 30 per cent no Sunday school, 40 per cent no Sunday night service, 50 per cent give nothing to the church, 60 per cent have no task in the church, 70 per cent are never in prayer meeting, 80 per cent have no family altar, and 95 per cent never win a soul to Christ.

2. Taking up a cross is a serious matter.

a. It is the symbol of sacrifice.

b. It is related to the salvation of the world.

c. It is acceptance of the will of God.

d. It is taken voluntarily.

e. It is sharing with the Great Cross Bearer. Anton Lang, who played the part of Christus in the famous Passion Play insisted that the cross be large and heavy. He said, "If I cannot feel the weight of the cross, I cannot play the part of Christ."

III. Follow Someone: "and follow me"

1. Follow his example

2. Follow his teachings.

3. Follow his spiritual guidance.

IV. Make a Voluntary Choice: "If any man will . . ."

1. Some decisions can be made for us, but this we must make for ourselves.

2. Some things can be achieved by effort, but this is received by surrender.

3. Some things are grasped by the intellect, but this is decided by the will.

This should be life's easiest decision. Every reasonable consideration impels us to accept Christ. It may be the hardest, because of our pride and selfishness.

Halfway Saints

Acts 4:32-5:11

It is said that any religion is better than none. Jesus did not think so. His strongest condemnation fell on religious people. He warned would-be followers of the need of full commitment. Consider Ananias and Sapphira.

I. They Were Active Members of a Great Church

1. Theirs was a great church.

a. Great in its unity.
b. Great in its generosity.
c. Great in its leadership.
d. Great in its spiritual enduement.
e. Great in its program.

2. Church membership is valuable.

a. Spiritual welfare and effective service requires church relationship.
b. But church membership does not guarantee spiritual health.

II. They Did a Remarkable Thing

1. Parted with property in order to contribute the proceeds.

2. Brought a large portion of money and gave it to the apostles.

III. But They Were Wrong

1. Wrong motive. Jealous of others, wanted recognition.

2. Practiced deception. Devil has many tools; a lie is the handle that fits them all.

3. Afraid to trust God. Did not feel secure without money.

4. Misunderstood the church. Thought they were dealing only with people, but they were dealing with God.

5. Wrong kind of co-operation. Agreed together on that which God did not approve.

IV. And Judgment Came

1. It was God's judgment. Not mere coincidence.

2. Judgment belongs to God. It is his prerogative. He gives life and takes it back; judges both before and after death.

3. Stern judgment by loving God.

a. He loved Ananias and Sapphira. Whether they were lost or saved, we know not. God did the best he could for them.

b. He warned and purified the church. Judgment is needed at the house of God.

V. The Incident Speaks to Us

1. Piety is not to be paraded. Jesus warned against giving, praying, or fasting to be seen of men.

2. Stewardship is no halfway matter. We must recognize God's complete ownership, and not steal from him.

3. Material goods do not give security. It is safer to rely on God than on wealth.

4. The church is a divine institution. God acts through it. Covenants with it are covenants with him.

Let us be warned against being halfway saints. Let us deal honestly with God, and surrender all to him.

Back to Bethel

Genesis 35:1

Most of us can look back upon some time in life when God was very real to us. We trusted him, prayed to him, and made vows to him. Not all of us have maintained a close relationship with him since that experience. When we drift away, God

always strives to draw us back. Consider the life of Jacob.

I. An Early Meeting with God

1. At a crisis time in life. A scared, lonely boy leaving home.

2. God spoke to him. In a dream he heard God's voice renewing with him the covenant made with his grandfather.

3. Jacob worshiped God and made vows of allegiance to him.

4. The experience was imperfect. We should not lay down the conditions God must meet if we are to serve him.

5. But it was a real meeting with the eternal God.

II. Drifting Away from God

1. Living in a new environment. There is danger when a young man goes to live away from home. Even a family moving to a new location sometimes drifts away from God.

2. His married life was not conducive to godliness. His wives worshiped idols, and encouraged him to have intimate relations with their maids.

3. His business led him away from God. He worked hard, resented unfair treatment accorded him, and was guilty of sharp practices. A man in business meets much that discourages close fellowship with God.

4. Quarrels with others were not helpful to his soul. The resentment of his father-in-law and brothers-in law led to clashes. At last he moved away from them.

5. He was plagued by a disturbed conscience and haunting fears.

III. Back to Bethel

1. God had been dealing with him all the time.

a. Gave blessings of prosperity.
b. Preserved his life.
c. Blessed him with children.
d. Disturbed his conscience.
e. Sent trouble to chasten him.

2. Halfway responses failed.

a. He returned to his land, struggled with the angel, but went not back to Bethel.

b. Dinah's tragic experience and its aftermath, made him flee from Shechem.

c. God spoke directly to him.

(1) "Go up to Bethel." The same God called him back to the same place.

(2) "Dwell there." Get right, and stay right.

(3) "Make there an altar." He would need a place of worship.

3. Jacob responded.

a. He spoke to his family, regaining his rightful place as the head.

b. He buried his idols. Coming back to God means getting rid of some things.

c. He built an altar where it belonged.

d. God dealt mercifully with him. The old man's experience was better than that of the youth. He was given a new name, a new nature, and a new future, all of which had been God's will for him all the time.

Jacob, then, would remind us:

1. Of the danger of negligence. When God fulfils his part of his covenant, we sometimes forget.

2. The processes by which we drift away.

3. Of God's insistent call back to dedication.

4. Of the surrender essential to communion and service.

5. Of the need for an altar, a place to meet with God.

6. And of the rewards that come when we return to our God.

And Ye Visited Me

Matthew 25:36

In Jesus' graphic description of the final judgment, those who were invited to inherit the kingdom were good visitors. Those condemned had failed to visit. They failed to go to people who needed them.

I. The Bible Teaches Visitation

1. God is a God of visitation. He comes to visit men. (Heb. 2:6; Zech. 10:3; Isa. 29:6; Psalm 17:3; Job 10:12.)

2. Jesus stressed visitation.
a. He visited constantly.
b. He trained and sent out workers to visit.
c. He commanded his followers to do visitation evangelism.
d. He taught that voluntary visitation was the mark of the righteous.

3. The early Christians visited.
a. They visited each other.
b. They went everywhere preaching.
c. They taught from house to house.

II. Visitation Is Needed Today

1. People need to be visited.
a. To give joy, as when Jacob visited Joseph in Egypt.
b. To give encouragement, as when David's brethren came to Adullam.
c. To comfort, as when Elisha visited the grief-stricken widow.
d. To recover backsliders, as when Nathan visited David.
e. To win converts, as when Andrew sought out Peter, and Philip, Nathanael.

2. Christians need to visit.
a. That they may be obedient to Christ.
b. To have joy in his service. The happiest Christians are friendly, visiting, soul-winning Christians.
c. To grow in grace.
d. For rewards in heaven.

III. Visitation Builds Great Churches

1. First Baptist Church, Gulfport, Mississippi, in eight years increased Sunday school enrolment from 660 to 1,500, attendance from 520 to 1,025, from nine to twenty departments, and erected two educational buildings. When asked the reason, the pastor, Dr. Joe Odle, answered, "We majored on visitation."

2. At First Baptist Church, Augusta, Georgia, in nine months, forty thousand contacts, twenty-five thousand as personal visits. Enrolled 524 new members, with net gain of 302, and 339 new church members.

3. First Baptist Church, Amarillo, Texas, pastor Carl Bates baptized seven hundred in two years. Nearly all won to Christ by visitors.

4. Every church that is growing. We look in vain for one that is going forward without a great visitation program.

IV. Effective Visitation Depends on the Visitors

1. They must be converted and consecrated Christians.

2. They must have a genuine concern for lost people.

3. They must be loyal to their own churches and co-operative with leaders.

4. They must be willing to pay a price in study, time, effort, and prayer.

5. They must rely on the guidance and help of the Holy Spirit.

6. They must have a spiritual experience that gives them a peace and joy that will be contagious.

Visitation, then, is not an extra that we are adding to our church programs, but was placed by our Saviour at the very center of his program.

The Appeal of Home Missions

Romans 10:1

In chapters 9 to 11 of Romans, Paul pours out his heart in concern for the salvation of Israel. The reasons he indicates are the same ones that move us to win our own people to Christ.

I. Personal Ties (Rom. 9:3)

1. Proud of his heritage, Paul loved his own people.

2. We have a special responsibility and motive for winning our own people, both kinsmen and countrymen.

II. Their God-given Heritage (Rom. 9:3-5)

1. It would be tragic if God's chosen people, to whom he had entrusted so much, should fail him.

2. America's heritage of religious faith, moral fiber, and free institutions are too precious to waste.

III. Their Zeal for Righteousness (Rom. 10:2)

1. Not understanding that salvation was a free gift, they were striving to earn it. People who were working so hard in the wrong way needed to be shown the right way.

2. The strenuous misguided efforts of our people to attain the good life, and the many false spiritual movements, make it incumbent on us to teach the true way.

IV. The Saved and Saving Remnant (Rom. 11:4-5)

1. Not all Jews rejected Christ. Paul and many others were believers.

2. Their lives proved that Jews could be saved, and that God wanted to save them.

3. Little groups of dedicated Christians in every place demonstrate God's power in their lives. They long, pray, and work for the salvation of their neighbors.

4. They call on us to help.

V. A Potential Power for the Kingdom (Rom. 11:12)

1. Even in disobedience, Israel opened door to salvation to Gentiles.

2. If won to Christ, they would become a force for world evangelization.

3. We need to win our homeland to become a mighty force to win the world. Our missionaries are handicapped because of their pagan homeland. No one can calculate what it would mean to the kingdom if America were genuinely Christian.

VI. The Will and Plan of God (Rom. 11:26-27)

1. Paul was convinced that God desired and purposed the salvation of his chosen people.

2. It is God's command that we witness to our own people. In praying and working for the salvation of any person, we may be sure that we are doing his will.

Never for a moment relax our efforts for the evangelization of every land. We cannot win our homeland to Christ by forgetting the world for which he died. But we must accept an inescapable responsibility for winning our own people to him.



III

On the Use of the Encyclopedia of Southern Baptists

JUDSON BOYCE ALLEN

"What's in it for me?" is undoubtedly a selfish question, but still one which has to be reckoned with. Even people who don't ask it out loud often feel it tickling the backs of their minds whenever they're asked to do something, or buy something, or even use something. "What's in it for me?" people ask of the *Encyclopedia of Southern Baptists*. Wary of a book whose title sounds of libraries and large words, they withdraw behind their questions to a safe mental distance.

The question, of course, is perfectly legitimate. But the attitude is all wrong, because in this case at least the answer is perfectly reassuring. There is something useful in the *Encyclopedia of Southern Baptists*. There's something for every Southern Baptist, every Baptist, even every person who has ever been interested in Southern Baptists—or puzzled by them. Everybody who needs information about this large and up-and-coming denomination has a use for its encyclopedia.

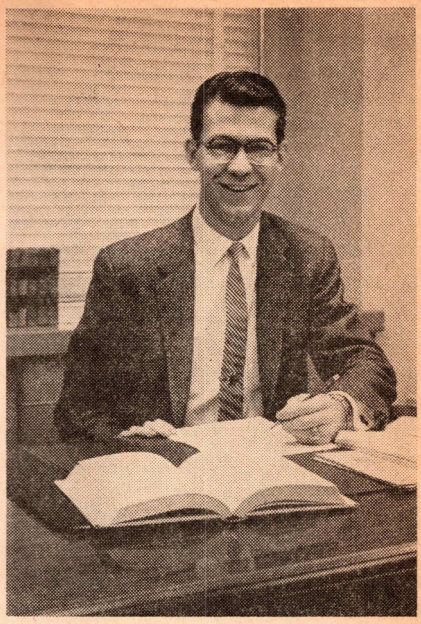
Really, there are as many uses as there are people, with their different needs and varied interests. Still, some uses are more important or more universal than others. Some uses may never be discovered until someone points them out. That's the purpose of this article—to describe these many uses, some of them obvious, some of them more hidden, but all of them important and valuable.

The first and most obvious use of any encyclopedia, and this one is no exception, is that it provides information. It doesn't pretend to contain all the facts there are about Southern Baptists, but it certainly does have all the basic ones, presented in context against a background of meaningful detail. For instance, one can find out just how and why the Southern Baptist Convention was started; or the same thing about any state convention. One can find out how the Southern Baptist Woman's Missionary Union is more co-operative than the women's organizations of some other Baptist bodies, and why. One can find out

about great movements such as anti-missionism, Campbellism, and Landmarkism, and what they did to Southern Baptists. One can find many interesting and little-known facts—that it is illegal in Virginia for a minister to charge more than a dollar for performing a wedding; that Southern Baptists have had two Sunday school boards, and were asked to adopt two more very similar organizations; that a man who was denied appointment as a foreign missionary for doctrinal reasons later became executive secretary of the Sunday School Board, and later was offered the same position at the Foreign Mission Board; that an ante-bellum Negro preacher became famous for a sermon entitled "The Sun Do Move" even among people who had enough science to know better; that there were flourishing Southern Baptist churches in the new Far West areas a decade before the Civil War. Those who are curious about the life of any prominent Southern Baptist or Baptist pioneer of any era can find in the *Encyclopedia* a summary of his life—from John Smyth and Roger Williams all the way to such near-contemporaries as George W. Truett and M. Theron Rankin.

Is doctrine a problem? The *Encyclopedia* contains statements by the most competent and widely respected theologians among Southern Baptists on such subjects as baptism, the Lord's Supper, the church, alien immersion, millennialism, and eschatology. All really important subjects are treated. Though the validity of the articles is based solely on the learning and reputation of the authors, these treatments of doctrinal ideas are generally true to the central spirit of Baptist belief.

Baptist distinctives and Baptist practice in other areas are also described.



Judson Boyce Allen, B.A., Baylor; M.A., Vanderbilt. Served as associate editor of *Encyclopedia of Southern Baptists*, and is now at Johns Hopkins University on a teaching fellowship doing the work essential to obtaining a Ph.D. degree

This encyclopedia is not a how-to-do-it book, but it does describe how Baptists have done a variety of things. There are, for instance, descriptions of typical worship services, marriages, and funerals. Ordination procedures are outlined, and the meanings which Baptists have attached to ordination carefully explained. There is even an article on the revocation of an ordination, giving some reasons which might justify such an action and the most efficient methods for accomplishing it.

Baptists pride themselves on their distinctives in faith and practice, but sometimes they are not too sure just what all these distinctives are. Of

course they can point to believer's baptism and local church sovereignty. They should know about the principle of separation of church and state, which has been a major concern of Baptists since their very beginning. But there are others, also important, which Baptists do not always know so well, and which they can understand by use of the *Encyclopedia.* There is, for example, religious education. Most Southern Baptists are so accustomed to Sunday schools and Training Unions and all the rest that they may not realize how distinctive all this educational emphasis really is. The field was considered so important in the *Encyclopedia* that not just one but a whole group of articles was used to explain just how and why Baptists, and Southern Baptists in particular, use educational activities the way they do.

Another distinctive is co-operation. Co-operation under Christ is the great foundation principle on which the whole denomination rests; it is the other side of the coin of local church sovereignty. All Southern Baptists know about the Cooperative Program, but they may not know that the basic principle of co-operation was born in the heat of eighteenth-century doctrinal controversy, and has been the only reliable basis for our denominational unity since. This distinctive too, and a host of others, are well explained in the *Encyclopedia.*

Facts, doctrines, practices, distinctives—all are important. But they are important as more than mere information. They are the history that we must have in order to understand our present problems and future directions. An encyclopedia is useful because it contains and explains these things—in essence an encyclopedia is nothing more or less than history, broken up into useful pieces and displayed on a convenient alphabetical shelf. Thus it is more than information. An encyclopedia is a collection of experience. The *Encyclopedia of Southern Baptists* contains in written essence the experience of the denomination.

Every pastor, every leader, every Christian can bear witness to the usefulness of experience. One of the foundations of a great minister's power is his experience during his years in the ministry. Just so, the foundation of denominational strength is the unity which has been tried by the years. Through history, through the *Encyclopedia of Southern Baptists,* the years of beginning and the years of denominational growing up can become a part of the experience of all who will read. Because history can be preserved, divided into useful pieces in one reference work, it is possible for the leaders of the present to use methods and policies that have been proved by long use, and improved while being used. Because history is preserved, there are mistakes that need never be made again, false goals and bad causes that should never deceive again. Because of history, present leaders can stand on the shoulders of the past, growing in stature and judgment by appropriating the experience of men gone before. Southern Baptists who know the past will know how terribly doctrinal controversy can hurt, how bitterly intolerance of minor differences can divide, and they will be careful to cultivate forbearance and avoid argument. Southern Baptists who can feel the pain of persecution in the lashes laid on the back of one Obadiah Holmes in 1651 will have good reason to be careful that governments do not play favorites with religions.

Another use for the *Encyclopedia of Southern Baptists* is as a source-book for speaking and writing. Like a commentary to the Bible, the *Encyclopedia* is to the denomination it explains, pointing out the meanings of Southern Baptist activities, programs, and problems. In stewardship emphases, in building campaigns, in the promotion of home and foreign missions, in dealing with any denominational activity, church leaders will find in the *Encyclopedia* the help they need for a true understanding. The *Encyclopedia* will give a rich foundation of fact for presenting messages. For example, stewardship methods were not always what they are today. The fate of great missionary enterprises used to rest not so much on their true worth as on the ability of some itinerant money-raiser to appeal to the sentiment of church members who had been asked for too many special offerings already. Southern Baptist boards were once forced to court disaster every year by borrowing against what they guessed the people would give at their habitual very last minute in the year. The results were always meager, but a method that worked came only after years of work and a final disaster of debt. This method, the Cooperative Program, will become even more effective as Southern Baptists are led to appreciate it as the difficult and invaluable achievement of years of struggle and planning.

Again, the *Encyclopedia* is a useful ally in the promotion of the work of the local church in, for instance, a building program. The perennial need for more educational space makes sense in the light of Southern Baptist experience with religious education, which helps churches to grow steadily and soundly through stable conversions and growing numbers of mature, informed Christian leaders. The *Encyclopedia* provides abundant information on all phases of religious education, showing its relationship to building plans, its usefulness in evangelism, its distinctive methods, and the qualifications of its leaders. With such information, a building program can be presented in terms of proved principles and real needs.

In a still more basic way pastors and church leaders can use the *Encyclopedia.* It is not simply a source-book for promoters. It contains information which is the heritage of Southern Baptists. If pastors want their members to be informed Baptists, genuinely attached to their church and denomination, they would do well to see that their members learn as much as possible about it. Sermons or groups of sermons could be based on the great events and underlying themes of the Southern Baptist heritage. Religious liberty, the rise of foreign missions, the westward expansion of Southern Baptists, the crisis times which tested them and shaped them closer to the form of their future greatness, the cause of Christian education in Baptist academies, schools, and colleges—all these are themes crying for treatment.

Even in preaching and speaking which has no direct connection with denominational promotion or history, the *Encyclopedia* can be constantly useful. More relevant than any book of illustrations, and more comprehensive than any one person's experience, it is a source of enrichment for all for speaking and writing. Those who study it will gain a story of details and incidents that can add force to any point. There are few examples of devotion to a cause more vivid and

impressive than the firm resolution of the faculty of Southern Seminary to stand by their school in the desperate days after the Civil War. Though they knew they might fail, and that the seminary might die, yet they resolved to die first, if need be, in trying to save it. Other examples—of courage in the face of opposition, of devotion to principle at great cost, of charity in the midst of bitter controversy, of high drama of all sorts—appear in biography, in history, in articles of every kind.

The *Encyclopedia of Southern Baptists* is useful not only to individuals but also to the denomination as a whole. From it should come understandings which can make even stronger the co-operative unity which is the Southern Baptist Convention. For not all Southern Baptists are alike, and certainly as yet all do not understand one another. Good practice in one area is heresy in another; a cardinal tenet of faith in one state is left up to individual judgment or even ignored in another. Differences of opinion, honestly believed and strongly held, exist on such basic points as baptism, the Lord's Supper, church membership, and the Bible. These differences have not always been kept below the point of rivalry, but have at various times erupted into controversy, hostility, and even bitterness. Such is largely a thing of the past—the great controversies and controversialists of the nineteenth century no longer live to plague the present as they once did. But true unity can never be achieved as long as ignorance and its attendant suspicion still exist. An unnamed and rumored heresy blackens reputations and breaks fellowship, but when explained and understood it often turns out to be a difference that can be tolerated within the bonds of fellowship and co-operation. Thus by putting these differences of opinion and practice out on display so that all can see and understand them, the *Encyclopedia* can contribute to the unity of Southern Baptists, and add even greater strength to their convention.

In just the same way, by contributing to genuine understandings, the *Encyclopedia of Southern Baptists* can be an able diplomat to other denominations and other groups. In its plan, execution, and content the *Encyclopedia* is as honest and comprehensive a presentation of Southern Baptists, past and present, as could have been achieved. More than simply one book containing information about Southern Baptists, it is two large volumes. It is significant for what it leaves out as well as for what it puts in, for what it disclaims as well as for what it claims. For instance, its positive statement that it does not and could not present the official Southern Baptist view of things is more than a description of its content. It is an evidence of a Baptist distinctive—local church sovereignty, which recognizes no convention as authoritative.

For all these reasons, as well as because of the information it contains, those outside the Southern Baptist Convention will be able to find in the *Encyclopedia* the truth about this perplexing, sometimes unwelcome, but indisputably successful denomination. Articles in recent national magazines are proof of the world's interest, and at the same time of areas of its ignorance. Outsiders are often able to draw a remarkably lifelike picture of the appearance of Southern Baptists, but more often than not they miss the reality beneath, or point out that they see something that they do not fully

understand by calling Southern Baptists "complex," "dynamic," "enigmatic," or just plain "different."

Thus the *Encyclopedia* will be of great use to Southern Baptists as it presents them fairly and honestly to the outside world. It will certainly be read, though admittedly with a variety of motives. The critical and condescending may seek to confirm their prejudices in its pages. The merely curious will find their facts. The sympathetic will enrich their appreciation with new understandings. All, regardless of motive, will find the truth, make of it what they will. For Southern Baptists, the truth should be enough—if not to convert enemies into friends—at least to persuade them to stop tilting at imaginary devils mislabeled with the Baptist name. As the truth is understood, even criticism becomes useful to point to genuine weaknesses which admittedly exist.

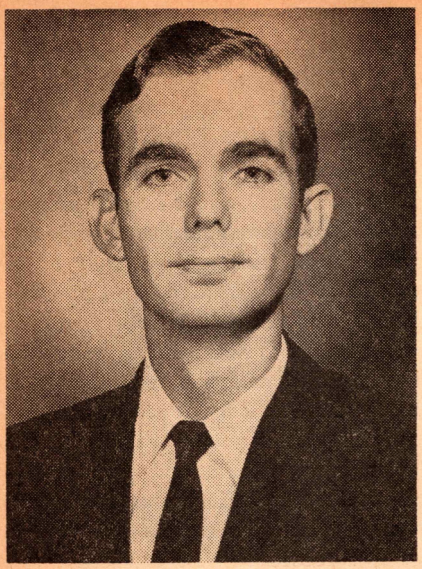
The most important thing is truth. Insofar as the *Encyclopedia* can help those outside to understand Southern Baptists as they are, a helpful respect should grow to replace the prejudices in which some, either deliberately or in ignorance, have shut themselves. What begins as a convenient sourcebook of facts thus ends as a force operating on a whole denomination, and beyond it to others. The *Encyclopedia* has many and far-reaching uses. Though it is most often valued, and properly so, as a reference book, its usefulness extends as far as its readers will take it. It is a record of past experience and growth, and a help to future progress as well.

Finding History's Hidden Treasures

LYNN E. MAY, JR.

Nothing is more interesting than a reliable treasure map. Such a map can be found in more than fifty Baptist newspapers and magazines, extinct and extant, that have been published during the last 150 years. In them are invaluable hidden treasures that one can find if he but takes the trouble to look for them. They illustrate one of the meanings Jesus might have had in mind when he gave us the parable of the hidden treasure. Men do not find oil, uranium, and other precious metals today by accident. With the seismograph, Geiger counter, and other products of human ingenuity they locate them. Neither must men depend upon accident or a stroke of luck to discover rich deposits of Baptist historical materials.

Early Baptist publications, many of which have long been forgotten, contain a wealth of historical materials that will supply missing links and bridge gaps in the history of the denomination. One who has sought to recover the story of the early 1800's knows well the difficulty in locating



Lynn Edward May, Jr., B.A., Louisiana College; Th.D., New Orleans Baptist Theological Seminary. Research Director of Historical Commission of the Southern Baptist Convention since June 15, 1956, during which time he did extensive work on *Encyclopedia of Southern Baptists* and otherwise is continually busy supplying information that has to be obtained by research, and in locating the materials of Dargan-Carver Library that are relevant to the many categories of Baptist history interest

sources that will both provide accurate information and reflect the warmth and color of the times. Baptist periodicals of that period are storehouses of such materials.

The first half of the nineteenth century was a prolific period for Baptist journalism. The Massachusetts Baptist Missionary Society in 1803 began to publish *The Baptist Missionary Magazine* in Boston. The Baptist Triennial Convention in 1817 adopted it as its official organ and renamed it *The American Baptist Magazine and Missionary Intelligencer. The Christian Watchman,* a weekly newspaper, originated in Boston in 1820. That same year the *Religious Intelligencer* appeared in Rhode Island. Two weeklies, *The Columbian Star* (forerunner of Georgia's *Christian Index*), founded by Luther Rice in Washington, District of Columbia, and the *Christian Secretary* of Hartford, Connecticut, issued their first number in February, 1822. A year later *The Baptist Monitor* in Bloomfield, Kentucky, and the *Waterville Intelligencer* in Maine commenced publication. These were only a few of the numerous publications that began to appear all over the land. By 1823 nine such journals had a total circulation of thirty to forty thousand.

The Latter Day Luminary, 1818-1825, provides an extended illustration of what has just been said. Its file is a treasure map that is typical of the files of fifty similar publications. Edited by a committee of the Triennial Convention's Board of Managers headed by Luther Rice, the *Luminary* issued at Philadelphia five numbers a year from February, 1818, to November, 1821, when the board moved it to Washington, District of Columbia, and published it monthly through 1825. By May, 1824, it had reached a circulation of 1,025 and together with its weekly counterpart, *The Columbian Star,* was sent to at least eight hundred post offices throughout the country. The November, 1823, *Luminary* indicated that the missionary design of such journals largely dictated their content: "Prejudice against missions and ministerial education, generally arises from ignorance, misinformation, or mis-apprehension of these objects. Religious publications are well calculated to remove such prejudice, by giving correct statements of

what the church is doing, and what success attends her efforts."[1]

The reader of the *Luminary*, therefore, will not be surprised to find recorded on its pages: Proceedings of the Triennial Convention; annual reports of the Board of Managers, (Baptist Board of Foreign Missions); minutes of state conventions, district associations, and benevolent societies; communications between these bodies and their missionaries including periodical reports from the mission stations; extracts from the journals of home and foreign missionaries; financial statements; statistical accounts of Baptist growth; news reports from churches and associations; sermons, discourses, biographies, obituaries, ordinations, etc. If the researcher needs primary material on the early life and work of Baptists, he may with profit turn to *The Latter Day Luminary*. Therein he will find many treasures unknown to him before. This journal contains valuable source material on many subjects including the following:

Triennial Convention
Board of Managers
State conventions
Early Baptist growth
Education
Revivals and religious intelligence
Statistics
Negro Baptists
Baptist publications
Foreign missions
Western missions
Indian missions
Biography
Miscellaneous materials

Triennial Convention. Full accounts of the 1820 and 1823 meetings of the convention can be found in special issues of the *Luminary* for those years. Each issue contains the body's "address" to the constituency of the denomination; the report and address of the board of the convention; Agent Luther Rice's report; the proceedings of the convention including a list of delegates, reports of committees on education, publications, mission stations, financial statements; a statement of the constitution as amended in 1820, and other matters. The January, 1822, issue included among many interesting items a letter from President James Monroe, which he had written to the convention in 1821, commending the Baptists for establishing Columbian College in Washington, District of Columbia. After he had enumerated "peculiar advantages" enjoyed by the school because of its location and charter, he wrote in part: ". . . if it receives hereafter the proper encouragement, [the college] CANNOT FAIL TO BE EMINENTLY USEFUL TO THE NATION.—Under this impression, I trust that such encouragement will not be withheld from it."[2] The charter of incorporation of the convention also appeared in the same issue. Other materials relative to the convention can be found in various issues of the journal.

Board of Managers. This body, which conducted the work of the Triennial Convention between its sessions, published its annual report to the denomination in a special issue of the *Luminary* each year, 1818-1825. The board's "address" to the denomination, extracts from its minutes, the

[1] *The Latter Day Luminary*, Nov., 1823, p. 350.

[2] *Ibid.*, Jan., 1822, p. 15.

treasurer's report, Baptist statistics by associations, the report of Agent Luther Rice, missionaries appointed and sent out, reports from the various mission stations, and detailed reports are among the common items included. Some far-reaching decisions made by the board which the *Luminary* recorded were: the discontinuance of the western mission under Peck and Welch in 1820; the adoption of a negative report from the committee appointed in 1824 to "consider the propriety of attempting a mission in South America"; the appointment of the convention's first medical missionary, Jonathan Price, whom the board had assisted in obtaining a medical degree. The grass roots of the denomination's organized life are found in these and other materials of this periodical.

State Conventions. The *Luminary* flourished during the period when Baptists organized the first statewide organizations for conducting their work. The six volumes of this journal contain records that give vital information on the early organized life of Baptists in several states. For example, the minutes of the Alabama Baptist Convention prior to 1829 have been lost, but the January, 1824, *Luminary* includes an eyewitness account of that body's organization, October 28, 1823, a statement of its constitution, the complete address of the convention to the Baptists of the state entitled "The Origin of Missions," and the program of work adopted. The same issue of the paper printed the constitution of the missionary society of Monroe County, Alabama, which many other societies used as a model. A statement in the circular sent out with this constitution in August, 1821, illustrates the growing sense of need for state organizations: ". . . it appears advisable to form in each state . . . a 'State Convention,' composed of delegates from the respective Associations, and *auxiliary* Societies. A State Convention . . . will bring together the wisdom, piety, and talent of the Denomination; promote brotherly correspondence throughout all the churches; and contribute more effectually to the furtherance of the gospel."[3]

Information on the organization of conventions in South Carolina, Virginia, North Carolina, and other states is given by the *Luminary*. Luther Rice in 1822 made the following observation regarding the trend toward state organizations: "From the prospects of the formation of a State Convention in South Carolina, having in contemplation to send part of their funds to the General Convention, and employ a part in their own region—a similar project on foot in Georgia, and New York—the probability, perhaps, that the General Meeting of Virginia, and that of North Carolina, may adopt the same plan,—it is not unlikely that domestic missions, except among the Indians, or along the frontiers, will eventually be conducted chiefly by those State Conventions. . . ."[4] The Committee on State Conventions, appointed by the Triennial Convention in 1823, in a detailed report enumerated both advantages and disadvantages of state organizations, but in conclusion recommended the organization of such bodies. Two years later Rice remarked: "State Conventions, it is believed, at no distant day, will bring the whole Baptist denomination in this country into combined, harmonious, and powerful action."[5] The above

[3] *Ibid.*, Jan., 1824, p. 22.
[4] *Ibid.*, June, 1822, p. 166.
[5] *Ibid.*, May, 1825, p. 133.

excerpts and factual data give some indication of the *Luminary's* extensive coverage of the state convention movement.

Early Baptist Growth. Letters from missionaries and early pastors, records of mission societies, general news from churches, and other communications printed by the *Luminary* shed much light on the early progress of Baptists in Louisiana, Mississippi, Alabama, and other states. Domestic missionaries of the Triennial Convention traveled widely in their labors and thus had firsthand knowledge of what Baptists were doing. James Ranaldson, missionary to Louisiana, Mississippi, and Alabama, in 1823 traveled "more than 4300 miles, and visited *twenty-six* cities and villages" in the three-state area.[6]

Ranaldson was a prolific writer of informative letters which contain material from the grass roots of Baptist beginnings. These communications to the Board of Managers present eyewitness accounts of the organization of some of the first churches in several states, such as the church at St. Francisville, Louisiana, November 2, 1817. Ranaldson was quick to observe strategic areas for Baptist work and to point them out to the board. He wrote from Louisiana in 1818: "I still regard the city of New Orleans as a place of greater magnitude than any other in the western world. . . . It is very desirable to have a missionary in Alexandria, on Red River. It has a population of six or seven hundred, and is daily growing into importance. The country around is extremely fertile, and is settling fast."[7] He stressed the need for work in Opelousas, the parishes of Ouachita, Natchitoches, and others. In the same letter he told of the reception accorded the gospel among the Catholics: "There is no burning zeal for catholicism. . . . There is easy access to the Catholic mind. I have been allowed to pray, exhort, and preach in their houses, and they manifest friendship."[8] Some letters indicated Baptist strength in the states. Ranaldson wrote in 1819 that in Louisiana there might have been "10 small churches . . . and not ministers enough . . . to supply these."[9] He also located the churches in their respective areas of the state, including "a small church" in New Orleans. In 1823 he wrote of Baptist strength in Alabama: ". . . I find about ninety-eight Baptist churches constituted in the state; there are *five* associations; *fifty-five* ordained Baptist ministers, and *eleven* licentiates. . . ."[10] Ranaldson recorded in his letters the beginning of Baptist educational efforts, the constitution of churches and associations, the status of Baptist ministers in the states (none could "hold any office of profit or trust" in Louisiana in 1822), and other historical data.

Records of many "firsts" in Baptist history appear in the *Luminary.* Missionary Samuel Eastman, forced out of Natchez, Mississippi, by yellow fever, in 1819, accepted an urgent invitation to visit Natchitoches, Louisiana. While there he wrote a graphic description of the village, its people, and his reception. He indicated that he was the first Baptist minister to preach in Natchitoches.

---

[6]*Ibid.*, Jan., 1824, p. 21.
[7]*Ibid.*, Aug., 1818, p. 180.
[8]*Ibid.*, p. 182.
[9]*Ibid.*, Nov., 1819, p. 505.
[10]*Ibid.*, Feb., 1823, p. 49f.

The *Luminary* printed records of the Mississippi Baptist Missionary Society, the Baptist Education Society, the Ladies Charitable Mission Society, and many other benevolent organizations constituted during its tenure. Letters from almost every state and territory in the country recorded the constitution of new churches and associations, revivals, and various activities of the Baptists in their respective areas.

Education. One who desires information on the early organized efforts of Baptists to provide educational facilities to train the ministry and educate the masses can find in the *Luminary:* Reports of the Triennial Convention's Committee on Education, Richard Furman's "Plan of Education" considered by that committee, resolutions of the Board of Managers, and the final plan for establishing a convention-sponsored college subsequently adopted by the convention. The paper also printed extensive material on the resulting institution, Columbian College of Washington, District of Columbia, including Rice's report on securing property, constructing buildings, subscribing funds, etc.; minute details on the founding of the college, its incorporation by Congress, the theological and classical departments, faculty, curriculum, "requisites for admission" to the school, reports of the board of trustees, faculty correspondence, etc. Reports from various educational societies, schools, and academies; addresses and articles on education; letters, etc., in the *Luminary* portray Baptist thought and activity regarding education.

Revivals and Religious Intelligence. Many letters and missionary reports published by the *Luminary* will inform the reader of revivals, constitution of new churches and associations, and general religious news. Though the writers often surrounded the facts with flowery and pious phrases, these sources contain valuable, reliable information and reflect local color. Some made informative comparisons like Hosea Holcombe who stated that the revival of 1818 was "the most like the great work in 1801, 2, and 3, of any" he had ever seen.[11] Others graphically described revivals such as the one at Bullitsburg, Boone County, Kentucky. Pastor Absolom Graves wrote in part: "We had meetings through the winter at most every night in the week: no weather was so cold, wet, or dark, as to prevent a crowded assembly. We have had frequently to break the ice, of considerable thickness, in order to administer the ordinance; yet none have received an injury by it. About the coldest weather we had in the winter, we baptized 34 in one day. . . ."[12] Within seven months he had baptized 157. Such reports as this provided detailed eyewitness accounts of the methods of evangelism in use, the growth of churches, and the widespread awakening among the churches.

Statistics. Reliable Baptist statistics are difficult to find for the early decades of the last century. But the *Luminary* has preserved valuable records of Baptist progress, 1818-1825. Each year it printed a "Table of Associations," listed by states, which gave the number of churches, ministers, baptisms, church membership, time and place of meeting for each association. Totals for America were also given including fairly reliable estimates for

---

[11] *Ibid.*, November, 1819, p. 313.
[12] *Ibid.*, August, 1818, p. 206.

associations not reporting. The ratio of reporting churches was high, as many as 125 out of 138 in 1818. The journal published other statistics such as the number and enrolment of Sunday schools, the estimated Christian population compared with the total world population in 1818, the number of missionaries and stations in the world in 1823, and others.

Negro Baptists. Early sources on Negro Baptists are scarce, but the *Luminary* has preserved some records of their work. Letters such as one dated December 7, 1823, give information as to churches, membership, location, etc. Communications from Lott Carey and Collin Teague, Negro missionaries to Africa, extract from Carey's journals, and reports of the Triennial Convention committee on African missions all contain valuable information on this group.

Baptist Publications. An article, "Baptist Religious Publications," published in the *Luminary* in 1823 presents an authentic treatment of the origin of Baptist journalism, and a brief sketch, description, and evaluation of these publications in America. The annual reports of the Publishing Committee, an agent of the Triennial Convention, and letters from men on the field who received the papers offer further information on this phase of endeavor.

Foreign Missions. Letters, reports, extracts from journals, etc., which abound in the *Luminary*, reflect the spirit of the foreign missionaries, the hardships they encountered, and their determination to win the heathen. These sources contain much primary material on the early organized work of Baptist foreign missions. Other items rich in missionary source material included an English translation of Judson's first Burmese tract, "The Way to Heaven"; a letter from a Burmese convert; numerous communications from British missionaries.

Western Missions. Although fire destroyed the journals, letters, and personal files of John Mason Peck in 1852, materials vital to the story of his life and western missions are extant in the *Luminary*, including extracts from Peck's journals, his letters, and those of his co-worker, James E. Welch. This periodical printed more than forty of their informative communications, including the first ones they wrote upon arriving in St. Louis in 1817. A letter of March 4, 1819, presented a six-page review of the first two years of their work. Peck explained in another letter why he refused his appointment to work among the Indians with Isaac McCoy. Others related information about his work in the West after resigning from the board's employ. These and other sources present a panoramic view of missions in the West.

Indian Missions. The *Luminary* is rich in materials on missions among American Indians. Missionary Isaac McCoy was a prolific writer of informative and descriptive letters from his posts in Indiana and Ohio. Many of these communications, extracts from his journals, and annual reports to the Board of Managers were published in this periodical. Similar materials on the work among the Cherokees of Missionaries Posey, Roberts, and others in Tennessee and Georgia were included. Mission efforts among

the Creeks in Mississippi, the Wyandots in Ohio, and other tribes were recorded in numerous letters to the board.

Biography. Biographical information including brief biographical sketches, obituaries, accounts of ordinations, notices of pastoral changes, autobiographical letters, etc., can be found throughout the *Luminary*. These sources range in length from a few lines to twenty-one pages in the case of a biography of John Williams (1767-1825), pastor of Olive Street Church of New York. They likewise covered both men and women, small and great, black and white, American and foreign Baptists, and include such names as Richard Furman, Mrs. Richard Furman, Lott Carey, Matthias B. Tallmadge, Thomas Baldwin, William Creath, *et al.*

Miscellaneous materials. Limited space will not allow extensive treatment of the numerous categories of materials in *The Latter Day Luminary*. An enumeration of several additional items will in some measure indicate the wealth of historical materials in this journal. General sources on missions included: articles on missionary methods such as a group of detailed regulations governing the conduct of the Triennial Convention's missionaries, the Board of Managers' consideration of a "general system of Domestic Missionary operations" in 1821, an article on the attitude of Baptists in several states toward missions, and a series of ten articles which reviewed American Baptist foreign missions, 1814-1822. Among other interesting things published in the periodical were: suggested forms of bequest of personal property to the Triennial Convention; theological treatises; homiletical articles like "Plain and Familiar Thoughts on the Composition of a Sermon"; articles on the support of the ministry, church buildings, the general status of the churches in the various states and territories; the constitution of organizations like the Baptist General Tract Society in 1824; reports on Baptists of other lands, sermons, book reviews, and poetry.

When you need primary source material on Baptist life, thought, and work in the formative years of the denomination in America, don't forget *The Latter Day Luminary*. It has conserved in print original records that would otherwise have been permanently lost and which can now be found nowhere else. This storehouse of vital historical materials is only one of many such publications where the researcher can readily find history's hidden treasure. A complete file of this publication on microfilm is now available to everyone at a small cost through the service of the Southern Baptist Historical Commission.

The Conservative Baptist Association of America

LYNN E. MAY, JR.

The Conservative Baptist Association of America is a Baptist body which was organized within the framework of the American Baptist Convention, May 17, 1947, at Atlantic City, New Jersey, as an outgrowth of the Fundamentalist Fellowship. The latter organization consisted of conservative churchmen who united in 1920 to oppose what they considered to be the infiltration of liberal and modernistic tendencies and teachings within the Northern Baptist Convention. The basic disagreement evolved from fundamentally different views and interpretations of the Scriptures and of baptistic theology. The policy of the mission societies of the convention to appoint missionaries of both liberal and conservative theologies further aggravated the dispute. As a result the conservatives eventually organized their own foreign and home mission societies, which by 1954 employed 382 missionaries. They changed their organization's name from Fundamentalist Fellowship to Conservative Baptist Fellowship in 1946, and the following year adopted a constitution for the present Conservative Baptist Association. This body has adopted the New Hampshire Confession of Faith with a premillennial supplement. In 1951 the Association ceased to operate within the American Baptist Convention and is now a separate denomination with national headquarters in Chicago, Illinois.[1] It also has four theological and Bible schools, and published for a brief period a monthly periodical, *The National Voice of Conservative Baptists.* In 1956 the body had 998 affiliated churches and a membership of two hundred and fifty thousand.[2]

---

[1]Frank S. Mead, *Handbook of Denominations,* (Nashville: Abingdon Press, 1956), pp. 35-36.
[2]*Yearbook of American Churches,* 1956 (New York: National Council of the Churches of Christ in the U.S.A., 1955), pp. 21-22.



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 persons in different states, all of whom are asked to give unbiased reviews.)

BIBLE

Archeology and Antiquities

Amazing Dead Sea Scrolls and the Christian Faith

By William Sanford LaSor (29m), $3.50

AUTHOR: During 1956 and 1957, while on sabbatical leave from Fuller Theological Seminary, is honorary lecturer at the Jerusalem School of the American School of Oriental Research.

From the author's dissertation, "A reconstruction of Judaism in the time of the second temple in the light of the published Qumran materials," comes the source material for this present volume. From a background of specializing in geography, history, languages, and culture of the Bible world, the author, with fifteen years of experience in these fields of study, brings to the reader a most infor-

mative and informal commentary of many reciprocal influences of Qumran, Judaism, Christianity, and other sects. Of the many books on the Dead Sea Scrolls that this reviewer has read, this one presents the subject, more than any other, on a level for both scholar and layman. It is not a collection of translations but is a comment of interrelationships and interpretations. Professor LaSor takes the conservative stand that at present Qumran and the Essenes must be considered a separate group until further evidence is available. Nevertheless, this and other subjects are handled with original sources as background material.—*Mr. W. Murray Severance, Baptist Sunday School Board, Nashville, Tennessee.*

Bible Characters

Kings on Parade

By Lee Roberson (1z), $1.50

AUTHOR: Pastor, Highland Park Baptist Church; President, Tenneseee Temple Schools, Chattanooga, Tennessee.

The author discusses twelve kings of the Bible, climaxing with Christ as "The Crucified King." Each chapter includes a good, historical setting of the conditions that prevailed when the king in question is studied. Practical applications are suggested to apply to daily living. It is written in clear and simple language.—*Dr. Joe Weldon Bailey, pastor, East Grand Baptist Church, Dallas, Texas.*

Paul: A Study in Social and Religious History

By Adolf Deissmann (9h), paper, $1.45

AUTHOR: Author of the twentieth-century classic, *Light from the Ancient East.*

The publisher brings back into print, in an inexpensive edition, Adolf Deissmann's work on Paul. Deissmann, an outstanding New Testament and Pauline scholar, used his knowledge of the papyri and the ancient inscriptions to present this vivid biography of Paul. The author very clearly states Paul's relationship to Christ by explaining the acting and reacting mysticism of the apostle's words, "Christ in Paul and Paul in Christ." Deissmann's explanation of Paul's frequently used words—justification, reconciliation, forgiveness, redemption, and adoption—is equally clear and helpful. These chapters are preceded by a good, detailed survey of the social and historical factors influencing Paul, who "out of the depths of his own mystical, spiritual experience of Christ brought to the people . . . the holy figure of the Divine-Human Redeemer . . . (so that) the most helpless soul might be granted access to the living God." This book is a good, interesting study of Paul.—*Rev. Cornelius B. Davis, pastor, Second Baptist Church, Cumberland, Maryland.*

People Haven't Changed

By Donald F. Ackland (1z), $2.50

AUTHOR: Editorial associate, Baptist Sunday School Board, Southern Baptist Convention, Nashville, Tennessee.

The subtitle, "Twenty Intimate Character Studies of Old Testament Men and Women," describes the contents and purpose of the book. Each chapter also bears a graphic subtitle. The studies are brief but clear and concise. They yield deep insight into the principles involved in making decisions and taking action by the characters. They apply the principles to present-day living. The characters studied are: Adam, Cain and Abel, Noah, Abraham, Hagar, Isaac, Rebekah, Jacob, Joseph, Moses, Pharaoh, Aaron, Miriam, Bezaleel, Caleb, Balaam, the daughters of Zelophehad, Joshua, Rahab, and Achan. Perhaps the greatest truth learned from the book is the fact that God hasn't changed!—*Rev. A. B. Colvin, pastor, First Baptist Church, Lebanon, Kentucky.*

Romances and Intrigues of the Women of the Bible

By James Faulkner (12v), $2.50

AUTHOR: Born in England; for sixty years a student of the Bible; now retired from business and living in Santa Barbara, California.

The author has selected thirty women of the Bible for these brief biographical sketches with the emphasis on their influence in the times in which they lived, and their contribution for good or evil to the times which followed their lives. This is a good resource

book for character study. It is interestingly written.—*Miss Florida Waite, Black Mountain, North Carolina.*

Commentaries

The Biblical Illustrator I Corinthians I

Edited by Joseph Exell (66b), $4.95

The Epistles of Paul to the Corinthians will occupy three volumes in this significant reprint. The first of these takes us to the end of chapter 9 in the first epistle. The variety of comment and illustration characteristic of these volumes of homiletical helps is well maintained in this latest issue.—*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

The Biblical Illustrator (Proverbs)

Edited by Joseph Exell (66b), $4.95

Some of the greatest preaching of all time has found its inspiration and theme in the book of Proverbs. In this latest volume of *The Biblical Illustrator* (reissue) the editor has assembled thousands of expository gems, all for the purpose of helping the preacher of today. Some of the language used may, indeed, belong to a past age, but the thoughts are of abiding worth.—*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

The Epistle to the Hebrews

By Gleason L. Archer, Jr. (66b), paper, $1.50

AUTHOR: Professor of biblical language at Fuller Theological Seminary, Pasadena, California.

This is the first volume in the "Shield Bible Study" series, and "it represents the standard to be maintained in the series," according to the publisher. It is designed to serve the needs "of a pastor or Bible teacher or even a college instructor in English Bible who desires a handy guide to the systematic exposition of this pivotal New Testament book in a form well adapted to the average student or parishioner." The main stress is laid upon a careful and elaborate outline, showing the progression of the thought of the epistle from the standpoint of the central theme—the superiority of Christ. The work is based on a study of Greek and Hebrew, and Greek words are represented in English transliteration. This outlined study may be found helpful by students who are looking for a simple presentation and analysis of the book of Hebrews.—*Dr. Marc Lovelace, professor of archeology, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.*

The Gospel According to St. Mark

By C. Leslie Mitton (64a), $3.00

AUTHOR: Lecturer in New Testament language and literature at Handsworth College, Birmingham, England.

Simplicity of treatment characterizes this commentary on the Gospel of Mark. The Bible text is not printed with the comments, but the author would have the reader make use of the Revised Version in his use of the commentary. A double index is provided—one of subjects and the other of texts. The author's avowed purpose is to provide a commentary which would be of practical use to the younger preachers. Leaving off much critical detail, the author deals with the original meanings and suggestions of the application of the truths to present spiritual needs. The writing is concise, penetrating, and definitely helpful. It is this reviewer's opinion that the book is priced too high, however.—*Rev. Louis S. Gaines, pastor, First Baptist Church, Fayetteville, North Carolina.*

The Gospel of Luke

Edited by William Barclay (8w), $2.50

Here is a commentary on the Gospel of Luke, and it is highly commendable. The author proceeds through the Gospel passage by passage, and has prefaced each brief chapter with his own translation of the passage under consideration. The translation is good and the interpretations are generally sound. The comments are devotional in nature and are well written around simple outlines. The book is designed for daily study and will be a real help to every Bible student, teacher, and preacher who makes use of it. It is the kind of book that should be placed in your church library.—

Rev. A. L. Lesco, pastor, Chestnut Street Baptist Church, Independence, Kansas.

The Interpreter's Bible (Volume 12, James through Revelation, General Articles, Indexes)

Compilation (1a), $8.75

Now that the final volume of this noteworthy, expository work has been published, it is possible to evaluate it as a contribution to the appreciation and understanding of the Bible. Certainly, there is no current work of scholarship which more adequately states the present position and trends in biblical research and criticism. Volume 12 contains, among other important features, a series of excellent color plates illustrating the historical development of the biblical text, incuding many references to the Dead Sea Scrolls. "An Article on the Scrolls" is of outstanding interest, although its conclusions may possibly be outdated sooner than anything else in this entire work. The preacher who has this set of books on his shelves will undoubtedly grow in appreciation of them the more he uses them. Although he may reject many of the critical opinions expressed, he will find an inexhaustible wealth of sermon materials and food for his own soul.—*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

The Letters to the Corinthians

Edited by William Barclay (8w), $2.50

A volume in the "Daily Bible Study" series, here is a practical commentary on 1 and 2 Corinthians. The paragraph, rather than verse-by-verse treatment, is used, giving first the author's translation of the text and then his comments. Dr. Barclay has the happy facility of being able to use the Greek terms without getting beyond the depth of those who have not been privileged to study in the original language of the text. He makes the word live. The comments are clear, concise, and readable. The theological concept is conservative. The Sunday school teacher as well as the minister will be benefited by its use. It has already stirred this reviewer to undertake a series of messages from Corinthians, which is proving refreshing both to him and to his congregation.—*Rev. M. M. Fulmer, pastor, First Baptist Church, Rockdale, Texas.*

The Letter to the Hebrews

By Johannes Schneider (1e), $2.50

AUTHOR: Professor of New Testament, Berlin University.

Believing that the chief object of the Hebrews epistle is to present Christ as "the eternal High Priest of the New Covenant," this eminent German Baptist scholar has written a book which magnifies the Lord. The superiority of the divine Son and of his once-for-all sacrifice is presented with skill against the background of Old Testament ritual and personality. Dr. Schneider believes that the warning of this epistle is against the possibility of a real apostasy, a position which he takes without any attempt at reconciliation with teaching on the security of the believer. Hence, though not all will agree with all phases of this interpretation, its general excellence makes it welcome for the better understanding of an important New Testament book.—*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

1-2 Timothy and Titus (New Testament Commentary)

By William Hendriksen (66b), $6.00

AUTHOR: Pastor of a large congregation at Byron Center, Michigan; is an outstanding Bible student, consecrated preacher of the gospel, lecturer, and an able author.

This is the fourth volume to be released in a new series of New Testament commentaries. Dr. Hendriksen's treatment of the Pastoral Epistles can be warmly commended. His conservatism is unyielding, but he is an informed scholar, ably discussing opposing viewpoints, and giving his reasons for the position he occupies. This is effectively demonstrated in his introduction to the epistles to Timothy in which he skilfully defends their Pauline authorship. The typography of these volumes is sometimes confusing (a greater economy in the use of italics would help), and there is some unevenness in the author's expository method. However, these are minor matters not affecting the usefulness

of this work. Students, whether familiar or not with their Greek Testaments, will find much to stimulate them in these pages.—*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

History and Geography

A Survey of the Old and New Testaments (The Bible Story of Redeeming Love)

By Russell Bradley Jones (66b), $5.95

AUTHOR: Head of the department of Bible and religious education, Carson-Newman College, Jefferson City, Tennessee.

Professor Jones of Carson-Newman College here gives us an unusual introductory course for the whole Bible instead of one of the Testaments, as is usually done. This course (book) contains an excellent historical outline, beginning with God's planning before creation and going through Revelation; biblical criticism; Christian philosophy; principles of interpretation; dictionary explanations; and many exegetical paragraphs. The book can easily be used as a college text, but can be adapted, too, to the needs of the average lay reader. The central theme of God's redeeming love unifies the whole story. The viewpoint is conservative throughout. There is a very good bibliography.—*Dr. S. L. Stealey, president, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.*

Understanding the New Testament

By Howard Kee and Franklin W. Young (20p), $7.95

AUTHORS: Kee: Has traveled to the Holy Land, Jordan, etc., on research projects for the American School of Oriental Research and for the Library of Congress. Young: Is a contributor to both American and foreign theological journals and is active in professional and theological societies.

Here is an excellent nontechnical study which enables the reader to enter into the life of the community that produced the New Testament. In clarity of expression and thoroughness of coverage, the community is seen as it *emerges* from its background, as it *expands* throughout the world, and as it *matures* through conflict, organization, rapprochement, and hope. In a delightful style, the authors carry one through the maze of textual details to the clear picture of the content and meaning of this book of the New Covenant. The ripeness of the world for the coming of Christ, the convictions of the community about Christ, the conduct and the content of Jesus' ministry, the life of the earliest communities, Paul the pioneer, the message for the Gentiles, the conflict with the Roman government, and the hope of the community are all presented in a manner conducive to understanding the New Testament. Laymen, as well as ministers, will find this volume to be a valuable aid. With its companion volume, *Understanding the Old Testament,* students will have two good study tools.—*Dr. Marc Lovelace, professor of archeology, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.*

General

The Gospel According to Jesus

By Ted Hightower (6r), $2.50

AUTHOR: Pastor of the St. Paul Methodist Church in Louisville, Kentucky, since 1949.

Written from the pen of a Methodist, this is one of the best books that I have read in many years. If the author would distinguish between God's creatures and God's children and if he would differentiate the kingdom from the church, we would heartily endorse the entire book. Even so, we feel that this is a genuine contribution to the interpretation of the Gospel of Jesus. We believe that this book would be helpful to anyone who would read it.—*Rev. Paul B. Cullen, pastor, Lawndale Avenue Baptist Church, Houston, Texas.*

The Gospel from the Mount

By Roland W. Tapp and John Wick Bowman (8w), $3.75

AUTHORS: Tapp: Assistant minister for Christian education, Menlo Park Presbyterian Church, California. Bowman: Has been Robert Dollar Professor of New Testament interpretation, San Francisco Theological Seminary, since 1944.

This important study in the Sermon on the Mount is of special interest to Southern Baptists since the substance of the book constituted the Norton Lectures, delivered at

Southern Seminary, Louisville, in the spring of 1957. The author's competence in his field is everywhere apparent. His familiarity with Hebrew, Greek, and Aramaic, his knowledge of past and current publications in the area of his study, together with his skilful research, all the way from rabbinical literature to the Dead Sea Scrolls, command the confidence and earn the gratitude of the reader. As this implies, the book is one for the informed scholar and not the casual reader, and it requires some acquaintance with the results of modern, textual criticism. Some may feel that the suggestion of poetic form in Matthew 5-7 is pressed too far and may differ at other points from the author, but the book will undoubtedly occupy an important place in the literature of the Sermon on the Mount. The dual authorship seems to be a gracious gesture of acknowledgment toward a colleague on the part of Dr. Bowman.—*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

John 3:16

By R. L. Moyer (1z), $2.00

Here is one of the most refreshing books that it has been my privilege to read in recent weeks. In this book, the author develops this great verse (John 3:16) with these chapter headings: "For God," "So Loved," "That Whosoever," "Believeth," "In Him," "Should Not Perish," "But Have Everlasting Life." The book is written in an excellent manner and has a depth of inspiration and consecration in its content that will stir the hearts of those who read it.—*Dr. Paul A. Meigs, state director of evangelism and missionary education, Jacksonville, Florida.*

Letters to the Seven Churches

By William Barclay (1a), $2.00

AUTHOR: Minister of the Church of Scotland; since 1947, has been lecturer in New Testament language and literature and in Hellenistic Greek in the University of Glasgow; contributes a regular column to the *British Weekly*.

The author here presents to preachers the material for some good preaching on the opening chapters of the Revelation. Taking each of the seven letters in turn, he provides useful background notes on the churches to which they were written and follows with helpful expositions of the messages themselves. These pages contain many excellent anecdotes and other illustrations which will bear repetition.—*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Twelve Who Were Chosen (The Disciples of Jesus)

By William P. Barker (6r), $2.00

AUTHOR: A Presbyterian minister in the South Hills region of Pittsburgh, Pennsylvania.

The title reveals the content and thesis of this little book. It is a biographical and personal study of the twelve apostles who were chosen from among the disciples of Jesus to be his closest followers and students. The author's style is refreshing and interesting. He uses short, terse, and revealing terms to describe these men from all walks of life. Then he resorts to his ministerial experiences and sees close parallels in modern life. The author is well read for he calls upon examples in all of history to support an assumption or back up a philosophical thought. He even resorts to some preaching now and then when the facts in the Bible and history are scanty! Through words he shows the reader how he may be like Peter or Andrew or even Judas. We too may come from a lowly background but we may still be called to do a special service. Why Jesus chose some of his followers may never be answered adequately, but why he chose us is the thesis of this book—and well answered too!—*Mr. W. Murray Severance, Baptist Sunday School Board, Nashville, Tennessee.*

What the Bible Says

Compiled by Frank S. Mead (6r), $1.95

In this book, Frank Mead has compiled Bible statements bearing on "thirty-eight of life's most common problems and experiences, ranging from those in the valley of the shadow, to those met upon the heights." The author makes wise use of various translations and has put in a small book a ready reference to what God has said on many everyday situations. The book is excellent for pastoral use, good for teachers and counselors, and an ideal gift for any occasion to any person.—*Rev. J. F. Brewer, pastor, Columbia, Tennessee.*

Which Books Belong in the Bible?

By Floyd V. Filson (8w), $3.00

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

As stated in the preface, the author's aim is "to consider whether the church should have a Scripture, what books should be in it, and why." This work is a revision of the L. P. Stone Lectures of 1956 at Princeton University, and it accomplishes quite thoroughly the stated aim. This small book is outlined as follows: (1) "Why Study the Canon?"; (2) "What Place Has the Canon Today?"; (3) "Is the Old Testament Christian Scripture?"; (4) "Should Scripture Include the Apocrypha?"; (5) "Is the Apostolic Witness Basic?"; and (6) "Is Tradition Subject to Scripture?" It is recommended reading for pastors, teachers, and others who desire a scholarly yet interesting discussion of the Bible background.—*Rev. J. F. Brewer, pastor, First Baptist Church, Columbia, Tennessee.*

CHRISTIAN CHURCHES AND SECTS

Ecumenical Movement

The Christian Tradition and the Unity We Seek

By Albert C. Outler (5-o), $3.25

AUTHOR: Professor of theology at the Perkins School of Theology, Southern Methodist University.

A consideration of the origin, development, and present status of the ecumenical movement. The author believes it has reached its crossroads for the present. Inertia, despair, and fear have checked its progress. Disagreement on doctrines, sacraments, and ministry of the church, along with the fear of losing Christian liberty and being swallowed up in the proposed ideal church, will for a long time prevent the effort for Christian unity being sponsored by the World Council of Churches. Though the ecumenical movement is presently impossible, Dr. Outler is of the opinion that the world will some day witness unity among all religious bodies. The movement, as I see it, has its disadvantages as well as its advantages. A book all denominational leaders should study.—*Dr. Pierce S. Ellis, retired Baptist minister, Richmond, Virginia.*

CHRISTIAN CHURCH HISTORY

Church History

The Influence of Greek Ideas on Christianity

By Edwin Hatch (9h), paper, $1.45

This is not just another book on a subject that is of perennial interest to those who desire a better understanding of Christianity. In twelve well-arranged chapters, the author, in an easy style, presents to the reader a scholarly study of the influence of Greek ideas on Christianity. The bibliography at the beginning of the book is in itself worth many times the price of this volume. The book is well documented and will be read with profit by any Sunday school teacher, minister, etc., who desires a deeper appreciation of the great truths of the New Testament. With sharp illustrations from ancient Greek culture, the author has given a volume that will be a source book for the understanding of the influences that played upon the earthly ventures of the Christian way of life.—*Dr. Carl J. Giers, pastor, First Baptist Church, Chattanooga, Tennessee.*

DOCTRINAL THEOLOGY

Apologetics

Christian Commitment (An Apologetic)

By Edward John Carnell (9m), $5.00

AUTHOR: Professor of apologetics at Fuller Theological Seminary.

Dr. Carnell, who is associated with Fuller Seminary, has made special study of Christian apologetics. The purpose of this volume is to present an apologetic that is suited for our times—not the customary idea of doctrine on the existence of God, etc., but on the truths of Christianity as they fit the needs of today. The author calls it an answer for the spirit of the times. He has a very fine way of putting his ideas in some very terse

statements, and has a unique way of putting some old ideas into a new statement. There is a tendency to ramble, and the oft-repeated phrase, "but back to our first thought," is well placed as the author has wandered. It is a very interesting book and one that any student of the Bible would profit by reading. A word of caution would be to give a little time each day to the study of the book and not to seek all its truths too quickly.—*Dr. B. J. Martin, pastor, South Main Baptist Church, Pasadena, Texas.*

Baptist Doctrine

Plain Statements on Baptist Faith and Practice

By M. E. Ramay (82m), paper, $1.25; cloth, $2.00

AUTHOR: Pastor of the First Baptist Church, Edmond, Oklahoma.

An esteemed Oklahoma pastor, whose earlier books have been greatly used of God, here seeks to answer questions on what Baptists believe. Acknowledging that many similar books have been written, Dr. Ramay justifies his own publication on the ground that it deals with many issues not usually discussed —and he is right. He has sections, for example, on divorce and remarriage, on faith healing, and on the millennium, as well as on things that are more commonly discussed, like alien immersion. Our author frankly states that on some of these matters he is expressing a personal opinion, and that on others it is not possible to find agreement among Baptists. Altogether, this is a most helpful book. It could be profitably used in study circles.—*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

God

Thy Word Is Truth

By Edward J. Young (1e), $3.50

AUTHOR: Professor of Old Testament, Westminster Theological Seminary, Philadelphia, Pennsylvania.

The author has given a very thorough document on the correct interpretation of the Scriptures. He refutes the theory that the Bible was written by men who received an idea from God and injected their own ideas into it. He is a strong believer in the verbal inspiration of the Bible. Dr. Young takes many of the Scriptures that have been questioned by theologians as being in error or conflict with others and proves that they are correctly given. He deals with the church according to the beliefs of his denomination, which differ with Baptists, but that can be expected. The book should be read for the purpose for which it was written. All preachers and teachers would do well to read this book. I would highly recommend it to any person who may have any question about the inspiration of the Scriptures.—*Rev. L. A. Watson, executive secretary-treasurer, Alaska Baptist Convention, Anchorage, Alaska.*

Jesus Christ

Expository Studies on the Life of Christ (His Early Days)

By C. E. Colton (1z), $2.00

AUTHOR: Pastor, North Temple Baptist Church, Dallas, Texas.

This is strictly an expository treatment of the phases and aspects of the life of Christ. The author gives a clear-cut presentation of the Scriptures related to the particular chapter heading and then makes some very practical applications. The chapters are presented in good, homiletical form as they were preached by the author from his own pulpit. The illustrations are not numerous but are well chosen—the meat is in the exposition rather than in a stock of stories. For a book to throw light on the life of Christ from his pre-existence to his power in the world today, this is a good one.—*Dr. Cooper Waters, pastor, First Baptist Church, Orange, Texas.*

ECCLESIASTICAL THEOLOGY

Church and Its Influence

Responsible Protestantism

By Cecil DeBoer (1e), $3.50

AUTHOR: Professor of philosophy, Calvin College, 1950-1955; now deceased.

The first seven or eight chapters lay "the groundwork" for this book. The last twelve

chapters are profoundly incisive, laying bare the fallacies of the deep-rooted secularism of our American culture, and the position of the Christian church within the framework of this secularized culture as it relates to the following areas: political, public school education, Catholicism, world peace, materialism and exploitation, ecumenicity, the labor movement (versus the calling and responsibility of the laborer under God), the race problem, and Christian education versus religion in education. Seldom have I read a book which is so interpretative of the disintegrative forces within our culture. The author presents the staggering immensity of the church's hopeful confrontal of the secularized culture and at once jerks the church to attention to see the broader aspects of its ministry—a ministry which is always in danger of being blind to what is going on, and too noncommittal to be of any real value. I recommend this book highly.—*Rev. Othar Smith, pastor, First Baptist Church, Lebanon, Tennessee.*

Why Go to Church?

By Truman B. Douglass (9h), $2.00

AUTHOR: Executive vice-president of the Board of Home Missions of the Congregational Christian churches, and holds many other important posts in the National Council of Churches and allied organizations.

In this book, Dr. Douglass emphasizes the necessity for taking the church seriously. He discusses the present popularity of the church, the ministry of the church as man's rememberer and teacher, the worth of the church determined by its forgiving Lord and not its sinning members, and the mission of the church to present and future generations and to the glory of God. This volume gives illuminating and practical presentation of the need for and worth of the church in our own day. Although definitely not a doctrinal treatise, it is admittedly subjective in approach and clearly practical in manner.—*Rev. Vern B. Powers, pastor, First Baptist Church, La-Follette, Tennessee.*

Missions and Evangelism

The Art of Soul-Winning

By W. M. Downey (66b), $3.50

AUTHOR: Dean of the Canadian Bible Institute, Regina, Saskatchewan, Canada.

In this book, the author presents the fundamentals of personal soul-winning under three main sections. First, he presents "Preparation for Soul-Winning," then, "Participation in Soul-Winning," and finally, "Presentation of the Faith vs. Cults." The book is unusually well outlined and carries Scripture references and other notes in the margins. At the close of each chapter are questions for review. The second section gives helpful suggestions for dealing with the children, the concerned, the confused, the careless, and the carnal. The third section deals with Jehovah's Witnesses, Seventh-day Adventists, Christian Scientists, and Mormons. A companion volume of twenty-three pages is entitled *Manual on Soul-Winning*, which is a condensation, in outline, of the first ten lessons of the larger book.—*Rev. A. B. Colvin, pastor, First Baptist Church, Lebanon, Kentucky.*

Handbook for Soul-Winners

By LeRoy Gager (1z), $2.95

AUTHOR: Principal, Vancouver Bible Institute, Vancouver, British Columbia, Canada.

This is not a book to be read at a "sitting" and laid aside, but is just what its title suggests—a handbook to be kept on the desk of every minister, evangelist, teacher, deacon, and in fact every sincere Christian who wants to know how better to win souls. There are five sections of the book as follows: (1) Preparation of the Individual, (2) The Procedure in Soul-Winning, (3) The Problem of Excuses, (4) The Problem of Doubts, and (5) The Problem of Heresies. Each section is divided into chapters and subheadings, with an abundance of Scripture references to support all statements and sound doctrinal usage of the Bible. In section five, the author deals with general heresy and then gives chapters on "Jehovah's Witnesses," "Judaism," "Spiritualism," "Seventh-day Adventism," "Mormonism," "Christian Scientist," and "Roman Catholicism." He also quotes Scripture to show the errors of these "heresies." This is a book worth many times its price.—*Rev. Bronnie E. Nichols, pastor, Forest Lake Baptist Church, Tuscaloosa, Alabama.*

Marx Meets Christ

By Frank Wilson Price (8w), $3.50

AUTHOR: Director of the Missionary Research Library, New York; secretary of the Committee

on Research in Foreign Missions; cognate professor of missions in Union Theological Seminary.

One who was for thirty years a Presbyterian missionary to China (three and a half years in Communist China) has written on these pages a point-by-point comparison of Marxism with Christianity. First, Marx and Jesus are compared personally. Next, the ideas of Marxism and Christianity are viewed alongside each other. Third, the two systems, their goals, methods, and fruits are seen. Last, Marxism as a religion is placed side by side with Christianity. Communism as a militant, secular faith is shown to call for an awakened Christianity if Christ is to be worthily represented in the current world struggle for men's souls. "The implications of this great encounter for our own generation and generations to come are momentous," writes Dr. Price, "and cannot as yet be fully known or understood." The book, in addition to a scholarly treatment of its subject, contains many notes at the end, comprising for the interested mission and other religious leaders an excellent bibliography for further study.—*Dr. Rice A. Pierce, Baptist Sunday School Board, Nashville, Tennessee.*

Stewardship

The Challenge of Christian Stewardship

By Milo Kauffman (33h), $2.50

AUTHOR: President of Hesston College, Hesston, Kansas.

This is a very worth-while book by a Mennonite author, giving a comprehensive and general study of the field of stewardship. Beginning with a discussion of the total stewardship of life, the author proceeds to point up tithing as the stabilizing influence in the life of a Christian steward. He makes a very fine contribution in his discussion of the legalism of tithing and whether the Christian is obligated under law to tithe. Some of his material in this section has not been widely (if at all) presented by other authors. The book is scholarly, giving careful evidence of research and compilation of material, and yet it is most readable.—*Dr. Robert J. Hastings, Executive Committee, Southern Baptist Convention, Nashville, Tennessee.*

Twelve Baskets Full

By Margaret T. Applegarth (9h), $3.00

AUTHOR: Is in great demand as a writer and as a speaker to all age groups of the church.

This is a book on stewardship, and is based on the act of the lad who gave his lunch in the miracle of Christ's feeding the multitude. The author uses many incidents from the Bible to show the blessing that is given to the masses when an individual places himself and what he has in the hands of God. Each chapter contains illustrations from the lives of those who were faithful in stewardship and also of those who were unfaithful. An excellent book, which will deserve wide circulation and thoughtful reading.—*Rev. Gordon Whiteside, pastor, Immanuel Baptist Church, Moberly, Missouri.*

NATURAL RELIGION

Philosophy of Religion

Philosophy of Religion

By David Elton Trueblood (9h), $5.00

AUTHOR: Since 1946 he has been professor of philosophy at Earlham College.

The author, well known for many works in philosophy of religion, has here undertaken what he describes as a summary work. Some of it was contained in his *The Logic of Belief*, but it has all been reworked in the light of his more mature perspective. His genuine piety—Quaker—and his personalistic idealism are the gist from which this scholarly analysis and interpretation of religion are ground. A major section, called "Theistic Realism," is definitely apologetic, but it fits into the general scheme of an examination of the nature of religious truth and the major problems of religious philosophy. It is a mature work from a mature mind and is classified by this reviewer as one of the better books in the field.—*Dr. S. A. Newman, professor of*

philosophy of religion, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.

This Is America's Hour

By Louis H. Evans (6r), $2.00

AUTHOR: Minister-at-large for the Board of National Missions of the Presbyterian Church in the U.S.A.

This is a faithful and forceful presentation of the course America and Americans must follow if the American ideal is to be preserved and if the world is to know peace. The book contains five chapters. The first presents a roll call of the nations and shows the way in which God used them and the reasons for their becoming usable. The second sets forth the values of peace over war. The third chapter portrays life on a two-floor plan, the first, secular, and the second, sacred, and challenges men to live on the second floor. The fourth admonishes Americans to practice at home what they preach abroad. The fifth chapter is a compilation of a wealth of documented evidence of Abraham Lincoln's being a Christian. Although it does not seem to fit the scheme of the book, the material in this chapter makes it well worth the price of the book.—*Rev. A. B. Colvin, pastor, First Baptist Church, Lebanon, Kentucky.*

PASTORAL THEOLOGY

Educational Work

The Church Kindergarten

By Polly Hargis Dillard (26b), $3.95

AUTHOR: Assistant professor of religious education, School of Religious Education, Southern Baptist Theological Seminary, Louisville, Kentucky; contributor to Sunday School Board periodicals and author of *Sunday with Stevie.*

I was delighted with this book. As a guide for setting up a church kindergarten and working out its basic program, it is by far the best in its field. Its educational philosophy is progressive but not extreme. The terminology is such that the book will not be limited to Baptist churches. Furthermore, the book should be valuable not only to kindergarten teachers but also to Sunday school and Training Union leaders. It is a well-organized source book for all who are interested in understanding the five-year-old. —*Helen Young, superintendent of Beginner work, Baptist Sunday School Board, Nashville, Tennessee.*

Pastoral Duties

Meet Joe Ross

By Russell L. Dicks (1a), $2.50

AUTHOR: Professor of pastoral care at Duke University Divinity School, and chaplain of Duke Hospital, Durham, North Carolina.

As a hospital chaplain, the author introduces a fictitious character named Joe Ross. At the outset, Joe Ross's daughter is a patient in the hospital and the chaplain is able to make friends with the father. Their conversations are frequent, and the author shows how love, understanding, and a knowledge of counseling procedure can help to build a man's faith in himself, his fellow man, and in God. This book is an excellent treatment of the possibilities for a minister who will take time to listen, understand, and counsel those in need. Reading this book will make a pastor become a better pastor. I heartily recommend this book.—*Rev. H. Byron Bruce, pastor, First Baptist Church, Coolidge, Arizona.*

Pastoral Ministry to Families

By John Charles Wynn (8w), $3.75

AUTHOR: An ordained Presbyterian minister, serves on the staff of the Presbyterian Board of Christian Education as director of the Family Education Research office.

The author discusses techniques for beginning the unifying process within families to whom he ministers, showing the faults and opportunities of most churches and pastors along this line. In a practical approach, he shows the pastor how to increase efficiency in visiting and in counseling. After discussing some

practical problems, he completes his study in a frank analysis of the pastor and his own family. Although I cannot agree on some of his theology and some of his applications, it must be stated that he has made a contribution to the pastor who is willing to look beyond differences and find the good that is offered. Frankly, it is my opinion that every pastor should read the book and seek the Lord's leadership in some reshaping of his own ministry to be a more effective servant of the Word.—*Dr. John W. Landrum, pastor, First Baptist Church, Grenada, Mississippi.*

The Problem of Suffering

By Bruce D. Cummons (1z), $1.00

AUTHOR: Pastor, Massillon Baptist Temple, Massillon, Ohio.

An excellent book discussing such topics as: "The Origin of Suffering"; "Are People Sick Because of Sin?"; "Can God Heal Today?"; "Should Christians Use Medical Aid?"; "Undermining Faith"; and others. The author faces questions often arising over faith healers and their practice, and answers each question from the Bible. This book will be a good one to assist in the pastoral ministry of the sick. It is well written and easily understood. I would not hesitate to recommend it to all.—*Rev. Clifford R. Lyon, pastor, First Baptist Church, Mansfield, Arkansas.*

Sermons and Helps

Bought by the Blood

By R. G. Lee (1z), $2.95

AUTHOR: Pastor, Bellevue Baptist Church, Memphis, Tennessee; was president of the Baptist State Convention of Tennessee for four consecutive years.

Here again is a book filled with incomparable riches as we see the elegance of our Lord Christ portrayed with all the eloquence of the "golden-tongued orator" of the South. In eight great sermons, we are reminded of the realities of life, the curse of sin, and the grace that brought salvation down to man.—*Rev. Frank B. Kellogg, pastor, First Baptist Church, Hobart, Oklahoma.*

The Mystery of the Cross

By J. E. L. Oulton (92s), paper, $1.00

AUTHOR: A distinguished Church of Ireland theologian, is Regius Professor of Divinity in the University of Dublin and Chancellor of St. Patrick's.

The title of the first chapter, or sermon, "The Mystery of the Cross," covers well the thought underlying the book. Other chapters are: "The Sin-bearer," "The Cross and the Whole Creation," "The Appeal of the Cross," and "The Trinity and the Atonement." The author stays well on the topic of his sermon. He traces the theories about the cross and the atonement as they have developed and changed, and then he gives his theory of why such has happened. He does a good work of convincing one of the strong influence of contemporary thinking upon theological interpretations and teachings of the Bible. He writes like a professor with positive statements and as one with authority through reading widely. The book is slow reading, but has some very good, deep thoughts. Bible students and ministers will enjoy the book—not the average layman. I certainly recommend the book. Second or third reading probably unearths more truths than the first one.—*Rev. T. M. Hodgin, pastor, First Southern Baptist Church, Lincoln, Nebraska.*

Practical Study Methods for Student and Pastor

By Donald F. Rossin and Palmer Ruschke (3d), $5.00

AUTHORS: Rossin: Has lectured in seminaries and Bible institutions on methods of filing systems for more than thirty years, twelve of which were spent in the active parish ministry. Ruschke: Introduced the Rossin methods to fellow students while at Concordia Seminary in St. Louis, Missouri; is now in the ministry.

This is a practical book which should be promoted among pastors as an aid in systematizing their methods of keeping notes, books, and other materials which should be instantly available to them. This book is an illustrated manual with many timesaving helps on vertical filing, indexing, note taking, library and research methods, gleaning from periodicals and books, efficient pocket notes, and authorship. Dewey decimal classification system is recommended throughout. Highly recommended. —*Miss Florida Waite, Black Mountain, North Carolina.*

Preaching from Ecclesiastes

By G. Avery Lee (26b), $2.75

AUTHOR: Pastor, First Baptist Church, Ruston, Louisiana; author of *Life's Everyday Questions* and a weekly column, "Thus Saith the Preacher"; a frequent contributor to other periodicals.

Instead of expository studies on the book of Ecclesiastes, this is a collection of sermons on contemporary themes and problems which the author found mirrored in Ecclesiastes. Variety, aptness, and freshness of illustrations remind the reader of the author's previous book, *Life's Everyday Questions*. The style of writing is informal and interesting; it should appeal to young people as well as adults. One sermon, "Are You a Blunt Ax?" was well received by the Southern Baptist Pastor's Conference in Kansas City, 1956. All the themes are timely, and such well-worn ones as the home, alcoholic beverage, security, and the tongue receive fresh and vigorous treatment.—*Dr. Roy A. Helton, professor of Bible, Belmont College, Nashville, Tennessee.*

This Way, Please: Facing Life's Crossroads

By Roy O. McClain (6r), $3.00

AUTHOR: Pastor, First Baptist Church, Atlanta, Georgia.

This is the best book of its kind that I have ever read. It is more than a book of sermons—it is messages that live. These messages are divided into two parts: (1) "The Way Is Defined"—directed to the individual, and (2) "Sins of the Church." The book is well written, with "color" in almost every sentence. There are not many illustrations, but enough. It is an excellent book in every way. I hope this author will write more.—*Rev. Tom W. Dunlap, pastor, Dalewood Baptist Church, Nashville, Tennessee.*

The Window Sill of Heaven

By J. Winston Pearce (26b), $2.95

AUTHOR: Pastor, First Baptist Church, De Land, Florida; author of *I Believe.*

This collection of fourteen sermons takes the reader to the precipice of thinking; to the place where he must think as God thinks or abandon his idea of God; to the very window sill of heaven, where he may see who God is. The book is life centered and problem centered, dealing with prayer, brotherhood, duty, dedication, the home, and other aspects of life needing the bright light of Christian truth. The sermons are well illustrated from a variety of sources: literary references, incidents from everyday life, occasional humorous incidents, and analogies from history. This is an excellent demonstration of how one Baptist minister preaches, especially to young people—a good book to have and a good book to give.—*Mr. Joseph F. Green, Jr., general book editor, Baptist Sunday School Board, Nashville, Tennessee.*

PRACTICAL THEOLOGY

Christian Ethics

Making Ethical Decisions

By Howard Clark Kee (8w), $1.00

AUTHOR: An ordained Methodist minister; is associate professor of New Testament, the Theological School of Drew University, Madison, New Jersey.

This little book belongs to the Layman's Theological Library. The purpose of the series is to remind the layman that he is a theologian and that theology is the concern of all. The author offers no easy set of rules for "making ethical decisions." He does show how the Bible can be of help in facing and making important decisions. In the first chapter, he challenges his readers with the question, "But who wants to be good?" "Just to exist in an abstract state of goodness," he contends, "would be a dreamy condition." He shows that Jesus provides moral insights that greatly assist in meeting moral issues. The New Testament is much more than a set of answers to show us what is right or wrong. Social and group pressures come under the title, "Everybody Does It—Why Shouldn't I?" Domestic problems are helpfully dealt with under the title of "Whom Therefore God Hath Joined Together" and "Will Christianity Work at Home?" The book will be helpful to all who read it, and it is not difficult to read. It could be used very helpfully as a basis for a discussion group. In my opinion, the author has done an excellent job.—*Dr. R. Ray Stone, pastor, Waverly Place Baptist Church, Roanoke, Virginia.*

Principles of Conduct

By John Murray (1e), $3.50

AUTHOR: Professor of systematic theology, Westminster Theological Seminary, Philadelphia, Pennsylvania.

This is a welcome book on biblical ethics. The author emphasizes the essential unity of the Bible and the continuity of ethical principles in both the Old and the New Testaments. He says that the Ten Commandments furnish the core of biblical ethics, and that they embody principles which were relevant from the beginning of time—and still are relevant. After discussing ethical principles set forth in the Old Testament, he relates them to New Testament teaching. Mr. Murray finds biblical ethics to be rooted in the character of God. He says the moral life of the Christian derives its dynamics from union with the living Christ and is sustained by the Holy Spirit. Many critical theological problems relating to his conclusions are not discussed, and some may not agree with all his conclusions. Most readers, however, should find this a very stimulating work.—*Dr. E. Earl Joiner, assistant professor of religion, Stetson University, De Land, Florida.*

Meditations, Devotions, Inspirations

Christ Be with Me

By Walter Russell Bowie (1a), $1.75

AUTHOR: Professor of homiletics in the Protestant Episcopal Theological Seminary in Virginia; also serves as associate editor of exposition of *The Interpreter's Bible.*

For thirty-one days—sufficient for the longest month—this little book provides a meditation, a text of Scripture, and a prayer. The meditations deal with life in its various aspects. They turn the clear light of God's truth upon many of the problems which life brings. Such a book as this could exercise a very gracious ministry of comfort and encouragement to a sick person. Its message, however, is just as suitable for the businessman or the housewife. —*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

The Psalms for Today

By Thomas Coates (21c), $2.00

AUTHOR: Teacher, scholar, youth leader, and administrator.

This little book is a veritable treasury of good things. It is an excellent source of devotional materials. Mr. Coates has an unusual clarity and conciseness of expression. In these brief messages on the Psalms, he points out the pitfalls and difficulties of the Christian life, and he always shows the solution provided in Christ. I feel also that in these short devotions can be found many seed thoughts for sermons. I consider this a very valuable contribution to the body of Christian writing.—*Rev. Joseph E. Abstance, pastor, Bowdon Baptist Church, Bowdon, Georgia.*

Personal Religion

As a Man Thinketh

By James Allen (6r), $1.00

This is a book to be read thoughtfully and prayerfully. The author takes the position that our thoughts control our lives. While the book should be helpful to every thoughtful reader, we would recommend it especially to young people who are planning their lives and who are dreaming of worth-while achievements. —*Rev. J. A. Ellis, retired Baptist minister, Raleigh, North Carolina.*

PRAYER

The Privilege and Power of Prayer

By Gladys Z. Brist (19e), $2.50

AUTHOR: Is currently active as a lecturer, notably with the Monteagle, Tennessee, Sunday School Assembly; is the wife of Frederick W. Brist, who was chief of the Memphis weather bureau for a quarter of a century, now retired.

Expression, spirit, and terminology of Christian womanhood are throughout this book to challenge anyone to a closer walk with God. This is more than a gentle reminder of the privilege of prayer. The author brings out the "shock troops" of her literary ability to

remind us of the need and power of prayer in our powerless and prayerless lives.—*Rev. Tom W. Dunlap, pastor, Dalewood Baptist Church, Nashville, Tennessee.*

ARTS—RECREATION

Music

A Comprehensive Program of Church Music

By Federal Lee Whittlesey (8w), $3.95

AUTHOR: Minister of music at Highland Park Methodist Church, Dallas, Texas; is a commissioned church worker of the Presbyterian Church, U.S.A.

The author presents both the "why" and the "how-to-do-it" aspects of a comprehensive, graded choir program in the church. He ably gives the high purpose of music in worship and the objectives of the choirs. He enumerates tested methods, materials, and techniques through which these objectives can be accomplished. Pertinent pointers on superior vocal production, interpretation, rehearsal techniques, repertoire, and service-singing blend with the over-all objectives of effective worship through music of the choirs, organ, and congregation. A practical, well-written, and sensible presentation of a subject which merits thoughtful reading, and a needy reference by pastors, music directors, and all others who are concerned with effective worship.—*Dr. W. Hines Sims, Baptist Sunday School Board, Nashville, Tennessee.*

Recreation

Successful Socials

By Ronald F. Keeler (17s), paper, $1.10

I believe that this book of planned socials has as many original ideas in it per page as any I have ever seen. The plans are rather complete and not nearly so sketchy as most books of this type. The book is certainly well worth the small cost. I feel this book could help most any social leader a great deal.—*Mr. Bob Boyd, recreation director, South Main Baptist Church, Houston, Texas.*

HISTORY—GEOGRAPHY

Biography

Dr. Livingstone, I Presume? (A Biography of Henry M. Stanley)

By Ian Anstruther (15d), $3.95

AUTHOR: After World War II, worked for the British Foreign Office in Washington and the United States in New York; gave up this career to become a writer, and now lives in Sussex.

The title of this book is the famous greeting that Henry M. Stanley, the explorer, said when he found David Livingstone in the heart of Africa. This is a most interesting book, and although it is a biography of Stanley, it is concerned largely with Africa and with David Livingstone. When he was offered the assignment to go to Africa as a special correspondent of the *New York Herald,* he readily accepted it. The book reports in detail his explorations and difficulties in trying to find Dr. Livingstone. Stanley was a religious man and depended on God even as Livingstone did. He went forth on the mission to find Livingstone feeling that he was divinely-directed, that it was a task for which he had been chosen. It is an excellent book.—*Miss Mary Christian, Baptist Sunday School Board, Nashville, Tennessee.*

The Henrietta Mears Story

By Barbara Hudson Powers (6r), $2.50

AUTHOR: Is a Sunday school worker of the First Presbyterian Church in Hollywood, California; is also active in the fields of Christian drama and films.

Thrillingly written, this story of a great Christian woman is very inspiring. Henrietta Mears is director of Christian education at the First Presbyterian Church in Hollywood, California. She wanted to be a missionary to Japan. Not getting to go, she has trained literally thousands to go "to the ends of the earth." Barbara Powers is a co-laborer with Miss Mears and writes about her glowing Christian personality. One of her spiritual sons said of her, "As they said of Sir Christopher Wren in London on a plaque that is left to him in St. Paul's Cathedral, 'If you would see his memorial, look about you'—Miss Mears's memorial is left indelibly in lives she has helped to lead into a knowledge of God and Christ." The most inspiring chapter is "Where Shall We

Go?" These pages tell of Forest Home, a retreat for young people that Miss Mears founded. Among those transformed on these holy grounds is Billy Graham just before his Los Angeles campaign.—*Dr. Joe Weldon Bailey, pastor, East Grand Baptist Church, Dallas, Texas.*

Mighty Stonewall

By Frank E. Vandiver (6m), $6.50

AUTHOR: Associate professor of history at the Rice Institute in Houston, Texas.

The author was inspired to write this biography of the mighty Stonewall Jackson. Dr. Vandiver had for several years been interested in research concening the Civil War. At first, he, like so many other people, felt that he would not like the general. But as the book develops, the reader finds a personality that is strong but shy, religious but always sleeping in church, and a military genius but wounded in battle. Here is a complete, documented life of a general who possibly was one of the military geniuses of the world. The sales potentials in a Baptist Book Store will be limited, but it can be recommended to all those who love biography, who are Civil War and history readers, and who are interested in military tactics.—*Miss Blanche Mays, Baptist Sunday School Board, Nashville, Tennessee.*

Prison Is My Parish

The story of Park Tucker as told to George Burnham (6r), $2.95

AUTHOR: Tucker: Chaplain, United States Penitentiary, Atlanta, Georgia. Burnham: One of the nation's outstanding reporters of religious news stories.

This is the human story of God's dealing in the life of Park Tucker and how God has used him in getting the Word of God into the life of hardened criminals. This book is full of human interest and is very readable. It stresses vividly the power of the gospel of the Lord to transform lives. You will find an insight into prison life that the average person does not understand. I recommend it as a very interesting and helpful book.—*Dr. Ira H. Peak, pastor, Toulminville Baptist Church, Mobile, Alabama.*

The Thundering Scot

By Geddes MacGregor (8w), $3.95

AUTHOR: Ordained to the ministry of the Church of Scotland; became in 1949, the first holder of the Rufus Jones Chair of Philosophy and Religion at Bryn Mawr College, his present position.

This is a fascinating biographical interpretation of the great Scottish reformer, John Knox. The author, a native of Knox's beloved homeland, is a capable writer and proves himself familiar with the literature essential to the production of such a volume. Though without scholarly apparatus, such as specific documentation and bibliography, the book gives evidence of sound scholarship. The general reader should find the account interesting, informative, and inspiring. The author is friendly toward Knox but does not overlook his weaknesses and thus makes him take on flesh-and-blood reality. This is no great addition to scholarly literature, but it is a book which can be highly recommended as a readable biography of a great Christian statesman and preacher.—*Dr. Pope A. Duncan, professor of church history, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.*

The Witness of William Penn

Edited by Frederick B. Tolles and E. Gordon Alderfer (9m), $3.75

Although more than forty biographers have written on the life of William Penn, it is suggested that no one has truly effected a full picture of this many-sided man. There has never been a complete edition of Penn's writings. There are three divisions in this splendid volume: (1) "The Apostolic Christian"; (2) "The Christian Statesman"; (3) "The Final Distillation." This volume seems convinced that Penn's greatest contribution to history is the development and influence of his impressive and robust character. He was prepared for his work by the severe discipline of life; love without dissimulation formed the basis of his being. To this unusual Quaker, Christ was the very center and embodiment of faith. To William Penn, the freedom of the human spirit consists in obedience to the Word of God, made available to man by direct inspiration, by inner consent, and by resignation to the divine will. A very fine book.—*Rev. William Austin Roberts, pas-*

tor, First Baptist Church, Aiken, South Carolina.

Geography

Fertile Soil (A Political History of Israel Under the Divided Kingdom)

By Max Vogelstein (68a), $3.00

AUTHOR: Well studied on the history of Israel.

Here we find a concentrated survey of the history of Israel during the period of the divided kingdom, as lucidly objective as any study of modern power politics. This is most illuminating, for Hebrew history at this time *was* contexts, relationships, and balances of power—the Hebrew states depended for their very existence on the varying exigencies of Assyrian and Babylonian foreign policies. Thus, the secular, political approach is eminently proper and is much more genuinely informative than any number of the more homiletical treatments. The book also reveals a genuine reverence for the prophets and for the workings of Providence. Scholarly apparatus, including a valuable chronology, is relegated to an appendix. The text is one of the most tightly-condensed, and at the same time most readable, surveys I have seen. It should prove an invaluable background guide for any general reader interested in the Old Testament.—*Mr. Judson Allen, formerly with the Baptist Sunday School Board, Nashville, Tennessee.*

History

The American Heritage Book of Great Historic Places

Editors of "American Heritage" (13s), $12.50

Divided into nine geographic sections, this unique volume presents an extraordinary pictorial history of America, showing the places where history was made—places that can be visited today. It contains more than seven hundred pictures (154 in full color). Following each section is a map of the area, with a descriptive listing of places to see. For anyone who enjoys visiting historic spots, this will be a valuable guide; for students, an excellent study aid; for a church library, a must.—*Mr. Richard E. Kornmeyer, Baptist Sunday School Board, Nashville, Tennessee.*

Russia Revisited (A New Look at Russia and Her Satellites)

By Louis Fischer (11d), $4.00

AUTHOR: As a foreign correspondent, lived in Stalin's Russia for sixteen years; in the spring of 1957, was a visiting professor at the University of Washington, Seattle; has lectured all all over the United States.

When the author paid a return visit to Russia in 1956, he was wanting to find his old friends, and through them, he hoped to get impressions and the truth about what Russia is like in the post-Stalin area. Stalin's reign had been one of terror, torture, and murder. In his "secret" address in February, 1956, Nikita Krushchev denounced Stalin and his purge-filled reign. Russian policy now seems to be less stern in actual practice, relying on the memory of what has happened before to keep things in line. Stalin is dead but his works live. The author stresses the great Russian sense of nationalism. He says that a popular revolution to overthrow the Soviet government is unlikely. He thinks that Russia doesn't want a third world war. Wars have been fatal in Russian history. Mr. Fischer also discusses at length what has taken place in the satellite countries and the revolts in Poland and Hungary. This book should be of value to anyone interested in international affairs. A very good work. Recommended.—*Mr. A. B Cothron, Baptist Sunday School Board, Nashville, Tennessee*

Soviet Russia Today: Patterns and Prospects

Edited by John L. Stipp (9h), $3.00

This is a very fine book about Russia of today. It tells of the conditions that led to Russian communism. Here is a book that everyone interested in current events and modern history will want to read. The editor has gathered material by various experts and passages by Marx, Stalin, Lenin, and Engels to show the inner workings of Russian communism today. This is the most concise and understandable work on this subject that I have come in contact with. Recommended.—*Mr. A. B. Cothron, Baptist Sunday School Board, Nashville, Tennessee.*

LITERATURE

Fiction

The Bond Slave

By Sallie Lee Bell (1z), $2.50

AUTHOR: Born and still lives in New Orleans, Louisiana; is well known as an author of Christian fiction.

A dramatic love story set during the romantic period when the children of Israel were delivered from the land of Egypt. This highly-fictionalized story of Caleb and his love for an Egyptian princess offers ample opportunity to portray Caleb's unshakeable faith. Through the warp and woof of the familiar story, the love of God for his chosen people, the truth that he blesses those who are faithful, and the inevitability of his judgment are clearly demonstrated.—*Mrs. Elizabeth Spain, homemaker, Waco, Texas.*

Lamp in Jerusalem

By Drayton Mayrant (12a), $3.75

AUTHOR: Pen name of a writer from South Carolina.

This is a novel of Old Testament times when the evil of Jezebel threatened Judea. The story concerns Princess Zibia who came from the desert of Southern Judea to marry Prince Ahaziah. Ahaziah was under the spell of his mother, Queen Athaliah, the daughter of Jezebel. Athaliah, like her mother, was an idolatress, worshiping Baal. Ahaziah became king at the death of his father, King Joram. Judah was threatened with war, and Athaliah and Jezebel held Ahaziah to an old treaty which forced his army to go to the aid of Judah. He was killed in action. Athaliah became queen and, with the help of the high priest of Baal, tried to force Baalism upon the Judeans. Zibia and Jonathan, captain of the king's guard, along with the king's army, finally succeeded in overthrowing the worshipers of Baal and put an end to their idolatry. The worship of Jehovah was restored and Zibia's son, Joab, was crowned king of Judea and the line of David was kept intact. I highly recommend this book. It is well conceived and is gripping throughout.—*Mr. A. B. Cothron, Baptist Sunday School Board, Nashville, Tennessee*

PHILOSOPHY and PSYCHOLOGY

Adolescence

Delinquency: Sickness or Sin?

By Richard Vincent McCann (9h), $3.00

AUTHOR: Director, Andover Newton Theological School (1954-1956); professor on delinquency, Harvard Divinity School Seminar.

This is a young minister's diagnosis of the problem of juvenile delinquency. The book grew out of studies and experiments made in divinity school. It is a thought-provoking book. Anyone interested in delinquency will read it with profit. One need not accept all the author's definitions or interpretations to receive benefit and inspiration from the book. —*Dr. C. Aubrey Hearn, Baptist Sunday School Board, Nashville, Tennessee.*

Psychiatry

How To Get What You Want out of Life

By William J. Reilly (20p), $4.95

AUTHOR: Founder and director of the National Institute of Straight Thinking.

Dr. Reilly tells how vocational, financial, and domestic problems can be solved. This is a very readable and helpful book. It has a lot of practical religion in it. This book, if followed, will help many people solve their problems.—*Dr. C. Aubrey Hearn, Baptist Sunday School Board, Nashville, Tennessee.*

Making the Most of What Life Brings

By Theodore F. Adams (9h), $2.50

AUTHOR: Pastor of the First Baptist Church, Richmond, Virginia; president of the Baptist World Alliance.

The theme of living life at its best is an interesting one, and in recent years many books have been written on it. Dr. Adams' book, though not a distinctive contribution in this field, is nevertheless a good book. He addresses himself to making the most of whatever comes in the course of life, even using

the negatives of life to positive ends. It is profitable and enjoyable reading.—*Dr. W. R. Pettigrew, pastor, Walnut Street Baptist Church, Louisville, Kentucky.*

Psychotherapy and Religion

By Henry Guntrip (9h), $3.00

AUTHOR: Is psychotherapist on the staff of the Department of Psychiatry at Leeds University, England.

The author, a distinguished British minister and teacher, subscribes to the thesis that inner conflict or tension is a normal condition of human life rather than an abnormal condition to be relived by psychotherapy. He is careful to analyze the mental condition of man, therefore, to determine what issues have a legitimate place in the responsible load that the mind should carry. At frequent intervals, he makes reference to a constructive view of the Christian idea of God and moral values. While confining his psychological discussion to the operation of the mind, he is always interested in its experience of real values objective to itself. The book is remarkably nontechnical in most of its language and is, therefore, a helpful addition to literature in the area suitable for laymen.—*Dr. S. A. Newman, professor of philosophy of religion, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.*

SOCIAL SCIENCE

Group Behavior

The New Class: An Analysis of the Communist System

By Milovan Djilas (58p), $3.95

AUTHOR: Radical student leader; was a partisan hero during World War II; was vice-president of Yugoslavia under the Tito regime; has spent three years at hard labor at Miltovica prison.

"Everything is wrong; I have thought it through; the conclusions are inescapable; communism as a theory is utterly and totally fallacious and in practice must end in total slavery and general misery; therefore, we must have freedom and democracy." So goes the theme of this book by one who knows. The story of the publishing of this book is itself a thrilling saga of twentieth-century man's yearning for freedom and truth. It has been called by Edward Crankshaw, noted English authority on communism and the Soviet Union, "probably the most devastating anti-communist document ever written." The Baptist student of the world's life, placing the New Testament first as the best answer to communism, will find it essential as a primer on the stark realities of this authoritarian Socialist system which plagues the world.—*Dr. Rice A. Pierce, Baptist Sunday School Board, Nashville, Tennessee.*

Marriage and Family

The Truth About Divorce

By Morris Ploscowe (70h), $4.95

AUTHOR: Adjunct associate professor of law, New York University School; also, engaged in the private practice of law in New York City, specializing in criminal and family law.

This discussion of divorce by a lawyer is very valuable for two chief reasons: (1) it provides the basis for a good understanding of society's great interest in marriage and the family, as revealed by law; and (2) it proposes an enlightened abandonment of the "traditional litigious punishment for guilt and reward for innocence" and the substitution therefore of "a diagnostic-therapeutic technique" which will take basic measures toward the correction of the underlying causes of family conflict. The writer has a wholesome, deep concern for the preservation of the family. The book should be used by pastors and all who have spiritual responsibility toward families.—*Dr. Joe W. Burton, Baptist Sunday School Board, Nashville, Tennessee.*

Social Welfare

Crisis in Communication

By Malcolm Boyd (11d), $2.95

AUTHOR: At present he is tutor assistant on the faculty of Union Theological Seminary in New York.

A splendid book setting forth penetrating questions on the Christian's place as a communicator, listener, and viewer. Suggestions are given concerning the role of the Christian of today in a modern society of mass media and communication. Practical examples of what is being accomplished are also given. This is an informative book, written out of a wide knowledge of the fields of religion and mass media.—*Mr. Howard Foshee, Baptist Sunday School Board, Nashville, Tennessee.*

Freedom's Gateway

By James P. Leynse (116c), paper, $1.50

AUTHOR: A noted author, lecturer, and interpreter of Chinese life; born in The Netherlands; served for a quarter of a century under the Presbyterian Board of Foreign Missions in Peking, China.

A vivid story of two young people's fight to free themselves from Communist slavery and to win freedom so that they might carry on their Christian ideas. It is the fight being waged by so many million non-Communists, both young and old, to enter "freedom's gateway" once more. This story should make people understand better the struggle that goes on in China to remain free and especially the fight of the Christians to carry on in spite of all efforts to stop them.—*Mrs. M. G. Miller, homemaker, Alhambra, California.*

A Guide to Communist Jargon

By R. N. Carew Hunt (9m), $3.50

AUTHOR: Now attached to St. Antony's College, Oxford.

This book is a valuable commentary on the development of the Communist regime. It serves as a guide in the study of what the Soviet Union and her satellites are doing among themselves and what they propose to do to the entire world. The arrangement of the book is very simple in that the author defines the terms used by communism and then illustrates the methods used to indoctrinate the world. The understanding of the communistic thought involved in these terms and phrases is very tedious, but we must understand it if we are to arrive at a sound conclusion in our Christian course of action. Like all commentaries, the book should be possessed rather than read and passed on.—*Rev. P. D. Bragg, pastor, First Baptist Church, Lexington, Mississippi.*

Learning to Live as a Widow

By Marion Langer (18m), $3.95

AUTHOR: Executive secretary of the American Orthopsychiatric Association; is a widow herself with an eleven-year-old son.

This new book, written evidently for women in the adjustment period of widowhood, has a real value. It helps her analyze her feelings and confusions and see objectively many of the facts she must face. I believe it will be a comfort and counsel to many who have all the problems prenoted and to those who are finding only one or two phases of the new life difficult. There is a great deal of repetition in the style which may be one of its most helpful features for the troubled. —*Mrs. Frank H. Leavell, Baptist Sunday School Board, Nashville, Tennessee.*

Problems of Human Adjustment

By Lynde C. Steckle (9h), $5.00

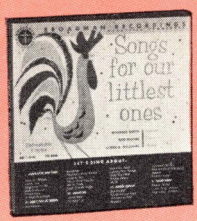
AUTHOR: A partner of William, Lynde & Williams, a psychological consulting service to business and industry in Painesville, Ohio.

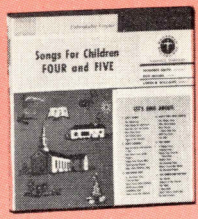
This is a revised edition of the 1947 book of the same title. Dr. Steckle's main thesis is that a well-adjusted person is one who will be able to satisfactorily solve the main problems of life, which are religion, marriage and sex, work, and old age. He has the psychologist's approach to human problems; however, he has expressed the treatment in this book in the popular style rather than the technical. This makes the book of greater value to more people. The chapter on religion, "Search for God," is by far the weakest of all. He does not present religion as the answer but as a problem which man must resolve in the light of factual information. His concept of Christianity is that of the Golden Rule. Emphasis is given to the theme that the adult becomes the kind of person that the child is trained to be, attaching importance to right training. He gives an excellent treatment of courtship and marriage. This book should be of great help to people who are leaders in any respect. —*Dr. Davis C. Wooley, director, extension division for Christian training, Howard College, Birmingham, Alabama.*



Sterling Peyton, Route 1, Homer, Georgia. Mr. Peyton is a farmer and has served as clerk of Liberty Association of Georgia for thirty-seven years. He is a member of Line Baptist Church, which was organized in 1802. He is seventy years of age and has been a church member for sixty years

Enhance worship experiences of your children with these Broadman albums









SONGS FOR OUR LITTLEST ONES
Five records—29 songs. $3.60

SONGS FOR CHILDREN 4 AND 5
Six records—37 songs. $3.95

SONGS FOR CHILDREN UNDER 6*
Six records—36 songs. $3.95
****Available in either 45 or 78 rpm at same price***

SONGS FOR CHILDREN 6 THROUGH 8
Six records—24 songs. $3.95

Songs are sung by outstanding soloists in religious music. Records are seven-inch, 78 rpm, durable vinylite. A folder of valuable hints on how the records can best be used is included with each album. Words of the songs appear on the colorful record sleeves.

Be sure each one of the children's departments in your church has one or more of these albums.

Use this convenient coupon!

Please send:

___SONGS FOR OUR LITTLEST ONES (26b)	$3.60
___SONGS FOR CHILDREN 4 and 5 (26b)	$3.95
___SONGS FOR CHILDREN UNDER 6 (26b)	$3.95
___45 rpm ___78 rpm	
___SONGS FOR CHILDREN 6 THOUGH 8 (26b)	$3.95
From inside front cover:	
BROADMAN ALUMINUM LORD'S SUPPER SERVICE (26b)	
___Tray	$11.00
___Cover	$ 6.00
___Base	$ 5.25
___Tray and Disc Without Glasses	$ 7.00
___Aluminum Bread Plate	$ 3.50
___LORD'S SUPPER BREAD (1-w) Box,	$ 1.50
And from the other side of this page:	
___THE WINDOW SILL OF HEAVEN (26b)	$ 2.95
___YOU CAN SPEAK FOR GOD (26b)	$ 2.00
___BAPTIST STUDENT UNION MANUAL (6c)	60¢
___MOSES' MIGHTY MEN (26b)	$ 2.50
(State sales tax, if any, extra)	

Order today from your
BAPTIST BOOK STORE

ALABAMA
Birmingham
Mobile
ARIZONA
Phoenix
ARKANSAS
Little Rock
CALIFORNIA
Fresno
Huntington Park
Oakland
COLORADO
Denver
FLORIDA
Jacksonville
Miami
Tampa
GEORGIA
Atlanta
Savannah
ILLINOIS
Carbondale
KANSAS
Wichita
KENTUCKY
Louisville
Owensboro
LOUISIANA
Alexandria
New Orleans
Shreveport
MARYLAND
Baltimore
MISSISSIPPI
Jackson
MISSOURI
Kansas City
St. Louis
NEW MEXICO
Albuquerque
NORTH CAROLINA
Charlotte
Raleigh
OHIO
Columbus
OKLAHOMA
Oklahoma City
Tulsa
OREGON
Portland
SOUTH CAROLINA
Columbia
Greenville
TENNESSEE
Chattanooga
Knoxville
Memphis
Nashville
TEXAS
Austin
Dallas
Fort Worth
Houston
Lubbock
San Antonio
VIRGINIA
Richmond
Roanoke
SUMMER STORES:
Ridgecrest, N. C.
Glorieta, New Mexico

Charge to _____

Credit Card No. _____

Enclosed is $_____

Send to _____

Address _____

City _____

State _____

QR-11-58(3)



Follow-through . . .

for extra power this spring

Every golfer knows that follow-through gives a regular drive extra power. In the same way, these books will give you something "extra" for your sprin activities

THE WINDOW SILL OF HEAVEN
by **J. Winston Pearce,** author of **I Believe**

This is an unusual collection of life-centered sermons that deal with the needs and difficulties of today's Christian living. The author's use of illustrations and humorous incidents from everyday life, analogies from history, and literary references makes these sermons very colorful and readable. **$2.95**

YOU CAN SPEAK FOR GOD
by **George W. Schroeder**

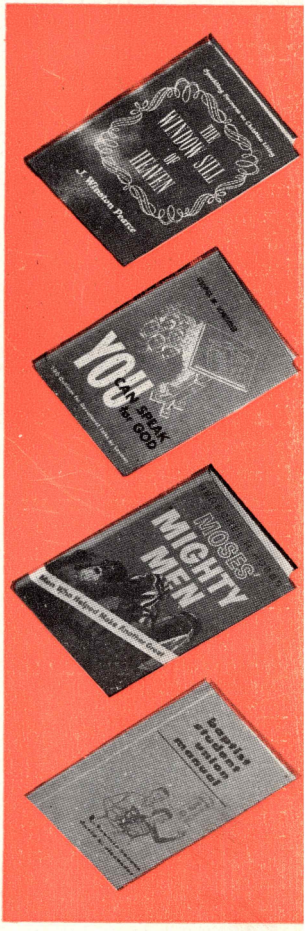
Here are 130 thought-provoking sermon outlines on a wide variety of subjects. Each outline is developed from a general theme with many divisions and numerous subheads upon which to build. When adapted to the speaker's personality, these outlines will help both message and messenger become effective instruments of God. **$2.50**

MOSES' MIGHTY MEN
by **Herschel H. Hobbs**

These 12 messages concern the men who contributed to Moses' greatness. A pastor who enjoys describing Bible characters sees Moses as having much in common with the present-day pastor. These messages will help you as you strive to enlist men to service. **$2.50**

BAPTIST STUDENT UNION MANUAL
by **G. Kearnie Keegan** and **David K. Alexander**

In "following-through" with the emphasis of last quarter's **Review,** here is the new methods and procedures book for the Baptist Student Union. It points out techniques for organizing and maintaining a B.S.U. on the college campus. Replaces **The Baptist Student Union Methods.** **60¢**



Write, phone, or visit for these books today

BAPTIST BOOK STORE

Order form on the inside cover—order from the store nearest you