Lawrence T. Lowrey, President
Blue Mountain College
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THE Quarterly REVIEW

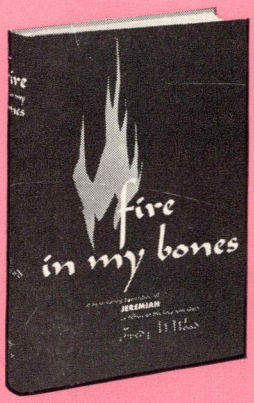
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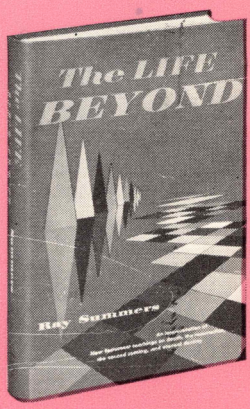
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The Quarterly REVIEW

SUCCESSOR TO THE "PASTOR'S PERISCOPE"

FIRST QUARTER
1959

Volume 19 Number 1

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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

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Second-class postage paid at Nashville, Tennessee.

the survey

From a small beginning in 1755, Christian education among Southern Baptists is today one of our greatest assets. In 1958, a total of 86,312 students was enrolled in our seventy educational institutions. These institutions had a total property value of $188 million, and an endowment of $70 million. And, since their founding, they have graduated 254,641 students.

No one, therefore, can estimate the total influence of these educational institutions upon our Southern Baptist life. It has been reliably stated that in 1791 there was not a "single college man in all the Baptist ministry of the South."

The first organized effort for education among Baptists in the South was the action of the Charleston (South Carolina) Baptist Association in establishing a fund for aiding young ministers to secure an education. Interrupted by the war, the effort was revived in 1790. However, it was not until 1825 that an educational institution was established under the auspices of a state Baptist organization in the South. Furman University, then an academy and a theological institution, was founded in 1825 and opened in 1827 at Edgefield, South Carolina.

The need for Baptist trained leadership was never greater than today. As this is being written, an urgent call is sounded by the Foreign Mission Board for 742 new missionaries for its overseas program. Thousands of our churches are needing *now* ministers of education, ministers of music, and other staff workers; and our 30,000 Movement will create a still greater need for ministers and other church workers. Thank God for the vision and dedication of our leaders of yesterday who laid the foundation upon which today's generation must build, if we are to meet the needs of our day.

THE EDITOR

The Cover

Lawrence Tyndale Lowrey, president of Blue Mountain College, was born in Blue Mountain, Mississippi, August 14, 1888. Parents, Booth and Patti Elizabeth Lowrey; grandson of General M. P. Lowrey, founder of Blue Mountain College, who served with distinction in the Confederate Army. Graduated from Mississippi College, (B.S.) 1909, (A.M.) 1913; Ph.D. Columbia University, 1918. Married Elizabeth Veeve Cockroft, September 2, 1919. Children, Robert Booth and Jean.

He was vice-president of Hillman College, Clinton, Mississippi, 1911-13; fellow in American history, Columbia University, 1915-16; taught history at Smith College, Massachusetts, the University of Southern California, and the University of California. President of Blue Mountain College since 1925.

His denominational experience includes president of Mississippi Baptist Convention; president of Mississippi Association of Colleges; president of Southern Association of Colleges for Women; member of the Board of Southeastern Baptist Theological Seminary, and member of the Southern Baptist Education Commission. He is a colonel on the staff of the Governor of Mississippi.

Next Issue

The next issue will feature a section on Baptist groups that have split off from Southern Baptists in recent years.

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The Case for Christian Education

D. HARLEY FITE

President, Carson-Newman College, Jefferson City, Tennessee

Today's world presents conflicting viewpoints. One group of people is saying that this is the greatest period the world has ever known. In many respects it is. Our national income is the highest in the history of our country. We have more gadgets to make life easy and comfortable. We have more telephones, automobiles, television sets, washing machines, refrigerators, and other timesaving, energy-saving, and pleasure-making devices than the world has previously known.

The average span of life in America has been increased from 43 years to 69 years in the last few decades. We are able to fathom the depths of the sea and the unlimited spaces of the heavens. We seem to have done everything and invented everything to make life pleasant and easy. In these respects this is the most glorious age of mankind, and the American system of education, along with the church, has been largely responsible for the greatness of America today.

Is Our Progress Real?

All of this has not brought us happiness, however. Our institutions for the mentally sick are more crowded than ever. Hospitals are filled to overflowing. Many (perhaps most) of the patients are there because of nervous, mental, and psychological disorders. All of our gadgets and greatness have not brought us peace of mind or peace among nations. Many of our most promising scientific discoveries are being used to destroy. We have passed through two world wars in our generation and may be on the brink of a third one. Communism is rampant. We have internal strife, hatreds, strikes, and murders. Half the world is in squalor, destitution, and starvation. Half the world is still haunted by enemies who seek to kill and mutilate.

Many people are saying our moral fiber is broken and public morality is gone. They are growing cynical about the opportunities for joy and happiness that lie ahead. There are those who honestly believe that human nature has exhausted all possibilities for goodness and greatness, that the world is in a dark age of prolonged suffering, slaughter, and death. They say home life is on the brink of ruin and "going to the dogs"; democracy is on the way out, America will fall as did Rome.

Is There No Solution?

Must we resign before these heralds of doom? Arnold Toynbee, the great English historian, tells us that twenty-one civilizations have flourished and died. Must ours meet the same fate?

There is a silver lining to the cloud that hangs so heavily over the world

today. The way is still partly hidden, but the search is the glory and meaning of living. Beyond this present period of cruelty and strife is a community of peace-loving nations. Beyond our present greedy and selfish way of living, there is something hidden: the Christian way of life. Life is primarily an adventure of the spirit, and we are at last becoming ready to pioneer in this realm. We are nearing the dawn of a new day when people will learn how to live.

A danger which confronts us today is that we, as Christians, will fall prey to this mood of sadness, cynicism, disillusionments, hopelessness, and frustration. The world is not being destroyed; it is being refashioned. The question is: what will refashion our civilization? Will it be the deceitfully enticing promises of a godless communism, or will it be refashioned by an enlightened church and by Christian schools which are alert and prepared to meet the most formidable challenge they have ever known?

In the last analysis, will Christianity or atheism reign supreme in our world? The church and the church schools must meet this tremendous challenge squarely and victoriously. The world must be refashioned by the spirit of Christianity.

Education's Great Alternatives

If education brought about the good things of life and built America to such great heights, what is there to prevent it from carrying us on to even greater heights? Who or what let us down? Why has not education kept us out of this chaotic state of affairs?

The amount of one's education is not nearly so important as its kind. The education that built America was Christian education, and Christian education is the answer to world problems today.

Pioneer education has its beginnings in the church. All of the early American colleges were church colleges. During the early part of the nineteenth century, most of the private colleges as well as the church colleges, continued to teach religion. But during the latter part of the nineteenth century, powerful forces began making themselves felt, and by the beginning of our present century, they had effected a radical change in the liberal arts colleges and universities. Secularism became rampant. Religion in many of our schools was either ignored or openly sneered at. The result: highly educated and technically trained people without common moral knowledge, men without convictions on moral and spiritual issues, men without a deep feeling of personal integrity and human brotherhood, men who want to be served instead of men with a passion to serve. What the world needs to bring it out of chaos and ruin is not more knowledge or brains, not more technical training and skill, not more ability to plan and organize, not more food, clothing, or money, but more Christianity.

Secular Education and Christianity

In a striking article in *The American Scholar* some years ago, Walter Lippmann pointed out that the founding fathers of America were educated in schools and colleges where the classics of Western religions and classical culture formed "the substance of the curriculum." "Modern education, however," he asserted, "is based on a denial that it is necessary or useful or desirable for the schools and colleges

to continue to transmit from generation to generation the religious and classical culture of the Western world." What has been the result of this denial? he asks. "In the first place . . . there is no common faith, no common body of principle, no common body of knowledge, no common moral and intellectual discipline."

Paul J. Braistead in *Religion in Higher Education* states: "Among university faculties there is a widespread tendency to slur religion in and out of the classroom, and the slurring attitude has been inculcated in countless graduates. . . . In the hands of a lecturer, a 'recognized authority' in a specialized field, a slur becomes a vicious weapon against which the student has little or no defense. How long will we continue to regard as competent these specialists, however well equipped with their own skills, who carelessly or maliciously scoff at religion?"

William F. Buckley in *God and Man at Yale* states: "More than any other one characteristic of the colleges in the last twenty-five years, this problem of secularism of their faculties and their students has represented a stumbling block to religion."

The Task of Every Christian Teacher

While a department of religion is a vital part of any program of religious instruction, it should never be the whole. If religion is not required of all students and if it is never discussed in any other department than the department of religion, most students will receive an education as completely secular as if there were no department of religion at all.

If an uncritical student is taught in a course in social psychology that religion is a product of ignorance and wishful thinking, or if he is taught in history classes that religion has always been a reactionary force in society, he is likely to pay little attention to what is said in a Bible class. Religious facts, issues, and implications should be taught, interpreted sympathetically, and applied in every department and course as they naturally arise.

Christian parents, therefore, aware of these fundamental differences between secular and Christian higher education, should send their children to a Christian college where Christian professors teach freely and openly from their Christian perspective. As this is done, we will have thousands of young men and women with convictions, with a purpose in life, with ethical standards, with moral and intellectual standards, with moral and intellectual disciplines that will edify the moral life of our whole nation.

The Saving Influence of the Christian College

Many illustrations could be recalled showing the influence of the Christian campus on the life of the student. The late Dr. Herbert Acuff stated on many occasions: "I have degrees from several colleges and universities, but on no campus except that of the Baptist college I attended did I get anything that developed my spiritual life."

One morning when the president of a Baptist college reached his offce, a group of young men were waiting to see him. They said: "We just wanted to let you know, even before we go to class, that two of the football players were converted last night in a dormitory prayer meeting."

A father told of the testimony his son gave at a midweek prayer service. "Before going to college I had strayed

away from God and had grown cold in my religious experiences. I want to tell all of you tonight that I am now living close to my Saviour. Chapel programs, noonday prayer services, and my college prayermate have brought me once more near to God. I do not intend to stray from his fold again."

A young woman in her junior year of college related this story: "When I was home during the Christmas holidays, the old high school group—seniors three years ago—got together for our first party since graduation. At this party, I got the shock of my life. Every boy and every girl except myself mixed drinks from the whiskey that one of them had brought. When we graduated, not a single girl or boy would drink. I am the only one who went to a Christian college. I am so thankful that I did. I am afraid that I, too, might be drinking if I had gone to a school where it is popular to drink."

It does make a difference where a young person goes to college. Although no college is perfect, the pressure is in the right direction on the campus of the Christian college. It is popular to do right; it is popular to pray. Drinking and gambling are unpopular, and intimate boy-girl relationships are discouraged. When these and other vices are engaged in so freely in many places, when in many communities it is popular to violate the social and moral codes, when boys and girls who live circumspectly are called social duds, it is hard to be a Christian. Fortunately, our young people, who are so susceptible to group pressures, can go to a Christian college where religious teaching strengthens the religious concepts and experiences of their home and their church.

Top Leadership From the Christian College

In a message delivered before the Southern Baptist Convention, Dr. George W. Truett said, in part: "Leadership in America in all realms of life comes mainly from our church schools. The record is to the last degree revelatory and challenging. Ponder these striking figures: eight of our country's Chief Justices have been college graduates, and seven out of that eight were educated in the Christian college. Eighteen of the nation's Presidents have been college graduates, and sixteen of the eighteen were educated in the church college. Eighteen of the twenty-five Masters of American Letters were college men and seventeen of the eighteen were from church colleges. Of the U. S. Congressmen in *Who's Who*, two-thirds are from church colleges." Dr. Truett further states: "Keep looking and you will see that the comparatively small church colleges have furnished many times the number of leaders furnished by other privately owned colleges and the great state universities."

This very briefly is the case for Christian education. The question now is: Will Christian parents, will the boys and girls, choose the Christian college where students are trained to advance the democratic spirit rather than defame it; where students are taught to be self-reliant rather than to believe the world owes them a living; where students are taught to serve others in the name of him who is Lord of all; where students are taught to shoulder the responsibilities of the community as well as to share in its privileges and benefits, where

[*Continued on page 23*]

Two Hundred Years of Baptist Education

DAVID L. SMILEY

Wake Forest College, Winston-Salem, North Carolina

In the past, Baptists have been accused of fundamental hostility to education. Representing lower income groups, farming and rural people, and those who lived beyond the pale of the established denominations, they were widely ridiculed as bumpkins with no interest in intellectual development.

But the stereotype did not fit the facts, either as represented by Baptist educational achievements, or by their statements of principles. Southern Baptists may have been ignorant, but they have never been ignorant of their plight. The most consistent endeavors of Southern Baptists have been evangelism and education. Historically, when either was weakened or ignored, the other suffered. "Go ye" and "teach" are closely intertwined in the Christian lexicon; what God has joined together no man may successfully sunder.

Few, if any, Baptists of the missionary faith have ever desired to remain uneducated. Education among Baptists is a necessity because of their doctrine of the competency of the individual to find the will of God. The long struggle for a basic education for all children in the South was led in large part by Baptists.

The attitude expressed in a North Carolina association in 1889 was typical of Baptist opinion in general: "Education is power. Proper education is power for good, a power which cannot be overestimated. . . . This will apply to denominations as well as individuals. We, as Baptists, must not ignore the education of our people if we would expect the greatest power in uplifting the masses and aggressively prosecute the work assigned us."

With that attitude Southern Baptists worked to expand the educational level of their people. Probably the first such effort made by Baptists in the South was that of Oliver Hart, a Pennsylvanian who came to the Carolinas as a missionary in 1749. Hart organized the Charleston Baptist Association, and even from the beginning the group was interested in an educated ministry. As young men accepted the call to the Christian ministry under Hart's leadership, he arranged for their education. In 1754 he established a fund, with trustees, for the educa-

tion of aspiring ministers. Ten years later, when Rhode Island College (now Brown University) opened, the Carolina society supported it and spoke of beginning a similar institution in the South.

The era of the American Revolution exerted a dual influence upon Baptist educational enterprises. The chaos of the war ended what church organizations there had been, and made concerted effort impossible. At the same time the social consequences of independence enhanced the cause of education. Revolutionary idealism and liberalism demanded popular education as a prerequisite to political democracy. Too, the Disestablishment of the Anglican Church enabled Baptists to organize and to own property.

But soon after, the Great Revival among Baptists in 1800-1801 brought masses of uneducated people into the churches, particularly in the backwoods areas. This threatened to engulf Baptists in a great illiterate flood, and those who were able did something about it. At Salem, Georgia, Silas Mercer conducted an academy before 1796, and at the High Hills of Santee, near Statesburg, in South Carolina, Rev. John M. Roberts operated the High Hills Academy before 1800. In 1801, in Georgia, a committee met in Powelton, where Jesse Mercer was pastor, to discuss religious education. In 1804 the group published a circular letter pointing out the need for ministerial education and for a Georgia Baptist College.

Two years later a board of trustees headed by Rev. Henry Holcombe selected Mount Enon, near Augusta, as the site of the Georgia school. Holcombe donated the land and much of the financial support. The school opened in 1807, but in 1811, when Holcombe moved to a pastorate in Philadelphia, the school failed.

These early educational activities did not accomplish much, but they did prove Baptist concern for education. Even in the poverty and crudity of the backwoods, Baptists were trying to raise the spiritual and mental standards of their communities. Not until the 1820's, however, were sustained efforts made to provide effective educational institutions in the South.

In 1821 the General Missionary Convention of the Baptist Denomination in the United States of America organized Columbian College in the District of Columbia. The group appealed to all Baptists to support it. Associations of churches formed to assist the college continued to work together on other matters. This strengthened denominational unity, which in turn made further educational activities possible.

Without exception the new Baptist associations expressed their interest in an educated ministry. In 1821 Richard Furman and a group of Baptists met in Columbia, South Carolina, to plan a school. Six years later, in 1827, the Baptist Convention of South Carolina founded Furman Academy and Theological Institute, but it soon failed. After several starts, in 1851 Furman University was successfully established.

Education was also a motivating factor in the organization of the Georgia and North Carolina Baptist conventions. In Georgia, the Mount Enon Academy brought churches together in a common enterprise, and the school's failure emphasized the need for more co-operation. In 1822 the convention organized, and the theme of its first session was the education of ministers as well as of lay-

men. Mercer Institute was founded eleven years later at Penfield, and in 1837 Mercer became a university.

In North Carolina, efforts of such men as Samuel Wait, Thomas Meredith, and John Armstrong to provide general education led to the formation of the Baptist State Convention. At its third session, in 1832, a committee on education recommended the establishment of a manual labor Baptist school. Two years later Wake Forest Institute opened, and in 1838 was chartered as a college.

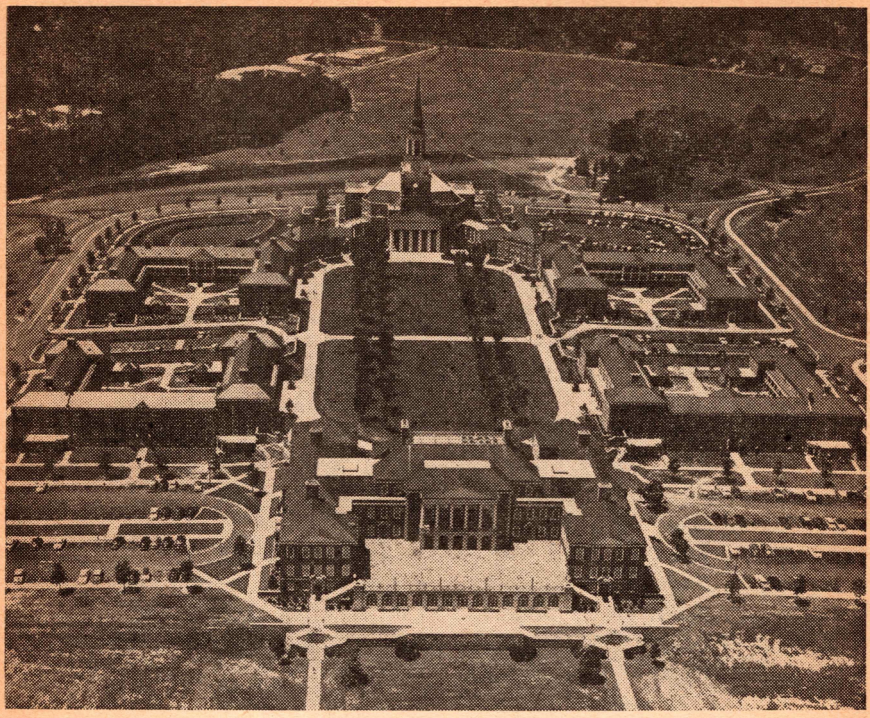
Baptists in other states also established schools for the training of Christian ministers. In Kentucky, Georgetown College opened in 1829; Alabama Baptists established Judson College in 1839 and Howard College in 1842; and then followed Richmond College in Virginia (1840); Baylor University in Texas (1845); William Jewell College in Missouri (1849); Carson-Newman College at Jefferson City (1851) in Tennessee; and Mount Lebanon University in Louisiana (1852). Mississippi College was established as a state-supported academy in 1826 and given to the state Baptist Convention in 1850.

Though the primary purpose of these early Baptist schools was ministerial training, they did not close their doors to those contemplating a lay career. In most schools the lay students greatly outnumbered the prospective ministers. Generally, the curricula were the same as those offered in secular schools of the time. Classical and liberal in nature, the courses included thorough study of the ancient languages (sometimes even including Hebrew and Sanskrit), mathematics, a broad survey of philosophy, some natural science in a course often called "Natural and Moral Philosophy," and an apologetics course called "Evidences of Christianity." Other material was sometimes offered, such as homiletics or rhetoric, English literature, political economy, history, or church history.

Many Baptist colleges began as academies, and maintained them as preparatory departments—a service to the student in a day in which high schools were rare. In addition, other Baptists academies were organized by ministers, by churches, and by associational groups. Some churches did not pay pastors for their ministry, and the pastor supported himself by teaching. Often, too, church salaries were so poor, even when paid, that the preacher found it necessary to augment his income as a schoolmaster. In many areas the "parson" was the only liberally-educated person available. It was easy for him, if not actually expected of him, to conduct a private school in the community.

Before 1860, hundreds of such schools under Baptist leadership operated in the South. Many of them were colleges and academies for girls. Typical of these schools was the Mississippi Female Institute, organized in 1850 in Hernando, Mississippi, by William Carey Crane, who later became president of Baylor University. Professor Crane's school had a preparatory department with a two-year course in elementary subjects, and a collegiate department of four years. In the college the "maids" were expected to master the heavy course of liberal studies which the men took.

But in addition the girls studied noncredit courses in Bible, drawing, painting, waxwork, needlework, and instrumental and vocal music. President Crane struggled with the school for eight years, eked out his meager income from it (less than $300 a year)



Aerial view of Wake Forest College

by preaching regularly in four different churches, delivering public lectures, and writing.

The Civil War and the extreme poverty of the Reconstruction era temporarily halted Southern education. Baptist schools shared in the general decline. The colleges, rather than the academies, were first to resume a faltering operation, with students allowed to pay tuition in kind: firewood, food, books, or other barter materials.

Despite the dark outlook, Baptist leaders of faith and vision established new colleges: Blue Mountain and Shorter (1873), Stetson (1883), Ouachita (1886), Howard Payne (1889), and Meredith and Hardin-Simmons (1891).

About 1880 the Baptist academies began their second period of growth. They flourished until they were displaced by the public high schools. By 1900 probably six hundred academies had been established under Baptist auspices in the South. Most of them were free-enterprise schools, with the teacher or a board of directors taking the risks, supplying the capital and buildings, and making what they could from tuition fees.

Many of the teachers were ministers, deacons, and other outstanding laymen. Churches and associations adopted them or agreed to support them. Before the building of roads and the establishment of consolidated high schools, the Baptist acade-

mies provided the only high school education available to many people.

These schools were unable to compete with the tax-supported school systems which began to appear in the South after 1890. Baptists memorialized legislatures and pleaded in vain for the voluntary principle in education. A North Carolina association in 1896 declared that "the future civilization of America depends . . . on the extent to which distinctively Christian education shall be encouraged. The state has no more right to supply it on Wednesday in a college, male or female, than it has to provide it in a church on Sunday."

Another association appealed for more support of religious education to meet the state's challenge. "Shall we falter because the state is competing for the boys and girls?" its education committee asked. "If we expect to keep pace with our work and have strong aggressive leaders, they must be trained in Baptist schools. Let there be a great educational awakening among our folks. . . ."

But the tuition-free public school inexorably replaced denominational institutions. In the Southern mountains and among the poor, the Baptist Home Mission Board subsidized Baptist high schools until the depression of 1929-1931. Today, aside from a few military high schools, the denominational academy exists only in memory.

The retreat in preparatory education was accompanied by new advances in other aspects of Baptist education. In 1920 the Southern Baptist Convention created an Education Board to co-ordinate and assist the denominational schools. The Board carried on fund-raising drives for the colleges, and worked to improve academic standards and Christian atmosphere.

In 1928 the Board was replaced by the Education Commission of the Southern Baptist Convention. Under the leadership of Charles D. Johnson of Baylor University, and R. Orin Cornett, who organized the Nashville office, the Commission has carried on the work of the Board. Its purpose, as stated by the Convention, was "to strive for the development of an educational conscience among our people." The Commission soon became the spokesman for Baptist education and the invaluable aid of colleges facing financial or academic crisis.

Today Southern Baptists operate thirty senior colleges, of which six are for women; and twenty-one junior colleges, of which three are for women. Texas has eight Baptist colleges; North Carolina has seven; and Georgia has six.

To meet the challenge of the tax-supported institutions, the Baptist colleges have raised professional standards and have expanded endowments and physical plants. These changes were not accomplished without growing pains, however. The evolution controversy of the 1920's, and the continuing conflict over higher criticism and other sore points brought education into disrepute among many Baptists. Questions were raised about books added to libraries and about the personal opinions of faculty members, especially those in the sciences and religion.

These difficulties merely served to emphasize the real achievements of two centuries of Baptist education. Baptists had come a long way from Oliver Hart's educational fund, or Richard Furman's attempts to establish a school, to the modified Georgian architecture of Wake Forest's new campus, Furman University's new

home, or Mississippi College's tremendous building program, or the stainless steel tower over Baylor University.

The story of Baptist education has been one of deeply committed individuals, pioneering in southern education at great personal sacrifice, and producing results of almost miraculous nature, far beyond their resources. It is a story which Baptists should know, and of which none need stand ashamed. Pride or self-satisfaction may not be in order, but certainly Baptists need to know their denominational record in fighting the good fight.

As Baptists enter their third century of educational activity, it should be the task and the underlying philosophy of the Christian college to continue in the tradition of the past. The schools must continue to produce leaders whose mental balance and deep faith will be more than an answer to the difficult questions of our chaotic century. The goal should be scholarship, but scholarship grounded in the Christian faith, scholarship able to withstand the wiles of materialism and agnosticism.

So long as the Baptist colleges continue to provide the environment and the atmosphere for the intellectual and social maturing of our youth, they will maintain the achievements and the hopes of Baptist leaders of the past. The two centuries of Baptist education are but prologue to the infinite possibilities of the present.

Let's Look at the Facts About Baptist Colleges

R. ORIN CORNETT

Executive Secretary, Education Commission, Southern Baptist Convention

Have you the impression that . . .

. . . it costs more to attend a Southern Baptist college?

Here are the facts, taken from *Fine's American College Counselor and Guide*, 1958-59 edition: Tuition and fees in the twenty-four fully accredited Southern Baptist senior colleges listed in this directory averaged $327.92 for nine months, and board and room, $462.21; or a total fixed charge of $790.13. In the state universities of the fourteen states in which these colleges are located, tuition

and fees averaged $179.52 for state residents and $396.57 for nonresidents; board and room, $554.79; or a total fixed charge for resident students of $734.31; for nonresident students, $951.36.

The total annual minimum cost (including incidental expenses) at the twenty-four Southern Baptist colleges averaged $1,048.96, varying from a low of $700 to a high of $1,400. Total minimum costs at the fourteen state universities averaged $1,010.71 for state residents, varying from $800 to $1,300, and averaged $1,169.41 for nonresidents.

In the twenty-one Southern Baptist junior colleges (source: the college catalogues), tuition and fees average about $250, and board and room about $400, making the total of fixed charges about $650, and the minimum total cost about $825 per year, approximately $225 less per year than in the senior colleges.

The data above show that the difference in cost between attendance at a state university and a Southern Baptist senior college, on the average, is a mere $19.12 per semester. On the other hand, the average amount actually spent (including the larger social expenses on the average student at the university, particularly those of the fraternity-sorority groups) is considerably larger at the state universities.

Certainly, the student who is determined to keep costs at a minimum can do so by attending one of the state schools where costs are lower than at the state universities, or by attending a Baptist junior college. In comparing costs, one must be careful to include board and room, laundry, and other miscellaneous items. In most cases, the differences in these offset the effect of tuition and fees in the total picture.

Have you the impression that . . .

. . . Baptist colleges are intended primarily for ministerial students and others preparing for church vocations?

In 1955-56, of 45,429 regularly enrolled students in Southern Baptist colleges and universities, 6,448 were ministerial students, and 1,637 were mission volunteers. The numbers of these preparing for other church vocations are not known, but they probably bring the total to about ten thousand, or about 22 per cent of the total enrolment. The great task of Baptist colleges is their ministry to the other 78 per cent.

The students preparing for church vocations need the benefits of the Christian college, but they do not need them as badly as do the majority of Christian young people, both because of their sense of dedication and the probability that they will attend a seminary. The early college years are those in which one's Christian convictions and ideals either become a pattern for life or are relegated to some back corner of the mind. It is during these formative years that vocations are evaluated in terms of individual abilities and inclinations—according to Christian standards or the standards of a selfish world. These are the years when high purpose and obligation to service either take command of one's life or are deserted. These are the years when every Christian young person needs the Christian college.

Have you the impression that . . .

. . . Baptist colleges offer little specialized and professional training?

Here are the facts: While Southern Baptist colleges emphasize the advantages of liberal education, they offer courses in more than seventy subject-matter areas, from agriculture to zoology. They offer bachelor's degrees with majors in sixty-five of these areas, master's degrees in thirty-five, and doctor's degrees in three. Among the professional fields in which Baptist colleges offer complete training leading to a degree are: law, five schools; medicine, two; dentistry, one; photography, one; pharmacy, one; radio speech, two; journalism, eight; commercial art, two; medical technology, four.

In addition, many have co-operative degree plans in engineering, nursing, medicine, forestry, and other fields, and eight have ROTC programs.

Most Southern Baptist colleges offer only a few specialties outside the liberal arts field, but by choosing the right Baptist college, you can get almost any speciality you want.

Have you the impression that . . .

. . . Baptist colleges are not recognized?

Data from the United States Office of Education, as of 1951, listed 64.3 per cent of the colleges and universities of the nation as fully accredited. Publicly controlled institutions were 65.15 per cent accredited; private, non-church colleges were 59.8 per cent accredited; Protestant colleges were 67.9 per cent accredited; Roman Catholic colleges were 66.8 per cent accredited. As of this date, twenty-five of the thirty Southern Baptist senior colleges, or 83 per cent, are fully accredited. Fifteen of the twenty-one junior colleges (71 per cent) are fully accredited, making the total forty of fifty-one, or 79 per cent.

Have you the impression that . . .

. . . church colleges are weak in certain fields, such as science?

In 1953, the University of Chicago Press published a book on the *Origins of American Scientists,* in which they assessed statistically the scientist-production efficiencies of colleges and universities throughout the United States. They defined the "productivity index" as "the number of scientists attaining the doctoral level per thousand baccalaureate male graduates" in science.

A tabulation of the data in this book for thirteen Southern states was published in the *Journal of Southern Research* (January-February, 1954) listing the forty highest ranking schools (in scientists productivity) in the South for the period 1924-1941. Of the top twenty, seventeen are church-related colleges, and eight of the top forty are among the thirty Southern Baptist senior colleges, as are four of the top sixteen. The first and the fourth of the forty are Southern Baptist colleges.

It is easy to assume, because most of the church colleges are small, that they are weak. Actually, the church college has many advantages. The infectious spirit of a Christian student body, a faculty deeply interested in individual students, small classes, a program suited to the individual—these are some of the advantages. But above all is the combined influence of an institution and a program that declares and reiterates the responsibility of every individual for a worthy investment of God-given abilities in service to God and man. This is the superior advantage of the Christian college that motivates, uplifts, and sustains.

The Pastor's Message on Christian Education

HAROLD J. PURDY

Pastor, Belmont Heights Baptist Church, Nashville, Tennessee

Recently in a meeting where Christian education was the topic of discussion someone asked the question: "What can we do to sell the young people of our churches on the value of receiving an education in one of our Baptist schools? How can we effectively point out the advantages of a Christian education?"

Suddenly I found myself answering that question by asking another. Why do we try to sell Christian education to the youth of our churches when its credentials are in evidence on every hand? The proof that our Baptist schools are producing a superior product can be seen in the lives of their graduates. Daniel Webster's words are still true: "One example is worth a thousand arguments."

In order to convince our young people that there is an important "plus" which they will receive in a distinctively Christian institution, I think we must point out the qualities of character which can be seen in those who have attended one.

One of the first contributions which our denominational schools have made to the lives of their students is *the development of Christian personality.* Exposure to a Christian atmosphere in the classroom and on the campus often has a profound influence on the total personality of an individual. Many times they blossom as buds unfolding under a warm summer sun. This results from the personal interest and concern which the teachers show toward each student—a thing which is not shown in our large secular colleges and universities. There is an empathy among the students and faculty members of a small Christian college. As one young woman expressed it to me not long ago: "We each seem to be a part of one large family. There is a spirit of sharing and helpfulness which has helped me to overcome a serious inferiority complex." If you check *Who's Who in America,* you will be impressed with the large percentage of our outstanding leaders in every field who were educated in Christian colleges. Many of these started with the handicap of a limited cultural and economic background but overcame it by the help which they received from the institutions they attended.

Another quality which is evident in those who have received their education in such schools is *a spiritual interpretation of life in all of its manifestations.* It is possible to educate a rascal and make him a great rascal. To simply impart knowledge without a sense of values can be detrimental. Unless there are great undergirding

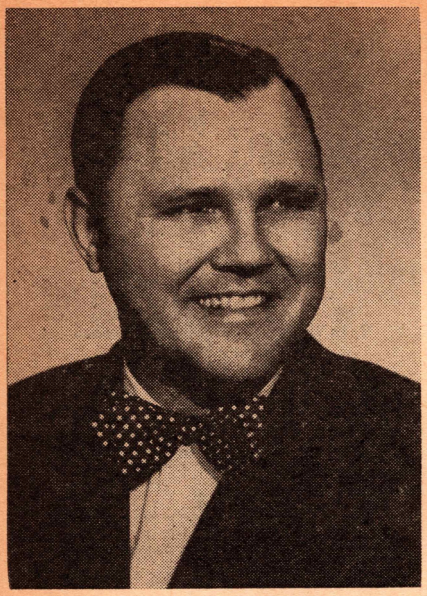
spiritual and moral principles to stabilize a person, he can become a menace rather than a blessing to the world. Perhaps the chief danger of our scientific age is the sharpening of men's minds without the balancing effect of enlarging their hearts. Young people need Christian principles to guide them in weighing the values of life. They cannot receive these from a mere study of the arts and sciences. These must come from teachers who have had a personal experience with Christ, who understand the revelation of God to man, and who have a Christian viewpoint of the subject which they teach. Someone has rightly said that the perfection of the individual depends upon the union of the self with a higher self. The Christian scholar, thinker, teacher is like a lamp lighted at a divine fire. It illuminates the minds and hearts of all who come in contact with it. Our world can easily be destroyed by those who have the facts but do not know how to interpret or use them. Our world can be saved from destruction by those who have the truth and love of Christ as their motivating power.

Not only does the student receive *inspiration and illumination in our Baptist colleges, but he also receives motivation.* Genuine education develops the power to act. By training the mind it makes it possible for a person to achieve things that an untrained mind could not perform. But Christian education goes a step further and gives the person not only the ability to act, but the right goal toward which to move. Life needs a purpose. If that purpose is high, if it is to glorify God and serve men, then that life will have a happiness and fruitfulness which it could not have otherwise. The trouble with the rich young ruler who met Jesus and uncovered the emptiness of his own soul was that he had no real purpose for which to live. Material things had brought no satisfaction. Popularity and prominence had given him no lasting pleasure. He had never learned to say, "Not my will but thine be done," and consquently had no real goal toward which to move. I am convinced that the development of a Christian purpose will bring peace and joy into life that the pursuit of lesser objectives will never give.

All of these things are a part of that "plus" which our Baptist schools are dedicated to give. If I were to summarize all that is involved in this extra amount contributed by a thorough Christian education, I believe I would say that it helps the individual to "find himself." Every pastor has had the experience of counseling with young people who are finding it difficult to choose a vocation—to find their places in the world. It is not easy to help them weigh their talents and abilities, their likes and dislikes, and to look at the various fields of work for which they are fitted. Only by patient, prayerful guidance will they finally find the work to which God has called them. In numerous instances I have seen young people who were completely confused about what they wanted to do come to a decision soon after entering a school where the Christian approach and emphasis is made.

At the beginning of this article, I mentioned the fact that the best arguments for Christian education can be seen in the lives of those who have experienced it. There are several practical ways in which a pastor and the church can call these to the attention of those who are nearing college age.

1. A youth forum can be planned



Dr. Harold Purdy

in which the matter of higher education is discussed by several outstanding members of the church who are graduates of our Baptist schools.

2. The pastor, educational director, or other capable leaders in the church can go to the Intermediate department and speak briefly on the subject. I have found it helpful to take along at least one who has been educated in a Christian school.

3. It often helps to take a group of young people from the church on a tour of one or more of our Baptist colleges. While on the campus it is good to arrange several personal interviews with those who are already students.

4. Good literature on Christian education is very helpful when placed in the hands of those who are facing a decision as to which school to attend. The Education Commission has some excellent material of this kind.

5. Many churches are now setting up a scholarship fund to encourage worthy students to attend a Baptist school.

6. The pastor should preach on the value of, and necessity for Christian education. In his counseling he can help young people who are interested in certain fields of work by sending them to someone who is a graduate of a Baptist school and is now engaged in that type of work.

7. Much good can be done during Vocational Emphasis Week by introducing into the class discussions some good material about Christian education. Personal testimonies are very effective when used in this way.

A student in one of our Baptist schools came to talk with the writer not long ago. He had found a whole new philosophy of life there. Under the prayerful Christian teaching he had received and the fellowship with consecrated Christians on the campus, he had come to the conclusion that Christ wanted him to be a Christian lawyer. Who can measure what his life and influence will mean?

When Jesus said, "Go ye therefore, and teach all nations," he followed it with the command, "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19-20). The two commands constitute mighty piers upon which our Baptist program has been anchored through the years. The first, of course, is evangelism at home and abroad. The other is Christian education. It begins in the home, continues in the church, and finds expression in educational institutions which have a spiritual accent. A look into the future is enough to convince us that we must help our people realize how important each of these is.

Christian Education and the Baptist Student Union

W. HOWARD BRAMLETTE

Associate, Department of Student Work, Baptist Sunday School Board

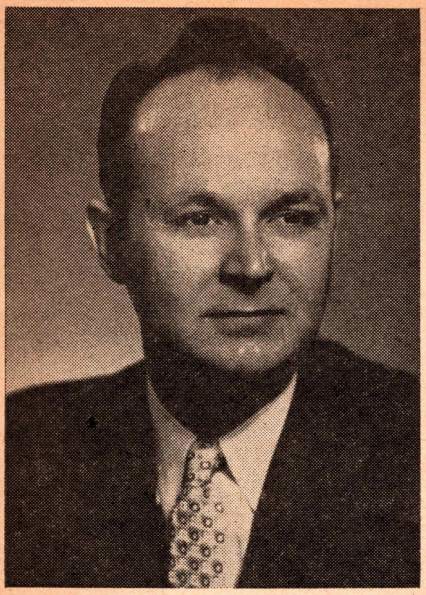
There is no modern definition of the university campus which is better than the old one: "the greatest mission field in the world." From every quarter comes ample evidence that this interpretation still maintains. The public press has made much of the current religious revolution on the college campus. What is behind the startling resurgence of religion among our students, they ask, and why have the cynics gone out of style? These and other questions appear frequently.

More important questions, and more to the point for those interested in Christian education, are these: What is the best approach to meeting this resurgent interest, this inquiry into the application of the Christian faith to the whole context of life? How may we deal with and capitalize upon this opportune and significant situation? How best does a student relate Christianity to life, anyway? These questions cannot be answered for Southern Baptists without a consideration of the impressive scope, function, and accomplishments of the Baptist Student Union in Christian education today. Indeed, the method is at hand, established and working.

Practically everything that the Baptist Student Union does is Christian education. Recruiting, training, conserving—the Baptist Student Union is designed to be an effective denominational medium for projecting a Christian ministry to the total spiritual needs of college men and women. It is a program of study, worship, and work—student led, Christ-centered, church related.

Student religious groups are more active now than at any time in forty years, some college officials say. Religion has come to be seen as an essential in the hard work of sheer survival and in the maintenance of civilization, not simply as frosting on the cake. Dr. Clarence P. Shedd, emeritus professor of Christian methods at Yale, says: "It is a wistful generation, tired of living on snap judgments and seeking enduring foundations. Students are seeking to come to grips with the basic problems of faith and living. They are asking not superficial but ultimate questions, and they will not be satisfied with easy answers. They want to find solid grounds for ultimate loyalties." Faith for the living of these days is sought by the thinking student everywhere.

All students are not to be classified in this one group. There are other attributes and characteristics, actions



BRYCE FINCH

Howard Bramlette

and responses. Many students are gloriously contented and unabashedly self-centered. Some there are who sense a need for religion as a part of their lives, but this religion does not necessarily carry over to guide and govern important decisions in the secular world. Splendid minds which are unenthusiastic are found in large numbers on the campuses. One professor says the undergraduates of today are not very much committed to anything.

There is room for debate as to just how committed even Christian people are to Christian education. In 1956, the students who entered Christian colleges in the United States constituted only one fifth (450,000) of the total number of college and university students (2,500,000) in the nation. These figures are commensurate with those within our own denomination: approximately one fifth of all Southern Baptist students in all colleges and universities for any given year, attend Christian schools. Admittedly, this does not take into consideration all factors, but the figures are revealing. There must be a continuing campus witness to students who are in both of these types of colleges.

The Baptist Student Union is related primarily to these two divisions of students: (1) those who attend Baptist colleges, universities, and professional schools, and (2) those who matriculate on all other campuses—state, private, or otherwise designated.

Baptist colleges teach from the perspective of the Christian faith. They relate learning *to* this faith. The Christian college has Christ and values at the center of it, whereas the non-Christian school has man and things at the center. To quote O. T. Binkley, "The one distinctive contribution Christianity has to make to education is the mind of Christ." It is of the greatest importance that always there shall be such strong Christian schools, for the extra-plus quality of such education is so pronounced as to be unquestioned.

On the Baptist campuses, the Baptist Student Union correlates and directs all Baptist student religious activities. It promotes the religious growth and spiritual development of individual students as it provides an attractive, inclusive program of organized religious work for an impact on the total campus.

The Baptist Student Union on the state campuses provides much the same ministry that it does on the Baptist campus, although techniques and activities may vary. It projects the Christian witness there. There are

schools where it is the only effective student-led evangelical witness! As a result of its existence in the academic community, Christian concern for the campus is motivated, and spiritual activity and growth result. There is thus established a relationship between the Christian faith and what is going on in the college. There is also pictured what can happen when the college relates itself to the Christian faith. This, too, is missions.

What dimension does this medium add to Christian education? One of the central objectives is *enlistment*. This is a fellowship, an inclusive, conscientiously Christian community in which all questioners and inquirers are welcomed and respected, and where they may encounter and respond to Jesus Christ. This means there must be a definite, perceptive, purposeful interest in, and search for, that last student on the campus who is in need of this living witness to a living Lord.

In any given year, the cellar club in any baseball league could have won the pennant if it had won every game which it lost by one run. This illustration gains poignancy when we consider the importance of the outward reach which accompanies Christian concern. The Christian student is not fully educated until he has discovered and accepted his responsibility to project the Christian message, wherever he is, to whoever needs it.

An important facet is *spiritual growth*. According to Machen, "It is impossible to hold on to with the heart, that which the head has rejected." What is wanted today is Christians who care deeply, who care sufficiently to accept hard training in the faith and in the strategy of persuading others that human society is headed for destruction until it becomes a redeemed society in Christ. This requires discipline and study, both integral elements of the Baptist Student Union.

At the center of Christian education as implemented by the Baptist Student Union are *missions* and *evangelism*. This, too, is a Christian community which projects a constant recognition that Jesus Christ died that all might have life. There is always an open invitation for others to become his disciples. From such student-to-student witness, gradually there comes the realization that the campus is not just the training camp—it is the battlefield.

There is much involved in *Christian studentship*. It includes the credibility of the Christian position and makes clear the Christian world view. It emphasizes extracurricular small-group-study, especially Bible study. This is increasingly the mark of every Baptist Student Union which is seriously engaged in its campus mission.

In oft-quoted words Augustine said: "Let every good and true Christian understand that wherever truth may be found, it belongs to his Master." This has particular relevance to the student who is a maturing Christian. By his study, his worship, his service and work through the Baptist Student Union, he relates himself and others to the local Baptist church. But he also takes his place on the campus and in the classroom, recognizing that his primary responsibility at college is to get an education.

The most important unsolved problem in education is discovering and releasing the maximum potential of each student. Through the Baptist Student Union, the student is encouraged to major upon scholastic

excellence. He is given the firm assurance that he is missing an effective ministry if it is possible for him to make an *A* and he fails to do it, all other things being equal. Foggy thinking does not logically go hand in hand with the best Christian witness. Zeal is no substitute for ignorance.

Emphasis upon *Christian citizenship* is evident in many areas—student government, dormitory and fraternity life, in campus publications and dramatic organizations, in recreation and social life, in athletics, in community service—as life-determining decisions are made: the choice of a mate, wrestling with the issues of national and world citizenship, the choice of lifework, and a host of others.

Educating is not all done in the classroom. Genuine education is a twenty-four hour a day job, involving every phase of college life. The Christian student, through the Baptist Student Union, is encouraged to help to change the atmosphere of the dining room, the climate of the athletic field, the life in the dormitory, from the casually profane to the consciously Christian.

The Baptist Student Union is not concerned with a philosophy so much as with reaching, maturing, and inspiring students. However, there are definite objectives. Students are kept in touch with their denomination, its leaders, and its program. There is provided the enlistment and training of leadership—both for church-related and nonchurch-related vocations.

In the 384 Baptist Student Unions of the Southern Baptist Convention, there are 170 full-time local directors, approximately 60 part-time directors, and 29 state directors. There are 97 Baptist Student Centers in operation, with a total capital investment of $5,400,000. The annual appropriation for operation and promotion of the Baptist Student Union program is $1,602,215. This investment is tremendous; but its extensiveness is to be measured in terms of time, potential, and prayer as well as in terms of the finances.

A very conservative estimate shows approximately 249,444 evangelistic prospects on the college and university campuses where there are presently Baptist Student Unions. What is needed to possess the land is dramatized by the fact that at the *present* time 102 new Baptist Student Unions are needed. This figure will mushroom within the next few years.

To meet the present demands adequately requires that we enter upon a vow of dedication to God which is as complete and irrevocable as were the vows of the monks in the Middle Ages. Students themselves are ready to join in this enterprise. Many already perceive that groups of utterly dedicated students, in fellowship with God and each other, living in the world but not wholly of the world, permeating the life and activity of our colleges and universities—might well be the best answer to the unique opportunity presently ours.

A missionary movement in the most strategic area of the world is the university! Our faith must once again be lighted and fired and flooded with an apprehension of the eternal. Our eyes must see and our hands must do that which is clearly before us. Our students must be ready to go the second mile—obedient, sensitive, selfless. Such groups could revive the Christian witness and shake the countryside.

I Missed the Christian College

C. HOYT WATSON

President, Seattle Pacific College, Seattle, Washington

Perhaps the greatest mistake of my life was not attending a Christian college. There may have been some advantages in a large secular university, but the losses were so great that I shall always regret my failure to identify myself with a Christian student group. This is one of the main reasons I have given more than thirty years of my life to Christian higher education.

What *were some* of the losses which I suffered—and still suffer?

First.—My most conscious loss is that of so few lasting friendships formed while I was in college. As a matter of fact, there was so little of mutual interest between me and my schoolmates in things pertaining to God's Word, spiritual matters, and preparation for Christian service that I formed no lasting friendships with other members of my class. I have lost all connections with them. At the present time I have not been in touch in more than twenty years with even one other member of my graduating class. Perhaps the fault is partly mine.

When I talk with those who chose a Christian rather than a secular college, I am almost envious of them in their continued interest and contact with former fellow students. I feel the same way as I observe the wonderful friendships being formed each year on my own college campus. What these young people experience is simply marvelous!

To live together in a dormitory; to sing together in a quartet, choir, or chorus; to pray together; to be members of a gospel team; to share burdens with one another; to be members of a Christian athletic team—these produce bonds of friendship which far outweigh the friendships formed in secular institutions.

Second.—Another loss I sustained in not attending a Christian college was my failure to have sympathetic help, on the part of teachers, in relating the study and findings of sociology, psychology, philosophy, science, and other areas of learning to life values and to my own spiritual development.

Mine was a long, arduous, painful task to build a reasonable foundation for my faith. Except for help outside the school, I was in a battle all alone. I knew I had met God. I knew my life had been changed. I knew I was a born-again Christian. This was an incontrovertible fact which gainsaying teachers could not reason away. At the same time, I was not given assistance in building a rational foundation for my faith. This has long since been done. But it was in spite of my teachers in the secular college. Had I attended an evangelical Christian col-

lege, I would have had sympathetic, yet scholarly, help in relating my academic study to my faith and experience and to the Word of God.

Third.—A further serious loss sustained in my college days, which has been a veritable handicap throughout the years, was the absence of Bible study. My experience was quite typical. I was a country and small-town boy. I attended Sunday school throughout my childhood and youth. For a time I even identified myself with a teacher-training program in the local church. The fact still remained that my understanding of the Bible was limited, and my knowledge of the proper way to study the Bible was negligible. Such understanding and such knowledge could have been gained at a Christian college.

But I went to a secular college! Those years which could have meant so much in living in and with God's Word went by with little progress in Bible training beyond the experiences of high school days.

Through private study and other methods, I have tried to remedy the situation. The fact remains, however, that students in Christian colleges, through Bible study obtain within their four-year college course proficiency in the study and use of God's Word which far exceeds my progress in more than thirty years of self-directed effort.

Fourth.—The last loss or handicap sustained because I went to a secular rather than a Christian college is even more personal.

My postcollege days have included much interest and effort in the promotion of church work, as it relates to individual and home religion. This has meant winning people to Christ and helping them to be effective Christians. Admittedly, the prime requisite for such work is a personal witness. I had such a witness "in my heart." But I did not get the training and experience necessary to witness properly to others. My college years, had they been spent in a Christian college, could have provided such training and experience.

As you plan for your college years, let nothing keep you from attending a Christian college. You will find academic training of a high order. But of much greater importance will be your gains in lasting friendships in forming a Christian philosophy of life, in developing a personal faith and experience based upon God's Word, and in the effectiveness of your Christian testimony.

The Case for Christian Education

[*Continued from page 6*]

religion is a vital part of the whole curriculum; where the building of character is the most important task of the school; where the spiritual and moral are valued above the materialistic; and where personal integrity and human brotherhood are of prime significance?

Christian Education the Next Twenty Years, as I See It

AS SEEN BY PRESIDENT EDDLEMAN— GEORGETOWN COLLEGE

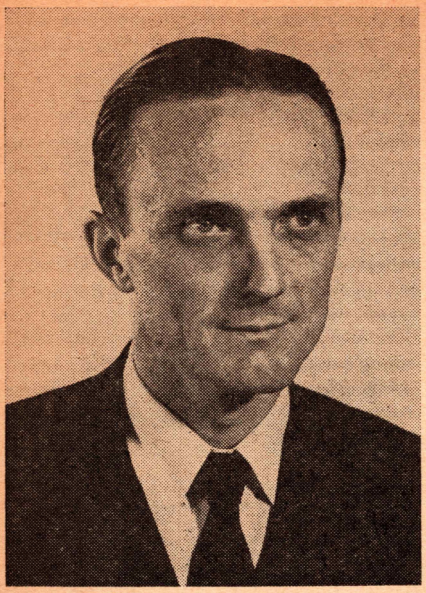
Baptist schools are in days of feast and famine—many students and little money. In view of its tremendous cost, is higher education only an accessory phenomenon in denominational history, or is it a determinant both of extent and direction?

Past success in the field of theology helps supply the answer. At the South-wide level we have wisely put all our education eggs in theological baskets. Accordingly, Baptist seminaries have excelled in nurturing the denominational dynamic. They should have increasing support. Yet there remains an unfinished task for institutions sustained at the state level. The nest of anti-intellectualism has often been kept warm by the unlearned. It is true, but frankly, some of the eggs have been placed there by men who should have known better—men who proclaim the message of him who said, "Ye shall know the truth, and the truth shall make you free" (John 8:32). True intellectualism is supplementary to, rather than incompatible with, faith.

The role of preachers in founding most colleges during early United States history will justify their concern for the *qualitative* aspect of education. Good faculties and reasonable equipment are a *sine qua non* for institutions that must compete with tax-supported ones. "Knowledge is king" today. Beyond the ability to parrot back answers on a quiz show, the creative use of knowledge can signally strengthen a denomination while contributing to the general culture of the nation. We are not likely to be stampeded into abandoning liberal arts training in breadth for the current popular emphasis on science and technology.

Yet Baptists are often suspicious of the educated man. Enough sophistication sometimes characterizes the educated man to justify the suspicion. The period we have just entered therefore calls for a twofold awakening: (1) a revival of greater respect for learning on the part of both preachers and laymen, and (2) humility in our academicians that will enable them to maintain rapport with the people.

Notre Dame University is a classic example of how a good academic program (with such accounterments as football) has helped entrench popularly the exponents of one system in the higher echelons of American life. Con-



H. Leo Eddleman

cerning the chairman of the Democratic National Committee, the Louisville *Courier-Journal* of December 12, 1954, wrote that he is "frail, pale, forty-nine, and a dynamo of energy. He is a Catholic—maintaining the party's tradition in selecting national chairmen. He is an attorney in South Bend and an avid rooter for the Notre Dame football team. He received his law degree at Notre Dame." An attractive institution, regardless of what it expects of its faculty and students in doctrine and social patterns, strengthens whatever cause its sponsorship espouses.

There will be increasingly a strategic function for institutions which seek to leave a more distinctive imprint on their students. For them academic freedom, that much battered and sometimes abused though always valid concept, begins with the presuppositions of the Christian faith. Yet fresh insights and "originality of thought" are more apt to be welcome in them than elsewhere.

The challenge of higher education can be met *quantitatively* by Baptists. The limits here are real, though three avenues are open. (1) Some schools should be enlarged. (2) Others can use their facilities for more students by staggering the schedule to include the "unpopular" hours of the day for classes. (3) Baptists will almost surely have new schools in the metropolitan areas. Now the rustic yeoman from the countryside has "moved to town" and finds some members of his family inevitably acquiring the propensities of the erudite urbanite. Growing up as a rural denomination, we have looked on in apathy while groups like Methodists and Catholics dominated strategic population centers with institutions. Apparently this principle is relevant to the problem of quality. Methodists have universities like Emory, Duke, and Southern Methodist (Dallas) where a Ph.D. is offered in almost any field. Southern Baptists have only one school where a Ph.D. of any kind is offered and that in only three subjects! This is not to say that we should rush into costly graduate fields, but it shows how far in arrears an otherwise dynamic denomination is.

Proximity to population centers has distinct advantages: (1) Constantly visible to a larger public, an institution's interests, financial and otherwise, are more readily promoted. (2) In cities, commuting students who pay tuition but need no dormitories make a stronger faculty possible. (3) Greater support is elicited often as a matter of civic pride. Schools in smaller communities simply must have extraordinary income from heavy endowments,

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larger allocations from the Cooperative Program and alumni gifts.

One Protestant body appropriated at the national level $1,000,000 in December, 1957, solely to train diplomats in Washington, D. C. An intensified program of higher education is more potent even in combating "isms" than passing resolutions which often alienate the very people whose good will is needed. Southern Baptists have done comparatively well in reaching the *masses* with evangelism. They could in the next two decades supplement this with training strategic *classes* for leadership in vital areas of national life. This should augment and undergird rather than diminish opportunities for evangelism.—H. Leo Eddleman, president, Georgetown College, Georgetown, Kentucky.



AS SEEN BY PRESIDENT TRIBBLE—WAKE FOREST COLLEGE

We preview the future in terms of our view of the past, whether immediate or remote. I am assuming that the pattern of the next twenty years has already been set in some measure by the vents and trends that are a part of the record of the recent past.

There will be increasing recognition of the value of a college education. College graduates will expect their children to go to college. Leaders in industry will recruit among college graduates in an ever widening range. As in recent decades we have come to regard high school graduation as essential to basic preparation for life, so shall we regard college graduation in the decades ahead. This, in view of the increase in population, means an inevitable acceleration of expansion programs in college facilities.

At the same time we shall recognize the importance of maintaining high standards of quality. This will come in the face of temptations to compromise standards in favor of expediency. An acute illustration of this may be seen in the developing shortage of adequately prepared teachers.

This leads to another aspect of the developing picture. More stress will be placed upon teacher education. The superficiality that has resulted from undue stress on methodology in teacher training will be corrected in some measure by a greater stress on content and cultural values in the preparation of teachers. In this pattern the liberal arts college will continue to gain importance. A basic college education will be regarded with increasing urgency as essential preprofessional preparation, especially for the profession of teaching. This thought might be expanded somewhat in relation to vocational and professional education. More and more we shall insist that professional people shall be equipped with a well-rounded basic college education before entering upon their professional training.

Another trend that will gain momentum is the recognition that opportunities for higher education must be provided for developing the maximum potential for service in persons without prejudice based upon sex, race, or religion. More and more positions of leadership are opening up to women. The same can be said of people of other races and religions than ours.

There will also be an increase in emphasis upon home life. Expanding

the amount of leisure time will accentuate the importance of stressing educational and cultural values in the home. Further development in television will both accentuate and implement this trend. Colleges must prepare the home builders and parents of tomorrow for their role in the education of coming generations.

All of this means increasing emphasis upon Christian education at the college level. Some of the rigid compartmentalization of our denominational thinking in recent decades will give way to a more elastic approach to our common Christian task of evangelism, missions, and education. The needs of the mission fields are blending in our thinking with the needs of our local communities. The basic philosophy and methodology of kingdom service must be the same for all areas of Christian service. The churches and schools at home must practice what we preach and teach in the churches and schools on the mission fields. Inconsistency in basic patterns for expediency cannot survive. Our denominational program at all levels must be realistic in accordance with the basic principles of Christ's way of life. This means that Baptists will have an unprecedented opportunity for kingdom service. I believe they will rise to meet it.—Harold W. Tribble, president, Wake Forest College, Winston-Salem, North Carolina.



Harold W. Tribble chats with a student

AS SEEN BY PRESIDENT RALEY—OKLAHOMA BAPTIST UNIVERSITY



John Wesley Raley

Characterization of Christian education for the next twenty years, as I see it, would include such words as: "crisis," "qualified faculty shortage," "increased student enrolments," "inflation," "radical change in student-teacher ratio," "employment of technical aids, such as closed television circuit, audio-visual aids," and either "much better or much poorer education for the student."

The accent on the nature of the education itself can be stated in two words: "quality" and "Christian."

Under the term "quality" as applied to education, I refer to that type of classroom procedure and direction coupled with general campus atmosphere and attitude designed to inspire and heighten the imagination of the students to do better and more creative work, to accept self-discipline as a normal pattern, and to respond to all of the disciplines of the subject matter covered, with readiness and eagerness. There must be no short cuts in attacking the problem of teaching subject matter to the student. In my opinion, more and more attention must be given to this particular emphasis; for as I see it today, it is the neglected and almost forgotten purpose of education.

The "quality" education to which I refer also will be concerned with the general outlook and behavior pattern of the student. In this respect the cultural disciplines must be invoked. This will not be an easy matter in a day in which informality, casual relationship, and often cavalier attitudes prevail among students and between students and faculty members. But I am convinced that leadership will come only from that group who have the capacity and the willingness to respond to a cultural pattern of living.

Now the basic problem: Where will we secure the funds necessary to recruit and hold a faculty capable of organizing and maintaining such an educational program? Professional capability is of course necessary, but inspirational capability is also equally necessary if this pattern is attained. To attain it, our constituencies must, of necessity, provide all of our institutions with at least a 100 per cent increase in operating funds. This is the basic and most difficult problem to solve, but if we secure quality education, we must face the issue of securing the funds to pay for it. All too often, and

I think altogether at the present time, the Baptist colleges are receiving money not on the basis of need as set forth by accrediting associations, but more often on the basis of expediency, and as related to other needs in the denominational budget. Now the converse:

Unless sufficient support is guaranteed, the educational program for the Southern Baptists will be poorer than it is today; it will degenerate first intellectually, second culturally, and finally become either extinct altogether or deteriorate into sloppy intellectualism, dominated by maudlin sentiment geared to a decidedly inferior educational program designed to carry on the simple procedures of the average local church, instead of accenting graduate and professional school prerequisites. Such a program will defeat the very end we have in mind; that is, attracting and developing leadership because it will not be able to meet accreditation demands and therefore will not challenge nor inspire the brightest minds. So, as I see it, we will either be better or worse, depending on the response of our constituencies to a call based on genuine educational needs.

The second element equally important to be found in the characterization is "Christian." In fact, without this particular element, we need not be operating a college program at all. By "Christian" I mean that the official policy of the school shall be projected on the basis of Christian principles, that the religious program of the school be given a healthy, wholesome pattern of interpretation of basic Christian principles, and that it be geared directly into the program of the local churches.

This, I believe, will be the pattern of the future. Given a Christian-minded, church-centered student body and a faculty dedicated to the stated policy of the institution, nothing but a Christian education can be obtained by the student whose mind and heart are open. This I believe we shall have. —John Wesley Raley, president, Oklahoma Baptist University, Shawnee, Oklahoma.

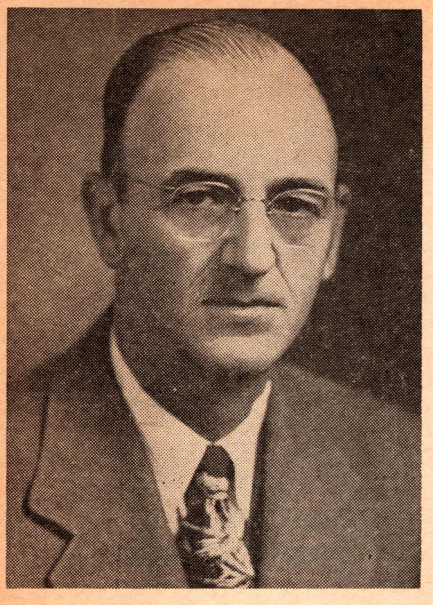


AS SEEN BY PRESIDENT CONNELL— MERCER UNIVERSITY

The Chinese use two characters for the word *crisis*. One character symbolizes opportunity; the other, danger. As I look at the future of Christian higher education during the next twenty years, both aspects of the crisis we shall face appear on the horizon. The crisis in education is one of several crises our country will face. It is a real one.

The forces responsible for this continuing crisis are familiar to most of us. First is the sharp increase in the birth rate during and since the 1940's. Hordes of boys and girls will soon be applying for admission to our colleges. The second force is the increase demand and need for more years of education. These two forces have created what has been called the "tidal waves of students." In a short period of time a crushing weight has been placed on the whole educational system.

The third force is the emerging in recent years of new knowledge in al-



George B. Connell

most every field. The fourth force is our nation's relatively new position of leadership in the world. We shall need leaders with knowledge of languages, civilizations, and cultures of other lands. Our citizens, too, need this knowledge, and if it is to be provided, all educational instruments must be utilized to provide it.

A sharpened concern with the relationship between the higher learning on the one hand and religious faith on the other is of unique significance to those who plan for the future of our Christian colleges. Inherent in these developments are unprecedented opportunities for leadership in higher education in America.

The dangers are likewise apparent. Expanding our physical facilities to accommodate the increasing number of Baptist boys and girls, finding and holding inspiring and well-trained teachers, and providing the scholarship aid our students must have demand an ever increasing financial investment in our institutions. It likewise demands diligent and careful stewardship by those who manage our institutions.

Let me illustrate what I have implied. A church-supported college has certain obligations to its constituency: to preserve and enrich the traditions of its church; to support with reason and knowledge the faith of the churches; to strengthen and expand the denominational fellowship. There is little likelihood of achieving those goals if college administrators do not exercise wisdom and discretion in the financial demands they make upon their denominational constituency. The belief that Baptists can and should provide educational facilities and programs for all our Baptist boys and girls is fallacious. To embark on an expansion program so designed will ultimately mean self-defeat. For it will inevitably subvert academic excellence and close the doors to the individual and corporate support available to those colleges which provide quality education.

Southern Baptists are reassessing their responsibilities to the colleges which they sponsor. Their growing awareness of our needs, manifested in strengthened financial support, assure us of enlarging opportunities for service to our people. Our demands upon them, if justified by valid appraisal of the relationship of our program to the total program needs, will not go unheeded. The next twenty years can be years of unparalleled advance in Christian higher education.—G. B. Connell, president, Mercer University, Macon, Georgia.

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AS SEEN BY PRESIDENT FITE— CARSON-NEWMAN COLLEGE

During the next twenty years we shall see more and more emphasis placed on higher education and greater and greater demands upon the colleges and universities to supply the training and education that will be needed. These demands will, among other things, cause educators and the friends of education to restudy the nature and role of higher education.

One of the major problems facing our schools, colleges, and universities is that of overpopulation. With the birth rate going up each year since 1946, the number of people of college age will increase annually. It is predicted that there will be between 6 and 7 million students applying for admission to college by 1968, and there will be room for only 4.5 million. By 1977 there will likely be 12 million students applying for entrance to schools of higher education.

What does this overpopulation mean to the colleges? In the first place it will mean a need for twice as many buildings by 1968 and 175,000 additional teachers. It will mean that colleges will have to get from somewhere an additional $800 million each year for the next twenty years.

What do these figures mean to Baptist colleges and Baptist people? They mean that the colleges will have to get bigger, or we will have to establish new schools, or leave the job to state schools. Predictions are that by 1977 three fourths of all college students will attend tax-supported institutions. If predictions come true, this will leave only one fourth to be educated in church schools and other colleges not church-related. Only about one sixth will then be in church colleges. I contend that as fine as the state schools may be in preparing people for some occupations, they cannot possibly do the job of training our church leaders, either laymen or ministers. Dare we be selfish enough to neglect the millions of young people who will soon be the responsibility of Christian people?

Dr. Theodore Distler, executive secretary of the Association of American Colleges, states that this is a most critical period in American history. He is alarmed at the shrinking percentage of youth being educated in Christian colleges. Dr. Distler states that when less than half our young people (who are enrolled in college) are in Christian schools the leaven is too small to affect greatly the whole, and disastrous results are sure to follow.

Not only will we be unfair to the youth of our land if we fail to provide for them a Christian education, but we will be unfair to the denomination. Already there is a tremendous shortage of workers for church vocations. As the population grows, the shortage will become more acute. From where will these leaders come? This problem can be solved only by training more Baptist leaders in our Baptist colleges. Let us not be shortsighted. Let's realize that if our denomination finds workers for the field that is so "white unto harvest," we must give additional support to our denominational schools.

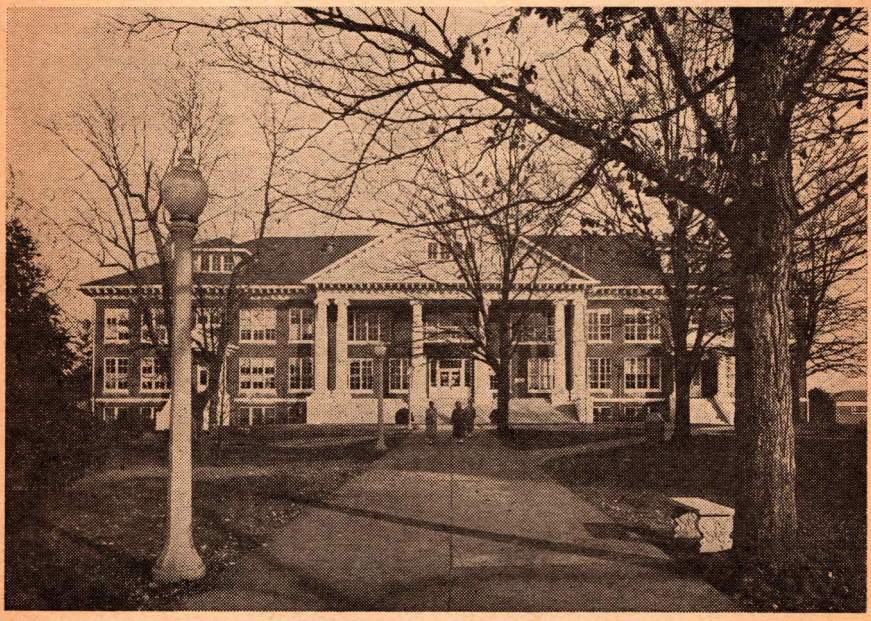
Our Baptist schools are needed not solely for the training of denominational workers. These people do need to attend a Baptist school but not any

more than do laymen. Future denominational strength and support will be greatly conditioned by the number of people in nonchurch vocations who receive a Christian education at a Baptist school.

Since it is obvious that only a part of those who want a college education will be able to get into college, one big problem facing college admissions committees is who will be admitted and whom shall we turn away? Another question is what shall we do with those not qualified to take the traditional college courses? One of the great tragedies of the South is the great number of young people growing to manhood and womanhood each year with no purpose in life and with no training for any specific vocation. Do we have an obligation to train technicians, mechanics, and skilled workers as well as professional people?

With the increasing enrolments and the rising cost of education, there will be tremendous pressures put on Congress and the state legislatures to appropriate money to support education in private and church schools. At the annual meeting of the Association of American Colleges in January, a resolution was introduced endorsing Federal aid to education, both public and private. A preliminary survey showed that about 60 per cent of the presidents of the church colleges would accept tax money for the support of their programs. Only by the vigorous efforts of the Baptists and Methodists was the resolution defeated.

The fight against Federal aid to education will be one of the fiercest battles of the next twenty years. Many of our Baptist colleges will be tempted to accept tax money if all the Catholic schools and many other



Administration Building, Carson-Newman College

church colleges receive money from this source to ease their financial burdens. The competition with colleges with plenty of money to erect buildings and pay teachers' salaries will be a losing one. In fact, unless church and denominational support is greatly increased many colleges will close their doors within the next few years. Baptists must maintain their time-honored ideal of separation of church and state and they must keep their schools financially strong.

There are so many problems in education today and so many predictions that could be made concerning the next twenty years that it is difficult to write a short article. I would like to discuss the use of television, the need for more and better guidance, and many other topics. Since space will not permit, I shall discuss only one more, which I consider the most important of all, the increasing pressures to secularize our schools.

William F. Buckley in *God and Man at Yale* states: "More than any other one characteristic of the colleges in the last twenty-five years, this problem of secularism of their faculties and their students has represented a stumbling block to religion."

In some cases secularism has manifested itself in open opposition to religion, but usually it has just been indifferent to it. In the name of open-mindedness, professors have taught that people should be neutral on ultimate issues. This kind of teaching has been producing thousands of college graduates each year without religious commitments, without ethical and political convictions, without any clear purpose or sense of direction. As a result, their lives are empty and meaningless. Without loyalty to absolute values like truth and goodness, how can our college graduates be expected to devote their energies and talents to the common good?

Our Baptist schools must not become careless in the matter of secularism. We must be careful in our selection of faculties. Not only must we not employ professors who are in open opposition to religion, or who are neutral on religious issues, we must keep our colleges staffed with God-fearing men and women who will teach freely and openly from their moral and ethical perspective. Unless our Baptist colleges are kept thoroughly Christian—unless they are different—there is no excuse for their existence. —Harley Fite, president, Carson-Newman College, Jefferson City, Tennessee.

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AS SEEN BY PRESIDENT WHITE— BAYLOR UNIVERSITY

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There will be greater selectivity in accepting students. There will be a student surplus and teacher shortage. There will be a better balance between the humanities and science.—W. R. White, president, Baylor University, Waco, Texas.



Library, Baylor University

World Missions and the Christian College

R. ORIN CORNETT

Basically, the world missions program we Southern Baptists speak of with justifiable pride is no less than the total of our Christian witness before the world.

The fifty-one Southern Baptist colleges play a key role in our world missions program. No one would overlook the more obvious aspect of this role: the recruitment and preseminary training of ministers, volunteers for home and foreign missions, church musicians, educational directors, and personnel for denominational positions of many sorts.

But the basic and most difficult role of the Christian college in world missions is widely misunderstood or overlooked. A successful program of world missions demands the compelling witness of consecrated Christians at every level of the intellectual, cul-

tural, professional, social, and economic realms. From those who interpret the changing economic, political, and social developments of the world in the pages of national magazines to those who teach mathematics and history to eager, impressionable youngsters in the public schools—world missions demands an intelligent, contagious, trained Christian witness. The most difficult task of the Christian college is to meet the need for trained Christian leaders for "secular" vocations offering greatest opportunity for Christian influence.

It is here that our Southern Baptist world missions program is tragically weak. Percentage-wise, Southern Baptists are far behind other major denominations in the production of personnel for key vocations like teaching, social work, nursing, medicine, government, journalism, radio-television. It is more than an unfortunate coincidence that Southern Baptists also trail other major denominations in the percentage of their own college youth that they train in their own colleges.

What are the reasons for the deficiencies just mentioned? Basically, there is only one—failure of Southern Baptists to recognize the urgency of the need.

Wherever Southern Baptists have recognized a need they have met it. In the production of ministers, no other non-Catholic denomination matches Southern Baptists. There were 10,782 ministerial students in the seventy Southern Baptist colleges and schools in 1955-56. Whenever the Foreign Mission Board has called for mission volunteers, the schools have responded.

But for decades Southern Baptist colleges have been thought of by far too many people as schools intended primarily for those going into church vocations.

A re-evaluation of the Christian concept of vocation and the related role of the Christian college is essential if Southern Baptists are to move forward rapidly in world missions.

At least four things must be done:

1. Baptist youth and Baptist parents must be led to fuller realization of the duty of every Christian in the choice of and preparation for a lifework.

2. Precollege vocational and educational guidance must be furnished on a larger scale, through all phases of the denominational program, in co-operation with colleges.

3. Increased emphasis must be placed upon Baptist colleges for Baptist youth. The consistent and complete influence of the Christian college is needed by the potential Christian leader, both in choosing a lifework and in preparing for it.

4. Every avenue of influence must be utilized and co-ordinated. In particular, the Sunday school, the Training Union, the Baptist Student Union, the Woman's Missionary Union, and the Brotherhood can and must play strong supporting roles in this work.

Colleges are missions, too!

Spiritual Food for North American Baptists

LEONARD SANDERSON

Secretary, Department of Evangelism, Home Mission Board, Dallas, Texas

When a pastor moves to a new church field, one of his first activities is usually calling together church leaders and discussing evangelism.

This is done after church baptismal and witnessing records for the past several years have been surveyed.

If leaders imply that they do not understand what the pastor means by a "total program of evangelism" or if they know what he means and say, "We don't know what else can be done," a serious problem must be faced.

In either instance, the pastor becomes a spiritual consultant, a co-strategist with Christ, a witnessing talent scout, and a man humbled by realizing again his need for divine faith and help.

This same type of situation exists among seven North American Baptist groups during 1959.

Pastors, especially Southern Baptists, should understand the meaning and God-given opportunity of the 1959 Simultaneous Evangelistic Crusade. This phase of the Baptist Jubilee Advance program is the first time most Baptists in North America have decided to work together in a simultaneous soul-winning effort.

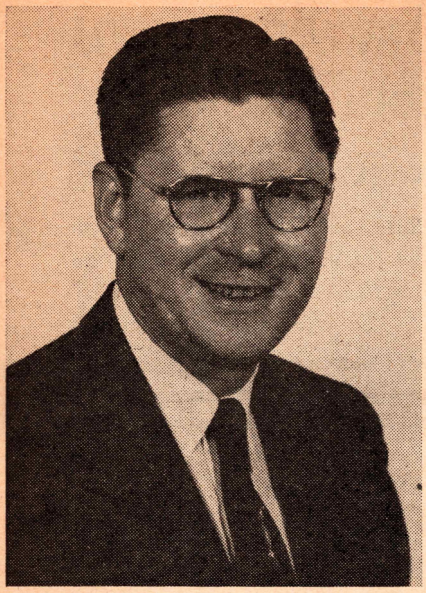
Unless pastors explain the spiritual impact that will come from 19 million Baptists and their 75,000 churches praying and impressing lost souls for Christ, a lack of participation and mediocre interest will be the result.

A survey of Southern Baptist baptisms shows that the best membership baptismal ratio results were reported for the entire convention, states and associations when simultaneous efforts were conducted.

Because of the 1959 first-time effort, when more evangelical Christians than at any other time in this nation's history have organized a program of winning lost souls, church leaders must apply their prayers and training strategy to stimulate Baptists toward participation in the world's greatest revival campaign since Pentecost.

Statistics such as more than 50 million United States citizens past 12 years of age with no church affiliation cannot remain abstract. Baptists who were won to win must be stirred beyond complacent religious fence-riding.

Southern Baptist state evangelism secretaries and other Baptist leaders have approved a "17 Step-By-Step" plan for being a part of the crusade.



Leonard Sanderson

Copies of this plan have been sent to pastors by these leaders and additional information folders are available. Besides new souls for Christ, the actual period of preparing and conducting the crusade means spiritual food for spiritually hungry Christians.

The best proof of the need for the crusade is the moral compromising and indifferent Christian attitudes in everyday American life.

The crusade is more than using a lesser antibiotic until better medication can be discovered. This cry and plea for feeding multitudes, one soul at a time, is as much New Testament as John 3:16, and it is more necessary to contemporary Americans than the most sincere desire for peace and security.

If you are convinced that this is God's plan, then convince others and make crusade participation a part of every church meeting and projected program from now through the simultaneous dates.

The 1959 Simultaneous Evangelistic Crusade theme is "New Life for You." It can be that for you through Christian growth and it can be the beginning of new life for millions of Americans.

Around the world signs point to a spiritual stirring in the hearts of God's people. Baptists in the United States and Canada are magnifying the one golden cord which binds them together—evangelism. The first step is

"Evangelism Through Cooperative Witness," the emphasis for 1959.

—ALBERT McCLELLAN

Boys Ranches Are Treatment Centers

H. TRUMAN MAXEY

General Superintendent, Department of Child Care, Baptist General Convention of Oklahoma, Oklahoma City, Oklahoma

Under the direction of state conventions, Baptists are now operating three ranches for boys and one home for girls. In keeping step with good child care practice, the denomination is trying to meet a need.

Frustration, insecurity, instability, maladjustment, emotional damage, trauma, delinquency and predelinquency are becoming familiar words to pastors, social workers, teachers, judges, welfare workers and all who try to help with children either through the school, the church, or the home.

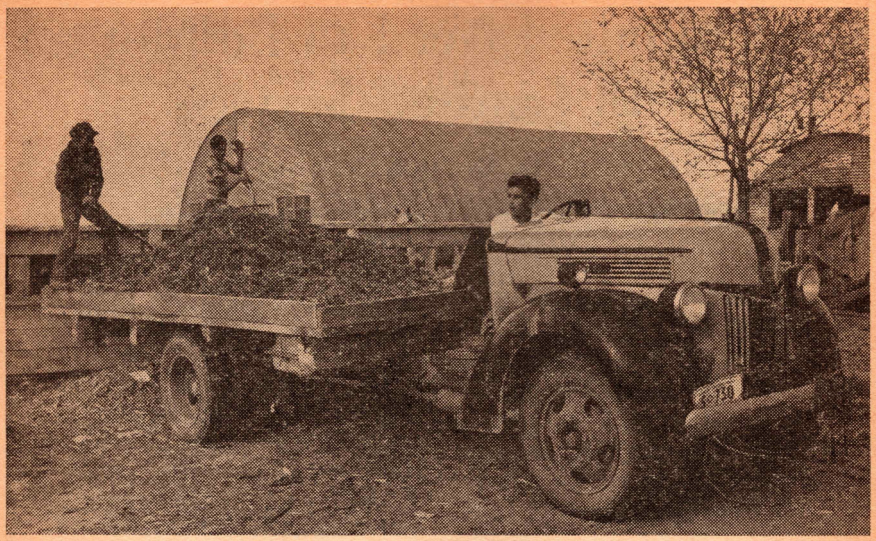
Alarming is the increase in arrests of minors for law violations. Present modes of living in homes in community life are creating many problems with which society is trying to cope. Each state has one or more children's homes who are accepting normal, healthy children without serious behavior problems. Texas, Oklahoma, and New Mexico are trying to meet some of these problems with their special child care institutions.

Texas has the Buckner Boys Ranch, near Burnet. It was organized in 1951 and contains three thousand acres of land, along the Colorado river. With their facilities, seventy-four boys can be adequately housed and trained. They have a normal ranch life of work, recreation, and a religious program through a local church. They attend public school in Burnet.

In 1957, they established the Buckner-Milam Home for Girls. They have two buildings and eleven acres of ground. The girls do the usual home chores of laundry, cooking, cleaning, sewing, and housework. Twenty-three girls were admitted the first year. Both the Ranch and the Milam Home are under the supervision of Buckner Benevolences with E. L. Carnett, president, and Gordon Taylor in charge of the Ranch and D. C. Hamilton at the girls Home.

In New Mexico, Baptists have a Boys Ranch at La Joya in addition to the Children's Home at Portales. The Ranch is on the east bank of the Rio Grande River with eight hundred acres of irrigable land and two thousand acres of range land. They have housing for fifty boys. The farm activities, F.F.A. projects, public school and church and a life filled with experience in the wide-open spaces help boys find themselves. Walker Hubbard is superintendent of both the Children's Home and the Ranch.

Oklahoma Baptists started their Boys Ranch Town in 1953. It is thirteen miles from the Children's Home and both are under a Department of Child Care of the Baptist Convention of Oklahoma. Even though it is near



Rancho rations for cattle are delivered to the pasture every day by the boys in the New Mexico Boys Ranch.

Oklahoma City, there are over a thousand acres of land in both cultivation and pasture. Two cottages at present can care for forty-one boys. They attend public school and church. Charles T. Boldin is the resident superintendent.

Citizens of Boys Ranches are boys with problems. Those problems are created usually by little or no parental care in an environment that breeds only distrust and delinquency. The pattern is usually the same with only a few variations. A home is broken by sin and alcoholism and boys grow up without discipline or control. Soon they find themselves unwelcomed, neglected, and even rejected. Their mistreatment leads them to become lawbreakers and problems to society.

A home or ranch setting, manned by dedicated Christian workers, can save and salvage many of these boys and girls that are likely prospects for state training schools and reformatories. A specialized service is performed by our Ranch Homes. Professional services of doctors, psychologists, and psychiatrists are available but it is the patient, understanding ministry of the fine Christian people who live close to the boys that really puts a boy on the right road of life.

Many financial appeals each year reach our Baptist people from Boys Homes and Ranches operated by other denominations and private groups. Many of them do a good work. Baptists are now in this field of special care for boys. So in the accepted pattern of procuring funds they, too, are appealing through direct mail for financial help. With our churches behind the project we know the work will be supported, adequately staffed, and properly managed.

Baptists will always be on the frontiers of service. So we put our hands to the task of building men out of boys who have had a poor start or a bad push in the wrong direction.

Unlimited Need to Be Met with Limited Service

G. G. DICKEY,

Superintendent, Buckner Orphans Home and Academy
Dallas, Texas

The six million homeless in America today constitute a weighty, emotion-charged problem. And complications mount with the growing population. Over four million babies will be born in this country during this year. Based on current statistics, one out of every eight of these tiny new citizens will need society's special care before they are eighteen years old. Do we fully appreciate our responsibilities in this "one to eight" ratio?

Think what these problems will be twenty-three years from now in 1982. Experts tell us that the country's population will be 250,000,000. There will be 6,000,000 babies a year; a world population of four billion. Over 100,000,000 in our country will be under twenty years of age. It will take all the resources of the nation to plan for them and to provide for them at the living standards of tomorrow. Problems will still beset the world of nations. Industry's dependence on other countries for raw materials will be a constant problem. Schools and colleges will groan under their load. Traffic congestion (130,000,000 automobiles) will be appalling. Social problems will revolve around the need to provide for an aging population and the need to mesh crowded, sprawling cities and suburbs into planned communities. The ferment of the world will be matched only by the upheaval that will take place in each individual life.

Today many Southern Baptists are in the midst of changing from a limited service, child care program of institutional or group living to an expanded, multiservice program of social services which include mother's aid, foster home care, and adoptions. This change is not in any way discounting the excellent service rendered by our children's homes through the years they have served, but we must face the fact that these institutions do have their limitations and are not adequate to meet the manifold needs of the children needing care.

Today, institutions are being used more and more to serve a specialized group of children such as those who are emotionally disturbed, predelinquent, or prepsychotic. In some states, statewide children's agencies like the Baptist Orphanage of North Carolina and Buckner Orphans Home of Texas have added social service departments and are developing a multifunction type of organization offering group care, foster care, and mother's aid. The Texas institution provides care for additional categories: Predelinquent girls, predelinquent boys, unwed mothers, and the aged. These are examples of old institutions adapting themselves to meet the needs of their areas.

"And Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52). This verse of Scripture sets the pattern and marks the scope for the program of care for children. The statement identifies the fourfold nature of the child—the mental or intellectual nature, the physical nature, the spiritual nature, and the social nature—and irrevocably prescribes the kinds of care and training for the child's well-rounded growth and development. The home program, the school program, and the church program must be co-ordinated sufficiently well to provide a wholesome environment in which the fourfold nature of the child can grow and develop after the pattern of the model childhood of our Saviour and Lord as given above.

The co-ordinated program of the home, church, and school conducted on our campus is not designed to protect or "save" the child from his family or his unfavorable home environment, but is designed to strengthen the child and help him to transcend the adverse influences of his family. Thus the program is committed to the reunion of families rather than to their destruction. This approach stresses the importance of keeping in touch with and working with parents while the child is in care. Our over-all program may be briefly described as follows: step one, work with the child, rehabilitate and stabilize him; step two, work with the parent, rehabilitate and stabilize him; step three, reunite the parents where possible and re-establish the home; step four, place the child back in the home and reunite the family.

Benevolence work or social welfare is one of the three great ministries of our churches. The other two are evangelism and education. The churches have taken seriously their responsibility as the conscience of society. In the future as in the past, the role of churches in social welfare is to assume a more dynamic role in meeting the welfare needs of the community, the state, the nation, and the world. They must participate increasingly in programs of prevention of family breakdown, for the family unit is the greatest single bulwark in the protection and care of children. Jesus blessed children so the churches, too, must be a blessing to children.

The people must be led to see the children through the eyes and love of Christ; they must be aroused to loose the bonds of wickedness about children, to lift their heavy burdens, and to free them from "oppressions."

The Christian way of life must be ingrained in the children as they grow to maturity and in "loving their neighbor as themselves" they will be happy to be a blessing to those less fortunate than themselves. Then unlimited service will be able to meet unlimited need.

Suggestions for Sermons

WALTER L. MOORE

Pastor, First Baptist Church, Meridian, Mississippi

Cleaning Up the Church

John 2:15-16

It used to be that in many country churches services were held only once a month. Between meeting days, the doors of the church were closed. Dust accumulated, spiders spun webs, and grass grew in the church yard. Usually on a Saturday, a few faithful members gathered to prepare the building for worship. They swept floors, dusted pews, cleared away cobwebs, cleaned and filled lamps with kerosene, cut grass and raked the church yard. Everything was made ready for the coming of the man of God to lead the people in worship.

Jesus began and ended his ministry with purges of the temple in Jerusalem. In our hearts, as well as the Jewish temple, the coming of Jesus always means a purge.

I. The Importance of the Temple

1. In the Old Testament

(1) The tabernacle in the wilderness
(2) The various temples built
(3) Many references to worship

2. In the life of Jesus

(1) His frequent visits
(2) His references to it
(3) The cleansing of it

3. In the worship life of a Christian

(1) The place of worship
(2) Regularity in worship
(3) Sincerity in worship

II. The Abuse of the Temple

1. What Jesus found

(1) Worship disturbed. He was offended, not by the filth of the animals, but by the hindrance to worship.

(2) Worshipers exploited

(3) Leaders corrupted. The priests seem to have shared in the profits.

2. Abuses in God's house today

(1) The coming of sinners is *not* an abuse, for Jesus invites them.

(2) Anything that impedes worship. It may be distracting behavior, conversation, or extreme dress.

(3) Evil of exploiting religion. Preaching for pay, sale of indulgences, money-minded churches.

(4) Insidiousness of greed. Posing as virtue in pulpit and pew.

(5) Plausible excuses. Money-changers there to help the worshipers.

III. The Vigor of the Cleansing

1. Strong remonstrance

(1) Whip was made of rope.

(2) No mention of blows, but energy in show of indignation.

2. Hindrances removed. Animals driven out, and vendors evacuated.

3. Offenders rebuked

4. Reactions varied

(1) The disciples remembered the Scriptures

(2) The priests were offended.

5. The cleansing had to be repeated. Baths do not last. Churches need repeated cleansing visitations of the Lord.

Conclusion: Let each worshiper examine the sanctuary of his heart and invite his Lord to cleanse it. Let us be conscious of abuses in our churches, and seek the cleansing ministry of the Master.

An Ideal Christian Layman

Acts 6:15

The New Testament pays high tribute to the martyrs, and Stephen stands at the head of the list. He was the greatest of the first Christian laymen.

When Satan struck at the first church, his target was not a preacher, but a layman. This was the one who by his zeal and uncompromising championship of the cause of Christ so infuriated the enemies of the church that they resorted to mob violence and illegal murder. Consider this man.

I. His Life Lacked Some Desirable Characteristics

1. Length of years

(1) Long life is a blessing in Old Testament.

(2) Changed emphasis in New Testament. Life lived in disregard of death. Greatest life only thirty-three years.

(3) Our mistaken return to Old Testament. Not long, but full life our goal.

(4) Stephen cut off in fulness of powers.

2. Peaceful relations with all men

(1) Had full confidence of church, but rejected and stoned by fellow countrymen.

(2) We desire approval of group. Defend selves against criticism. Sometimes play hypocrite. Avoid criticism.

(3) Sometimes choice of pleasing men or God.

3. Accumulated goods

(1) He sold and gave all. Was not "greedy of filthy lucre."

(2) Financial irresponsibility not a virtue

(3) Perils of privilege: Considering ourselves superior to others, expecting others to serve us, feeling independent of God.

II. Marks of Greatness in Stephen

1. Had lived much with Bible

(1) References in his address

(2) Discovered Christ in Old Testament

(3) Opponents could not answer him

2. Gave self in service to his church

(1) Was leader of first deacons

(2) Devoted much time to kingdom interest

(3) The need of church today is for leaders who will pay the price of leadership.

3. Filled brief life with good works

(1) Miracles, presumably of healing

(2) Zealous witness for Christ

(3) Firm stand against opposition

4. Banished bitterness from his heart

Like Christ, he prayed for his executioners.

5. Fixed his eyes on heaven

(1) His vision in the moment of death

(2) The secret of courage that disregarded danger

6. Lived on in life of younger man

(1) Evidence and importance of his influence on Saul

(2) Unconsciousness of his influence. He forgave, prayed, died, not to impress others. Strongest influence usually not intentional.

(3) Our high privilege of investing life in youth. The immortality of influence through the church.

Conclusion: Our lives will probably not measure up to that of Stephen, either in sacrifice or in effectiveness, but we can learn from him and imitate qualities of true greatness.

When Jesus Went to Church

Luke 4:16

It is said that you do not truly know a man until you have seen him in his home with his family. It is also revealing to see him at his work. Certainly you can learn a lot about him by seeing him with his friends. Some men feel that they can best get acquainted with a man in the outdoors, fishing or camping.

But is there anything in which a man so reveals his inner spirit as worship? Is worship a fixed habit with him? Does he enter into it? Is he thinking of the hypocrites around him? Is he proud of himself as he worships?

As elsewhere, Jesus is our pattern here.

I. He Had a Habit of Worship

1. It was a heritage from his home training.

2. He maintained it throughout life. He visited in the synagogue often and was devoted to the temple.

3. We need to imitate his habit.

II. Bible Reading Was Central for Him

1. He was familiar with the Scriptures.

2. He read the Bible to the people.

3. The Bible should be central in our worship.

(1) As inspiration for our music

(2) As guidance in our prayers

(3) As read from the pulpit

(4) As the content of our preaching

III. His Worship Was a Personal Transaction with God

1. He saw the Scriptures as applying directly to himself.

2. He interpreted them as a divine call to him.

3. Worship is only significant as personal encounter with God.

IV. His Eyes Turned to His Needy Neighbors

1. Worship may be purely for one's own good.

2. The religion of Jesus looks to others.

(1) Needy people all around us

(2) We are in the world to serve, rather than to be served.

3. The most important needs were spiritual.

(1) How he saw them: poor, brokenhearted, captives, blind, bruised

(2) Spiritual need more prevalent than physical. Not many starving bodies, but many starving souls.

(3) Only worshipers can serve spiritual needs. Many can share wheat bread, but few, the bread of life.

(4) Worship is empty if it does not send us out to serve.

V. Worship Brought Conflict

1. The proud, narrow, prejudiced people attacked the loving, universal Christ.

2. True worship will bring us into conflict with wrong.

(1) Conflict within ourselves

(2) Conflict with sin and worldliness around

3. Having no opposition is not the mark of true worship.

VI. God's Worshiping Son Was Delivered

1. From the plot to kill him

2. The protecting presence of God is with us.

(1) God's man is immortal until his work is done.

(2) Our security is eternal.

Conclusion: Worship is the finest of the fine arts. Let us continue to learn from Jesus what is involved, and let us pray that his spirit may teach us the art.

When Religion Hurts Business

Acts 19:23-27

Jesus warned of possible conflict between economic interest and his gospel.

"Ye cannot serve God and mammon." (Matt. 6:24).

"How hardly shall they that have riches enter into the kingdom of God!" (Mark 10:23). He told of the rich man who went to hell, while the beggar was comforted (Luke 16:25).

Yet he welcomed the rich who came to him, and transformed their hearts and lives. Zacchaeus and Levi became disciples. There were people with property in the first church.

In Ephesus the gospel came directly into conflict with established financial interests. Demetrius promoted a riot to protect his business.

I. The Right Kind of Business and the Right Kind of Religion Are Not in Conflict

1. The Scriptures teach industry, thrift, and honesty.

2. A decrease in wrong use of money makes more available for right things.

3. Property values are higher in communities of godly people.

4. Christians make better citizens.

5. Business cannot continue to exist without some profits.

II. Christianity and Greedy Financial Interest Have Often Clashed

1. Missionaries vs. slave traders and exploiters of primitive people

2. Abuses of child labor vs. reformers

3. Liquor, gambling, and vice vs. "political parson"

4. Christian race relations vs. desire for cheap Negro labor and keeping best jobs for white people

5. Crusades for civic righteousness vs. a fear of hurting business by exposing bad conditions

6. Questionable business ethics vs. forthright preaching

7. Rental property of church members used for antisocial purposes

III. Religion May Be Patronized for Sake of Financial Gain

1. Pagan religion of Artemis defended for sake of wealth

(1) Called together those with financial interests

(2) Appealed directly to motive of threat in financial loss

(3) Used religion to work up emotion

(4) Was ready to resort to violence

2. Some churches have become vastly wealthy by exploitation.

3. Individuals may join a certain church for influence and business advantage.

4. Religion may be used as a cloak for wrong practices.

IV. The Church and Business Must Be Kept in Proper Relationship

1. The church must not be intimidated by financial interests.

2. God must rule over all of the life of a Christian, including his finances.

3. Being a Christian should make one more conscious of financial responsibilities, not less so.

4. As the church must not be a tool of the wealthy, so it must not become a tool of revolution.

5. It must be remembered that the only ultimate values are personal and spiritual.

Conclusion: Let us dedicate ourselves and our possessions to God, resolving, by his help and guidance, to change anything in our financial affairs that is not according to his will. Let us dedicate our all to the spread of his gospel and the advance of his kingdom.

We Are Come to Worship Him

Matthew 2:2

The most exciting characters in the drama of the birth of Christ were the Wise Men from the East. With their rich gifts they came out of the desert to pay tribute to the newborn king, and then disappeared into the unknown.

I. Their Coming Was Remarkable

1. Their mysterious background

(1) Herodotus says the Magi were one of six castes of Medes.

(2) Zarathustra, 700 B.C., taught of God, good and bad angels. Many regard him as the founder of wisdom of Magi.

(3) Beliefs: Monotheism, righteousness, angels, future life, astrology, oneiromancy, magic. In creed and life,

compared favorably with non-Jewish religions.

2. Their mission

(1) To search for truth

(2) To worship God. No journey too long, no effort too great in pursuit of these goals.

II. The Ignorance They Found Was Remarkable

1. A striking contrast; the Magi drawn almost two thousand miles; people next door knew nothing.

2. A distressing parallel. In the midst of all of the celebration of Christmas, great numbers of Americans have no idea what it is all about.

III. The Knowledge of the Scribes Was Remarkable

1. "They knew the place" (Mic. 5:2).

2. Far more knowledge about the Messiah was in their hands.

(1) "To bruise Satan's head" (Gen. 3:15).

(2) "Descendant of Abraham" (Gen. 12:3).

(3) "Through Isaac" (Gen. 21:12).

(4) "And Jacob" (Gen. 28:4).

(5) "Of the tribe of Judah" (Gen. 49:10).

(6) "Of the line of David" (Isa. 9:7).

(7) "Born of a virgin" (Isa. 7:14).

(8) "To suffer in our place" (Isa. 53:4-7).

(9) "Buried among rich" (Isa. 53:9).

(10) "Raised from the dead" (Psalm 16:10).

(11) "Enthroned in heaven" Psalm 110:1).

(12) "To send the Holy Spirit" (Joel 2:28, 29.)

(13) "Coming in glory" (Dan. 7:13-14).

IV. The Wicked Purpose of Herod Was Remarkable

1. Viciously opposing God

2. The course of Satan and all who follow him

3. Following a familiar pattern

(1) Motive is selfishness

(2) Method is deceit

(3) Goes to unreasonable extent

(4) Results in self-deceit

V. The Saviour They Discovered Was Remarkable

1. The poverty of his surrounding

2. In the form of a tiny baby

3. To become the Light of the world

4. Born to save men from sin

5. Discovered only by the eyes of faith

6. Worthy of all gifts and sacrifices

Conclusion: No pilgrimage is too long if it brings us to the Saviour. No gifts are too rich to lay at his feet. Yet he is at the door of each heart seeking admission, and he offers salvation freely to all. What folly if we refuse him!



III

Our New Five-Foot Bookshelf

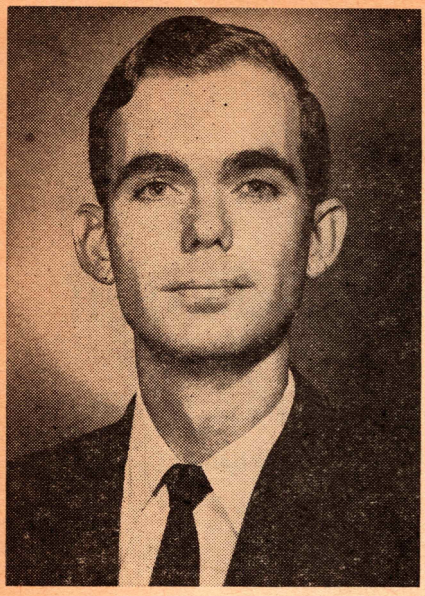
LYNN E. MAY, JR.

Research Director of Historical Commission, Southern Baptist Convention

At the Southern Baptist Convention in Houston last year the Historical Commission had on exhibition a five-foot bookshelf filled with Baptist histories that have been written in the last seven years. During this brief period, Southern Baptists have written more history than in the fifty years preceding. The fact that they have is due to a number of favorable circumstances. Happily we are in the midst of a boom in history interest. Baptists want to know and want others to know their story. The histories of churches, associations, conventions, institutions, etc. added to the collection of the Historical Commission since 1951 will crowd a five-foot bookshelf. Other churches, associations, and individuals have written and published in some fashion enough histories to fill a shelf of similar length.

Three things help to explain this unusual development in Southern Baptist life: (1) The American people have at last reached the stage of maturity that has brought them to realize that one cannot understand something until he knows its history. (2) For the first time in the denomination's history, the Southern Baptist Convention and state conventions have an active, functioning historical commission and/or society. (3) The state and Southern Baptist historical commissions and societies have served to give their denomination's relevant history an effective mechanism and voice.

Within the last twenty-five years the great corporations of America such as American Telephone and Telegraph, United States Steel, Sears, Roebuck and Company, and others have become aware that their policy-making executives and more responsible administrators cannot best deal with today's problems and needs without a sufficient knowledge of how their predecessors reached the decisions they made during the earlier life of the company. This realization by major businesses and their example and influence stimulated a host of other agencies to gather, classify, and organize the materials of



Lynn E. May, Jr.

their history so that their values would be available to today's leadership. This concept became an idea whose urgency was already felt by the cultural and religious leaders of the nation. It met Southern Baptists at the point of one of their great unmet needs.

The above factors and their force projected themselves into the consciousness of Southern Baptists. For a century and a half at various times, a few Baptists have become exercised about the need for collecting, conserving, and utilizing the materials of Baptist history. But not until 1937 did they take hold of the problem with a beginning that, under the leadership of W. O. Carver, ten long years later brought to birth their Historical Commission. Following that development some state historical societies, with the exception of one or two, that had an on-again off-again life were revived. States that had no societies or commissions created them. Associations and churches have appointed standing history committees. These organizations have worked together as a team in gathering resource materials and bringing about the writing of histories.

These many commissions, societies, and committees, together with the libraries of Baptist colleges and seminaries, have been assiduously collecting materials. Prior to this time a writer, like hunting the proverbial needle in a haystack, had a long, painful and mostly frustrating search for the essential data from which to develop a reliable history. Within the last decade the resources of Dargan-Carver Library, the libraries of Southern Baptist institutions, and the collections of various commissions and societies have accumulated a vast amount of resource material. They now have at least something and in a great many cases much or all that one might need to write a particular history. Their resources will open doors for the writer to find much or all the information that he will need.

The popular reception of the *Encyclopedia of Southern Baptists* evinces the history consciousness of our people. Within two weeks after its release in January, 1958, the first printing of 7,500 sets was sold. They gave a similar response to the first real history of their denomination, *The Southern Baptist Convention, 1845-1953*, W. W. Barnes, published in 1954. These two general works are basic reference sources for the life, polity, development and growth of our denomination.

From the time of the first Baptist historiographer, Thomas Crosby (fl. 1740) who wrote *The History of the English Baptists* (four vols., 1738-40), Baptists have conserved a partial account of their past by writing and

publishing histories of their churches, associations, general bodies, organizations, institutions, etc. Spasmodically, their historical interest has waxed and waned for two centuries. But today as never before in every state they have awakened to the vital need for conserving their story for the current and future generations. They have discovered that history can tell them how they became what they are; that by knowing their history they can know themselves and thus deal more wisely with their future. Many of them, therefore, are busy gathering facts, setting them down in order and writing their story.

Churches are writing their histories. Some span a decade or less. Others relate the progress of fifty years. Many tell a centennial story. Still others present a sesquicentennial account. All have been written to tell their part of the story of the life and labors of God's people. These vary in size from a pamphlet to a full length book. Most are printed, though some are attractively mimeographed or lithoprinted. Pictures of the church's facilities, pastors, staff, etc. brighten the pages of some of them. Titles vary from a simple statement of the church's name or anniversary year to a symbolic designation such as *Biography of a Thriving Church* (history of the First Baptist Church, Charlotte, N. C.), or *Winstanley . . . This Is Your Life* (history of Winstanley Baptist Church, East St. Louis, Ill.) The writers have used a variety of style, organization, format, etc.

The Historical Commission has secured copies of more than fifty local church histories written between 1951 and 1957. Seventy per cent of these were produced within the last four years. Others have been written of which the Commission has not learned. The Commission has stimulated the interest of many of the churches in having their histories written. It assisted numerous writers through providing source materials and writing helps.

Associations also have been busy telling the story of Baptist co-operation and fellowship on their district level. Some of the more recent histories include: *North Georgia Baptist Association, 1862-1956* (1956); *A Brief History of the Bowen* (Ga.) *Association* (1956); *History of the Petersburg* (Va.) *Baptist Association* (1956); and *History of Edgefield* (S.C.) *Baptist Association* (1957). The Historical Commission has aided some of the associations in preparing their histories by providing information for them that was not available in their files.

Seven states have published histories in the last six years: *A History of Kentucky Baptists* (1953); *A Highway in the Desert* (1952, Southern Baptist work in Arizona); *The Rise and Progress of Maryland Baptists* (1953); *History of Southern California Southern Baptists* (1954); *The Baptists of Virginia* (1955); *Southern Baptists in Illinois* (1957); *Early Tennessee Baptists* (1957). Some of these volumes tell the story of Southern Baptists in these areas for the first time. Others present a more accurate and up-to-date history than previous annals have given.

The stories of Baptist institutions are being told. Some of the more notable of these are: *Furman University, A History* (1951); *Fifty Years of Baylor University Hospital* (1953); *Annals of O.B.U.* (Oklahoma Baptist University, 1956); *A History of Meredith College* (1956); and *The*

Alabama Baptist Children's Home (vol. 2, 1955). The manuscript of a history of Mercer University has recently been completed.

Other writers have been recording the story of miscellaneous aspects of Baptist organization and life. Histories of the Woman's Missionary Union in several states, higher education, the struggle for religious liberty, other Baptist groups, etc., have been published such as: *A Question Asked* (Oklahoma WMU, 1956); *Higher Education of Southern Baptists* (1954); *Dreams, Dungeons, Diadems* (1954); *History of the Free Will Baptists* (1957); *Baptists in Brazil* (1953), *et al.*

Some of the most recent additions to Baptist historiography are the 1958 Training Union Study Course series on Baptist History: *Our Baptist Story* (Adults); *Through Trial to Triumph* (Young People); *Baptist Milestones* (Intermediates); *Fighters for Freedom* (Juniors). Churches throughout the Southern Baptist Convention studied these books during their observance of Baptist Heritage Week. Many also studied the Sunday School Training Course book *The Baptist March in History*. This widespread study should not only create among Baptists a deeper appreciation for their heritage but also stimulate them to write the story of their churches, associations, institutions, etc.

This flowering of interest in history has already resulted in the publication of an unprecedented quantity of Baptist historical volumes. But more are on the way! Churches and associations in increasing numbers are asking for the assistance of the Historical Commission in preparing their histories. New state histories are being written (South Carolina, for example), while others are in the planning stage. (Tennessee plans two more volumes to complete the story begun in *Early Tennessee Baptists*, 1957). Other states are expected to publish histories within the next five years. The Commission is sponsoring the preparation of manuscripts leading to the publication of a history of Baptist theology and a history of the formative period of American Baptists, 1707-1845. Graduate students in our seminaries are writing theses on various aspects of Baptist history that have long needed careful study and interpretation. "A Critique of the Successionist Concept in Baptist History," (1956) for example, gives a valuable treatment of Baptist historiography. Baptists are on the march to bridge gaps in the knowledge of their past and to record a more complete account of their life and work.

The publications mentioned in the preceding paragraphs are just the beginning. There are yet thousands of fascinating stories to be told. True, the *Encyclopedia of Southern Baptists* presents a comprehensive account of the history, doctrine, polity, life, leadership, organization, and work of the denomination. But limited space did not allow a full account to be written. Many things could not be included, such as histories of the local churches (except a few of the oldest ones). Only brief paragraphs could be allotted for associations. There are at least 25,000 churches and 1,000 associations that need to write their history. The story of every Baptist organization, institution, agency, etc., should be told. Many of the various movements, controversies, and crises in the life of Southern Baptists on the local, district, state, and national level need careful study and interpretation.

Who will do the job? Baptist history is still a relatively unworked field. There is a great need for competent, dedicated people to do careful, objective research, organization, and writing of our Baptist story. Though one may not write the history, his enthusiasm in stimulating the interest of others and encouragement of those who do write will make a worthy contribution toward an adequate history of every phase of the life and work of our denomination.

Negro Baptists in Texas

FOY VALENTINE

Director, Baptist General Convention
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Although Negro slaves customarily held membership in Texas Baptist churches in ante-bellum times, there was no distinct denominational movement among Texas Negro Baptists until after the Civil War.

The first Negro Baptist minister to engage in the work of projecting religious organizations in Texas was Elder I. S. Campbell. Entering Texas immediately after the abolition of slavery and working under the sponsorship of the Consolidated Baptist Convention of Ohio, he organized the Avenue L Baptist Church in Galveston in 1865. This was the first Baptist church in Texas to be organized by Negroes.

Campbell led in the organization of the Lincoln District Baptist Association, the first association organized by Negroes in Texas, and was its first moderator. He also organized the La Grange District Missionary Baptist Association, serving as its first moderator, and the La Grange Western Baptist Association.

Under Campbell's leadership the Freedmen's Missionary Baptist Convention was organized in the Friendship Baptist Church of Navasota on December 12, 1873. Campbell was this convention's first president. James H. Washington, a native of Virginia, a graduate of Oberlin College, and a son-in-law of Campbell, was its first secretary. The purposes of the convention were stated in Article II of the Constitution drawn up and adopted at the Navasota meeting: "The object of this convention shall be: first, to supply, as its means will allow, destitute regions with missionaries; and second, to promote educational interests."

The name of the Freedmen's Missionary Baptist Convention was changed soon after its organization to the Baptist Missionary and Educational Convention, and this is the parent convention of Texas Negro Baptists. Virtually independent auxiliaries to this convention were formed by 1892 for foreign missions, Sunday school, women's work, and Training Union.

The American Baptist Convention of Texas was organized in 1882 under the name American Baptist Free Mis-

sion Convention of Texas, but the words Free Mission were dropped about 1940.

The first major division among Negro Baptists in Texas came about in 1893 when a contention arose among the leaders of the Baptist Missionary and Educational Convention. R. H. Boyd, David Abner, Jr., A. Watts, A. L. Sledge, and others led in the formation the next year of the General Baptist Convention of Texas at San Antonio. This convention is often referred to as "the Boyd Convention" and, for perhaps twenty-five years it has been the largest of the Texas Baptist Negro conventions.

The Texas Baptist Convention was organized in 1928, and it also grew out of a disagreement within the Baptist Missionary and Educational Convention.

While numerous educational institutions have been fostered by Negro Baptists in Texas, only three have achieved an element of stability and recognition. These are Bishop College in Marshall, founded in 1881 and now sponsored jointly by the Baptist Missionary and Educational Convention and the American Baptist Convention (white); Mary Allen College in Crockett, founded in 1886 and now sponsored by the General Baptist Convention of Texas; and Butler College in Tyler, founded in 1905 and now sponsored by the Texas Baptist Convention.

Bishop College is the only Negro Baptist College in Texas which is accredited by the Southern Association of Colleges and Secondary Schools.

The only paper now being published by Negro Baptists in Texas is the *Western Star*, official organ of the Baptist Missionary and Educational Convention.

Powerful preaching, heartfelt singing, and evangelistic fervor have marked the life of Negro Baptists in Texas since their beginning. It is now estimated that the total number of Negro Baptist churches in Texas approximates four thousand.

Negro Baptists in Georgia

O. H. STINSON

It is general knowledge that there were thousands of Negroes who joined the white churches during the days of slavery. They were, for the most part, preached to and baptized by the white pastors and ministers. Thus, at the close of the Civil War, the foundation was already laid for independent Negro Baptist churches in Georgia.

The organization of churches in a large way came after the close of the Civil War, but there were three exceptions to this in Georgia. The First Bryan and the First African Baptist churches, Savannah and the Springfield Baptist Church, Augusta were organized in the eighteenth century. W. E. B. DuBois, in his book, *The Negro*

Church (Atlanta, 1903), gives the year 1778 as the date of the organization of these churches. At least one of these churches, the First Bryan, places the date of its organization ten years later, in 1788. It is commendable that the First Bryan and the First African Baptist churches of Savannah now celebrate a joint anniversary. These three churches seem to be the oldest Negro churches of any denomination in America. It is perhaps of historical interest to point out that there is only one other Negro Baptist church older than these, and that is the church at Williamsburg, Virginia. It should be added that the First Baptist Church of Macon claims a history that stretches over 121 years. If this is true, then it, too, takes its place alongside these other pre-Civil War churches. It may be that further investigation will disclose some other churches to stand in this group.

The First Bryan Baptist Church submitted the names of George Lyles, Andrew Bryan, Sampson Bryan, Kate Hogg, and Hagan Simpson as the founders of the church.

Church Organization

The organization of churches began in a large way after the close of the Civil War. The Negro Baptists were assisted by their white brethren. The records of a number of first Baptist churches among Negroes indicate that the basements of white Baptist churches were their birthplaces. Their immediate organization was caused by a desire on the part of the Negroes themselves to have their own organizations where they might have a part in its government; and a mutual understanding between the white and colored brethren that this was expedient for the best interests of both races. There were instances where the colored memberships outnumbered the whites as in the case of the First Baptist Church of Marietta, Georgia. According to the history of this church, in 1862 the colored members outnumbered the whites by two to one. In 1866, eighty-eight colored members were given their letters by the white brethren in order that they might organize their own church. It seems not farfetched to view this as something of a pattern of general procedure in this early organization.

The older post-Civil War Negro Baptist churches usually came on the scene in the colored communities and each became the mother church for one or more other Baptist churches in the community.

Associations

The Negro Baptists were assisted in the organization of associations just as in the case of their churches. The history of the Walker Baptist Association furnishes a convenient pattern for this procedure. This association was organized at the Ways Grove Baptist Church, Stellaville, in Jefferson County, in 1868. The Franklin Covenant Church, four miles southeast of Hepzibah, Georgia, was the only separate and distinct Negro church in the Hepzibah Association (white). There was a mutual agreement among the white and colored brethren that it would be expedient for the colored brethren to have their own association. Accordingly, with the help of the white brethren, representatives from seven distinct churches met with the Ways Grove Baptists to form the Walker Baptist Association. This association was to occupy, as far as

possible, the same geographical limits as the historic Hepzibah Association (white). The association was named in honor of Joseph Walker who had pastored the Franklin Covenant Church.

It is a credit to these early Negro Baptists that after the organization of associations, there was a realization on their part of the need of schools for training both their children and their ministers. Thus, we have a period in history of Negro Baptists in Georgia in which high schools were organized by a number of associations. Generally, these schools received their sole support, or at least the bulk of it, from the associations by which they were organized. The Baptist high schools are no longer in operation, for with the state assuming full responsibility for public education through the high school years, the associations found it inadvisable to continue their operation. They have been turned over to the respective school systems by direct sale or by some special arrangement.

State Conventions

According to W. F. Paschal, veteran pastor and state missionary worker, the Georgia Baptist (Negro) Convention was organized sometime during the years 1881 or 1882 with Frank Quarles as the first president. Quarles was the first pastor of the historic Friendship Baptist Church, Atlanta. He was succeeded in the presidency by J. C. Bryant of Americus, Georgia, who, in turn, was succeeded by E. K. Love of Savannah, Georgia.

The convention split in a session held at the Friendship Baptist Church in Atlanta in 1892. The occasion of the split was a dispute over Atlanta Baptist College (now Morehouse College). This school had been organized in Augusta in 1867, but after being taken over by the American Baptist Home Mission Society (white), was moved to Atlanta in the fall of 1879. It was located on thirteen acres of land that had been purchased by the (Negro) Baptist Convention. Love, the president of the convention, contended that a Negro president and Negro teachers should be employed in the school. It seems evident that Love had strong backing in this contention. However, another segment of the convention stood with the Home Mission Society in refusing to grant this request. The result was the formation of a new convention with G. H. Dwelle as the president. This new convention was the part that had sided with the Home Mission Society. Dwelle served for one year and was succeeded by W. G. Johnson, pastor of the First Baptist Church in Macon. Johnson served until 1915.

The conventions were reunited in 1915 with M. W. Reddick, of Americus, as president. It is said that the late Peter James Bryant and the aged Dr. Paschal were leading spirits in the move to unite. Reddick served five or six years and was succeeded by the late J. M. Nabrit, who was for a number of years the secretary of the National Baptist Convention, U.S.A., Inc. It was at this time also that Paschal was elected as chairman of the Executive Board, a position which he has held until the present time.

In 1937, the convention split again. The school issue was again the occasion of the split. The school involved this time was the Central City College, Macon, Georgia. This school had been established by the Baptists of Georgia

but had run into financial difficulty. In the efforts to clear up the finances, the question arose concerning the management of the school. Being unable to agree, the brethren split, with R. C. Crouch becoming president of the new Georgia Baptist Missionary and Educational Convention, and L. A. Pinkston succeeding Nabrit as president of the old convention, the General Missionary Baptist Convention of Georgia. It should be noted that the Georgia Missionary and Educational Convention was organized prior to the convening of the regular convention at Rome, Georgia, in 1937.

For a number of years the late D. D. Crawford served as corresponding secretary of the General Missionary Baptist Convention. This office seems to have come into being with the election of Dr. Reddick.

Rev. L. A. Pinkston has served as president of the General Missionary Baptist Convention of Georgia until the present time. The new convention, the Georgia Baptist Missionary and Educational Convention, has as its president William Holmes Borders, pastor of the Wheat Street Baptist Church of Atlanta.

At present each convention sponsors a school. The Georgia Baptist Missionary and Educational Convention sponsors the Georgia Baptist College at Macon, and the General Missionary Baptist Convention sponsors the Bryant Theological Seminary at Fitzgerald, Georgia. The annual sessions of these conventions are held in July and November.

At present there are approximately 500,000 Negro Baptists in Georgia, with churches and church plants valued at from one to two thousand dollars up to more than a half million dollars. The educational status of the ministers is slowly being raised so that a number of churches have well-trained ministers in their pulpits. The white Baptists of Georgia sponsor classes for ministerial training for Negro ministers in Atlanta. A. Walter Williams has charge of this work. Durward V. Cason (white) has been appointed by the Georgia Baptist (white) Convention as secretary of Negro work in the state. Morehouse College in Atlanta is providing special classes for ministers who cannot qualify for college and seminary study.

North Carolina Negro Baptists and Negro Baptist Organizations

MRS. FOY JOHNSON FARMER

I. The General State Convention of North Carolina.

First organized work among Negro Baptists in North Carolina was in the early 1870's, when ten churches with twenty ministers formed the Educational and Missionary Convention. The object was twofold: (1) to contribute to the support of Shaw University's Theological Department; (2) to train missionaries for foreign fields, especially Liberia, where the coloniza-

tion of ex-slaves was being attempted. Closely associated in the religious efforts in this new colony were W. W. Colley, Lott Carey, and Collins Teague of Virginia; James O. Hayes and Lulu Fleming, Shaw-trained missionaries, from North Carolina.

Some years later the North Carolina Baptist Convention was organized. Wise leaders soon effected a merger of these two organizations, forming the General Baptist State Convention of North Carolina.

Though beset with many problems and difficulties, with dissensions within and criticisms from without, the convention survived and made progress. About 1900 the Medical School of Shaw University was closed, leaving vacant rooms, which became headquarters of the convention. In 1953 an adequate headquarters building was constructed, which houses the administrative offices of the convention, the offices of the Woman's Convention, and the Book Store.

The objectives of our Convention, Shaw University, Oxford Orphanage, Home and Foreign Missions, stand as monuments to the undying efforts of a small band of courageous leaders, among whom these names are prominent: C. S. Brown, A. W. Pegues, E. E. Smith, A. M. Moore, G. O. Bullard, C. C. Somerville, Drs. Vass and Talley, N. F. Roberts, O. S. Bullock, C. F. Graves, and G. W. Watkins.

From the early organization of ten churches and twenty ministers, the convention has grown to an organization of 1,700 churches, which contributed in 1954 for missions and benevolence $140,092.50 and has sent eight missionaries to Haiti and Liberia.

As of December, 1955, the president is Dr. P. A. Bishop, Rich Square; the executive secretary is Dr. O. L. Sherrill.

II. The Woman's Home and Foreign Missionary Convention, Auxiliary to General Baptist Convention.

This convention was organized in Raleigh, North Carolina, in 1884. Mrs. Sallie B. Mial, Mrs. B. E. Green, Mrs. N. F. Roberts, and Mrs. A. Shephard were active in the early years of the organization. They were helped and encouraged by Dr. Tupper, Dr. Roberts, Dr. Shephard, and Dr. C. S. Brown. No records were kept from 1884-1890, but since that time steady, sure progress has been indicated.

Presidents who have served are: Mrs. Sallie B. Mial, Mrs. Lizzie Neely, Mrs. B. E. Green, Mrs. Pattie G. Shephard, Mrs. Viola McMillan, and Mrs. M. A. Horne.

In 1917 work had expanded so that a full-time secretary was needed. Miss Mary Burwell, a graduate of the Missionary Training Department of Shaw University, was elected. She was followed by Mrs. A. L. Filmore. Mrs. Ellen Alston was the executive secretary in 1955.

Junior organizations have been launched, and there is a well-developed, full graded corps of societies, including members from small children to adult women.

Mrs. Cora Pair Thomas was the first foreign missionary supported by the Woman's Convention. She served in Liberia from 1908 until ill health forced her retirement in 1946. Miss Minnie C. Lyon has served many years as missionary in Liberia from the Woman's Convention.

The earliest report showed three circles contributing $8.88 for missions; in 1954 the 470 senior circles

and 121 junior circles contributed $10,682 for the spread of the gospel at home and abroad.

Auxiliary Conventions

Each of the state conventions has auxiliary conventions that hold annual sessions. These are the State Sunday School and Baptist Training Union Conventions that meet each year in July, and the Woman's Auxiliary Conventions which meet at the same time and place as the parent conventions in November.

Organized Baptist Negro Work in Oklahoma

GUY BELLAMY
Secretary, Negro Work, Home Mission Board

The Negro Baptist work in Oklahoma began with the organization of the Ebenezer Church, Sept. 9, 1832. Of the six charter members of this church, three were Negroes, two were white, and there was one Indian.[1]

The Negroes played an important part in the religious development of the Indian territory prior to 1861 (the Civil War). The Negro's natural tendency toward religion caused him to respond easily to the gospel message, and many of the most faithful and effective evangelists of the early days were Negroes.[2]

Before the Civil War there seemed to be little cleavage between the Negro, white, and Indian work; but from 1865 on, racial barriers became more pronounced and difficulties increased, making it necessary for a separate work for the Negroes.[3] November 22, 1877, representatives from the Freedman Baptist churches of the Creek Nation met at the Old Creek Agency and organized the Freedman Baptist Association, Creek Nation. Four churches were mentioned in the minutes—First Fountain, Pike Horn, Second Baptist, and Black Jack.[4]

Before statehood, there were two Negro Conventions in what is now Oklahoma: one in Oklahoma territory and the other in Indian territory. In 1906, the two groups met at Idabel, Oklahoma, and organized the Oklahoma Missionary Baptist State Convention. G. R. Neil, Ardmore, was the first president of the convention and served for two years.[5] In 1909, E. W. Perry came to Oklahoma and attended his first convention at McAlester. He was elected president in 1919 and has continued serving without interruption to the present time (1956)—a period of 37 years.[6]

[1] L. W. Marks, Unpublished Manuscript, "The Story of Oklahoma Baptists," (Shawnee: Oklahoma Baptist University Library), p. 35.
[2] *Ibid.*, p. 42.
[3] J. M. Gaskin, *Trail Blazers of Sooner Baptists* (Shawnee: Oklahoma Baptist University Press, 1958), pp. 105-106.
[4] *Ibid.*, p. 107.
[5] *Ibid.*, p. 109.
[6] Personal contact and information from E. W. Perry.

The struggle for Negro Baptist education in Oklahoma has been long and difficult. It began with the Sango Baptist College, founded in Muskogee by the Oklahoma Missionary Baptist State Convention in 1907; but was forced to close in 1909.[7] The Negro Baptist leaders immediately made another attempt to set up a Baptist college and opened another school at Muskogee in 1919. After five years of struggle this school was also forced to close.[8]

In 1936, this same convention established The Oklahoma School of Religion adjacent to Langston University, Langston, Oklahoma.[9] In June, 1937, Noble Y. Beall, then secretary of Negro work for the Home Mission Board (q.v.), visited this new school and offered, on the part of the Board, to pay the salary of a teacher-missionary. From that date until the present, the Home Mission Board has paid the salary of a teacher-missionary at Oklahoma School of Religion.[10] The worker now serving in this capacity is B. Daniel Clater. John W. Coleman is dean of the School and E. W. Perry, president of the Board of Trustees.[11]

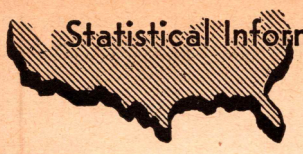
In addition to the salary of the teacher-missionary in the school at Langston, the Home Mission Board with a statewide institute gives scholarships to students who are preparing for service in our Baptist work. The Board also pays the salary of the director of the Baptist Educational Center at Tulsa, J. C. Jackson, and of William Taft Watts, who is director of the Center in Oklahoma City. The Oklahoma County Baptist Association purchased a very adequate building for this Center, located at 501 N. E. Seventh, and the Negro Baptists of Oklahoma City and the East Zion Consolidated District Association have provided the furniture and other help. The Home Mission Board sponsors a like work in most states of the Southern Baptist Convention, through the Department of Work with Negroes. Guy Bellamy, with offices in the Baptist Building, serves as secretary of this department.[12]

The Woman's Missionary Union of the Baptist General Convention of Oklahoma (q.v.) pays part of the salary of Miss Maggie Bruce, field worker for the Women's Convention (Negro), and also made a worthy contribution toward the building at the Oklahoma School of Religion. The Baptist General Convention of Oklahoma (white) gives $2,000 annually to the support of this school.[13]

In 1915, developments led to a split in the National Baptist Convention, which influenced the Negro Baptist work in Oklahoma, bringing about a division in the Oklahoma Missionary Baptist State Convention and the organization of a new convention known as the Oklahoma Baptist General Convention, at Sapulpa, January, 1916. At present, these two conventions report 600 churches with 90,000 members. Some 450 of these churches, with 80,000 members, are in the State Convention, and 150, with 10,000 members, are in the General Convention.[14]

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[7]Gaskin, *op. cit.*, p. 110.
[8]*Ibid.*
[9]*Ibid.*, pp. 110-111.
[10]*Ibid.*, p 111.
[11]Personal knowledge.
[12]*Ibid.*
[13]Personal information from office of WMU of Oklahoma.
[14]Gaskin, *op. cit.*, p. 109.



IV

Growth of New Churches in the Southern Baptist Convention

Introduction

The picture of growth experienced by new Southern Baptist churches as revealed in this study is entirely statistical. We feel that such a quantitative reflection of growth is significant and worthy of careful consideration. At the same time, it is recognized that there are certain other important implications and dimensions to the early growth of new churches.

The statistical growth of new churches should be compared, and relatively evaluated, with the growth of other churches only with discretion and with an awareness of certain interrelationships. It is known that a large portion of the members of new churches are merely "transfers" from existing churches in the same communities. To some extent, then, the membership records of existing churches show a temporary decrease. This decrease is quite negligible, however, when compared to the nearly nine million members making up existing churches at a given time. Thus, a comparison of the percentage increase or growth of new churches with that of existing churches is, for all practical purposes, valid.

The flow of members from existing churches to new churches is often critically viewed by some persons and is offered as a reason for "going slow" in establishing new missions and churches. Nevertheless, an over-all, long-range view can yield the tenable conviction that even this action is desirable and beneficial. For, ofttimes the departure of "old" leaders or members directly results in the enlistment of leaders or members formerly lost in obscurity or lounging in laziness! Thus, in our common kingdom work, a leader is not lost, but instead a new leader is gained. The evangelism record of new churches shown in this report attests to the zeal and efficiency of the new churches. As more and more members of existing churches are enlisted in active service and commitment, these churches themselves will be increasingly "efficient" in His service.

We believe, then, the relatively rapid growth of new churches as revealed in this report is both encouraging and challenging. May it

be the pattern and passion of all our churches. And, may we increase our efforts in making the high purpose of the 30,000 Movement a reality.

Description of Study

The source of data was the official record of Convention churches maintained by the Research and Statistics Department. The records of one-year-old and two-year-old churches were recorded individually and used to study the growth of newly organized churches in the Convention for the period 1956-57.

One-year-old and two-year-old churches were defined as follows:

One-year-old churches—those organized and appearing on the official record for the first time in 1956.

Two-year-old churches—those organized and appearing on the official record for the first time in 1955.

Churches that first appeared on the official record of Convention churches in 1955 or 1956 which were not newly organized churches were not included in the data. In order to obtain approximately the same number of churches in each state for each year, it was found necessary to exclude some few other churches. These steps were necessary to assure representative data from each state.

The numbers of newly organized churches used in this study were as follows:

One-year-old churches (organized in 1956)—153

Two-year-old churches (organized in 1955)—159

Comparisons of the one-year-old and two-year-old churches were then made. Both one-year-old and two-year-old churches were then compared to the total Convention churches. These comparisons are shown in the Summary of Findings.

Summary of Findings

	Per Cent Gained in Church Membership for the Year 1957
One-year-old churches (1956)*	39.7
Two-year-old churches (1955)*	26.7
One- and two-year-old churches combined	32.0
All S.B.C. churches	3.0

*Year organized.

	Average Membership Per Church End of 1957
One-year-old churches	156
Two-year-old churches	196

One- and two-year-old churches	177
All S.B.C. churches	286

Average No. of Members Gained Per Church for the Year 1957

One-year-old churches	44
Two-year-old churches	41
One- and two-year-old churches	43
All S.B.C. churches	8

Per Cent Gained in S. S. Enrolment for the Year 1957

One-year-old churches	30.0
Two-year-old churches	20.1
One- and two-year-old churches	24.2
All S.B.C. churches	2.2

Average No. of S. S. Enrolees Gained Per Church for the Year 1957

One-year-old churches	49
Two-year-old churches	44
One- and two-year-old churches	46
All S.B.C. churches	5

S. S. Enrolment as a Per Cent of Membership End of 1957

One-year-old churches	136.2
Two-year-old churches	133.8
One- and two-year-old churches	135.0
All S.B.C. churches	77.8

Per Cent Gained in Baptisms for the Year 1957

One-year-old churches	53.5*
Two-year-old churches	—2.8
One- and two-year-old churches	17.0
All S.B.C. churches	1.3

	Ratio of Baptisms to Membership for the Year 1957
One-year-old churches	1 to 8.2
Two-year-old churches	1 to 9.8
One- and two-year-old churches	1 to 9.1
All S.B.C. churches	1 to 23.0

	Per Cent Gained in Mission Gifts for the Year 1957
One-year-old churches	132.3*
Two-year-old churches	32.6
One- and two-year-old churches	59.9
All S.B.C. churches	7.8

	Per Cent Gained in Total Gifts for the Year 1957
One-year-old churches	99.0*
Two-year-old churches	15.0
One- and two-year-old churches	40.6
All S.B.C. churches	6.8

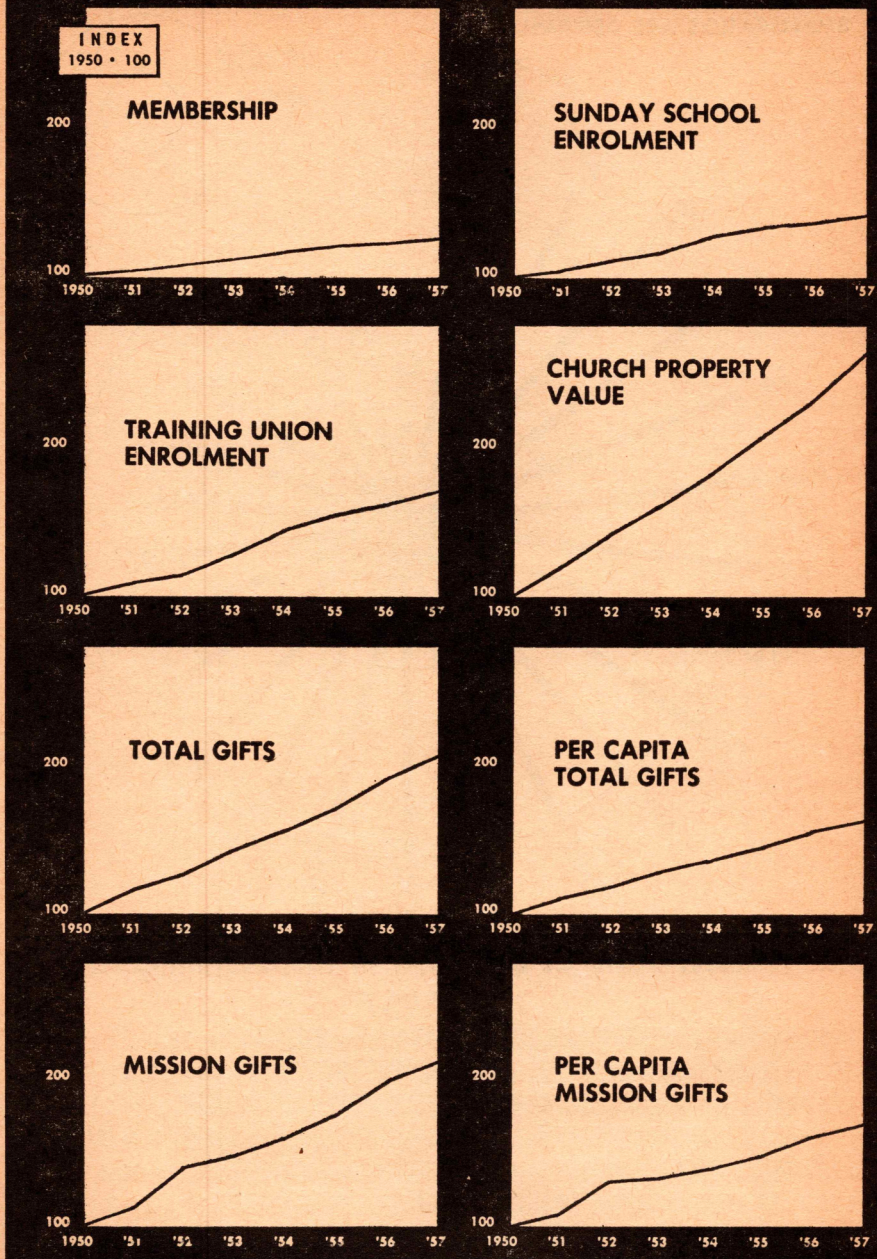
	Average Total Gifts Per Member for the Year 1957
One-year-old churches	$84.04
Two-year-old churches	79.62
One- and two-year-old churches	81.83
All S.B.C. churches	44.34

	Mission Gifts as a Per Cent of Total Gifts for the Year 1957
One-year-old churches	10.3
Two-year-old churches	11.7
One- and two-year-old churches	11.0
All S.B.C. churches	17.6

*This percentage is obtained by comparing the full 1957 record with the 1956 record. The 1956 record for many of these churches is probably not for a complete year because their age as organized churches would vary from one to eleven months. This explains in part the unusually large increase for one-year churches.

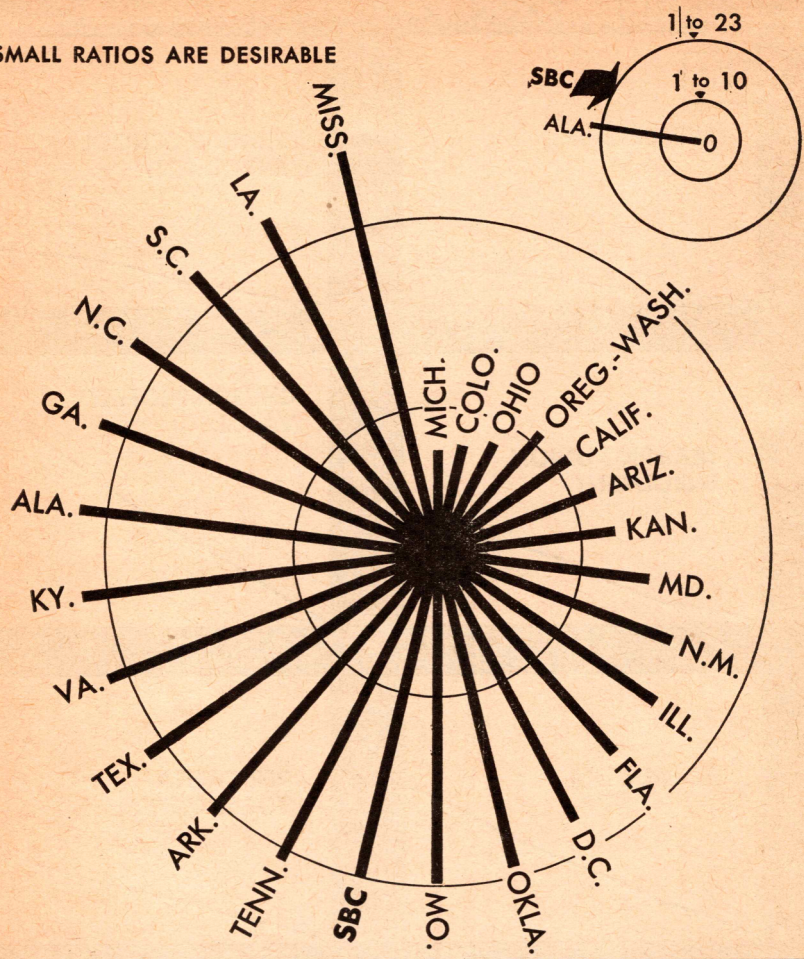
THE PROGRESS OF SOUTHERN BAPTIST CHURCHES, 1950-1957

The scales of each chart are uniform for comparison purposes

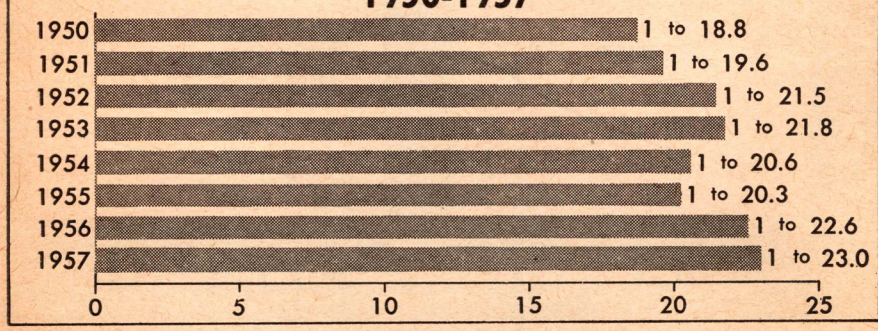


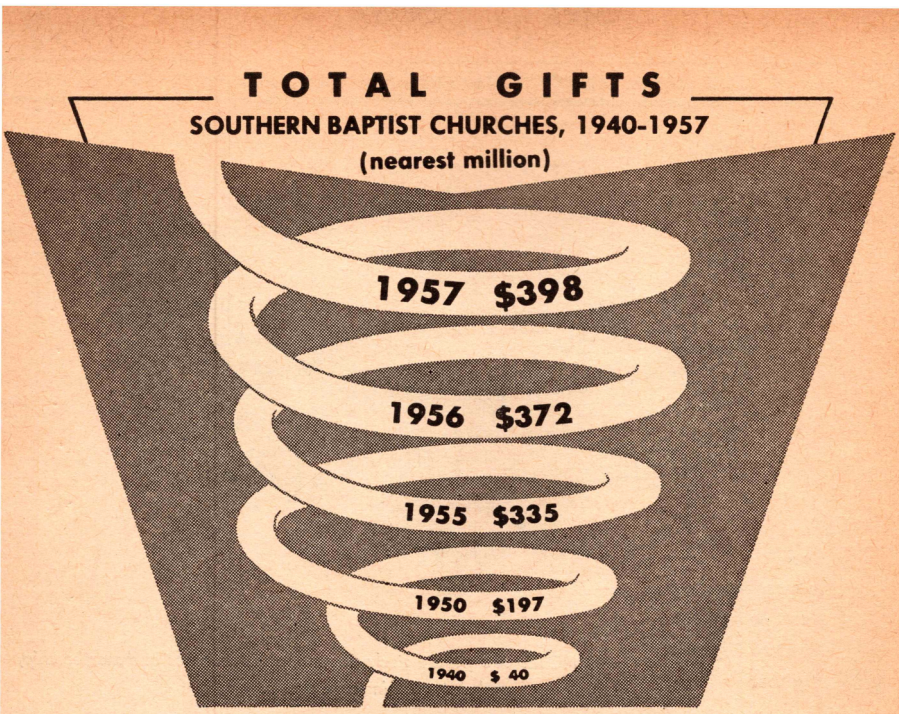
Note: Brotherhood and W.M.U. not included due to R.A. reporting with W.M.U. prior to 1955 and with Brotherhood thereafter.

RATIO OF BAPTISMS TO MEMBERSHIP, 1957

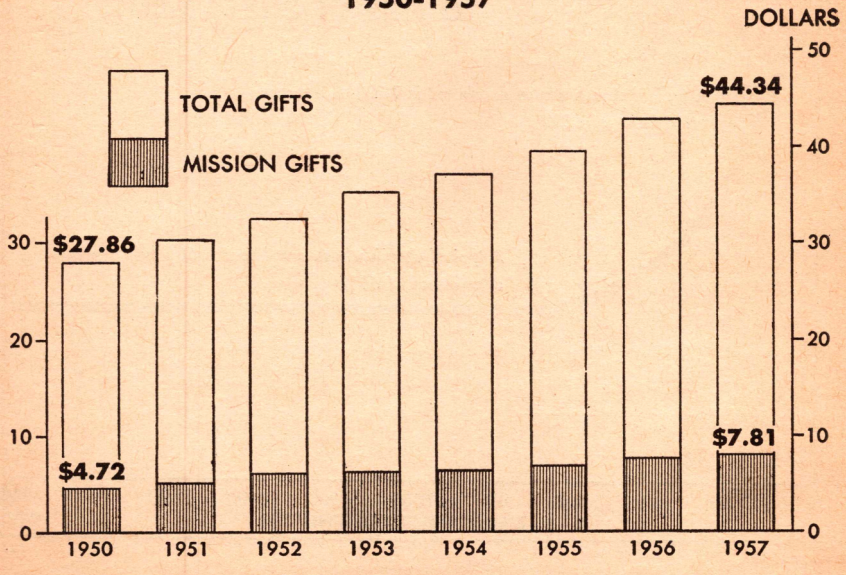


S.B.C. Ratio of Baptisms to Membership, 1950-1957

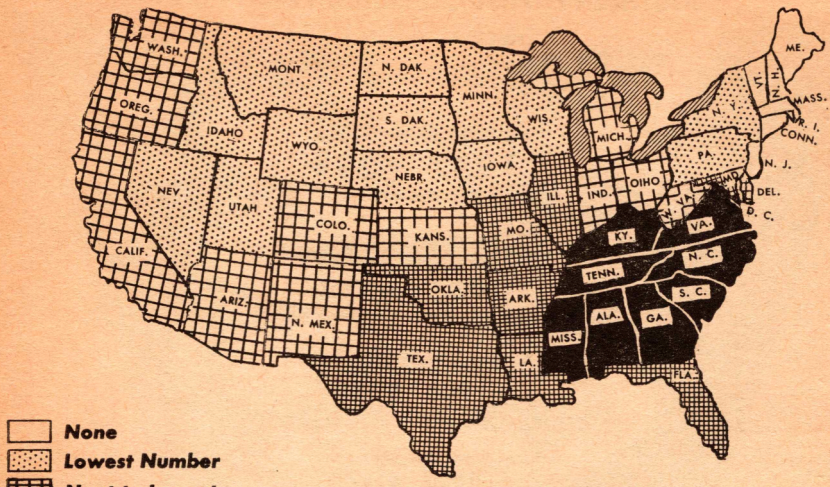




PER CAPITA TOTAL GIFTS AND MISSION GIFTS, 1950-1957



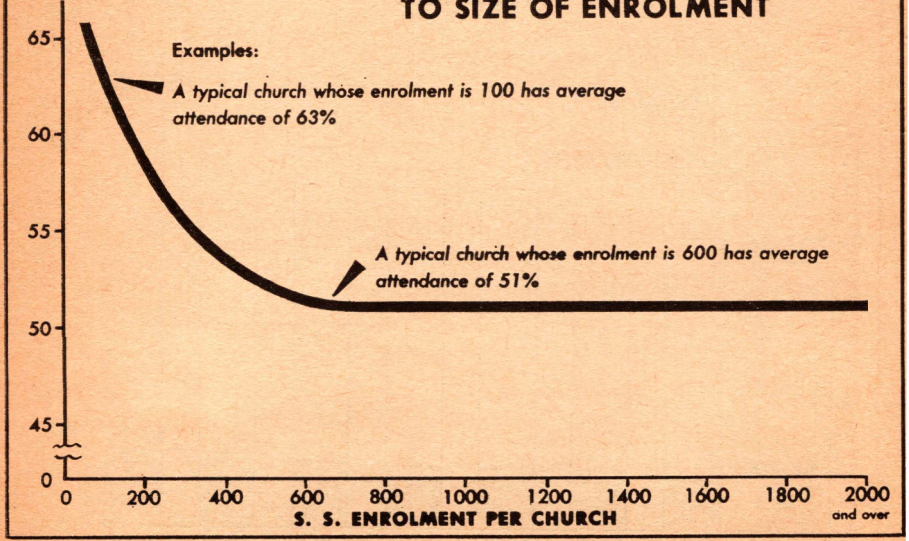
NUMBER OF SBC CHURCHES AND MEMBERS PER SQUARE MILE, 1957



- None
- Lowest Number
- Next to Lowest
- Next to Highest
- Highest

NOTE: A separate study was made for churches and membership, and states fell in same groups

AVERAGE RELATIONSHIP OF SBC SUNDAY SCHOOL ATTENDANCE TO SIZE OF ENROLMENT

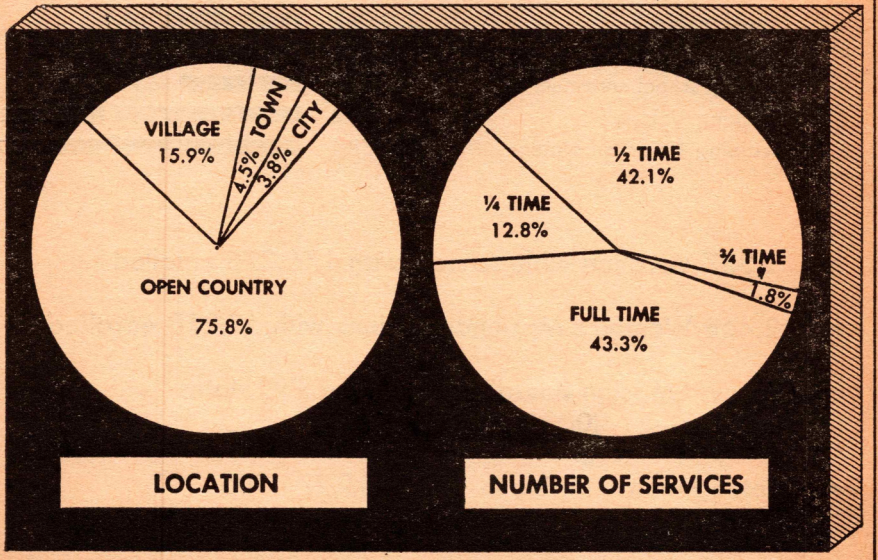


CHURCHES NOT REPORTING A TRAINING UNION

S.B.C. and States	Number of Churches Not Reporting a Training Union	Number with Church Membership of:						Number with Services				No Services or Not Indicated
		Under 50	50-99	100-149	150-199	200-299	300 & Over	¼ time	½ time	¾ time	Full time	
S.B.C.	**7,997**	**1,596**	**2,712**	**1,735**	**922**	**710**	**322**	**1,020**	**3,353**	**142**	**3,433**	**49**
Alabama	710	162	289	144	75	34	6	140	394	10	162	4
Alaska	2				1	1					2	
Arizona	9	5	4								9	
*Arkansas	186	86	77	17	3	1	2	19	110		52	5
California	35	24	11								35	
Colorado	11	9	1	1							11	
District of Columbia	2		1			1					2	
Florida	123	40	47	23	10	3		11	35		76	1
Georgia	819	104	232	190	110	104	79	143	395	4	277	
Hawaii												
Illinois	275	70	118	59	12	12	4	1	98	1	170	5
Kansas	10	5	5								10	
Kentucky	1,075	151	336	251	153	128	56	206	328	13	522	6
Louisiana	112	38	53	17	3	1			44		68	
Maryland	17	5	5	2	2	1	2		1		16	
*Michigan	5	2	2	1							5	
Mississippi	358	82	136	82	39	16	3	84	215	8	50	1
**Missouri	502	135	193	109	42	16	7	33	258	7	189	15
New Mexico	38	22	14	1	1			2	5	1	28	2
North Carolina	1,216	154	346	298	188	153	77	103	555	39	519	
Ohio	23	10	8	3		2					23	
***Oklahoma	182	68	73	30	5	4	2	29	55	2	96	
Oregon-Washington	8	4	2	2					1		7	
South Carolina	246	37	104	60	24	17	4	7	81	8	148	2
Tennessee	954	152	269	223	145	126	39	195	397	6	354	2
Texas	560	161	252	107	21	16	3	13	173	11	361	2
Virginia	519	70	134	115	88	74	38	34	208	32	241	4

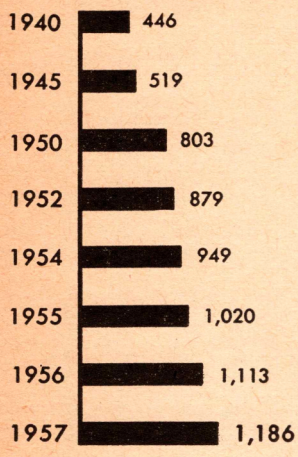
* Many churches now in Michigan included in Arkansas in 1956.
** One association with 12 churches was dropped from the record in 1957.
*** One association with 29 Indian churches was dropped from the record in 1957.

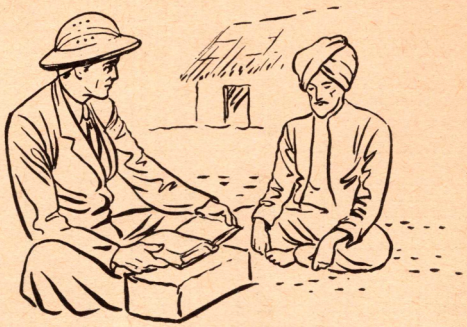
CHARACTERISTICS OF CHURCHES NOT REPORTING A TRAINING UNION, 1957



REVIEW OF FOREIGN MISSIONS 1940-1957

MISSIONARY PERSONNEL





Churches and organizations on the Mission Fields

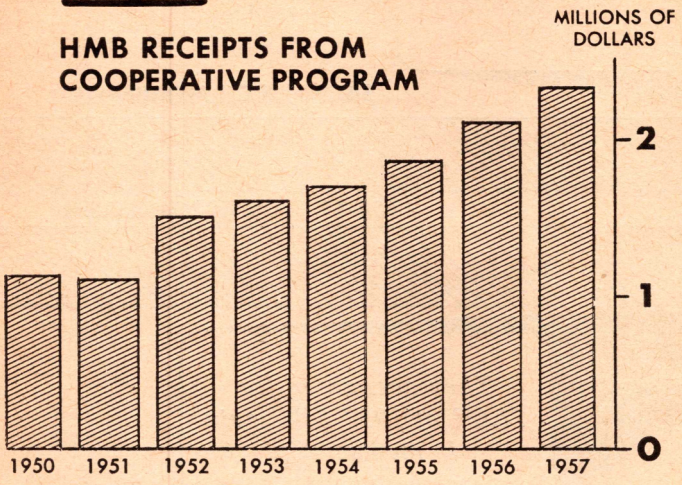
	1957	PERCENT INCREASE 1950-1957
Churches	2,938	49.7
Self-supporting churches	1,814	73.9
Baptisms	25,078	60.6
Membership	383,092	108.6
Sunday schools	4,238	71.4
Sunday school enrolment	322,369	96.9
Training Unions	4,222	195.2
Training Union enrolment	129,584	195.7

- 1,337 Vacation Bible schools with 176,278 enrolled
- 2,468 Woman's Missionary Unions with 62,250 enrolled
- Foreign Mission Board receipts from SBC states in 1957—$14,003,661
- Lottie Moon Offering in 1957—$5,274,505

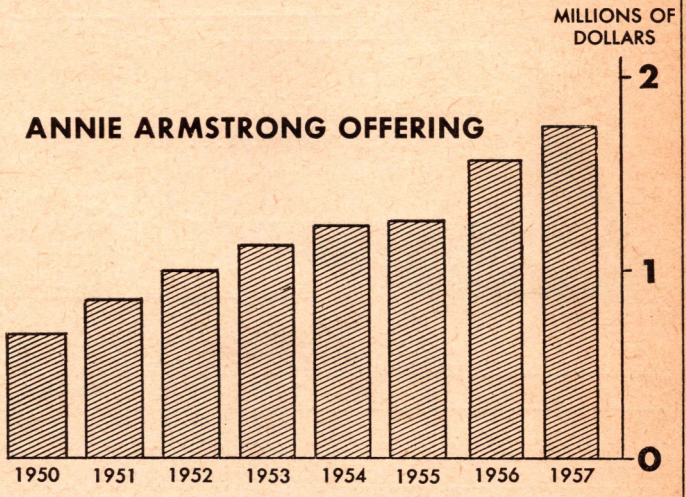
Source: Foreign Mission Board, S.B.C.

REVIEW OF HOME MISSIONS 1950-1957

HMB RECEIPTS FROM COOPERATIVE PROGRAM



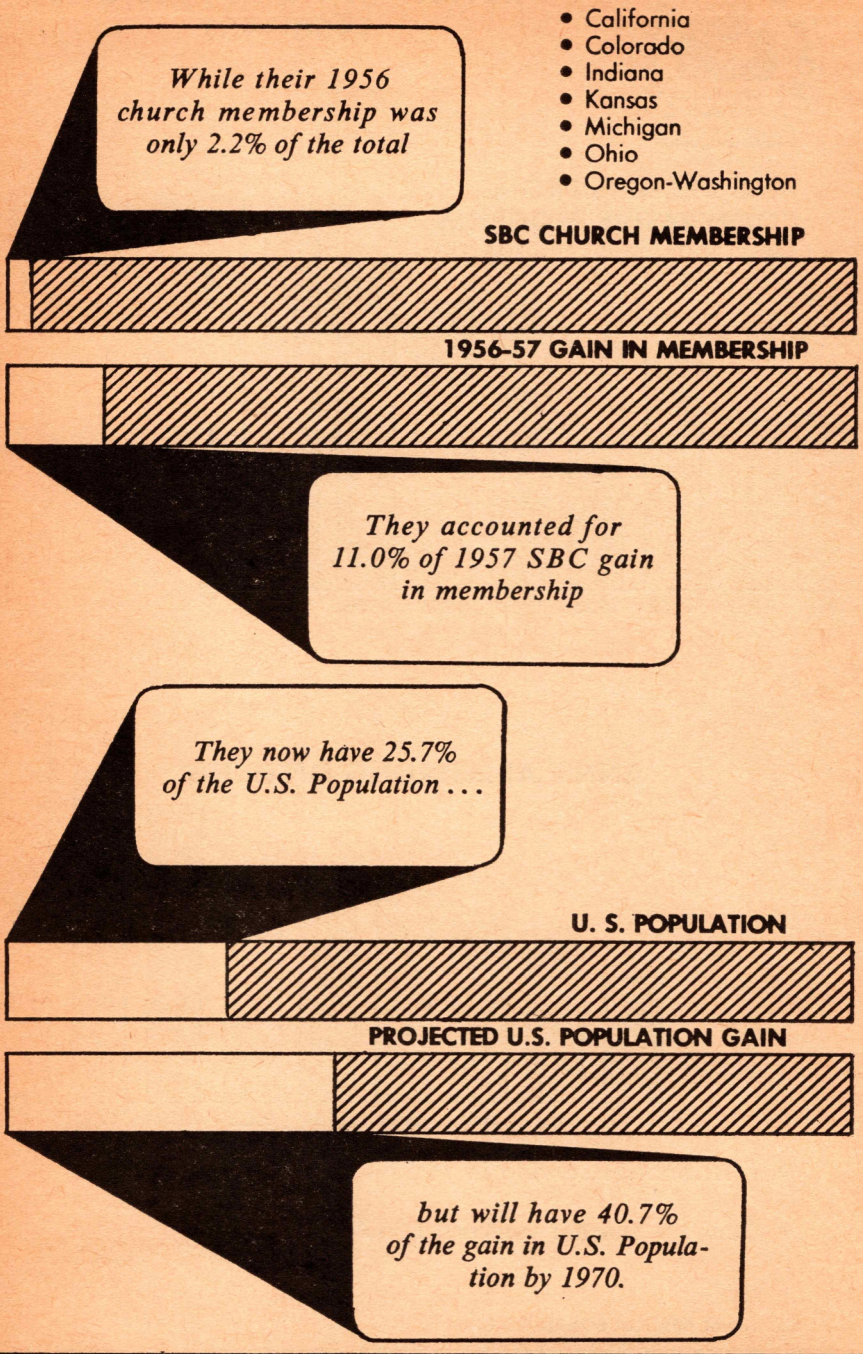
ANNIE ARMSTRONG OFFERING



- *Missionaries serving in 1957—1,271*
- *Summer student workers 1957—450*

SOURCE: HOME MISSION BOARD, S.B.C.

SOUTHERN BAPTIST WORK IN NEWER AREAS

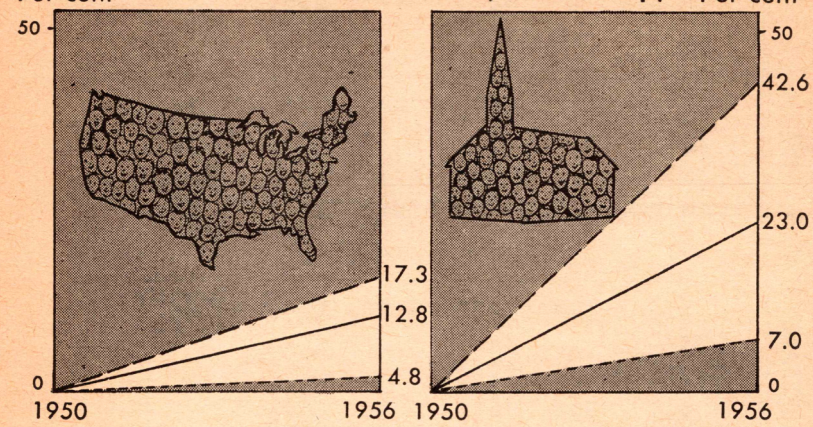


NUMBER OF CHURCHES BY SIZE OF MEMBERSHIP, S.B.C. AND STATES—1957

S.B.C. and States	Total Churches	Size of Membership									Per cent of Churches with Membership Under 300
		1-49	50-99	100-149	150-199	200-299	300-499	500-749	750-999	1000 & Up	
S.B.C.	31,297	2,399	5,876	5,396	4,158	5,013	4,069	1,799	849	1,438	73.0
Alabama	2,737	229	624	526	428	413	262	94	76	85	81.1
Alaska	21	3	5	5	2	3	1	1	.....	1	85.7
Arizona	162	29	35	28	17	23	15	10	3	2	81.5
*Arkansas	1,147	154	280	192	126	157	94	58	35	51	79.3
California	625	103	146	110	75	68	80	30	7	6	80.3
Colorado	114	36	33	11	18	9	5	1	.....	1	93.9
District of Columbia	51	.....	3	2	5	6	10	10	3	12	31.4
Florida	1,145	69	180	187	141	180	181	80	36	91	66.1
Georgia	2,833	135	444	521	428	535	412	170	77	111	72.8
Hawaii	19	1	5	4	4	.....	2	2	.....	1	73.7
Illinois	786	119	227	157	90	82	57	26	14	14	85.9
Kansas	127	22	37	17	19	15	10	4	2	1	86.6
Kentucky	2,269	165	429	415	320	394	304	103	49	90	75.9
Louisiana	1,216	62	232	200	175	230	155	75	27	60	73.9
Maryland	141	6	15	19	19	26	28	18	5	5	60.3
*Michigan	49	7	11	15	4	1	7	4	.....	.....	77.6
Mississippi	1,770	116	328	344	277	322	236	63	32	52	78.4
**Missouri	1,723	183	423	336	220	198	165	81	50	67	78.9
New Mexico	230	36	44	36	16	30	29	18	6	15	70.4
North Carolina	3,237	182	519	565	459	651	510	194	72	85	73.4
Ohio	116	20	30	26	14	10	11	3	1	1	86.2
***Oklahoma	1,251	122	249	189	135	165	161	100	42	88	68.7
Oregon-Washington	133	32	44	21	16	14	3	2	.....	1	95.5
South Carolina	1,438	55	197	226	164	265	288	135	45	63	63.1
Tennessee	2,583	185	448	474	384	484	327	120	57	104	76.5
Texas	3,758	245	688	570	422	508	508	304	164	349	64.7
****Mexican	300	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Virginia	1,316	83	200	200	180	224	208	93	46	82	67.4

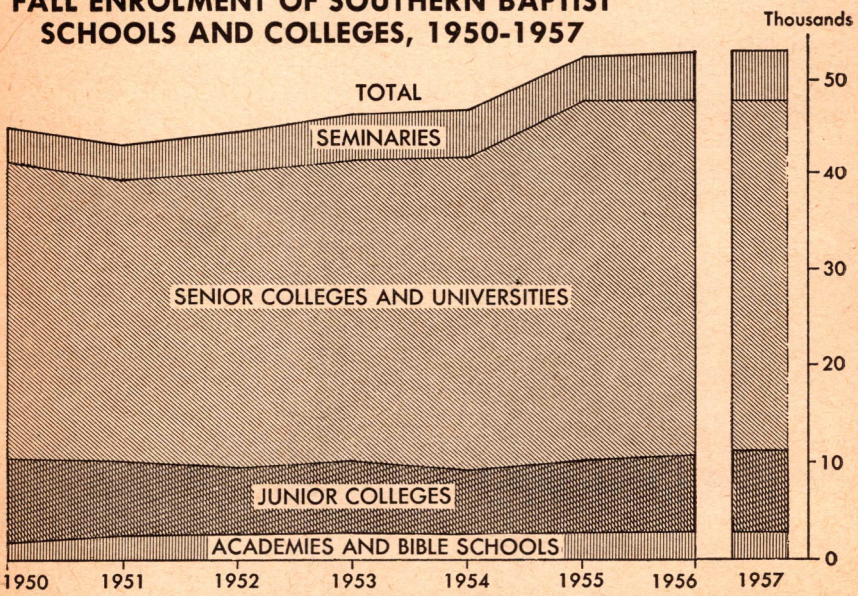
* Many churches now in Michigan included in Arkansas in 1956.
** One association with 12 churches was dropped from the record in 1957.
*** One association with 29 Indian churches was dropped from the record in 1957.
**** Incomplete report. 1956 record used.

PER CENT CHANGE IN U.S. POPULATION AND SBC CHURCH MEMBERSHIP, URBAN AND RURAL, 1950-1956



Sources: U. S. Census Bureau, Sales Management
Research and Statistics Department, Baptist Sunday School Board

FALL ENROLMENT OF SOUTHERN BAPTIST SCHOOLS AND COLLEGES, 1950-1957



Source: Education Commission, Southern Baptist Convention

DRINKING IN COLLEGE

The tables below are taken from the book *Drinking in College*, with permission of Yale University Press, publishers. The published data was from a survey of the customs and attitudes toward alcohol of 17,000 men and women in twenty-seven colleges in the United States. The colleges were distributed in the following categories: tax-supported, 11; controlled by religious denominations, 9; and private non-sectarians, 7. The colleges also were well distributed with respect to geographic location, size of community, race, and size of student body.

The data is given as representative of all college young people and it is recognized that comparable figures for Baptist colleges would most likely be quite different. One finding of the survey was that there is high correlation between the attitude of colleges toward the use of alcohol and the drinking practices of its students.

DRINKING BY RELIGIOUS AFFILIATION

	Per cent who drink	
Religious Affiliation	*Men*	*Women*
Jewish	94	94
Catholic	90	78
Protestant	77	60
Morman	54	23

Read as follows: 94 per cent of Jewish men interviewed use alcoholic beverages, etc.

DRINKING BEFORE OR AFTER ENTERING COLLEGE

	Per cent of those who drink	
Had First Drink:	*Men*	*Women*
Before entering college	79	65
After entering college	21	35
	100	100

Read as follows: Of the men who use alcoholic beverages, 79 per cent had first drink before entering college, etc.

RELATION OF DRINKING PRACTICES OF STUDENTS AND OF THEIR CLOSE FRIENDS

	This per cent of students drink:	
Majority of close friends:	*Men*	*Women*
Drink	89	79
Abstain	16	5

Read as follows: 89 per cent of men whose close friends drink use some type of alcoholic beverage, 16 per cent of men whose close friends abstain use some type of alcoholic beverage, etc.

RELATION OF DRINKING PRACTICES OF STUDENTS AND THEIR PARENTS

	Per cent who drink		
	Men	*Women*	*Men and Women*
Both parents drink	92	83	89
One parent drinks	83	54	75
Both parents abstain	58	23	54

Read as follows: 92 per cent of men whose parents drink use some type of alcoholic beverage, 83 per cent of men with one parent who drinks use some type of alcoholic beverage, etc.

THE USE OF ALCOHOLIC BEVERAGES IN CHILDHOOD

	Per cent of drinkers who used some type of alcoholic beverage in childhood
Men	45
Women	40
Men and Women	43

Read as follows: 45 per cent of men who drink used some type of alcoholic beverage in their childhood, etc.

PURPOSE AND OCCASION FOR CHILDHOOD DRINKING

	Type of Beverage		
	Beer	*Wine*	*Spirits*
Occasional sips	62	41	29
As an experiment or joke	21	11	19
As a medicine	3	8	37
On special occasions	10	19	10
Family (social or religious) custom or practice	4	21	5
	100	100	100

Read as follows: 62 per cent of persons who used beer in childhood took occasional sips, 21 per cent used beer as an experiment or joke, etc.

THE FIVE MOST FREQUENTLY-MENTIONED MOTIVATIONS FOR DRINKING

	Per cent of Men	*Per cent of Women*
Because of enjoyment of taste	72	69
To comply with custom	64	65
To be gay	62	52
To relieve fatigue or tension	54	43
To get high	47	
To get along better on dates		39

Read as follows: 72 per cent of men who use alcoholic beverages mentioned "because of enjoyment of taste" as one of their motives for drinking, etc.
Note: Each person was allowed to mention any or all of thirteen motives.

Used by Permission, "Drinking In College," Straus and Bacon, Yale University Press, 1953.

Reviews of Popular Religious Books

from

Merchandise Selection Department

E. ODELL CROWE, Manager

Bibles and Books Section

RICHARD E. KORNMEYER, Supervisor

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

100—PHILOSOPHY

An Analytical Philosophy of Religion

By Willem F. Zuurdeeg (1a), $4.75

AUTHOR: Associate professor of philosophy of religion at McCormick Theological Seminary.

The contribution of this book is made at the growing edge of philosophy. It develops the new and revolutionary thesis of the analytical philosophers that it is not the function of philosophy to ascertain the "real" structure of the universe but to analyze languages. The author makes a sharp distinction between indicative language (science) and convictional language (faith), and indicates their various relationships. Though he rejects metaphysics, he is a deeply convinced Christian who believes that a careful, comprehensive, and critical analysis of the nature and use of language will serve the needed function of clarifying religious thought.—*Dr. Thomas E. McCollough, associate professor of religion, Stetson University.*

A Comprehensive Dictionary of Psychological and Psychoanalytical Terms

By Horace B. English and Ava Champney English (16-L), $8.00

AUTHORS: Husband and wife. Horace: has been actively engaged in the study of psychological terminology since 1925; Ava: has had much experience in the preparation and editing of manuscripts on technical subjects.

In the face of increasing interest in psychology, those who read in the field will find this book to be a helpful tool. The development of many new terms which are not found

in the ordinary dictionary makes such a work necessary for many people. Many Christians will find the definitions of such words as "faith," "belief," and "love" unsatisfactory, but they will be helped nevertheless, by a better understanding of how these words are used by the psychologist.—*Dr. E. Earl Joiner, assistant professor of religion, Stetson University.*

A History of Philosophy, Vols. I & II

By Wilhelm Windelband (9h), paper, $1.75 each

AUTHOR: A great historian, philosopher, and writer of Strassburg, France; is now deceased.

Reprinted from the revised edition of 1901, these two volumes represent the classic history of philosophy by a leading German philosopher of the last century. Windelband's *History of Philosophy* represents an authoritative treatment of the great philosophical thinkers up to the nineteenth century. His discussion of Kant is of particular value to the student of philosophy. These volumes are worthy additions to the Harper Torch Book Series.—*Dr. H. H. Barnette, acting dean, School of Theology, and professor of Christian ethics, Southern Baptist Theological Seminary.*

Philosophy Made Simple

By Richard H. Popkin and Avrum Stroll (11d), paper, $1.00

AUTHORS: Popkin: Associate professor, University of Iowa. Stroll: Associate professor, University of British Columbia.

To reduce the study of philosophy to any simplified method is an impossible task. The endless amount of material creates a bulk that refuses to be reduced, and yet there is enough basic material to allow organization of central ideas in order to present a most informative and interesting outline.—*Bill Scudder, Baptist Sunday School Board, Nashville, Tennessee.*

The Pleasures of Philosophy

By Will Durant (13s), $5.00

AUTHOR: A historian; now deceased.

The author says that, "This book is an attempt at a consistent philosophy of life." He discusses the various aspects of philosophy metaphysics, exsisteniology, the philosophy of religion, ethics, and esthetics. This book is a revision of an early one by Mr. Durant, *Mansion of Philosophy,* published in 1929. It is beautifully written and brings the problem of philosophy close to the life of the reader. —*A. B. Cothron, Baptist Sunday School Board, Nashville, Tennessee.*

The Self as Agent

By John Macmurray (9h), $3.75

AUTHOR: Professor of moral philosophy in the University of Edinburgh.

This is an attempt to formulate a new system of philosophy to replace the old Cartesian and Kentian lines of thought which, the author claims, have broken down completely under the radical criticism of this transitional age. Macmurray criticizes as well logical empiricism and existentialism, the modern efforts to start afresh.—*Dr. S. L. Stealey, president, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina*

200—RELIGION

220—BIBLE

An Analysis of the Gospel of Mark

By Harold St. John (6r), $2.50

AUTHOR: A well-known British Bible teacher.

Among several values of this book is its suggested analysis of the Second Gospel which teachers and preachers will find useful in their presentation of its message. The author follows the English Revised Version, the complete text of which is printed.—*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

The Biblical Illustrator: Isaiah I

Edited by Joseph S. Exell (66b), $4.95

The treatment of Isaiah in this great series will require three volumes, of which this is the first. It carries the study as far as Isaiah 30 and is introduced by a commendable statement in which the major problems of Isaiah are discussed. Whether seeking for explanations, illustrations, or outlines, the owner of this book will not look in vain.—*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

The Biblical Illustrator: Joshua-Ruth

Edited by Joseph S. Exell (66b), $4.95

There is much fine preaching material in Joshua, Judges, and Ruth, and this volume of *The Biblical Illustrator* will help the preacher to know how to handle it. Some of the texts, of course, may not make the same appeal to present-day preachers as they did to the worthy men whose sermons are quoted in these pages. In this volume once more, the capable editor has assembled some helpful explanatory notes as well as hundreds of homiletical outlines.—*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

A Commentary on Mark Thirteen

By G. R. Beasley Murray (89s), $4.50

AUTHOR: Was minister of Ashurst Drive Baptist Church, Ilford, Essex, anl Zion Baptist Church, Cambridge.

An entire commentary given over to a single chapter of the Bible is unusual, but as New Testament students know, Mark 13 is a chapter of exceptional interest. Because of difficulties in this eschatological discourse of Jesus, various theories of interpretation have been offered, many of them reflecting upon the authenticity of the chapter. Some years ago, Dr. Beasley Murray, formerly of Ruschlikon, and now of Spurgeon's College, London, wrote a scholarly examination of these theories (with special reference to the "Little Apocalypse' theory) which gained much notice from New Testament scholars. In this later volume he offers a summary of his conclusions in this former work, plus a verse-by-verse commentary on Mark's chapter based on the Greek. His discussions of the phrase "abomination of desolation" and of verse 30 will be of special interest to the student.—*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Commentary on the Gospel of Mark

By J. A. Alexander (1z), $5.95

AUTHOR: The Presbyterian clergyman who organized Princeton Theological Seminary in 1812 and became its first professor; taught there until his death in 1860.

Those who are familiar with other works by this eminent American expositor will not need assuring that there is a wealth of valuable material in this treatment of the Second Gospel. In a significant introduction, Dr. Alexander defines the distinctives of Mark's Gospel, answering those who have regarded it as merely a condensation of the writings of the other synoptics.—*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Cruden's Dictionary of Bible Terms

By Alexander Cruden (66b), $3.50

This is a photographic reproduction of the 1840 "first edition" of this work published by the British Tract Society. This book is a collection of the extensive notes on and definitions of the various "key words" in the Bible as extracted from *Cruden's Unabridged Concordance* of a century or so earlier. To these have been added—in the original work—rather elaborate notes by an unidentified editor.—*Belden Menkus, Baptist Sunday School Board, Nashville, Tennessee.*

Divorce

By John Murray (66b), $2.50

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

This important monograph on the Bible and divorce was originally published in 1953 by the Committee on Christian Education of the Orthodox Presbyterian Church. It is deserving of the wider circulation which will be assured to it through its present publisher. The author has brought scholarly ability to the task of examining the biblical teaching on divorce. While he admits that adultery is a scriptural ground for divorce, and is generous in his interpretation of Paul's pronouncement on desertion by an unbelieving partner, Dr. Murray maintains the basic disapproval of God toward divorce, and admits no extenuating circumstances outside those clearly allowed by the Scriptures. This study will be especially appreciated by ministers, although its conservatism will doubtless be unacceptable to some.—*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Does the Bible Contradict Itself?

By W. Arndt (21c), paper, $1.50

AUTHOR: Professor of New Testament exegesis and hermeneutics at Concordia Seminary, St. Louis, Missouri.

The popularity and helpfulness of this work on hermeneutics is demonstrated in the fact that the current edition is the fifth printing of the basic text first published in 1926. The author's purpose is to defend verbal inspiration and biblical infallibility against the arguments raised against them by apparent contradictions in the Bible. More than three hundred passages are examined for such apparent discrepancies to prove that once the facts are known there are no vital inconsistencies in the Scriptures.—*Dr. Gordon Clinard, associate professor of preaching, Southwestern Baptist Theological Seminary, Fort Worth, Texas.*

The Epistles to the Galatians and to the Philippians

By Kenneth Grayston (64a), $2.35

AUTHOR: Professor, Didsbury College, Bristol, England.

The "Epworth Preacher's Commentaries," to which this neat volume belongs, are a series of pocket-size expositions which the preacher will find convenient to carry around when sermon preparation has to be done en route. The present volume has succeeded in packing a great deal of good material into small space. —*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

An Exposition of the Epistle to the Galatians

By John Brown (1z), $4.95

AUTHOR: (1784-1858); was senior minister of the United Presbyterian Congregation, Broughton Place, Edinburgh, and professor of exegetical theology to the United Presbyterian Church.

John Brown, Scottish puritan and theologian, was a master of biblical exposition, and that his great treatment of Galatians should be again available is a matter for gratitude.—*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Ezekiel: The Man and His Message

By H. L. Ellison (1e), $2.50

AUTHOR: A competent British scholar.

The author is concerned with one aim—to find a fair and true interpretation of Ezekiel's message. This he sets forth in expository form, which is both informative and inspiring. One who reads this book, with the Bible text before him, will certainly have a clearer understanding and insight into the message of the prophet for his day and all days.—*Rev. J. O. Carter, pastor, Riverside Baptist Church, Nashville, Tennessee.*

The Fathers Without Theology

By Marjorie Strachey ( ), $4.00

AUTHOR: Translator, editor, and novelist; living in London.

This interesting book presents in non-technical language a fast moving discussion of the early church fathers down to 325 A.D. The various church fathers are divided into general groups according to the nature of their writings, with a brief biographical sketch given of each one followed by a sample of their writings. In most instances the sample is brief and is interspersed with the comments of the author of the book. For a person desiring a "bird's-eye view" of the early Church Fathers this volume will likely prove helpful.—*Dr. W. E. Norman, pastor, First Baptist Church, Quanah, Texas.*

The Gospel of the Incarnation

By George S. Hendry (8w), $3.75

AUTHOR: Charles Hodge professor of systematic theology at Princeton Theological Seminary.

This is the third book by this rising Scotch-born professor of theology. The author states his thesis in these words: "It is the main thesis of this study that the Christian gospel, which is for our salvation, resides in the total fact of Christ, and that it is inevitably distorted if it is made to hinge in an exclusive manner on one element, such as his birth, or his death." He maintains that "neither his death for us nor his birth for us can be separated from his whole being for us."—*Rev. Bradford Curry, pastor, Central Baptist Church, Jacksonville, Texas.*

Greater Men and Women of the Bible

By Will Sessions (14b), $3.50

AUTHOR: Pastor of Independence Boulevard Christian Church, Kansas City, Missouri.

The author of this timely book clothes flesh and blood personalities from Adam to Luke with biographical sketches that are indeed historical, devotional, inspirational, and thought-provoking. The fifty-two prominent Bible characters speak in no uncertain tones for themselves, and their variety of messages has a real application for times in which we live.—*Dr. Fred T. Moffatt, pastor, First Baptist Church, Frankfort, Kentucky.*

Human Nature in Its Four Fold State

By Thomas Boston (1z), $4.95

AUTHOR: Was a noted Scottish theologian and a voluminous writer; now deceased.

Thomas Boston's great statement on the doctrine of man is one of the finest in its class; but it was written 250 years ago and, while it still has admirers for its lucid and adequate exposition of this doctrine, its appeal will be very limited among modern readers. It is likely to be read by very few unsaved persons, although it is addressed to them.—*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

I Believe in The Holy Spirit

By Ernest F. Scott (1a), $1.25

AUTHOR: A minister, professor, and author; for many years a member of the faculty of Union Theological Seminary.

This is a very practical book. E. F. Scott has done an excellent piece of work in bringing together (1) from the record how the Spirit has worked in the past, (2) from experience how the Spirit works in the present, and (3) from expectation how the Spirit will continue to work in the future. After a clear analysis of the fact that the early prophets and apostles received their power from the Spirit, he presents signs of the same power in force today through the Spirit's relation to God and Christ and through the Spirit's relation to man.—*Rev. Cornelius B. Davis, pastor, Second Baptist Church, Cumberland, Maryland.*

Introduction to the Books of the Bible

By Christopher F. Drews (21c), paper, $1.50

After a brief view of the Bible as a whole, a discussion of the history behind our English Bible, and suggestions as to the best ways to read the Bible, the author introduces each book separately. The author's thesis states that although there are many books *about* the Bible, a book is needed "to lead readers into an intelligent study of the Bible."—*Dr. K. M. Yates, Jr., professor, Golden Gate Baptist Theological Seminary, Berkeley, California.*

Jesus and His Coming

By J. A. T. Robinson (1a), $4.00

AUTHOR: Dean of Clare College, Cambridge.

Using the fairly radical methods of modern biblical scholarship, the author examines the New Testament teaching about the second coming to argue that Jesus never taught a second coming and that those New Testament writers who did teach one were mistaken about it. The author holds that Jesus, the Gospel of John, and mature writings of Paul such as Ephesians, all teach an eschatology centered in the death, resurrection, and ascension of Jesus (viewed as a single event), having its decisive expression in the presence of the Holy Spirit in the church. This rather than something in the future, so the book maintains, is the true coming of Christ. This is an important book because its careful scholarship will commend it to readers who respect scholarship.—*Dr. J. F. Green, Baptist Sunday School Board, Nashville, Tennessee.*

The Letter to the Hebrews

Edited by William Barclay (8w), $2.50

Here is a simple treatment of a difficult book of the Bible. The author declares the writer's purpose to be to show Jesus Christ as the full revelation of God—superior to the prophets, angels, Moses, etc.—a priest after the order of Melchizedek. The author's purpose is to make the book of Hebrews understandable to readers today.—*Rev. Paul G. Kirkland, Baptist minister, Blue Mountain, Mississippi.*

The Life of David (2 vols.)

By Arthur W. Pink (1z), Two-volume set, $11.90; each, $5.95

AUTHOR: Held various pastorates in the United States; now deceased.

In these two volumes, Mr. Pink reviews the entire life of David mainly for the purpose of indicating the spiritual instruction that may be found in his activities and experiences. For some he may tend to overspiritualize and to stretch typology to its limits; but those who so believe will nevertheless acknowledge that God has given this man rare perception into the beauty and message of the inspired book.—*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Mothers in the Bible

By Donald Davidson (1z), $2.50

AUTHOR: A minister in Edinburgh, Scotland.

The author gives the stories of twenty-six mothers in the Bible, some familiar, others little known. He gives what the Bible tells about each and points out the lasting significance of each one. A worth-while source book about little-known and well-known women in the Old and New Testaments.—*Dr. Theodore F. Adams, pastor, First Baptist Church, Richmond, Virginia.*

The Origin and Transmission of the New Testament

By L. D. Twilley (1e), $1.50

This is an excellent survey work and would make a fine source or collateral source for general instruction on the New Testament. The work, essentially, is in two parts. The initial section is a brief chronological reconstruction of the period in which the various New Testament works were written. The second section deals with the various existing manuscripts and the field of textual criticism.—*Belden Menkus, Baptist Sunday School Board, Nashville, Tennessee.*

Out of the Whirlwind

By William B. Ward (5k), $2.50

AUTHOR: Pastor of Grace Covenant Presbyterian Church, Richmond, Virginia.

Out of the Whirlwind is a simple but serious study of the problems of suffering by good people and the character of God. Having studied the setting and the background of the book of Job, the author follows the narrative in an interesting and helpful manner. The text is quoted freely so the reader may grasp readily the relation of comment to text.—*Rev. A. B. Colvin, pastor, First Baptist Church, Lebanon, Kentucky.*

Saint Paul and the Mystery of Christ

By Claude Tresmontant (9h), paper, $1.35

AUTHOR: Is renowned on the Continent for his studies which probe the indebtedness of contemporary science and philosophy to biblical rather than to Greek thought.

This is one of the current "Men of Wisdom Books" being published by Harpers. It is well illustrated, simply written, and brief. Most of the Scripture text is printed in the body of the discussion and is a modern translation. The plan of the book is simple: Paul's life is given in brief, based on Acts and his Epistles and then various teachings are briefly treated. —*Dr. Herbert E. Bergstrom, associate professor of Bible, Eastern New Mexico University, Portales, New Mexico.*

Sacramental Teaching and Practice in the Reformation Churches

By G. W. Bromiley (1e), $1.50

AUTHOR: Rector of St. Thomas' English Episcopal Church, Edinburgh, Scotland.

This volume by an outstanding Episcopal clergyman from overseas deals in a rather interesting way with the Reformation doctrine pertaining to the so-called sacraments. The author refutes the Roman Catholic doctrine of transubstantiation, and dwells at length on what he terms the sacraments. The one redeeming feature of this book is the author's observation when he indicates, "A mark of genuine Reformation teaching is not fixed or static, but always reformable under the Word of God." In spite of our utter disagreement with the author's interpretation of the sacramental doctrine, the book is informational and quite interesting.—*Dr. Fred T. Moffatt, pastor, First Baptist Church, Frankfort, Kentucky.*

Sex and the Bible

By Jack Wyrtzen (1z), paper, 60¢

AUTHOR: An evangelist.

The author has written here a booklet on sex. The book is a bit extreme in places but most of what is said is the truth. Our young people need the facts contained in this booklet.—*Dr. C. Aubrey Hearn, Baptist Sunday School Board, Nashville, Tennessee.*

Using the Bible to Answer Questions Children Ask

By John L. and Arleene Gilmer Fairly (5k), $2.00

AUTHORS: Husband and wife: John has served as secretary of religious education for the Presbyterian Church, U.S.A. Arleene has taught leaders in children's work courses at Assembly's Training School in Richmond, Virginia, and in leadership schools throughout the South.

This is a dynamic book which is highly interesting, informing, and stimulating. All parents should benefit from the book since the questions are those most commonly asked about religion. The authors have taken questions that puzzle children most and discussed them simply, thoughtfully, and humbly.—*Mrs. Alma May Scarborough, Baptist Sunday School Board, Nashville, Tennessee.*

The Visible Words of God

By Joseph C. McLelland (1e), $4.00

AUTHOR: Is best known for his position as Regius professor of divinity at the University of Oxford during the reign of Edward VI.

Church historians and students of the Reformation will welcome this incisive study about the Reformed doctrine of sacrament as it is here portrayed by its most ardent disciple and advocate, Peter Martyr Vermigli of Florence. This doctoral thesis at Edinburgh by a Canadian minister of the Presbyterian Church is a thorough presentation of the life and doctrinal thought of this contemporary of John Calvin.—*Dr. Marc Lovelace, professor of archeology, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.*

What Christ Thinks of the Church

By John R. W. Stott (1e), $2.00

AUTHOR: Rector of All Souls, Langham Place, London.

Here are seven excellent messages from Revelation on what Christ had to say to the seven churches. There is also a good introduction and conclusion, rounding out the book with nine chapters.—*Rev. Tom W. Dunlap, pastor, Dalewood Baptist Church, Nashville, Tennessee.*

230—DOCTRINAL THEOLOGY

American Literature and Christian Doctrine

By Randall Steward (25-L), $3.50

AUTHOR: Professor at Vanderbilt University, Nashville, Tennessee.

A survey of main themes in American literature which, part by part, says nothing really new or surprising, but which in totality is amazing. The author comes out quite frankly and honestly for orthodox Christianity, and makes it, particularly its old bugaboo that nobody believes in anymore—Original Sin—the crucial distinction in his criticism. Nobody, that is, believes in sin except America's greatest writers; and the rest, Steward thinks, would have done better if they had. —*Judson Allen, student, Johns Hopkins University, Baltimore, Maryland.*

Barriers to Belief

By Norman F. Langford (8w), $1.00

AUTHOR: Editor in chief of curriculum, Presbyterian Board of Christian Education, Philadelphia.

Dr. Langford's book deals with six doctrinal subjects from the point of the layman. The book is most excellently written from the standpoint of logic and scholarship, but like all books which endeavor to clear up the problems regarding miracles, divinity of Jesus, the kingdom of God, heaven and hell, and predestination, still there are questions unanswered and problems unsolved.—*Rev. P. D. Bragg, pastor, First Baptist Church, Lexington, Mississippi.*

Body, Soul, and Spirit

By J. Carter Swaim (5n), $3.50

AUTHOR: Executive director of the department of the English Bible in the Christian Education Division of the National Council of Churches of Christ in the U.S.A.

The author tells how the truths of the Bible are related to good health. The desire to please God and obey his commandments have a direct influence on the physical well-being of the individual. The book is divided into three parts: body, soul, and spirit. The body is the physical condition of the individual. The soul has to do with the emotions and will. The spirit is the part of the individual that reaches to God.—*Dr. Charles L. Black, surgeon, Shreveport, Louisiana.*

The Case for Spiritual Healing

By Don H. Gross (5n), $3.95

AUTHOR: Resigned, recently, his post as rector of St. Peter's Episcopal Church in Brentwood, a suburb of Pittsburgh, Pennsylvania, to further study the healing ministry from the viewpoint of science and theology.

The author in this presentation sets forth a study in the field that is being discussed more and more it seems during recent days. The book seems to be well documented and although there are points in the presentation such as gifts and sacraments which many of us would object to as presented, the book is readable and sets forth some matters for clear thinking.—*Dr. Paul A. Meigs, evangelism and mission editor, Florida Baptist Convention, Jacksonville, Florida.*

Christ in His Suffering
Christ on Trial
Christ Crucified

By K. Schilder (1e), 3-vol. set, $10.00; each, $3.95

AUTHOR: Dutch preacher and theologian.

By what standards is this extraordinary trilogy to be evaluated? Schilder is in a class by himself. Who else would (or could) preach seventy consecutive sermons, occupying a total of over fifteen hundred printed pages, on the passion of our Lord? It is inevitable that the helpfulness of what he says should vary. Sometimes he appears to be striving to express thoughts that defy verbal definition. But at other times—even most of the time—he says things which thrill and enlighten the soul by their depth of spiritual perception and biblical wisdom.—*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Christ in the New Testament

By Charles M. Laymon (1a), $4.00

AUTHOR: Serves as editor of adult publications, Editorial Division of the Board of Education of the Methodist Church, Nashville, Tennessee.

This book follows the author's earlier one, *The Life and Teachings of Jesus.* It deals with the "Portraiture" of Christ as given by the different writers of the New Testament. It notes that, while there is variety of portraiture, there is basic unity. Each writer is an interpreter reflecting the experience, needs, and faith of a growing community of believers.—*Dr. Owen F. Herring, professor of New Testament, Wake Forest College, Winston-Salem, North Carolina.*

The Evidence of God

Edited by John Clover Monsma (18p), $3.75

This book is written by forty men who are experts (some nationally recognized) in many different fields of science. Each person has written a chapter to describe the evidences of God as illustrated in the author's own field of science.—*Dr. Elbert Hadley, professor of chemistry, Southern Illinois University, Carbondale, Illinois.*

I Believe in the Bible

By Joseph R. Sizoo (1a), $1.25

AUTHOR: A minister in the Reformed Church of America; professor of religion and director of the chapel at George Washington University.

Without hesitation this is one of the most informative and refreshing studies about the Bible I have seen in a long time. The author believes the Book from cover to cover. He faces frankly some of the problems encountered in accepting the Bible as the inspired Word of God. He deals with these problems with almost devastating skill. His treatment of the development of ideas such as sin, sacrifice, and immortality is particularly illuminating. His study comes to a grand climax at the feet of Jesus Christ, God's supreme revelation, the theme of the book and the hope for all mankind.—*Dr. Robert Houston Smith, pastor, First Baptist Church, Pineville, Louisiana.*

Let's Pray About It

By Kenneth Clinton (68a), $2.50

AUTHOR: A member of the National Association of Biblical Instructors.

A well-written book on prayer, dealing with the aspects of prayer that affect our daily living and its accompanying problems. Each chapter deals with some practical phrase of our Christian living, growth, and maturity. The author firmly believes that we can go to God with any problem that arises in our daily living and find help.—*Rev. Howard G. Judah, pastor, First Baptist Church, Maryville, Missouri.*

The Letter and the Spirit

By R. M. Grant (9m), $3.50

AUTHOR: Associate professor of New Testament, The Chicago Theological Seminary.

Dr. Grant has presented a most profound and scholarly treatment of a difficult and interesting field of study that has been either neglected or evaded by historians and theologians alike. An effort to understand the use which the early church fathers made of allegorical methods of biblical interpretation is a distinctive feature of this volume. A study is made of the exegesis of sacred writings, ranging from Xenophanes to Bultmann and from Pythagoras to Dibelius. The major concern of the author is that of inspiration.—*Dr. T. J. DeLaughter, associate professor of Old Testament, New Orleans Baptist Theological Seminary, New Orleans, Louisiana.*

The Nature of the Unity We Seek

Edited by Paul S. Minear (14b), $4.00

This is a report of the North American Conference on Faith and Order held at Oberlin College in September, 1957. This meeting was a climax to the thirty-year development of the Faith and Order Ecumenical Movement. Thirty-nine creeds were represented at this meeting. In divisional and sectional meetings, such problems were discussed as the bases for the Ecumenical Movement, the proper organizational structure of the church, the beliefs regarding baptism and the Lord's Supper, and the freedom and authority in church government. The central theme of the book is that the "telescoping" of distance between the global and the local work of the church make interdependent ecumenity and locality. Special emphasis was given to the necessity of working on *regional* levels. This book should definitely be read by all those pastors and laymen who want to keep abreast of trends in the broad work of all churches.—*Dr. Carl Fields, professor of history, Georgetown College, Georgetown, Kentucky.*

On the Christian Faith

Edited by John T. McNeill ( ), paper, 95¢

These selections from John Calvin illustrate his theology. The editor writes in his introduction those explanations which will assist those without a background of theology. The volume has three divisions: "From the Institutes," "From the Commentaries," and "From the Tracts." The editor shows in these the basic beliefs of this man whose thinking influenced all Christendom.—*Dr. Herman Ihley, state Sunday school secretary, Raleigh, North Carolina.*

Prayer That Prevails

By G. Ray Jordan (9m), $3.00

AUTHOR: Professor of homiletics and chapel preacher at the Candler School of Theology, Emory University.

The author affirms that everyone prays—in fact, all are praying all the time, because prayer is desire. He also believes that the real purpose of Christian prayer can be fulfilled only as one seeks to co-operate fully with the will of God. Discovering the will of God and giving ourselves unreservedly to his purpose he gives as the basic truth upon which he has developed his theme. This book is not an ordinary, run-of-the-mill, devotional book on prayer. It could almost be said to deal with the theology of prayer as well as the practice of prayer.—*Rev. L. C. Pennington, pastor, Pennsylvania Avenue Baptist Church, Mission, Kansas.*

Religion as Creative Insecurity

By Peter A. Bertocci (18a), $2.50

AUTHOR: Has been professor of philosophy at Boston University since 1944, having held the chair of Borden Parker Bowne since 1952.

I cannot imagine anyone reading this book without somewhere in the course of his reading being pleased, confused, angry, disturbed, and helped—possibly all at the same time! There will be time when the reader will feel that the author is mature and profound; at other times, it will appear that here is a neophyte philosopher who has "mounted his horse and rode off in all directions." But, of one thing this reviewer is sure—no one is going to find the book dull.—*Dr. J. Winston Pearce, pastor, First Baptist Church, De Land, Florida.*

The Story of Revelation

By Jack T. Akin (31e), $3.00

AUTHOR: Minister of the Great Bridge Congregational Church in Great Bridge Station, Norfolk, Virginia.

Mr. Akin has given the book of Revelation a thorough study and has come up with some original interpretations, and his analyses are good. He places John in a very interesting position during every stage of the writing of the book. Since Revelation is the uncovering of facts, he finds John in a position of drawing a contrast between Rome and the kingdom of God. Mr. Akin gives Christ a very prominent place in the entire book, and draws the contrast between Revelation without Christ and that with Christ present.—*Dr. O. W. Yates, pastor, Rosemont Baptist Church, Lexington, Kentucky.*

The Suffering Saviour

By F. W. Krummacher (29m), paper, 79¢

AUTHOR: Was a famous German Lutheran preacher, for twenty years pastor in Berlin.

This book is a devotional interpretation of fifty-three episodes which cluster about the last hours of Christ's life. The author uses

graphic word pictures to describe the events of the Passion Week.—*Rev. David Q. Byrd, pastor, West Jackson Baptist Church, Jackson, Tennessee.*

Ten Makers of Modern Protestant Thought

Edited by George L. Hunt (18a), paper, 50¢

Brief summaries of the contributions made to theological thought by such men as Karl Barth, Rudolph Bultmann, Albert Schweitzer, and Paul Tillich are presented in this pocket publication. The statements are so brief that it is difficult to imagine a useful purpose for the book, though it must be admitted that the presentations have been done with much skill.—*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Theological Essays

By F. D. Maurice (9h), $5.00

AUTHOR: (1805-1872); held the chair of divinity in King's College, London; later, was appointed professor of moral philosophy at Cambridge.

A series of essays dealing with the traditional doctrines such as the atonement, the incarnation, and the Trinity. They were first published in 1853 and reflect the theological battles of the day. The author was ahead of his time, but the ground he traversed has been traveled by more readable writers much closer to our day.—*Dr. W. E. Darby, pastor, Grace Baptist Church, Nashville, Tennessee.*

They Teach Us to Pray

By Reginald E. O. White (9h), $3.00

AUTHOR: Minister in Wales, Scotland, and England.

The author has put into these pages that which the questioning spirit has been seeking. Great figures from the Bible are selected in a sort of biography. The author's theme is that prayer is the basis of religious experience and the meaning of prayer is understood in the fellowship with those who pray.—*Dr. Herman Ihley, state Sunday school secretary, Raleigh, North Carolina.*

Your Family and Christian Stewardship

By Florence M. Sly (14b), paper, 75¢

In this book the author gives a very wholesome and fresh emphasis to the thought that one's family is a stewardship. Strong emphasis is given to the trusteeship—stewardship —of a couple for their home and of parents for their children. The writer is especially helpful, in this reviewer's opinion, in emphasizing that the family is a stewardship and also in emphasizing our stewardship of heritage and stewardship for the right beginning of the home.—*Dr. Arthur B. Rutledge, state secretary, stewardship and direct missions, Dallas, Texas.*

240—PRACTICAL THEOLOGY

Faith for These Troubled Times

By Denson N. Franklin (6r), $2.00

AUTHOR: Minister of the First Methodist Church, Gadsden, Alabama.

Purposeful living, with God at the center of life, and love as the theme of life is the only answer to be found for man's conflicts, frustrations, problems, tensions—burden of living is solved when living is for a purpose and that purpose is carried out with our hand in God's. This book treats life and many of life's issues.—*Rev. Robert M. Startup, pastor, Hermitage Baptist Church, Hermitage, Tennessee.*

God's Provision for Holy Living

By William Culbertson (29m), $2.00

AUTHOR: Bishop in the Reformed Episcopal Church; president of Moody Bible Institute.

Every true Christian is dissatisfied with his spiritual state and desires to improve it. Consequently the question which he often asks himself is: "How can I become a better Christian?" A good answer to this question is given by Dr. Culbertson in his book. After issuing the call to holiness he states and discusses eight means which God has provided for the Christian's growth in holiness.—*Dr. Paul Wheeler, retired Baptist minister, Columbia, South Carolina.*

In God We Trust

By Norman Cousins (9h), $5.95

AUTHOR: Editor of *The Saturday Review*; is an honorary citizen of Hiroshima, Japan.

Norman Cousins has done a superb job of research into the lives and letters of our American Founding Fathers, that he might extract from those sources all available data which reveal the religious and spiritual concepts of these illustrious men. The results of such a study show unquestionably that Frank-

lin, Washington, Adams, Jefferson, Madison, Hamilton, Jay, and Paine were profoundly religious men in spite of the fact that their beliefs ranged from deism and disbelief in revealed religion to biblical literalism. One thing common to each figure was his broad toleration and respect for the religious liberties of all men.—*Dr. George J. Griffin, teacher, Wake Forest College, Winston-Salem, North Carolina.*

Men Who Knew Jesus

By Robert G. Borgwardt (3d), $2.50

AUTHOR: Pastor of First Lutheran Church of Sioux Falls, South Dakota.

This book is an effort by the author to show the real impact of Jesus on the lives of both men and women who were associated with him during his ministry on earth. One by one the outstanding followers of Jesus are held up before the reader's eyes. His outstanding characteristics are noted. Especially those which would cause Jesus to be attracted to him and include him in the list of servants. How they acted and reacted in and under various circumstances and the reasons are presented. The author goes beyond the circle of apostles to include in the list some women who played a prominent part in his ministry. —*Rev. Finis A. Williams, pastor, First Baptist Church, Texas City, Texas.*

One Way of Living

By George M. Docherty (9h), $3.00

AUTHOR: Succeeded Dr. Peter Marshall as minister at the New York Avenue Presbyterian Church in Washington, D.C.

The "one way of living" for our author is the *only* way. It is genuine belief in Christ that makes all the difference in the world. Any of the religious philosophies or any forms of religions apart from devoted faith is without vital meaning to life. After defining the way, three main divisions deal with man and his reaction to this way.—*Rev. Hugh T. Busey, pastor, First Baptist Church, Altavista, Virginia.*

Pathways to Understanding

By Harold E. Kohn (1e), $3.00

AUTHOR: Pastor of the First Congregational Church of Charleviox, Michigan; an accomplished artist, student of nature, and wildlife enthusiast.

When the author calls it "Outdoor Adventures in Meditation," he describes it well. He speaks of our world as "the wonderful material home made for us by a wise Creator." He says, "Nature is not God, any more than an artist's drawing is the artist." But in every realm of creation it tells us something about the Creator.—*Rev. J. A. Ellis, retired Baptist minister, Raleigh, North Carolina.*

Person to Person: A Recipe for Living

By William Lawson (16-L), $2.50

AUTHOR: Jesuit priest.

". . . the key problem is to decide what is of most value in this world, on which we should all be intent, and which policy of all kinds—political, social, economic, educational —should be framed to preserve. The being of greatest value in the world is the human person." So says the author. He rather effectively defends this position in his book. His heavy reliance upon Catholic theologians and philosophers will not please all. His apt phrases and sharp pictures will stimulate many.—*Dr. J. Winston Pearce, pastor, First Baptist Church, De Land, Florida.*

Practicing the Presence

By Joel S. Goldsmith (9h), $2.50

AUTHOR: A spiritual leader, now making his home in Honolulu, Hawaii.

Practicing the presence of God is the secret of harmonious living. This "harmonious living" is accomplished by the development of the spiritual consciousness that God is; that he is good and, therefore, all that he made is good (even the devil—if there is one); that God is the only power (no power of evil, disease, etc); and that man's need is to be restored to his original Edenic estate—oneness with God. This oneness is the result of the "recognition that God is really the inner self of our being" which recognition comes through meditation, desire, and demonstration.—*Rev. Finis A. Williams, pastor, First Baptist Church, Texas City, Texas.*

Prayers of Reformers

Compilation (42m), $2.50

This book is a compilation of the prayers of the Reformers. It is interesting and stimulating. I think its importance lies in the subjects at hand and the attitude of the one in prayer. They could be a pattern for certain prayer occasions. There is depth in many of these prayers coming from the lips of

God's great men. The book is valuable for devotional purposes.—*Dr. R. O. Cawker, state director of evangelism, Alexandria, Louisiana.*

Seed for a Song

By Lee Hastings Bristol, Jr., (13-L), $3.75

AUTHOR: Director of public relations at the Bristol-Myers Products Division; in addition is author, organist, composer, and a prominent Episcopal layman.

The heart-warming story of a man of God who had to overcome obstacles of ill health, gangsters, church politics, and cynics such as Clarence Darrow, and Sinclair Lewis. The life story of Bishop Robert Nelson, of the Episcopal Diocese of Western Missouri. He was a truly great soul who never lost touch with the "man on the street."—*Rev. Howard G. Judah, pastor, First Baptist Church, Maryville, Missouri.*

Seeking and Finding God

By Roy Pearson (1a), $2.00

AUTHOR: Dean and professor of homiletics at Andover Newton Theological Seminary, Newton Centre, Massachusetts.

This is a compilation of forty devotions designed primarily to be read the forty days of Lent, although the author points out that "Lent may come in January as well as any other time as far as the timeliness of the devotions are concerned." Each devotion contains a Scripture passage, several paragraphs of devotional comment, and a one-paragraph prayer.—*Dr. R. J. Hastings, Baptist Sunday School Board, Nashville, Tennessee.*

To Know God Better

Compiled by Winfred Rhoades (9h), $2.95

Here is a devotional book which is compiled of some of the best devotional literature of Christendom, from the time of Augustine until modern times. There are two hundred of these devotional messages, one for each of two hundred days. A subject is stated, a text is printed, and a scriptural reading is suggested. This is followed by a quotation on the subject by one of the selected writers and a prayer by a saint of God.—*Dr. Paul Wheeler, retired Baptist minister, Columbia, South Carolina.*

Truth for Our Time

By Geoffrey R. King (1e), $2.00

AUTHOR: Minister of Spurgeon's Tabernacle, West Croydon, England.

Truth for our time is exactly what this book is. Applied to Great Britain all the way through, we can see clearly what the plight of the great empire is. One cannot help applying what he reads to his own country, and I find that the teachings also fit well for the time we live in the United States. —*Rev. Tom W. Dunlap, pastor, Dalewood Baptist Church, Nashville, Tennessee.*

Watch for the Morning

By Helen Chappell White (35r), $3.00

AUTHOR: Is the wife of Goodrich C. White, chancellor and former president of Emory University, Atlanta, Georgia.

Helen C. White's earlier book, *With Wings As Eagles,* stimulated a lively correspondence between her readers and herself. This book seeks to answer many questions which people presented her on the subject of personal immortality, how God answers prayer, how one can endure bereavement and sorrow victoriously.—*Dr. E. A. Verdery, chaplain, Georgia Baptist Hospital, Atlanta, Georgia.*

The World Is Learning Compassion

By Frank C. Laubach (6r), $3.50

AUTHOR: Began his missionary career in the Philippines in 1915.

"We are running a race between compassion and suicide." So states Frank Laubach in *The World Is Learning Compassion.* The book sets forth the ways in which the privileged one fifth of the world's people are showing a new concern for the destitute four fifths, a concern which is quite a contrast from an attitude of exploiting the defenseless. It is pointed out that often in the past, it was the Christian church alone which seemed to show a compassion for the illiterate and the "have nots." Now, secular groups and whole governments are doing something to alleviate suffering and to heal the world's sores. The insistence of the dispossessed is shown, readers being reminded that Christian nations lost one fourth of the human race (China) to communism at one fell swoop because they would do nothing about the hunger of four hundred million people. These and other millions will accept the "compassion" of communism rather than no compassion at all, it is pointed out. The concern which more for-

tunate nations are showing today is encouraging, Mr. Laubach concludes in a study which merits serious reading by all Baptist leaders. —*Dr. Rice A. Pierce, Baptist Sunday School Board, Nashville, Tennessee.*

250—PASTORAL THEOLOGY

The Logic of Tragedy and Other Messages

By Angel Martinez (1z), $2.00

AUTHOR: Southern Baptist evangelist.

Angel Martinez has been a very successful evangelist for several years. In this book which takes its title from the first sermon, he gives the reader an insight into his warm-hearted and compassionate style of preaching. He writes as he speaks—straight to the point. The sermon titles are suggestive of the messages.—*Dr. George R. Wilson, pastor, Central Baptist Church, Phoenix, Arizona.*

Marriage Counseling: A Casebook

Edited by Emily H. Mudd, Maurice J. Karpf, Abraham Stone, and Janet Fowler Nelson (18a), $6.50

This book contains forty-one actual and complete typical cases of marriage counseling taken from the files of thirty-eight of America's leading marriage counselors. Problems that arise before marriage, during marriage, and when the marriage has ended are discussed in a manner designed to be of value to those who are professionally concerned about the processes of effective counseling.—*Dr. Rice A. Pierce, Baptist Sunday School Board, Nashville, Tennessee.*

Power in Preaching

By W. E. Sangster (1a), $2.25

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

This book contains the thirty-ninth series of Fondren Lectures given at Southern Methodist University, Dallas, Texas. The theses of these seven lectures are developed around the idea of power in preaching. The author has done an exceptional job of choosing the fundamental aspects of developing power in preaching, both in the preacher and in the pulpit. —*Dr. Harry M. Roark, pastor, First Baptist Church, Blackwell, Oklahoma.*

Riverside Sermons

By Harry Emerson Fosdick (9h), $3.95

AUTHOR: Was minister of Riverside Church, New York City.

A stimulating book of sermons on a variety of subjects related to the Christian life. The sermons have been selected by the one who compiled the book as some of the best sermons preached by Dr. Fosdick during his ministry at Riverside Church in New York.—*Dr. Charles F. Treadway, Baptist Sunday School Board, Nashville, Tennessee.*

The Works of John Wesley Vol. I

By John Wesley (1z), $3.95; 14-vol. set, $55.30

Originally published in London in 1872, this set of volumes will once again make available a vast amount of valuable source materials on Methodist beginnings. John Wesley's journal, a classic in its own right, will occupy most of the first four volumes, promised by the publisher in quick succession. The complete set, running to fourteen volumes, is scheduled for publication by June, 1959, on the basis of an additional volume each month.—*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

260—ECCLESIASTICAL THEOLOGY

Christian Education of Adults

By Earl F. Zeigler (8w), $2.75

AUTHOR: Serves with the Board of Christian Education of the Presbyterian Church U.S.A. as editor of Uniform Lessons and the devotional magazine, *Today*.

The author seeks to develop a dynamic program for the ever-changing adult group to aid in their never-ending quest in spiritual maturing. He has kept a balance between sound psychological information for and about this group and helpful principles and practices in a program for them. His stress on the dynamic and ever-changing adult span is kept before the reader as he examines ways of changing and modifying instructional approaches to meet their needs.—*Dr. John M. Price, director of School of Religious Education, New Orleans Baptist Theological Seminary, New Orleans, Louisiana.*

The Christian Teacher

By Perry LeFevre (1a), $2.75

AUTHOR: Associate professor of theology and education in the Federated Theological Faculty of the University of Chicago and a senior associate in the Danforth Foundation.

This most interesting work treats of a great profession in its greatest aspect. Here is a treatment which is at once comprehensive and specific of the Christian teacher as a counselor and guide, and his handling of his subject matter.—*Forrest M. Marker, Jr., teacher, Nashville, Tennessee.*

Letter Writing for the Church

By Harold F. Linamen (45w), paper $2.00

AUTHOR: Professor of business education at Anderson College.

This book contains some helpful information concerning the writing of readable, zestful letters. In addition, there is a large number of sample letters.—*Howard B. Foshee, Baptist Sunday School Board, Nashville, Tennessee.*

270—CHRISTIAN CHURCH HISTORY

The Ancient Library of Qumran and Modern Biblical Studies

By Frank Moore Cross, Jr., (11d), $4.50

AUTHOR: The leading American scholar on the international research team working with ancient manuscripts (Harvard Divinity School).

The author is a Presbyterian, formerly of McCormick Seminary, who is the only Protestant among the scholars currently working on the translation of these manuscripts. This is the first work in nearly five years from someone who is directly connected with the work on these documents. Mr. Cross has not written a definitive work but, rather a progress report. The work on these documents is a tedious project at best. However, much has been done to identify these works with the Essene sect. Mr. Cross deals with the findings so far in logical and detailed consideration. —*Belden Menkus, Baptist Sunday School Board, Nashville, Tennessee.*

The Answer

By John Norton (30h), $4.75

AUTHOR: Minister of the Church in Ipswich in New England.

Norton's *Answer* is an attempt to set forth clearly and systematically the ecclesiology of the Independent or Congregationalist churches in seventeenth-century New England. It was written in response to the set of questions drawn up by pastor-theologian of the church in Middleburg, Holland, William Appollonius, who desired a clear statement of the Independent's "Ecclesiastical policy, and forms of public worship." The author stated one of Appollonius' questions at the beginning of each of the sixteen chapters and then proceeded to answer each query. The *Answer* responded to questions on the qualifications of church members; the church convenant; particular or instituted church; the minister and his various relationships; classes and synods; exercise of prophecy; church forms; political magistrate; separation and schism. —*Dr. Lynn E. May, research director, Historical Commission, Southern Baptist Convention, Nashville, Tennessee.*

Digging Up Jericho

By Kathleen Kenyon (58p), $5.00

AUTHOR: Director of the British School of Archeology at Jerusalem and Lecturer in Palestinian Archeology at the London Institute of Archeology.

The author is well qualified in the field of history, geography, and also archeology. Here she is reporting excavations in Jericho between the years of 1952-1956. The volume is complete with over one hundred excellent black and white pictures "in situ." To complete the visual presentation the author has submitted a schematic drawing of the entire "tell" or hill in which is found many levels of civilization. Even though the book is somewhat technical for the average reader, she does pause to explain the various methods used in uncovering the ancient past.—*W. Murray Severance, Baptist Sunday School Board, Nashville, Tennessee.*

History of Religions

By E. O. James (9h), $2.75

AUTHOR: Professor emeritus of the history and philosophy of religion in the University of London, fellow of University College and King's College, London.

This small book is a brief introduction to the history and comparative study of religions. The author recognizes the impossibility of giving more than an over-all view in such brief compass or of covering expertly so wide a field by a single scholar. In spite of the problems involved in such a study, there are rewards for the general reader who wants to become acquainted with the field.—*Dr. Pope A. Duncan, professor of church history, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.*

History of the Byzantine State

By George Ostrogorsky (23r), $12.50

More than a thousand years of Byzantine history is presented graphically in detailed script and by the process of unusual but highly illustrative maps and text decorations. The approach is chronological with emphasis on the political developments with consideration given to social, economic, ecclesiastical, and administrative factors. The author shows further how the inneraction of foreign and domestic events determined the development of the Byzantine state.—*W. Murray Severance, Baptist Sunday School Board, Nashville, Tennessee.*

Master Eckhart and the Rhineland Mystics

By Jeanne Ancelet-Hustache (9h), paper, $1.35

AUTHOR: Is well known in France for her penetrating researches into the origins of medieval German mysticism.

This is an excellent study of the life, writings, trial, and influence of Eckhart. It is based on the latest findings and is somewhat of a reinterpretation of this mystic. The author also traces Eckhart's influence and teachings in Tauler, Suso, Ruysbroeck (with a brief biography of each), and his influence on the Brethren of the Common Life, although her treatment of the latter group is very brief.—*Dr. Herbert E. Bergstrom, associate professor of Bible, Eastern New Mexico University, Portales, New Mexico.*

The Methodist Way of Life

By Gerald Kennedy (20p), $3.50

AUTHOR: Bishop of the Los Angeles area of the Methodist Church.

The Methodist Way of Life by Bishop Gerald Kennedy presents the Methodist background and heritage beginning with the life and leadership of John Wesley, and it is written in a very readable manner.—*Dr. Paul A. Meigs, state director of evangelism and missions, Jacksonville, Florida.*

More Light on the Dead Sea Scrolls

By Millar Burrows (3v), $6.50

AUTHOR: Winkley professor of biblical theology at Yale Divinity School; chairman of the department of Near Eastern Languages and Literatures in the Yale Graduate School.

Few persons are as qualified as Professor Burrows to give an authoritative account of the famous Dead Sea Scrolls. This volume continues the story from the first published volume and brings the reader up to date on the discoveries which were made after the first book appeared, and it also gives analyses of various points of view expressed by scholars all over the world who are seeking to interpret these sensational finds. This book, like the first, is an excellent blend of seasoned scholarship and popular presentation; it, too, could very easily become a best seller.—*Dr. Marc Lovelace, professor of archeology, Southeastern Seminary, Wake Forest, North Carolina.*

The Origins of Christianity

By F. C. Conybeare ( ), $6.00

AUTHOR: Fellow and praelector of University College, Oxford; fellow of the British Academy; Officier d'Academie.

This work first appeared in 1909; in 1910, its revision appeared under the title, *Magic, Myth, and Morals: A Study of Christian Origins.* While accepting the traditional datings of the New Testament documents, Conybeare arrives at conclusions which are decidedly nontraditional. Conybeare seeks to demonstrate that the New Testament itself evidences a change from a simple religion to a complex religion. He regards the ideas that Jesus was the Son of David and also the Son of God as departures from the simple faith, that his pre-existence and incarnation were later developed, and that the cross was transformed from a symbol of defeat to a symbol of victory.—*Dr. Hugh Wamble, Durham, North Carolina.*

The Oxford Dictionary of the Christian Church

Edited by F. L. Cross (5-o), $17.50

The title of this massive volume promises

much more than it delivers. The book makes condescending gestures of recognition to Christian groups outside the "Catholic" tradition, but the compilers leave no doubt that, in their minds, the only churches worthy of extended notice are those which bear either the Roman or the Anglican name.—*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

The Religious Bodies of America

By F. E. Mayer (21c), $8.50

AUTHOR: A member of the faculty of Concordia Seminary, St. Louis; is managing editor of the *Concordia Theological Monthly.*

This volume has grown out of more than twenty-five years of classroom activity in two theological seminaries, and this is the third edition of this work. Professor Mayer wrote the book for the theological student, the pastor, and the layman interested in doctrines and practices of the several church bodies and the differences between the denominations.—*Dr. H. H. Barnette, acting dean, School of Theology and professor of Christian ethics, Southern Baptist Theological Seminary, Louisville, Kentucky.*

Saint Augustine and His Influence Through the Ages

By Henri Marrou (9h), paper, $1.35

AUTHOR: Professor of the history of Christianity at the Sorboone.

Saint Augustine and His Influence Through the Ages is exactly what its title claims. Henri Marrou does an excellent job of discussing the life of Augustine in detail, with the great influences on his life, some of his great teachings from his *Confessions, City of God,* and traces the influence of this great theologian even until the present.—*Dr. Herbert E. Bergstrom, professor of Bible, Eastern New Mexico University, Portales, New Mexico.*

280—CHRISTIAN CHURCHES AND SECTS

The Catholic Church in the Modern World

By E. E. Y. Hales (11d), $4.50

AUTHOR: Holds a position with the Ministry of Education in London.

This book presents as the title suggests a historical survey of the Catholic Church and her relationship with world powers from the French Revolution to 1956. This is written from the Catholic viewpoint.—*Dr. Paul A. Meigs, state evangelism and mission education director for Florida Baptists, Jacksonville, Florida.*

Christianity Versus the Cults

By J. K. Van Baalen (1e), $2.00

AUTHOR: Minister Emeritus of the Christian Reformed Church, Lynden, Washington.

In this book, the author presents the materials concerning the major cults in a very readable and clear manner. The author's composition deals with the teachings and activities of these major cults. But the true value of the book is in presentation of the facts to the Christian layman that he can know how to deal intelligently with the life situation.—*Dr. Paul A. Meigs, state evangelism and mission education director for Florida Baptists, Jacksonville, Florida.*

The Church Redemptive

By Howard Grimes (1a), $3.50

AUTHOR: Professor of Christian education, Perkins School of Theology, Southern Methodist University.

The author's thesis is to present the church as "the body of Christ." In his development of the redemptive church, author Grimes follows the general thought of others who are in sympathy with the Ecumenical Movement. His presentation is sympathetic to the World Council of Churches and heartily in favor of it. Most Southern Baptists will not favor his position on this particular subject. Every area of the church's life is discussed. The book should be of great help in giving people a better understanding of the workings of a local church.—*Dr. John E. Barnes, Jr., pastor, Main Street Baptist Church, Hattiesburg, Mississippi.*

A Guide to Christian Unity

By George L. Hunt (14b), paper, $1.00

AUTHOR: Editor of adult publications, Presbyterian Board of Education, Havertown, Pennsylvania.

This is a study guide based upon resource materials prepared for use in the North American Conference on Faith and Order, held at Oberlin, Ohio, September 3-10, 1957. This guide contains a small amount of resource material indicating the attitudes of various churches on such matters as beliefs, baptism, the Lord's Supper, councils of churches, authority, freedom, and church government. It also presents the effect of governmental poli-

cies, colleges, and racial and class divisions on unity. This is a guide or syllabus and not a book for general reading.—*Dr. J. M. Crowe, Baptist Sunday School Board, Nashville, Tennessee.*

Is Mormonism Christian?

By Gordon H. Fraser (29m), paper, 35¢

AUTHOR: Is one of the founders of the Student Missionary Council for the actual field training of prospective home missionaries.

Qualified by a considerable knowledge of Mormonism, both in its literature and practice, this author has written a helpful exposé of the movement. He quotes liberally from official publications of this so-called church, showing how they are in open conflict with the teaching of the Scriptures. The missionary aggression of Mormons makes it necessary for Christian workers to be informed about their false doctrines, and this little book can be recommended as a source of reliable information.—*Rev. Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

The Story of the Christian Church

By Winthrop S. Hudson (9h), $2.25

AUTHOR: James B. Colgate professor of the history of Christianity at Colgate-Rochester Divinity School; is past president of the American Society of Church history.

A summary of ecclesiastical history which seeks to arouse interest and further study. Because of the author's misuse of the term "church" and his failure to distinguish between "church," "kingdom," and "heirarchy," the book is too confusing except for those well versed in biblical and historical ecclesiology. It should be entitled *A Brief History of Organized Christianity.*—*Dr. Roy L. Johnson, pastor, First Baptist Church, Kingsville, Texas.*

Today's Isms

By William Ebenstein (20p), paper, $2.25

AUTHOR: Is on the faculty of Princeton University.

This study by William Ebenstein of Princeton University deals with the four isms of our age which constitute the struggle between aggressive totalitarianism and the free way of life. These isms are communism and fascism on the one side, capitalism and socialism on the other. This is a valuable resource book for those who wish to study the nonmilitary side of the world struggle today.—*Dr. Rice A. Pierce, Baptist Sunday School Board, Nashville, Tennessee.*

300—SOCIAL SCIENCES

Child of the Revolution

By Wolfgang Leonhard (44r), $6.50

AUTHOR: Is now working at St. Antony's College, Oxford, in West Germany, on a new book devoted to the evolution of the Soviet Union since Stalin's death.

This is a unique book on communism. Written by still a confirmed Marxist who fled to Yugoslavia in protest against Stalinism, it describes the education of a bright German youth in the Soviet Union's Party school. This book may well be the only source to date which gives an inside account of the Soviet educational system for the elite of the Party, this account being by one who experiences the system avidly and completely.—*Dr. Rice A. Pierce, Baptist Sunday School Board, Nashville, Tennessee.*

Conscience on Campus

By Waldo Beach (1a), $2.50

AUTHOR: Professor of Christian ethics, Duke University.

This book considers, chapter by chapter, the various things which college students encounter, and which demand moral judgment and a decision on Christian ethics involved. This is a good, thought-provoking book, short and easy to read. Mr. Beach pleads for renewed worship of God through discipline of Christian attitudes, prayer, worship, and "the practice of the presence of God."—*Theo Sommerkamp, assistant director, Baptist Press, Nashville, Tennessee.*

Constraint and Variety in American Education

By David Riesman (11d), paper, 95¢

AUTHOR: Professor of social sciences at the University of Chicago.

This is the "Anchor Edition" of the first edition of 1956. There is a special preface to this edition in which the author explains some revisions and gives justification for his development of the subject in the light of additional research. The book presents the movements within the educational world that have greatly influenced the progress of higher education in this country. It is a sociological approach toward understanding educational institutions.—*Dr. Davis C. Woolley, director of extension, Howard College, Birmingham, Alabama.*

Education That Is Christian

By Lois E. LeBar (6r), $3.75

AUTHOR: Teaches Christian education at Wheaton College; director of the graduate program of Christian education.

This book begins with an evaluation of this business of teaching in the church. The thesis is about keeping God in the center as the philosophy of Christian education. To do this the author reviews the philosophy of some of the great educators, like Herbart, Comenius, and Dewey. Some teaching situations of Jesus, some Old Testament incidents, and Paul's sermons are analyzed in the light of these educational philosophies. This book is an answer to the extreme progressivists who think "Thus saith the Lord" hinders a person's initiative and resourcefulness in meeting the needs of the day.—*Dr. Joe Davis Heacock, dean, School of Religious Education, Southwestern Baptist Theological Seminary, Fort Worth, Texas.*

Housing: A Factual Analysis

By Glenn H. Beyer (9m), $8.95

AUTHOR: Director of Housing Research Center and professor of Housing and Design at Cornell University.

As sure as death and taxes is the certainty of a house, an apartment, or a place to sleep for each and every family or individual. This factual analysis sets forth all the major factors of housing in the United States in a splendid way.—*Hardie C. Bass, Jr., Baptist Sunday School Board, Nashville, Tennessee.*

Human Relationships: In the Family, in Friendship, in Love

By Eleanor Bertine (16-L), $4.50

AUTHOR: Practices analytical psychology in New York City.

One of the most extraordinary realistically frank books on the relationship of the family, friendship, and love. Here an outstanding practitioner in analytical psychology answers fundamental questions in human relationships. The author holds that basic understanding is essential between persons in dealing with specific situations in marital difficulties and personal emergencies.—*Dr. Frederick P. Loman, chaplain, Welborn Memorial Baptist Hospital, Evansville, Indiana.*

Keeping Christmas Christian

By Arthur D. Coleman (47g), $3.50

AUTHOR: A governmental career employee.

Keeping Christmas Christian deals with a theme that should be of concern to every Christian. The author gives the origin and history of many customs used in connection with Christmas. However, I doubt that the majority will go along with his contention that we ought not to observe Christmas at all. —*Dr. Otis C. Williams, pastor, First Baptist Church, Greenville, Alabama.*

Man and Wife

Edited by Emily Hartshorne Mudd and Aron Krich (9n), $4.95

This is a textbook for senior medical students on family attitudes and sexual behavior. It is a technical book but one that is especially helpful to ministers, educational directors, and other church staff workers. The section on marriage counseling is particularly valuable.—*Dr. C. Aubrey Hearn, Baptist Sunday School Board, Nashville, Tennessee.*

Soviet Progress vs. American Enterprise

Compilation (11d), $2.00

An "off the record" briefing on the competitive struggle between American business enterprise and Soviet communism—a long, hard look "appraisal" by experts from business, government, and the universities of America's post-Sputnik position. Vice-President Nixon's "Let's face the facts," backed up by eight experts is not comforting. Russia's leaders are imbued with a crusader's spirit and exhibiting a degree of "know-how" that might well be an example and a warning to the free world. Religion, especially, should be concerned. The world for Christ vs. the world for communism is a challenge as vital to the churches as to nations of the world. Every minister should see that his church library is well supplied with copies.—*M. E. Coleman, assistant superintendent of schools, Atlanta, Georgia.*

To Plow with Hope

By Donald K. Faris (9h), $3.75

AUTHOR: A UN technical assistance administration community development adviser at the Thailand-UNESCO Fundamental Education Center in Northeastern Thailand.

A reference book for every individual. This book must be read slowly, carefully, noting the figures, the comparisons, the conclusions. It is a report or discussion of the problems that face the less developed areas of the world —hunger, health, education, population, land and a home, growth of industry. The problem of Old Man Peasant introduces each of these sections for his problems are the problems of others.—*Miss Mary Christian, Baptist Sunday School Board, Nashville, Tennessee.*

500—PURE SCIENCE

Our Nuclear Future

By Edward Teller and Albert L. Latter (112c), $3.50

AUTHORS: Teller: A member of the faculty of the University of California at Berkeley. Latter: Theoretical physicist with the Rand Corporation in Santa Monica, California.

The authors have attempted to give sufficient facts about the controversial subject of radioactive fall-out and its effects to permit the layman to make an intelligent judgment on the subject. Since there is so much uncertainty and disagreement about the effects, the book will have to remain only one side of the argument. However, the facts are presented with calmness. Some crystal gazing is done with respect to the long-term effects on the race, and the reader is left with the hope that it will all work out all right in the end. Throughout, the discussion centers on test bombs, not on unlimited nuclear warfare. —*Edward T. Hooper, physicist, U.S. Navy, Adelphi, Maryland.*

Spacepower: What It Means to You

By Donald Cox and Michael Stoiko (21w), $4.50

AUTHORS: Both are associated with space projects for a prominent American missile industry.

A report by two interested individuals who are well qualified to do a report of this kind. The language of this book is addressed to the layman and is never too technical. Anyone who has an open mind can read this book for profit. As is the case with so many of the scientific books, there is a good deal of speculation.—*Bill Scudder, Baptist Sunday School Board, Nashville, Tennessee.*

700—ARTS—RECREATION

The Giant Book of Family Fun and Games

By Jack Tedford (48w), $4.95

This book is a veritable encyclopedia of good times for family, church, and school groups. It has the answers to many problems of camp directors, Scout leaders, and others who are entrusted with fun and recreational activities. There are chapters of games, puzzles, projects, stunts, skits, hobbies, and magic. There are suggestions for good times indoors when it rains and outdoors when it doesn't rain.—*Mrs. Lake Pylant, Baptist Sunday School Board, Nashville, Tennessee.*

The New Way of the Wilderness

By Calvin Rutstrum (9m), $4.95

AUTHOR: Is under contract with QM Research and Development Command, U.S. Army, as a consultant surveyor, navigator, and expedition adviser; writes many articles on photography and outdoor subjects.

This is a book of instructions for anyone preparing a wilderness or a camping trip, to sleep in tents, pack and cook his own meals, and pack and carry his own equipment. It is one of the best books of its kind written in recent years because the author tells of proved ideas and plans which are a departure from the same old ideas found in most books. He has the only practical tent for a hot, sultry, mosquito-infested country since the Army pup tent.—*Frank Black, assistant RA secretary, SBC, Memphis, Tennessee.*

800—LITERATURE

Amazing Grace

By Donald Demaray (7-L), $2.00

AUTHOR: Associate professor in religion at Seattle Pacific College, Seattle, Washington.

A biography of one who is not well known, John Newton, yet whose life is most inspiring. The transforming power of God in a life is clearly revealed. The hymns become more meaningful as you come to know the experiences out of which they come.—*Mrs. M. K. Cobble, WMU worker, Knoxville, Tennessee.*

Jonathan Edwards the Preacher

By Ralph G. Turnbull (66b), $3.95

AUTHOR: Pastor of the First Presbyterian Church, Seattle, Washington.

Inspirational for the preacher to read. Laymen might profit by reading it to learn what has happened to many men in spite of the fact that they are Faithful Servants of God. Heretofore, I have thought "Jonathan Edwards the Pilgrim," but now I see him as a preacher and "human being" for the first time.—*Rev. Tom W. Dunlap, pastor, Dalewood Baptist Church, Nashville, Tennessee.*

My 3 Years Inside Russia

"Comrade X" as told to Ken Anderson (1z), $2.00

AUTHORS: Comrade X: A German soldier, taken prisoner after World War II by the Russians and banished to Siberia. Anderson: One of the outstanding Christian journalists of today.

Comrade X, a German soldier, is captured by the Russians near the end of the war. He is taken to Moscow and on to Siberia. His story of the hardships endured because of the unmerciful treatment by many of the Russian officials and the cold of the Siberian winters reveals the sufferings and periods of despondency he undergoes. However, as a Christian, holding on to his copy of the Bible and in face of ridicule and punishment, he stays true to his faith in God and witnesses of his faith to many German prisoners and Russians also. —*Mrs. W. P. Reeves, WMU worker, Decatur, Alabama.*

Overland Slim, the Maverick

By Jason Jackson (47g), $2.50

AUTHOR: A professional beggar, and now a businessman.

This is the true story of a man who was, by his own admission, a genuine hobo. He divides his life into seven different parts, beginning with a stay in an orphanage and concluding as a respected businessman. This book fills a need, for it gives us some insight into the reasons why men become drifters and transients. It also points out the fact that we can deal cruelly with our underprivileged people. The turning point in his life was a mission in Baltimore and one could wish that his indictment against many so-called charities is in error.—*Dr. Otis C. Williams, pastor, First Baptist Church, Greenville, Alabama.*

Parton's Island

By Paul Darcy Boles (9m), $3.75

AUTHOR: Lives in the South with his wife and three sons and gives all his time to creative writing.

Here is a story so relaxing that no matter what the age of the reader, he will become a boy living among the beauties of nature and enjoying every minute of it! *Parton's Island* is a heart-warming story of boyhood written in such a manner that you will wonder if the author's pen is not pure magic.—*Mrs. Bradley Allison, former state mission study director of Missouri, Lebanon, Missouri.*

Skeleton Coast

By John Marsh and Lyman Anson (8d), $3.50

AUTHOR: Marsh: A Cape Town journalist. Anson: An author of Wheaton, Illinois.

This is a true account of the hardships endured by survivors of a British freighter wrecked off the coast of Africa during World War II. It describes vividly the heartbreaking failures to rescue the survivors by land, sea, or air. The region is one of the most barren spots on earth—not a blade of grass or a tree, white diamondiferous sand for hundreds of miles, dangerous reefs, treacherous ocean currents, extreme heat at day, cold at night, and the shortage of water almost the greatest danger.—*Haskell Richardson, Baptist Sunday School Board, Nashville, Tennessee.*

900—HISTORY

Al Smith and His America

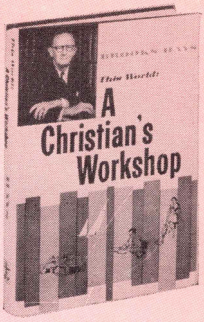
By Oscar Handlin (13-L), $3.50

AUTHOR: Professor of history at Harvard University.

The author tells of Al Smith's background, boyhood on the East Side, New York City, his abbreviated schooling, and of the nondescript jobs. The book tells how he took to city politics and of the evolution which made him a leader in the Assembly at Albany. It also traces Al Smith's rise to the office of Chief Executive of New York State and his nomination to the presidency of the United States.—*Rev. G. W. Bullard, pastor, Gregory Memorial Baptist Church, Baltimore, Maryland.*

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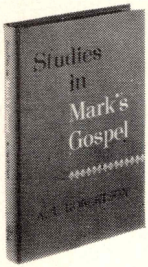
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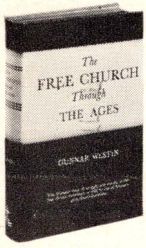


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