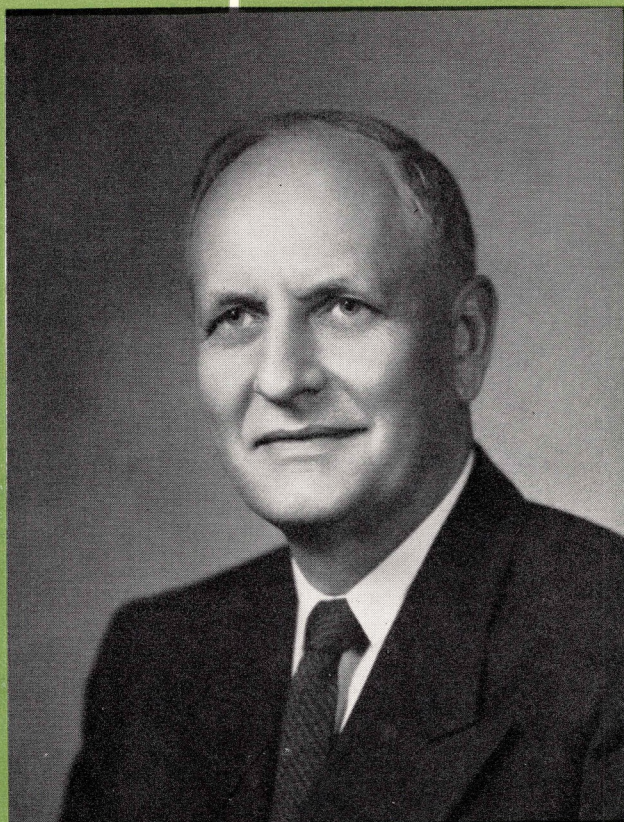


Theodore F. Adams, President
Baptist World Alliance



THE
Quarterly
REVIEW

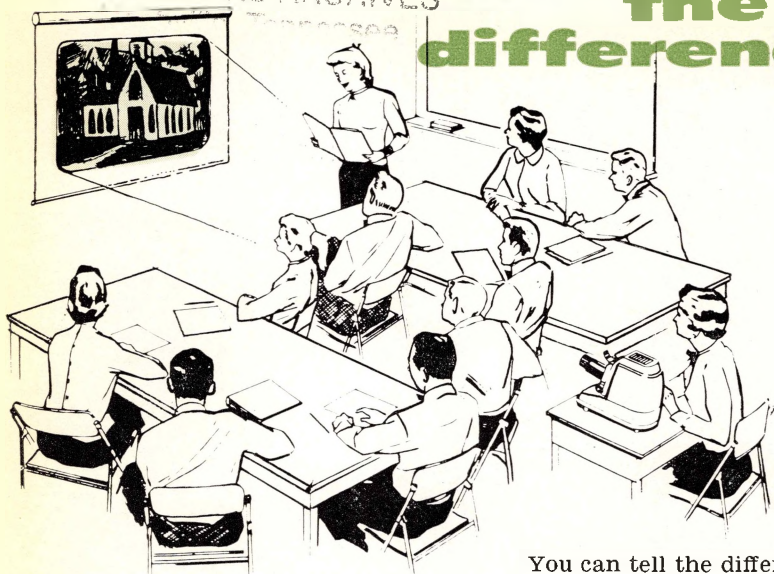


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The Quarterly REVIEW

SECOND QUARTER
1960

Volume 20 Number 2

Editor

J. P. EDMUNDS

Associate Editor

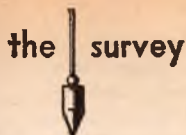
MARTIN B. BRADLEY

Contributing Editors

DAVIS C. WOOLLEY

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RICHARD E. KORNMEYER



The Sunday School Board, an agency of the Southern Baptist Convention, has a unique relationship to the Convention. Unlike other agencies or commissions of the Convention, it does not participate in the Cooperative Program. Its program, which is worldwide in its influence, is financed by the marginal earnings from its publishing and merchandising operations.

It is unique in another respect, for while it is responsible to the Convention, it is a servant of the churches. Its bylaws say: "It serves the churches through the development of curricula for Bible study and Christian training, the preparation and distribution of literature and supplies, and the development and promotion of a methodology in harmony with the great doctrines of the Bible and the purposes of a church."

The Sunday School Board is unique in still another respect. Its entire earnings are channeled back to the churches, either directly or indirectly. It may be through state conventions to aid in maintaining strong departments of Christian education and training, which in turn serve the churches directly. It may be through the operation of summer assemblies at Ridgecrest and Glorieta, which serve the churches through the workers who attend. It may be through maintaining a strong "home base" in Nashville to keep up with the growing needs of the churches. Or, it may be through the distinctive service ministry of the Board through its numerous specialized departments.

This issue features this latter aspect of the Sunday School Board's program—its service ministry to the churches. If the objective of the Sunday School Board could be boiled down into one statement, it would be "helping to build strong New Testament churches, that people may be drawn closer to God."

THE EDITOR

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.

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Theodore Floyd Adams, pastor of the First Baptist Church, Richmond, Virginia, and president of the Baptist World Alliance, was born in Palmyra, New York, September 26, 1898. He is the son of Floyd H. and Evelyn Parkes Adams (both deceased). His childhood was spent in Palmyra, New York; McMinnville, Oregon; Lebanon and Hammond, Indiana.

Education: Graduate, Hammond, Indiana, High School; B.A. Denison University, 1921; B.D. Rochester Theological Seminary, 1924; D.D. University of Richmond, 1938; Denison University, 1940; College of William and Mary, 1940.

He was married to Esther J. Jillson, February 26, 1925. They have three children.

His pastoral experiences include Cleveland Heights Church, Cleveland, Ohio, 1924-'27; Ashland Avenue Baptist Church, Toledo, Ohio, 1927-'36; and First Baptist Church, Virginia, 1936-present.

He has been a member of the Foreign Mission Board; trustee, University of Richmond and Virginia Union University; member of the Executive Committee of the Baptist World Alliance, and now serves as president of the Baptist World Alliance.

Next Issue:

The next issue will be the annual *Southern Baptist Handbook*.

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As you think of the Sunday School Board, an agency of the Southern Baptist Convention, what image is created in your mind? Is it a group of buildings, a personality, an experience, or some other image?

Since the Sunday School Board is responsible to the Convention for helping the churches in specific areas of Christian education, it believes its work is a service ministry to the churches. Therefore, all of its resources, and its entire program, are dedicated to this worthy objective. And, this is the image the Board would have created in the minds of its constituency.

This issue features this aspect of the Sunday School Board's program, under the general theme, "Helping the Churches."—THE EDITOR.

Helping Our Churches Build Christian Homes

JOE W. BURTON

Secretary, Home Education Department

Two recurring basic questions confront us in our efforts to undergird Christian family life. First, to meet the overwhelming domestic crisis of our times, should a new educational organization be created or should we use existing organizations? Second,

does the existing educational program in the churches co-operate with family life or compete with it?

These are basic questions of philosophy. And they are never answered, finally. They keep recurring. Always in the crusade for Christian

homes one must decide if use is to be made of existing organizations or if another distinctive organization must be established designed specifically for the purpose. Everyone must ponder the effect on family life of the present church program, whether indeed it is one that co-operates with family life or may be supplanting it.

In answer to the first question—although it does not stay finally answered—our consistent effort has been to stay with the existing organizations and use them as the media for family life education. We have felt this to be wiser than to call for a new organization in the denomination and in the churches created for the exclusive purpose of educating for Christian homebuilding. Thus, home education has been a process of permeation, of pervasion, of accomplishing through existing organizations and existing curriculum the needed educational emphasis on marriage and family life.

Whether this is the wisest course, it is now too soon to say, but evidently there have been impressive results. In all educational efforts in the churches and in educational institutions, there has been increasing attention to marriage and family life. In recent years more programs in Training Union have been directed to marriage and the family. Sunday school lesson courses have had a similar increased emphasis. Colleges and seminaries have added many significant courses in this field. Baptist Student work, keenly alert to the lively interest of young people, has given strong accent to Christian marriage. Christian marriage has been included as one of the basic survey books and as one of the categories of the new church study course.

There is indeed justification for the conclusion that much progress has been made through this policy of permeation. Family life education through existing organizations has received great impetus and there is abundant reason for encouragement.

The second basic question, Is the church co-operating or competing with the Christian home? is also one that can never be answered finally nor with universal application. It is a matter of emphasis and of interpretation. The family at church cannot at the same time be at home in the intimate family circle, and yet the larger spiritual fellowship can and no doubt usually does contribute to the finer qualities of family living. That this question recurs and is never finally answered seems to indicate that there is a trend toward a more balanced evaluation of home and church as equally significant institutions. This means that the church will continue its aggressive program for all members of the family, but at the same time there will be a frank recognition of the principle that for individuals and for families, participation may be limited in favor of family life. A given individual may not attend *all* of the meetings, and his decision to omit some may be in the interest of family life.

The church is indeed the only divinely ordained institution set up exclusively for spiritual purposes, but it is not the only divinely created institution. The home is even more primitive, antedating the church by many centuries. And the devout Christian home can indeed become a church—a small fellowship of believers accomplishing the same spiritual purposes and doing so even more ef-

fectively than the larger congregation. Thus, as this second basic question of philosophy recurs, the impact of it is to cause church leaders to check attitudes and purposes and methods to make certain that the church does indeed always co-operate with the Christian home and not supplant it, that the two work together to achieve similar goals.

The Home Education Department of the Sunday School Board is indeed a skeleton organization. This is inherent in the policy of permeation as outlined above. The chief function of the department is of a liaison nature, to work with existing organizations, both within the Board and throughout the denomination to achieve the needed strong emphasis on Christian marriage and family life. The personnel of the department therefore performs three chief duties: (1) editorial, (2) limited field engagements, and (3) co-operative activities with other departments and agencies. The department is now in its fifteenth year. The three chief functions were first combined in one man, with secretarial and clerical help as needed. Now there are three men, with prospects of a fourth to be added before this shall be in print: Secretary of the department; two associate editors, one for popular reading material and the other for curriculum; and a liaison worker in family life training and service.

It should be repeated for emphasis that the chief work of the department is not to produce either a program or a body of materials, not to develop a distinctive family life education ministry independent of existing church activities. It is a service of welcome provocation, of spiritual lobbying. The

principal function of the department is to keep everyone alert to the home crisis and enlist them to put into their materials the positive content to meet it.

Right here, indeed, is the most serious crisis of our times. The world is literally burning up today because of demoralization in family life. No other threat to America equals this moral crisis. Moral degeneracy, sex mania, and lawlessness rampant, are the offspring of loose and dissolute family living. These ills must be cured if civilization is to survive. If wholeness is not achieved in our homes there is no hope for America. These dangers constitute our rallying cry as we call on all Southern Baptist agencies and institutions and departments to enter heartily into this crusade for Christian homes.

While provocation and stimulation are the chief business of the Home Education Department, there are of course some distinctive projects and publications, the principal one being of course *Home Life*. The response to this popular type Christian family magazine continues to be an amazement in the whole field of denominational publications. In a few brief years, its circulation by the churches has boomed to over three quarters of a million; for more than a year now over 800,000 a month, with the steady increase pointing definitely toward a circulation of a million.

Home Life is designed to serve the needs of the churches in helping to build Christian homes in three definite ways. First, it does so by motivation through the major content of the magazine which is popular reading material. *Home Life* by design has never been either promotional or lesson

material. Its major content has never been that which would be ready by necessity, but because of a lively and genuine interest—not something to be read as a lesson nor for promotion nor for method, but simply because the reader finds in it subject matter related to the focus of his liveliest interest, his home. But while *Home Life* is not a promotional magazine, it does carry the strongest kind of motivation. People read it for its human interest and thereby they are powerfully influenced in the direction of the kind of family living portrayed in the pages of the magazine.

The second distinctive body of materials in *Home Life* is designed to guide families in daily family devotional experiences. "The Family Worshipships" offers complete content for daily worship in the home. This is prepared on the assumption that Christian parents want some sort of guide as a reminder and as a help for family worship. "The Family Worshipships" is prepared simply and fully so that any family by using this material can engage each day in a meaningful period of worship.

The Scripture reference each day of the week and the printed verse are relating to the Sunday school lesson for the forthcoming Sunday, so that the family day by day will not only engage in meaningful worship together, but will do so around the theme of Bible study in the church. Thus, the family is reminded day by day of its church loyalties and it is also participating as an individual family unit with the larger community as other families also use the same guide.

Here is a tremendous service to the churches and through the churches in helping build Christian homes. Time

for God in daily family living will not only turn back the tides of lawlessness and immorality, but will do more to build strong Christian homes than any other practice. It is because churches recognize that possibility that they provide *Home Life* for their families in ever-increasing number.

A third major content in *Home Life* was introduced with the January issue of this year—"The Family Teaches." This section includes material graded to the ages of children, but is addressed to parents aimed at guiding them in the spiritual training of their children in the home.

The material is also definitely related to the church curricula materials in a definite effort to join the home and the church in a more vital teaching ministry for children. It is not assumed that the home will become in any formal way a school, but rather that parents will be made aware of the content of their child's Sunday lessons and that these lessons will be implemented in the daily dynamic teaching relationships in the family.

The Home Education Department initiates preparation of materials for Christian Home Week, including tracts, posters, and promotional leaflets. In co-operation with the Sunday School and Training Union Departments, a packet of these materials is mailed each year to pastors and other church leaders. Many thousands of tracts are also distributed free to the churches.

In gist, the Home Education Department represents a focus of great concern. It is an emphasis. It is a heartbeat. It is a provocative permeation and the thrust of Southern Baptists into the challenge to Christian marriage and family life in our time.

The Education Division Serves the Churches

WILLIAM O. THOMASON

Education Division

Every department in the Education Division of the Sunday School Board was created to meet a particular need in the educational function of Baptist churches. They were placed in the division together for the purpose of correlation. Under the leadership of W. L. Howse, division director, the following departments publish materials and implement programs of religious education that all the churches of the Convention can *effectively* use in their educational ministry.

DEPARTMENT	SECRETARY
Audio-Visual	E. Stanley Williamson
Broadman Books	W. J. Fallis
Church Administration	Howard B. Foshee
Church Music	W. Hines Sims
Home Education	Joe W. Burton
Student	G. Kearnie Keegan
Sunday School	A. V. Washburn
Training Union	Philip B. Harris

Paramount in the service rendered by these departments is the preparation and editing of magazines, lesson courses, study course books, general books, booklets and pamphlets, church music, films and filmstrips. Although the editorial function is primary, the division (through its departments and staff) serves Southern Baptist churches

in many other ways (at no expense to the churches).

Field Programs.—The vast field program of the division reaches to every section of the Convention. Representatives of the various departments, in co-operation with state, associational, and church leadership, promote programs of organizational development and educational methods. The various approaches made in these field programs reflect the objectives to be realized. They include conferences, clinics, assemblies, workshops, religious focus weeks, study retreats, pastor-led enlargement campaigns, and music schools.

Perhaps the Glorieta and Ridgecrest assemblies best illustrate the service given through field programs. Thousands of individuals every summer attend the various conferences conducted by the departments of the Education Division. These persons return home with a determination and the know-how to improve the quality of the religious education program in their own churches.

Special conferences for vocational workers with children, youth, and adults are sponsored by the Education Division. At these conferences Southern Baptists' finest leaders gather to study, discuss, and share viewpoints

on the needs of their age groups. The results of the conferences have been reflected in better curriculum materials and new approaches to our never-changing Commission to go—and teach (Matt. 28:19-20).

Tracts and Other Free Materials.—Southern Baptists have always made great use of printed materials. The preparation of special messages in tract form for individual distribution is the responsibility of the editor of devotional materials and general tracts, Donald F. Ackland, an Education Division staff member. A basic number of tracts are sent free of charge to any church making request to this office. Through this service many persons have discovered God's plan of salvation, learned Bible teachings about the Christian life, and increased their knowledge of Baptist distinctives.

The departments of the division also produce a number of free materials containing information and guidance to assist workers in the churches in understanding their responsibilities. Some of these outline the duties of officers in the music ministry, Sunday school, Training Union, and Baptist Student Union. Other free helps relate to organizational standards; information about educational procedures; and suggestions for equipment and space utilization. Oftentimes this free material in the hands of competent leadership brings about noticeable improvement in a church's work. This material may be had upon request from the department which produces it.

Counsel by Correspondence.—Over 40,000 pieces of mail arrive at the Sunday School Board each month. Much of this is directed toward the

personnel in the various departments of the Education Division. Thousands of individuals write each month concerning problems in organization, educational methods, or the utilization of curriculum materials. Each of the letters receives personal attention. Some letters, incorrectly addressed, are redirected until the person best qualified to answer receives them. Because many of the letters tell of a problem that is special and peculiar to the individual or church, the answer must be special and individual.

The highly trained editorial and administrative workers in the division spend many hours phrasing answers to such letters in order that a Southern Baptist church—whether in open country, village, town, or city—may find the best solution to a problem or opportunity in its educational program. Through the media of mail, the finest leadership in the departments of the Education Division can give personal counsel to thousands of Baptist churches that they could never reach with a personal visit.

Church-Related Vocations.—The growth in number and in the size of Southern Baptist churches has led to an increased demand for persons to serve in church-related vocations. Until recently the Convention was without a program to conserve the many decisions made by Baptist youth for these vocations. John M. Tubbs serves on the staff of the Education Division as church-related vocations counselor. Through this office a service is rendered the entire denomination. A part of this service is the maintenance of a mailing list of the youth who volunteer for church-related vocations. When the name of

a person is received in the office, it is added to the list. A personal letter is then sent to the individual. Through a quarterly bulletin, regular contact is maintained with each person until college graduation.

Maintaining Training Records.—A major service of the Education Division to Baptist churches is the keeping of permanent records of individuals enrolled in the Church Study Course for Teaching and Training. With the recent unification of all former study courses promoted by the Sunday School Board, this service takes on added significance. The records of more than two million Baptists are in the active files. The office and clerical work requires the full time of more than twenty people. The Sunday School Board has invested thousands of dollars in equipment to speed the handling of the hundreds of thousands of requests expected each year.

The Awards Office tallies regularly the awards earned by the churches in an association or state. Under this new plan diplomas and seals will be issued automatically to individuals who have completed requirements for them. The award request forms and promotional materials used by churches, institutions, or individuals are furnished at no expense by the departments in the Education Division who promote the study course.

Discovery and Development of Education Programs.—The work of the Education Division is not limited to the present. The Southern Baptist Convention, through the Sunday School Board, has given the departments within the division the responsibility of discovering and developing

education programs that will prove adequate in the years ahead. This responsibility is shared by all the personnel in the division.

Hour upon hour is spent in searching for better approaches to every area of education. The staff of the Education Division meets monthly to unify, correlate, and project plans for effective programs. All of the administrative and editorial personnel in the eight departments meet together regularly by departments and by age groups to evaluate work being done, discover areas of need, and develop plans for meeting these needs.

Much of the development program fostered by the Education Division is done in conjunction with representatives from every phase of Southern Baptist life. Members of churches, associational and state leadership, seminary personnel, and representatives from other Boards, agencies, and institutions of the Convention share in molding the objectives, policies, and methods of the various departments of the division. This sharing is accomplished through study groups, consultations, and surveys. One of the best opportunities for sharing in program development comes during the state secretaries' meeting held annually in December. State secretaries—executive, church music, student, Sunday school, and Training Union—are invited to the Sunday School Board for several days of conference and consultation. These meetings alone have made a major contribution to the educational program of Southern Baptists.

The present Church Study Course for Teaching and Training is one example of how the educational program of the Board is developed. This course resulted from a study made by a sub-

committee of the Curriculum Committee of the Board. After two years of investigation, the report of the committee was shared with consultants representing a cross section of Southern Baptist life. At their suggestions, refinements were made in the course. It was then presented to the state secretaries of the departments involved. The reflections of these mature men resulted in the comprehensive

study course which became effective October 1, 1959.

Tomorrow's opportunities for churches in the field of religious education are limitless. Southern Baptist churches can expect from the departments and staff of the Education Division a systematic and thorough search for ways to make maximum use of these opportunities.



BRYCE FINCH

A sample display of Baptist Sunday School Board periodicals. Last year the Board mailed out over thirteen million pounds of Uniform and Graded periodicals and nearly a million pounds of church bulletins.

Our Ministry of Books

WILLIAM J. FALLIS

Broadman Books Department

Do you remember Ben Fisher's story in *The Commission* last fall—the one about the influence of one book on five Wake Forest students near the turn of the century? Three of the students became missionaries to China: H. H. McMillan, A. R. Gallimore, and J. B. Hipps; another was Fred Brown, longtime pastor in Knoxville; and a third was J. Melville Broughton, stalwart Christian layman and onetime governor of North Carolina. And what was the book? Charles Taylor's *Story of Yates the Missionary*, a Southern Baptist pioneer missionary in China.

That was the *first* book published by the Sunday School Board—even before the Convention approved that kind of venture. But ever since it appeared in 1898, the Board has been convinced that it has a ministry of books, as well as of educational materials and program and of varied service to the churches.

Some people seem to think of books as a luxury and of reading as the privilege of those with much leisure time. But the scientist sees books as essential. Without the record of the research of the past, every generation of chemists would have to begin its study at such a low level that little advance could be noted. The doctor looks on books as essential—in spite of all that he must learn in actual practice. Without available records of previous medical experience, he would see every case as only a new experiment.

Books are essential, too, in getting acquainted with the world and its people. Many a provincial horizon has been stretched by a book by Halliburton, Gunther, or Caldwell. To be sure, television proves again and again the value of a picture over against the written word. But Trendex ratings and program budgets have not yet allowed that medium to handle details and depth of interpretation as effectively as books.

We feel that books are essential also in understanding the deep things of God. The Bible is the unique and unanswerable exhibit in establishing this point. But because of our very familiarity with it, we sometimes need help in getting its claims into sharp focus. For example, my own conception of God has been vastly enriched by J. B. Phillips' little book *Your God Is Too Small*. Others have discovered a new frontier of God's love in T. B. Maston's *The Bible and Race*.

But the ministry of books of the Sunday School Board has been most influential as it tried to meet with small but competent textbooks the immediate needs of Sunday school teachers and other church leaders. Early books by Spilman, Leavell, and Moore outlined standards and techniques to help the volunteer worker. After several revisions some of these books appeared under the title *The Sunday School Manual*, and by 1931 its total circulation had reached more

than half a million copies. Somewhat similar stories could be told about Training Union books by Van Ness, Flake, and Lambdin. All those textbooks for lay leadership helped to broaden Bible knowledge, improve teaching skills, and shape a remarkably successful educational pattern.

Today the Sunday School Board publishes 180 of these books in the Church Study Course for Teaching and Training under the Convention Press imprint. Their subject matter has broadened to nineteen categories, including doctrine, church history, stewardship, church music, and others.

Who can measure the influence of Barnette's *Building a Standard Sunday School* or Lambdin's *Baptist Training Union Manual*? How many teachers have approached their work more effectively after reading Dobbins' *Improvement of Teaching in the Sunday School*? Of more recent books how can we describe the effect of three hundred thousand Southern Baptists reading in successive years *Studies in Hosea* by White, *A Study of the Gospel of Mark* by Peterson, and *Studies in Timothy* by Trentham?

Since 1955 "Convention Press" has been our imprint for books of a curricular or denominational nature sold exclusively through Baptist Book Stores. It appears on organizational books for Woman's Missionary Union and Baptist Brotherhood and on mission study books for the Foreign Mission Board—and some of these have annual distribution of one hundred thousand copies! A few general books such as the *Baptist Hymnal* also bear this imprint.

Altogether these Convention Press books account for the larger part of the Board's ministry of books. Nearly

three million copies of new and old titles were printed in 1958.

But there is another side to our ministry of books; that is the effort of the Sunday School Board under the Broadman Press imprint to produce and distribute books of a general nature for sale in stores across the country. The major responsibility for this work rests with the Broadman Books Department. About 450 manuscripts are submitted annually to this department for appraisal. Most of these are voluntary submissions, but some are the result of direct solicitation and planning. In evaluating these manuscripts and in editing those that are approved, the department secretary is assisted by three fulltime editors—one each for general books, children's books, and mission books.

A number of departments—Advertising, Art, Book Stores, Broadman Sales, and others—co-operate in the planning, design, and promotion of the books approved for publication. They are alert to the competition, to reading trends, to special demands, to proportionate value of advertising media, and other factors that influence public response to books. Four Broadman salesmen visit regularly stores across the country with the whole Broadman line of books, supplies, visual-aids, music, and recordings.

That is the team of Board workers responsible for the growing stature of Broadman Press. Of course we know that without the authors, we could do nothing, but we see our ministry of books as a co-operative venture. We share our facilities and skills with the author as he shares with us his manuscript for publication. Contrary to the practice of subsidy publishers, we require no sales guaranty or financial

payment from the author. Of course, in assuming all expense and risks, Broadman Press must exercise care in selecting manuscripts of real significance, written with skill, and addressed to a responsive readership.

This ministry of books has helped to bring into being *The Baptist Deacon* by Robert Naylor, and tens of thousands of deacons (and not a few pastors) have discovered in it a more winsome portrait of the deacon and his relationships and responsibilities than they ever knew. This ministry has helped Chester Swor extend through *Very Truly Yours* his radiantly realistic view of Christianity far beyond the range of his spoken word. Theological students and pastors have been blessed by the ministry of books as it spread the soundly biblical and constructive evangelical views of W. T. Conner from Seminary Hill, for instance, in *The Gospel of Redemption* and *The Faith of the New Testament*.

But this ministry has concern for children as well as adults, for laymen as well as preachers. Our most popular children's book is *Bible Friends to Know* by Barnard, published in 1946, and intended for the young reader. A more recent best seller is *Listen to the Night* by Kelling; it was written to give the young child reassuring explanations of nighttime noises. Each of these—along with all other Broadman books for children—can be used in home or church to enrich and supplement a variety of teaching experiences.

Older children have also been kept in mind, especially with these books: *The Telegraph Boy* by Stevenson, a story of the childhood of E. Y. Mullins; *William Colgate, Yeoman of Kent* by Carver, a children's biography

of a great Baptist layman; *Her Own Way* by Monsell, a life story of Lottie Moon. These are being well received in church libraries and in public schools.

The Broadman list of thirty-six books for 1958 was highlighted by the *Encyclopedia of Southern Baptists*, edited by Norman W. Cox. In 1959 we published thirty-eight books, and the largest were *A Summary of Christian History* by Baker and *An Introduction to Pastoral Counseling* edited by Oates. On all three of these titles we felt that our ministry of books was making a contribution to textbook and scholarly works, especially useful to pastors and theological students.

During the first quarter of this year we released thirteen books: five for laymen and women, three for preachers, three for preschool children, one for the Primary child, and one for the Junior. They are all reasonably priced to appeal to their intended readership; they are designed and manufactured for beauty and utility.

At this time it is impossible to predict which one will appeal to the most readers, but we feel that thousands of people have a deep experience in store in reading *We Made Peace with Polio* by Luther Robinson. It is a moving story of how a North Carolina family walked "through the valley of the shadow of death" during the 1953 polio epidemic. Dr. Howse's testimony to the adventure and dividends of Sunday school teaching with the title *Those Treasured Hours* will give thousands of his Sunday morning colleagues new determination and satisfaction in their service. *God and Ourselves* is a collection of twelve incisive sermonics

studies of the parable of the prodigal son by Norman W. Cox.

Some things can be said only in book form; no magazine, quarterly, or filmstrip can do certain jobs. A book like *Paul's Joy in Christ* by Robertson is needed for the serious study of Philippians for the same reason that the pastor does not hold up in the pulpit on Sunday morning a painting of the good Samaritan instead of preaching on that great parable. The book can interpret words and phrases,

can show background and relationships, and can do all these deliberately and in detail. In the last six years we have had seven Uniform lessons on 51 verses from Philippians, but the earnest Bible student needs more if he is to understand that great epistle. *He needs a book.*

Pastors need books. Parents need books. Children need books. They all need *good* books. Our ministry of books is aimed at meeting those needs to the limit of our ability.

Helping the Churches Through Audio-Visual Aids

E. STANLEY WILLIAMSON

Secretary, Audio-Visual Aids Department

Seven of us were having lunch together that day. Rus Yankee, sales representative for the Viewlex Corporation, was speaking.

"I can give a testimony as to the power of audio-visual aids in my own life. Several years ago, right after the film *Bible on the Table* was released, I saw it in the course of my work one weekend while I was away from home. Upon my return I told my wife I felt we should have family worship each day. She asked me what had happened, and I told her that I had seen *Bible on the Table* and had made the decision for family worship as a result. Later on that week she saw *Bible on the Table*, and we have consistently had family worship ever

since. This half-hour dramatic film changed the habit pattern of our family life." The film produced this result with a man who was constantly working in the field of films, filmstrips, and audio-visual equipment.

Audio-visual materials are being used in such a way that decisions are being produced by them every day. Not all of these decisions are for Christ and for good, such as the one made by Mr. Yankee and his wife. Some of the decisions produced by films are for evil.

No one today questions the powerful force that is inherent in the audio-visual media. Today's question is how to utilize these media to achieve world evangelization in the fullest meaning of that term.

Purpose of the Audio-Visual Aids Department

Before it is possible to consider the purpose of the Audio-Visual Aids Department, it will be necessary to consider the purposes of a New Testament church. These purposes are clearly stated in Matthew 28:19-20 and Acts 1:8. Presented in a twofold statement they are (1) to win the lost to Christ, and (2) to lead the saved to acknowledge the lordship of Christ in daily living.

To help the churches of the Southern Baptist Convention accomplish these two divinely given objectives through the media of films, filmstrips, and nonprojected aids is the reason for the existence of the Audio-Visual Aids Department of the Baptist Sunday School Board.

There are two ways in which the Audio-Visual Aids Department seeks to help the churches accomplish their purposes. The first way is through the *production* of films, filmstrips, and nonprojected visual aids.

This department produces materials on request from the executive office, divisions, and departments at the Sunday School Board. Periodically, these units are asked to submit requests for production which they need in their work. Based on the requests from all of these units, a balanced program of production is planned and put into operation. It is the goal of the Audio-Visual Aids Department to produce within twelve-months' time all of the requests that come in from the various departments and divisions at the Sunday School Board.

The services of the Audio-Visual Aids Department are also available to other agencies and boards of the Con-

vention. From time to time these agencies are contacted and invited to submit their requests for work by the Audio-Visual Aids Department. These requests receive immediate attention and are processed as rapidly as possible. Production of this kind is done for the requesting agency at the exact cost to the Sunday School Board.

The Audio-Visual Aids Department itself initiates productions to help meet the basic needs in the churches. These needs are determined by using the principles of market research, the suggestions of educational and promotional workers at the Sunday School Board, and suggestions coming from pastors and others throughout the Convention.

The Audio-Visual Aids Department of the Sunday School Board also is interested in helping churches to know (1) what materials have been produced, and (2) how these materials can be related for best results to the program of the churches. In seeking to accomplish these objectives with future productions, the department works closely with other departments at the Sunday School Board and other agencies in determining what will be produced, and in planning before production how the material will be promoted and advertised.

The department is expected by the Sunday School Board to render a service through its production to the churches, and at the same time it is expected to make this service available without financial loss.

Place of Audio-Visuals in Teaching and Training

Audio-visuals increase the effectiveness of leadership training. For some

years it was my privilege to be superintendent of associational promotion in the Sunday School Department of the Sunday School Board. Five years ago I experimented with a new approach to training associational Sunday school officers. It seemed that only one night would be available for this training in each association on a Convention-wide basis, but the material that it was necessary to cover would take approximately three hours through the lecture or discussion method.

Much of the material was based on the duties of various officers and was of necessity detailed and tedious. It was decided to produce a filmstrip that would cover the material for this one-night meeting with associational Sunday school officers, and it was found that the same material could be covered in forty-five minutes that had been taking close to three hours. This is but one example of how audio-visuals can increase the effectiveness of leadership training, and in many cases reduce the amount of time necessary to get the job done.

During World War II a nine-months' course of training was reduced to nine weeks through the effective use of audio-visuals.

Series of filmstrips, individual filmstrips, and motion pictures have been produced for the use of Sunday School Department, Training Union Department, Church Music Department, and Church Administration Department to help train church leaders.

Audio-visuals increase the effectiveness of Bible teaching. Numerous slides, filmstrips, and motion pictures have been produced which use authentic costumes, sets, and Bible characters to visualize the teaching of the lesson on Sunday morning. From October,

1959, through March, 1960, an outstanding example of the possibilities for improving Bible teaching through the use of audio-visuals was demonstrated. Ten motion pictures in the *Book of Acts Series*, sixteen filmstrips relating to the book of Acts, plus individual slides, were available for Sunday school teachers to use in enriching their teaching on Sunday morning.

Audio-visuals increase effectiveness of membership training. There are more than twenty-five filmstrips, and several motion pictures, that may be used in the effective training of church members in churchmanship. Most of this material is utilized by the Training Union in the achievement of objectives for the church member.

An experience of worship occurs when man sees God in his holiness, righteousness, and love; and sees himself in his sinfulness. It is a time when man repents of his sin and has an open mind and heart to follow the leadership of the Lord for his life. Worship is a time of decision making. Many factors enter into the making of the decision. The agency of the Holy Spirit, the emotions, the intellect, and the will are involved in making spiritual decisions.

Audio-visuals contribute to successful worship experiences in department assembly programs. At the Wednesday evening prayer meeting hour audio-visuals may be used to assist those who come to have a definite worship experience with the Lord. The dramatic sound motion picture is a powerful force in leading people to make decisions. Used properly in a New Testament church, it can be a valuable aid in helping people make spiritual decisions that will result in Christian growth.

The Future of Audio-Visuals

When a man who is not a prophet starts talking about the future, he is taking a chance. I would like to go on record right now as not being a prophet, but I would like to hazard some guesses concerning the future of audio-visuals.

In the future, audio-visuals will be closely related to the educational program of the churches. This has been true in the past, and I believe it will continue to be true in the future. The Audio-Visual Aids Department at the Sunday School Board exists to help enrich and increase in effectiveness the programs of the other departments of the Board and the other agencies of the denomination. It is only right that the majority of the work of this department be in the area of the educational program of the churches.

I believe that in the future, audio-visual aids will be closely related to specific curriculum. It seems to me there is a good possibility that there will come a time when material will be produced to directly supplement the Sunday school lessons and the Training Union programs. This material, of course, will be worked out with the editors and promotional workers in the Sunday School and Training Union Departments. It will need to be made available at a low cost to the churches. There are problems that must be overcome before this will be a reality, but it is one of the best ways to get maximum results from audio-visual materials.

There will be an increased use of the dramatic film for decision-making. It has been said over and over again that religious motion pictures are not for the purpose of entertainment.

What is the basic purpose for show-

ing a religious film? It may be to supplement a program; or to enrich a presentation; or to stimulate thinking. One of the greatest uses that can be made of a dramatic film is to produce a specific decision on the part of the viewer. I believe that in the future the dramatic picture will be made increasingly with this end in mind.

At this time the cry for censorship of commercial motion picture productions is becoming louder in our country. This is a good sign. Immorality, murder, drinking, lewdness, and sin of all kinds are being presented in motion pictures in theaters that can be attended by anyone in the country. These pictures are having a decided impact upon the decisions that are being made by young people as well as adults. The excuse on the part of the movie makers, that such low taste reflects reality, is a weak one, indeed. It is just as easy to picture the reality of righteousness as the reality of evil.

The Catholics have bought some theaters and have considered some kind of approach to motion picture production. It is a well-known fact that for years they have exercised influence in Hollywood relative to the publicity of their beliefs in regular commercial movies.

I believe that more films such as *Martin Luther* will be produced for commercial release by religious producers, and it is entirely possible that some religious groups may produce morally acceptable motion pictures for commercial release if Hollywood producers do not clean up their productions.

As in the past, future productions by the Audio-Visual Aids Department of the Baptist Sunday School Board will be dedicated to Christ, based on the Bible, and for Southern Baptists.

Church-Related Vocations Counseling Service

JOHN M. TUBBS

Church-Related Vocations Counselor

Southern Baptists throughout their history have been interested in leading young people to respond to the call of God for church and denominational service. Many of our colleges were originally established for the training of pastors, missionaries, and other church leaders. Our six seminaries and the Carver School of Missions and Social Work are further evidence of Southern Baptist concern for the preparation of denominational leadership. In addition, our local church educational agencies and the Baptist Student Union have all given attention to this matter through their regular printed literature, young people's conventions, and assemblies. Every year at Ridgecrest the state assemblies, associational camps, and in local churches, hundreds of young people respond to the call of God for church and denominational vocational service.

On the other hand, prior to 1957, no concerted effort had ever been made to keep in touch with these young people to encourage them, help them understand the many different

types of church-related vocations, or guide them in their preparation. The single exception to this statement has been the Foreign Mission Board. Because of the nature of their work, the Foreign Mission Board for a number of years has had a department of missionary personnel to counsel with volunteers for overseas service.

At the same time, the rapid expansion of Southern Baptist work in recent years has created a need for thousands of additional workers. Faced with a growing shortage of personnel in many areas of our program and the inability of the seminaries to supply a sufficient number of graduates to meet these needs, a committee was appointed by the Southern Baptist Convention at its annual session in Kansas City in 1956 to study this entire problem. The committee gave careful consideration to various methods and channels through which improved and increased emphasis could be placed upon the matter of confronting young people with church-related vocational needs and conserving the results of such deci-

sions. It was felt that the problem involved could be met best through the local church educational program. For this reason, the committee recommended and the Executive Committee of the Southern Baptist Convention in December, 1956, requested the Sunday School Board to begin a new service of preparing guidance materials and counseling persons whom God may be calling into various church-related vocations.

The Sunday School Board accepted this assignment; and on April 1, 1957, a church-related vocations counselor was added to the staff of the Education Division. The responsibilities of the counselor have been defined as follows:

1. Edit special materials in the field of church-related vocations.

2. Plan with editors of lesson courses, magazines, and state papers an adequate information program.

3. Co-operate with the Education Commission, Baptist colleges, universities, seminaries, and other Convention agencies and institutions in co-ordinating all activities in the church-related vocations field.

4. Assist the various agencies and institutions in the stimulation of interest, dissemination of information, definition of tasks, and the enrolment and training of volunteers for church-related vocations.

5. Advise with the departments of the Sunday School Board concerning their emphasis on church-related vocations.

6. Plan with leaders of conventions, clinics, and assemblies a continuing educational program concerning church-related vocations.

7. Develop and maintain a permanent file of those who volunteer

for church-related vocations and counsel with them concerning training and preparation.

8. Conduct conferences and speak on church-related vocations as directed.

It will be noted from the above that the church-related vocational counselor works in close co-operation with all denominational agencies having an interest in this field. The four areas of responsibility which have a direct relationship to the churches should be commented upon further.

(1) *The correspondence program with volunteers.*—Those responsible for services where such decisions are made are urged to send the names and addresses of persons who respond for any type of church or denominational service to John M. Tubbs, Church-Related Vocations Counselor, 127 Ninth Avenue, North, Nashville 3, Tennessee. It is worth noting that the names of more than 16,000 persons have been received since 1957. The names of those who feel definitely led toward overseas service are forwarded immediately to the Foreign Mission Board. The Home Mission Board has requested the church-related vocations counselor to correspond with younger volunteers for their area of service until such persons become more definite concerning their calls.

Upon receipt of each name, three letters are written by the counselor. One goes to the volunteer, another to his pastor, and the third is sent to his parents. The letters express an interest in the decision, describe briefly areas of service and available literature, and make suggestions about preparation. Certain biographical information is also requested from the volunteer. The name of each person

is then placed on a mailing list to receive regularly a free, quarterly, information bulletin on church-related vocations. The names of volunteers are made available also to our Baptist colleges and seminaries.

(2) *Literature available.*—Two series of free pamphlets on individual church-related vocations, one designed for high school and the other for college students, have been published and are available. The following vocations are included: Pastor, minister of education, minister of music, director of youth work, director of children's work, director of church recreation, church secretary, Baptist Student Union director, teaching in Baptist colleges, nursing in Baptist hospitals, Baptist hospital chaplain, religious journalism, social work, and two general subjects, "Your Vocation and the Will of God" and "You and Your Call to a Church-Related Vocation."

In addition, the Training Union Department in 1958 published a graded series of study course books on vocational guidance which have a strong emphasis upon the church-related vocations. Broadman Press also published in 1957 a book by Samuel Southard for pastors and other counselors entitled, *Counseling for Church Vocations*. The new booklets released by the Church Administration Department on the minister of education, minister of music, director of youth work, and director of children's work, are welcome additions to a growing literature in this field. These later booklets are designed for seminary students, persons already serving in these vocations, and church committees seeking staff personnel.

(3) *Vocational conferences.*—Since 1957 the states of Tennessee,

Florida, North Carolina, Kentucky, New Mexico, and Virginia have scheduled statewide church-related vocations conferences designed primarily for high school students. Through group and private conferences, panel discussions, films and addresses, every area of church and denominational work is presented. Other states are planning similar projects.

Emphasis has been given also to this subject through a growing number of local church conferences. Many associations have planned church-related vocations conferences in connection with Associational Youth Night.

Vocational Emphasis Week, promoted on college campuses by the Baptist Student Union, and the Focus Weeks on many campuses provide additional opportunities to present the need for church-related workers. The Ridgecrest and various state assemblies give attention to special conferences on church-related vocations as well.

(4) *Denominational periodicals.*—While the need for church and denominational workers has always been given attention through our educational periodicals as indicated earlier, an increasing emphasis is now being placed upon this matter through both the Training Union and Sunday school materials. Because of their distinctive purpose as missionary educational organizations, the periodicals of Young Women's Auxiliaries, Girls' Auxiliaries, and Royal Ambassadors continue to lay particular stress upon the need for mission volunteers. The editors of other denominational periodicals have also been generous in providing space to acquaint our people with these vocational needs and the services available from the office of the church-related vocations counselor.



ROBERT JACKSON

The Operations Building, Baptist Sunday School Board, completed in 1959, is one of eight major buildings in Nashville now occupied by this Board. The two-story structure is 237 feet wide and 884 feet long.

Tracts by the Million

A SERVICE AND A MINISTRY

DONALD F. ACKLAND

Editor of General Tracts and Devotional Materials

"Please send us a selection of gospel tracts for our forthcoming revival."

"Do you have any tracts suitable for giving to new church members? If so, please send us fifty of each."

"We have a family in our church who are being influenced by their neighbors who are Mormons. Can you send literature that will alert them to their dangers?"

"I am not a Baptist, but am anxious to know what Baptists believe. Do you have any statement that would help me?"

Requests and inquiries such as these arrive daily, in large numbers, at the Sunday School Board. Many are handled by routine procedures: the application is approved; a free grant of tracts is authorized, and instructions for their shipment are issued. Others require individual attention as pastors and others are advised on the selection and use of tracts; additional materials are recommended; problems are discussed; and, in some cases, spiritual counsel is offered.

General Tracts

Since its inception, the Sunday School Board has exercised an important ministry through the provision of free tracts. Today, each department of the Board which is directly related to the program of the local church has extensive printed helps on organization and methods to offer, without cost. In addition, there are tracts on the way of salvation, Baptist doctrine, stewardship, the Christian life, total abstinence, false teachings, and other subjects. These are identified by the title of "General Tracts."

It is sometimes said that the tract has had its day. The rapidly increasing demand for "General Tracts" by Southern Baptist churches does not support this opinion. In 1958 a record distribution of sixteen million tracts was reported, and the estimated circulation for 1959 exceeded this. Indicative of the extent of the demand is the fact that, in the first half of 1959, more tracts were requested and supplied than in the whole of 1954.

For Current Emphases

Doubtless this increase has a number of explanations. For one thing, the tract publishing program is being related to the annual emphases of the Baptist Jubilee Advance. Last year seven new gospel tracts were prepared and were widely used in the simultaneous revivals. This year, with "Teaching and Training" as the keynote, eight appropriate tracts have been issued and are now available upon application. They are as follows: "Believe and Belong" by Charles A. Maddry; "Your Bible: How It Came to You" by Donald F. Ackland; "Jesus Said,

Go Tell!" by E. Luther Copeland; "Magnify Your Membership" by G. Norman Price; "Make Jesus Lord" by H. Franklin Paschall; "The Holy Spirit" by H. C. Chiles; "Truths We Hold" by C. Dewitt Matthews; and "When We Worship" by J. T. Ford.

Another reason for the rising circulations of these tracts is discovery of new and better uses for them. Last year, for example, pastors were encouraged to use tracts as envelope enclosures when writing to prospects. This idea has many applications. The pastor who keeps a selection of tracts handy will find many occasions to include them in letters. When writing to a young man in the military, he might enclose "Shine That Shield" or "You'll Win If You Want To," both tracts expressly addressed to servicemen. If his letter goes to a sick person it could contain the tract "Gems of Comfort and Hope."

New Members' Kits

The commendable practice of giving each new church member a special kit of literature has provided a new channel of service for the tract. Among the more popular titles used in this way are: "The Baptist Faith and Message," a reprint of the doctrinal articles adopted by the Southern Baptist Convention in 1925, "I Am a Church Member" by Wade H. Bryant, "I Am Proud to be a Baptist" by Duke K. McCall, and "I Believe in Giving" by Clifton J. Allen. Several of the new titles introduced this year would also be suitable for use in this way.

A boost to circulation has also been given by the Sunday School Board's new policy of half-cost grants. Initial free grants are made to churches on as generous a basis as possible. In many

cases, however, churches use far more tracts than could possibly be supplied without charge; and to meet this need, the Board now offers additional quantities at the flat rate of 25 cents a hundred, cash with order. The one exception is "The Baptist Faith and Message," a twenty-page booklet, which is charged in excess quantities at one cent a copy. It should perhaps be explained that tracts cannot be billed to churches, for which reason payment is requested at the time of ordering.

Use in Visitation

On these terms of supply, churches are able to make extensive use of tracts in visitation at very little cost. As experienced visitors know, there is considerable advantage when making a first call on any home in having something to offer. A tract, carefully selected for the purpose, can prove a useful starting point for conversation. It offers the possibility of a good beginning to the visit and can be left behind at the conclusion for later reading and as a reminder that the call was made. It is a good practice for a church to rubber stamp tracts thus used with its name and address.

The tract rack still fulfils a useful function provided it is serviced regularly. The appointment of someone to this responsibility is to be strongly recommended. An empty rack, or one filled with dog-eared pamphlets, does not invite attention. On the other hand, a rack that is kept tidy, and constantly supplied with new items, may serve a valuable purpose wherever it is placed.

The church vestibule is probably one of the best positions for a tract rack. However, many churches are realizing the opportunity of a wider witness by placing racks in public places like bus

and train depots, airports, and doctors' offices. Here again, regular attention needs to be paid to these racks, and this can only be insured if one person is given the responsibility.

Meeting Special Needs

Situations may arise in a community in which tracts can be used to very good purpose. When a vote is being taken on liquor control, for example, "The Adder's Sting" by Duke K. McCall, or "Drinking Spoils Fun" by H. B. Cross could help to turn the scale in favor of public righteousness. For church members, "I Will Abstain" by Millard J. Berquist is an excellent statement on the obligation of personal abstinence. Another situation in which tracts can be recruited as helpful allies is when a neighborhood is being propagandized by some heretical group. "Christian Science Tested by Scripture" by Paul Meigs, "The Menace of Mormonism" by Kate Ellen Gruver, and "Who Are Jehovah's Witnesses?" by Sydnor L. Stealey are offered as suggestions.

It is not possible to give a complete listing here of the titles available in the category of General Tracts. Printed lists, which incorporate order forms, are available on request. The following points will facilitate ordering and explain the Board's policy of distribution:

Maximum free grants are only made to Southern Baptist churches for use in their total programs. When requests are made by church departments, or by individual classes or unions, only limited grants can be made.

Requests should be made by the pastor or some other church officer, either on the check list which the

Board supplies, or on church letter-head.

In the event that a title requested is out of stock, substitutions are made, or increased quantities are sent of other titles.

Requests should ordinarily be limited to from ten to twenty titles.

If tracts are wanted for special occasions, requests should *reach* the Sun-

day School Board at least two weeks before the date of intended use. Tracts cannot be sent by special delivery or air mail. They are always shipped as expeditiously as possible.

All requests and inquiries concerning General Tracts should be addressed to: Tract Editor, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville 3, Tennessee.

Helping the Churches to Build and Maintain Good Church Libraries

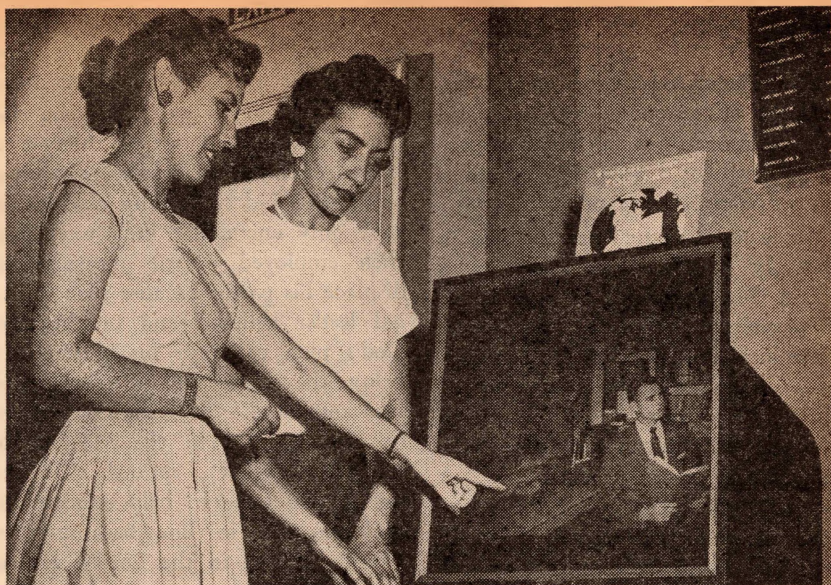
WAYNE E. TODD

Secretary, Church Library Service

Because of the vital impact of a church library upon the lives of individuals and, ultimately, upon the lives of the churches, the personnel of the Church Library Service believes ours to be a tremendous opportunity and obligation.

Our delightful task is twofold. We want to help the 24,714 churches in the Southern Baptist Convention (plus those new churches to be born out of the 30,000 Movement) which have no book and audio-visual ministry. At the same time we will continue to assist in maintaining well-equipped and efficiently operated libraries in the 6,784 churches already employing this ministry.

We believe our responsibility to the churches can best be discharged through our efforts to make the library ministry to undergird and supplement the teaching and training program of the churches. All who are vitally involved in this aspect of the educational program, recognize the mission of the churches to be that of instructing those within their reach so that they will make a personal commitment to Christ, live for Christ, give in the name of Christ, and witness for Christ. Scores of experiences confirm our faith in the significant contribution which a church library can make toward fulfilling this mission.



BYRCE FINCH

Two workers in the audio-visual section of the Church Library Service view a tel-a-story projector. Shown on the screen is a library that has correlated audio-visuals and the book ministry. Seen in the picture are Adeline DeWitt and Mrs. Norman Jordan.

Statistics reveal, in an unmistakable manner, that the basic problem in Southern Baptist churches is that of *partial* commitment to Christ. A businessman gave up his class of Intermediate boys because of the many other demands upon his time. The problem—profession of faith in Christ but no real commitment. The chairman of a WMS social committee complained because of the hardships imposed upon her in preparing for a luncheon at the church, but she brought forth her greatest charm when given the privilege to entertain her local garden club. The problem—a superficial surrender to the Son of God. A deacon created quite a stir because his pastor preached, “the tithe is the Lord’s.” This particular deacon didn’t practice what the Bible teaches. The problem—a claim to know Christ as Saviour but no commitment to him as Lord.

The church library cannot bring about a change in these lives, but it can and does help get the message to the people who need it most. The Holy Spirit can use that message to strike conviction to their hearts and to lead them to a decision to follow Jesus all the way.

This truth is supported by a statement recently made by a man in Memphis, Tennessee. “A family interested in me . . . presented me with a copy of a book, *Borden of Yale '09*. The life of this dedicated Christian impressed me greatly, as a boy, through that book. My life never touched the life of Bill Borden. Yet, through a book, the consecration of that life issued a challenge to my own. The high purpose of Borden pointed me to higher purpose. The habits of this young man caused me to examine my own and adopt like habits. His love for Christ and his

kingdom kindled fires in my own soul."

We have stated that a second objective of our teaching, preaching, and training program is to lead our people to live for Christ. We need a new emphasis at this point.

While one pastor preached to a relatively small congregation on a certain Sunday night, a number of his deacons, with their wives, were at the local country club for a dinner-dance affair. A student who needed Christ for salvation pointed to a professed Christian as the fellow who had cheated on an examination. A lost man asked the pastor, who was eager for him to exercise faith in Jesus, not to invite him to a church service again because one of the prominent members was known to be vile in his speech.

The church library cannot produce evidences of Christian maturity, but it can and does get the message of Christ's claim into the hands of those who need it. Again, the Holy Spirit accomplishes his purpose in some who will heed.

In one community, for instance, when many Christians had lowered their standards, circulation of the books, *The Cup of Fury*, Sinclair; *I Was an Alcoholic*, Willis; *Right or Wrong*, Maston; and *I've Been Wondering*, Cothorn; gave such support to the pulpit and classroom efforts that more than forty young people chose to depart from the path blazed by adult leaders—social drinking, dancing, and Lord's Day desecration—for Christian forms of recreation.

Another desire of the consecrated leaders of a New Testament church is that all followers of Jesus shall become his good stewards.

With an estimated 1,258,857 tithers among 9,206,758 Southern Baptists, it is apparent that we have not done our job well. In one situation only eleven out of thirty-two deacons tithed. In another church a prominent and financially able leader gave only one dollar each week and then employed drastic measures to displace his pastor because that spiritual leader believed and taught that God's plan calls for his children to bring the tithes and offerings into his storehouse. Still another officer of his church, (in the \$15,000 to \$20,000 bracket), argued that the use of the tithe to help educate his children was in line because they would be used in the Lord's service.

In the field of stewardship, as in other areas, the church library is not a "cure-all," but it is an instrument which, when skilfully employed, can be used by the Holy Spirit to point men to God's way.

The church, as an example, where only eleven out of thirty-two deacons were tithers, could say that within four years every active deacon honored the Lord with the tithe. In spite of the efforts of the one dollar a week man, the church of which he was a member rejoiced, after three years, in a deaconship where every one of the eighteen men accepted and followed the Bible injunction: "Bring ye all the tithes into the storehouse." Consistently, the library staffs and library committees had been reinforcing the efforts of other consecrated leaders through the planned circulation of such books as *Honoring the Deaconship*, Burroughs; *The Baptist Deacon*, Naylor; *Found Faithful*, Moore; and *The Gospel of Giving*, Hobbs. Some

planted, and others watered, but God gave the increase.

Throughout the years we have declared that Christ's Commission to go into all the world with the gospel is his call to all Christians to bear witness of his saving grace. Yet, 95 per cent of Baptists have never won a soul to Christ. To the task of changing this condition, his local bodies of believers have set themselves, and the church library can do much toward reaching this worthy goal.

Recently a man told how he had become a Christian as a result of the concern and witness of a doctor who was a product of one of our Baptist colleges. Two fine deacons called on a man during a Thursday night visitation effort to deal with him concerning his need for Jesus as his Saviour. They witnessed so that he

trusted in and confessed Christ that very night. A mechanic and his wife were directly responsible for ten others accepting Christ during one evangelistic campaign. It is not mere coincidence that these personal workers were in church fellowships where the library ministry was directed by warm-hearted and compassionate men and women.

Through many books, they helped their co-workers hold up the commission of Christ—*With Christ After the Lost*, Scarborough; *The Fine Art of Soul Winning*, Hamilton; *The Plan of Salvation*, Crouch; *Evangelism, Christ's Imperative Commission*, Leavell; and *Ways to Win*, Grindstaff. The Holy Spirit took the message planted in many minds and with it burdened hearts. The people went everywhere preaching Jesus and the Lord added to the church many as they were saved.

To the end that the desire of Christ and the objective of our churches shall be more nearly reached, personnel and program of Church Library Service is dedicated.

It is our hope that we might give assistance through correspondence, materials designed to give guidance, and the field engagements of our staff. Upon request, our consultants are prepared to lead conferences in associational meetings, conduct associational clinics and workshops, give instruction in seminary and college classes, and give personal assistance to individual churches in processing books and audio-visuals and establishing libraries.

Because of the shortage of space, many churches have been denied the privileges of a library. This need not be a hindrance now. Church



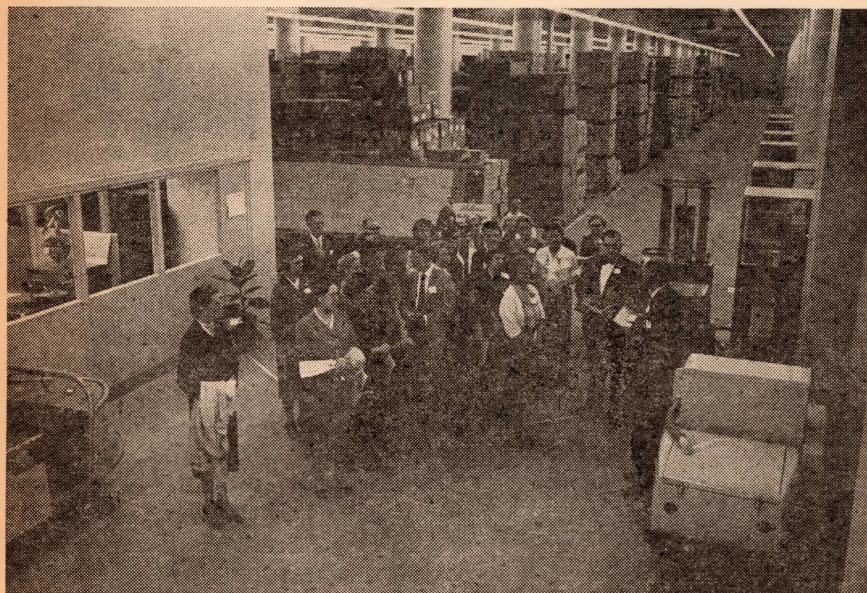
BRYCE FINCH

The mobile shelving unit, designed to meet the needs of churches with no adequate space for a library, can hold approximately four hundred books and audio-visual equipment. Seen in the picture are Jacquelyn Anderson and Sue Eller.

Library Service has a practical solution. It is prepared to supply detailed sketches of a mobile shelving unit to any interested individual or church. This unit, consisting of two cases (3 feet by 5 feet) hinged and set on casters, can house up to four hundred books. It can be constructed by a carpenter or cabinet maker with about \$25.00 worth of material. We are indebted to the Redrock Baptist Church, Las Vegas, Nevada, for the idea.

During the hours when the library is not being used, the unit can be housed in a hallway, a storeroom, or in the auditorium. When the time comes for circulating books and audio-visual aids, the shelves are rolled into place and opened for service.

All requests and inquiries may be addressed to Church Library Service, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville 3, Tennessee.



ROBERT JACKSON

One of the many tours of the Sunday School Board's new Operations Building during Open House. The group is stopping at one of the interesting centers in the new building, the traffic section of the Merchandise Selection Department. Books and supplies are packaged here for delivery to Baptist Book Stores and trade customers.

Helping Our Churches Build Better Buildings

ELLIS B. EVANS

Church Architecture Department

Thousands of our Southern Baptist churches need better and larger workshops in which to do the work of the Lord.

Nineteen years ago the Baptist Sunday School Board established the Department of Church Architecture as a service department to help our churches plan better buildings.

Nearly 9,000 churches are now calling upon this one department each year for advice and specific help.

Our churches need help. Most pastors and church leaders would talk about their knowledge of their building needs as the janitor talked about shrubbery when he said, "Boss, I know the most less about shrubbery than any man you ever saw." Perhaps the pastor or leader who feels competent to plan the building for his church is the one who needs help the most.

The pastor, feeling the need of help, will first appoint a planning and survey committee. The pastor understands that he cannot afford to make decisions alone.

The appointment of a planning and survey committee will bring together members of the church who are actually involved in every area of church work and thereby can identify themselves realistically with the total needs and problems of the church.

The planning and survey committee is not a building committee; it is a study committee.

One such committee wrote the Church Architecture Department telling us that their studies had brought them to the conclusion that to grow they must provide more space and were now seeking the help and guidance of the department in the matter of property, the best use of their present buildings, and guidance in the making of plans for a new unit.

Another church seeking the help of the department said, "Our church has not added a square foot of space in sixteen years, and yet new homes have been established by the hundreds all around us."

Other churches have tried to keep pace with the population growth and the enlargement opportunities of the church by continuously adding new units. These churches have sought to provide for a program that has moved up and not patched up in its provision for every age group and every need of the church. Such churches and their committees realize that the best workmanship can only be accomplished when the consecrated trained worker is provided with adequate space and proper equipment.

Members of planning and survey committees, properly guided, will reach

the decision that they must present a plan that is more than a beautiful monument. The building must meet the needs of the church in its total program—preaching of the Word, Sunday school, Training Union, Woman's Missionary Union, Brotherhood, library, music, audio-visual, kindergarten or weekday education, fellowship and recreation, and a provision for off-street parking.

We live in a time when architects are experimenting with design, but a planning and survey committee cannot afford to experiment with the program provision within the building. This calls for real study.

Church buildings are not a gadget. They are a precision instrument. No matter how large or how small the attendance the church house must provide a balanced space for each area of need. Just rooms and space are not the answer. It is hard to realize or comprehend the demands that are made on a church building for multiple use of many of the rooms.

Out of the report of the planning and survey committee will emerge a rather definite picture of what is needed.

A temporary sanctuary will be needed by a new church. This space is provided within an educational unit, and such space will later be converted into departments and classes. A mistake is made when a church plans for a high or arched ceiling in this temporary sanctuary. Such design makes it difficult and expensive for the church to convert the space into educational space.

Growing churches in growing communities more than likely will need eventually to move up from the temporary sanctuary to an interim sanctuary. They are not yet ready numeri-

cally or financially to build the permanent sanctuary. The permanent sanctuary should be constructed after the church has provided the necessary space for future growth in its educational program and has the financial ability to build a sanctuary that will be considered adequate for the next fifty years. The interim auditorium or interim sanctuary will be provided within a space that will later be converted to departments and classes. Such an interim sanctuary should have a level ceiling height of approximately 10 feet. It may be provided within a two-story educational building, leaving out the second floor but providing adequate footings, foundation, and wall structure for the second floor to be added when the building is converted to educational space.

Generally, it is wise for the church to provide for increased preaching service attendance through two morning worship services until the church is ready numerically and financially and through educational provision to construct the larger unit.

A master plan is necessary before a church constructs any unit. Such a master plan should show the location for the sanctuary when it is constructed some years later. This location should remain inviolate. The master plan will also show the location of the first and succeeding units of construction. The master plan will show the location provided for off-street parking and outdoor recreation.

A few years ago churches planned a new unit about every twenty-five years. At this time churches on the average are planning new units every ten years. Some churches are continuously in a building program.

Whether it is twenty-five years, ten years, or continuously, the church should in each case provide a balanced space for each area of need.

The offices are the administrative nerve center of the church. Even in smaller churches a study and general office should be provided. The number of offices and space planned for each church must be consistent with the growth of the church. The church will in succeeding stages need, in addition to the study and church secretary's office, a workroom, a reception room, choir room or music suite, offices for the minister of education, educational secretary, assistant pastor, financial secretary, youth director, and any other office provision that may be needed for additional staff workers and secretaries. The pastor's office is a part of the office suite. The pastor's study may be located elsewhere. Some churches will plan for a conference room.

The church sanctuary or auditorium is the heart center or focal point of every church house. As stated previously in this article, a church needs guidance in the study of their program needs as related to a temporary sanctuary, interim sanctuary, or the permanent sanctuary. The personnel of the Church Architecture Department are available for such study and recommendation.

Careful guidance is given in planning the arrangement of the pulpit, the choir, the Lord's Supper table, and the baptistry. The pulpit with the open Bible is centered. The one who preaches from the open Bible occupies the focal point. The seating arrangement for the congregation and for the choir requires special study.

The matter of location of the auditorium in relation to the educational space and off-street parking is vital. The final sanctuary must be located in relationship to the entire educational space so that the circulation of people will lead them to the church sanctuary instead of the parking area.

The educational provision calls for a study of the needs of the Sunday school, Training Union, Woman's Missionary Union, Brotherhood, music program, library, and audio-visuals. It also calls for the study of the program of the church in relationship to provision for kindergarten or week-day education.

The educational needs must be closely studied to keep the entire program well balanced. Careless workmanship in this planning stage will create bottlenecks in the building and thus in the church program. It is tragic when a church spends the Lord's money to construct buildings that prove to be a handicap instead of a help. This will occur unless the church has a planning and survey committee representing every area of need in the total educational program of the church.

A letter from a church may state that they want a building for Nursery, Beginner, and Primary departments. They may be entirely right, but they must also plan to reach Juniors, Intermediates, Young People, Married Young People, and Adults. A space missile launched into the sky must have a balanced thrust. A new building and the old square footage available must also have a balanced thrust that provides for every area of need. Studies of *A Suggested Guide for the Planning and Survey Committee* guided by the Church Architecture

Department will help the church to build the right thing first.

A committee came to the writer at Ridgecrest last year stating that they had consulted with W. A. Harrell, secretary of the Church Architecture Department, two years ago. At that time he recommended to the committee that they construct additional educational space and provide for increased preaching attendance through two morning services. The committee stated to this writer that they went home and reached the decision that Mr. Harrell was wrong. They led the church to construct a sanctuary. Now they were saying that they made two mistakes in not following Mr. Harrell's advice. *First*, they constructed a sanctuary that already is too small for future growth; and *second*, they are having a difficult time paying for the sanctuary because they do not have the educational program or financial strength to pay for it.

A pastor stated to the writer that his church had an educational provision for an attendance of 170 and a sanctuary providing for an attendance of 300. It was his desire that the church now construct a gymnasium or recreational building one block away from the church property. Such a decision on the part of the pastor was a serious mistake in every way the matter could be studied. The pastor needed to appoint a planning and survey committee to reach decisions, and the decisions should involve increased educational space.

Another church has just appointed a building committee. The work of the planning and survey committee was finished five years ago. Studies were made by the Church Architec-

ture Department, and sketches for the next unit of construction were given at that time. Now the church is planning to pick up the sketches made five years ago and have the architect proceed on the basis of those studies. This would be a mistake. Five years ago our churches were talking about 14 and 16 square feet per pupil in attendance in Nursery, Beginner, and Primary departments. This church planning to build 22,000 square feet of educational space cannot afford to build on sketches that were made five years ago. Their plans need to be restudied. The open room and activity areas for Nursery, Beginner, and Primary departments should be based on 25 square feet per pupil in attendance or certainly not less than 20 square feet.

In the Nursery departments a church should think of an attendance provision of no more than 15 in the bed baby Nursery or in the Nurseries for creepers and toddlers. We think of an attendance provision of a maximum of 20 in the two-year-old and three-year-old departments. These are to be based on a plan of 25 square feet per child or a minimum of 20 square feet.

Beginner departments have numerous activity areas. The activity program and the equipment call for a maximum attendance provision of 25 children and five workers in a room that provides 25 square feet per person or a minimum of 20 square feet.

The Primary provision for six-, seven-, and eight-year-olds calls for enough space in open rooms for an activities program. The recommended space is 25 square feet per person for an attendance of 30. Recently the writer has observed two

new educational buildings in which the Primary departments have been constructed with an assembly room and classrooms, and the assembly room has been filled with small pews. In each case the new building and equipment have nullified an effective program. All teaching materials and procedures available for Primary workers are now based on the open department room.

Educational provision for Juniors, Intermediates, Young People, and Adults calls for a plan of departments that provide an assembly room and around each assembly room classrooms.

The space provision for Juniors and Intermediates is planned for a maximum attendance of 70 with a square footage provision of 14 to 18 square feet per person. This space is divided into 7 square feet per person in the assembly room and the additional square footage is to be put into the rooms around the assembly room. A good size room around the assembly room is 16 by 12 feet. This room will provide adequate space for a Junior or Intermediate Union. The room is divided through the use of a folding door, making provision for two Sunday school classes. Each class will have a room 8 by 12. In recent months the writer has seen two educational buildings—one new in which the Junior and Intermediate provision has been an assembly room and around the assembly room classrooms with 4 inch block solid wall partitions, making the rooms 4½ feet wide by 9 feet long. These rooms are not large enough for a Sunday school class, and no provision whatsoever was made for Training Union. Another rather new educational building that cost

multiple hundreds of thousands of dollars left out the folding doors, and thereby nullified the Junior and Intermediate departments for Training Union work.

A balanced provision needs to be made within our educational buildings for single Young People and Married Young People. In very small churches it may be thought necessary to put the single Young People and Married Young People in the same department with separate classes, but in most cases a department should be provided for single Young People and a department for Married Young People. As the church moves up in its attendance provision, it will definitely want to provide multiple departments for single Young People and multiple departments for Married Young People. The maximum attendance provision is for 70 in a Young People's department at 14 to 15 square feet per person with 7 square feet in the assembly room and 8 square feet per person in the classroom.

Many of our churches have seriously neglected providing adequate educational space for adults. We think of the maximum provision of an Adult department of 150 in attendance. Smaller departments are much more acceptable. Classrooms should be small enough to provide a teaching situation rather than a preaching situation. Small classes in multiple departments reach more Adults. Departments should be provided for young Adults, for middle-aged Adults, and for older Adults. Young Adults are generally considered to be 25-29 and 30-34 years of age, and then other divisions are 35-44, 45-54, 55-64, 65-74, and 75 plus. The square footage provision in an

Adult department is 14 square feet per person with 7 square feet in the assembly room and 7 square feet in the classroom.

In planning an educational building careful attention needs to be given to the location and square footage for the music room. In smaller churches this may be a choir room in which provision is made for robe storage and music storage. In larger units the music suite will provide additional space for the office of the minister of music and practice rooms.

Additional studies will involve the church library, its location and size, and library workroom. A study must be made of the fellowship program of the church involving the location and size of kitchen and number of people to be seated at tables. The fellowship provision is within department or departments that have a multiple educational use.

A study of a building will involve the location of toilets, mechanical rooms for heating and cooling, and storage rooms. Other studies involve the recreational program of the church.

In helping the churches to get better buildings, the Church Architecture Department of the Baptist Sunday School Board gives consultation to the churches in the matter of property, buildings, furnishings and equipment, financing, design, decoration, lighting, heating and cooling, acoustics, and the selection of an architect.

Many committees in areas not too distant from Nashville come to the department for consultation with personnel.

Some churches feel that they need a personal visit of a worker of the

department to meet with their committee. Consultation is given through the leadership of the secretary of the department, W. A. Harrell, or the consultants, Rowland E. Crowder, or the writer of this article, Ellis B. Evans.

The department has a chief architect, Hardie C. Bass, Jr., and an architectural supervisor, T. Lee Anderson, and a corps of draftsmen and office secretaries.

After interpreting the program and property needs of the church and after reaching an agreement on the program to be provided within a new building and the best use of the present square footage, a draftsman will draw up a schematic or scheme for the next unit of construction.

The department will also send free of charge to the churches brochures and other guidance materials. The department has on hand a library of glossy pictures and color slides. These will be sent to a church with the request that they be returned after use.

Within the film library of your Baptist Book Store, the Church Architecture Department has placed a series of films. These films do not have a rental charge. A small service charge is requested for handling the films. The films are by title: *Take Time to Plan*; *Auditorium: Interiors and Furnishings*; *Educational Buildings: Interiors and Furnishings*; *Church Buildings: Exterior Style, Design, and Setting*; *Better Church Buildings for Town and Country*; and *Planning and Constructing Church Buildings by Units*.

In addition to these helps the department has two loose-leaf books. One is *A Suggested Guide for the Planning and Survey Committee*, and

the other is *A Suggested Guide for the Church Building Committee*. These books may be ordered (two copies without charge) from the Church Architecture Department of the Baptist Sunday School Board.

All materials and services of the department are available to the churches without cost or charge.

One book is a for-sale item in the Baptist Book Stores. It is entitled *Planning Better Church Buildings* by W. A. Harrell. This book has a price of \$2.50.

The department maintains a file of architects who have worked on Southern Baptist church houses. All architects on our mailing list have received our book, *Church Architectural Data Sheets*, and additional helps.

It is a service of the department to consult with and advise the architects.

The building committee is appointed following the completion of the work of the planning and survey committee and the adoption of the report of the planning and survey committee to the church.

The selection of an architect may be recommended by the plans subcommittee of the building committee.

There are three phases of an architect's contract. *First*, there are preliminary studies and elevations—church can put into his hands, and he will welcome the use of the blueprints and master plot plans and blueprinted schematics developed by the Church Architecture Department of the Baptist Sunday School Board for the specific church with which he is working.

A sympathetic architect will be willing to have his preliminary drawings and later his working drawings

sent to the department for checking. Mistakes that may appear in preliminary drawings can be caught at this time and save the architect valuable time and may save the church from constructing a building that is not useable.

In the selection of an architect the building committee (see *A Suggested Guide for the Church Building Committee*) will check with the building committees of other churches for whom an architect has designed and supervised buildings. Such committees may be able to give your church 25 per cent. *Second*, there are working or construction drawings—50 per cent. *Third*, there is supervision—25 per cent.

The selection of a capable yet sympathetic architect is a must. A sympathetic architect is one who will be willing to work with the problems involved in planning church buildings that will meet the need of a Southern Baptist church. Our program is distinctive, and a building constructed on any other lines or plans will not be acceptable or useable.

A sympathetic architect will be willing to consider the financial ability of the church and work within such limitations. The limitations of finances will not cause the architect to make smaller space provisions but will cause him to plan the right space provision for as much of the program as the church can build.

The Church Architecture Department will be glad to recommend to your church the names of three or more architects, or the department will be glad to advise with you on the qualifications of architects that you have under consideration.

The subcommittee of your church building committee should keep in touch with the architect to discuss necessary decisions and matters during the preparation of construction drawings.

The architect will guide the church in advertising for bids and will send working drawings to bidders. He will know the qualifications of various bidders. The architect will open and read the bids in public and will guide the subcommittee in making recommendations to the general committee and to the church.

During the construction, the architect will work with the construction committee and will give supervision to see that the contractors meet all specifications.

No man can be more valuable to a church than a good architect, but remember the planning and survey committee may complete all of its studies with the free help of the Church Architecture Department of the Sunday School Board before the church signs a contract with an architect. It is only after such studies that the church can put into the hands of an architect the information he needs. Any work previously done by an architect more than likely would have to be done over.

Thousands of our rural churches can have better church buildings when the pastor and leaders determine to move up from a class Sunday school to a department Sunday school. The personnel of the department will gladly help any church plan a building that will provide for a department program. Special plans have been drawn for the churches.

New churches can secure help to plan the first unit. Better buildings

take into consideration the present and future use of the first unit.

Eighteen months ago it was my privilege to meet with the planning and survey committee of the Central Park Baptist Church of Birmingham, Alabama. A study of their property, buildings, program, and needs led us to recommend a first new unit to provide for a suite of 12 Nursery departments, 6 Beginner departments, and 9 Primary departments. Later the Beginner departments will become additional Nursery and Primary departments, and at that time a new Beginner unit building will be constructed.

On instruction of the church planning and survey committee we put our studies into the drafting room of the department with the instruction to draw up a schematic based on 25 square feet per child in each department.

When the Central Park Baptist Church received the schematic for this new unit for the department, the pastor, Dr. Winifred Moore, said to his church, "This is not our total program. This is the first new unit. At least two more units must be built with all haste." The department is now working with this great church in developing a schematic for successive units that will provide a balanced program for the reaching of Juniors, Intermediates, Young People—single and married, and each age range of Adults. These new units will match their magnificent 2,200 seat sanctuary.

Your Church Architecture Department of the Service Division of the Sunday School Board of the Southern Baptist Convention will gladly help your church develop the right plan for better church buildings now and in the future.

Our Book Store Ministry

J. O. TURNER

Manager, Baptist Book Store Department, Baptist Sunday School Board, Nashville, Tennessee

It is a challenging yet sobering thought to those of us in the Baptist Book Stores to know that we have a part in establishing and maintaining New Testament churches.

Actually, the forty-five Baptist Book Stores are service stations where pastors and laymen alike may find the tools to help them in their work in every phase of the church program.

The forty-five stores are located in every area of the Convention territory. From Portland, Oregon, to Miami, Florida, and from Huntington Park, California, to Baltimore, Maryland, they serve Southern Baptists six days a week throughout the year.

In addition to the forty-five regular stores, five branch stores provide seminary students with textbooks, Bibles, reference books, and supplies. These stores are operated as branches of regular Baptist Book Stores and are located in Louisville, Kentucky; Fort Worth, Texas; Wake Forest, North Carolina; Kansas City, Missouri; and Mill Valley, California. The store on the campus of the New Orleans Baptist Theological Seminary fills a dual role in serving the seminary and the general public.

Two very important links in our Book Store chain are the assembly stores operated each summer at Ridgecrest, North Carolina, and Glorieta, New Mexico. The thousands of people who attend the assemblies rely on the assembly Baptist Book Store for

textbooks and other conference materials. Gift items for friends and those back home are "best sellers" in these stores. Realizing that the assembly store is the only Baptist Book Store that many of our people ever see, we feel that it is imperative to carry as complete a stock as possible in these stores. The Ridgecrest store actually does as much business in the three summer months as some of our smaller stores do in a year's time.

The Baptist Book Stores are owned and operated by the Sunday School Board. For the most part, store buildings are leased. However, the Board does own the store buildings in five cities: Nashville, Tennessee; Kansas City, Missouri; Jackson, Mississippi; Phoenix, Arizona; and Charlotte, North Carolina.

A considerable amount of work and planning is involved in providing display fixtures for the stores. During the past five years much progress has been made in standardizing display units. Working on the theory that people like to see and handle any item they contemplate purchasing, stress has been placed on open "island type" displays, easily accessible to the customer.

The need for adequate lighting in a Book Store is obvious. Adequate lighting, coupled with attractive interior colors, makes for the kind of atmosphere that invites the customer to come in and browse.

The average Baptist Book Store carries several thousand different items in stock. These may range from tiny gummed stickers selling for a few cents a box to an elaborate two hundred dollar pulpit Bible.

Providing Bibles for our people and the man on the street is perhaps one of the most satisfying facets of our business. Scripture portions, inexpensive Testaments, modern translations, study Bibles, and Bibles for the bride are among the many kinds handled by the stores.

Children's books are handled in increasing quantities in our stores. In this age of comic books and television, the need for good reading for children is apparent. Working with church librarians and guiding parents in book selection is an area of service that provides much satisfaction for Book Store sales people. Many stores provide tables and chairs for boys and girls in order that they may look at picture books and read and browse in comfort.

The tremendous growth in Vacation Bible schools has reflected in increased sales in this area in our stores. Early in the year our store managers take exhibits to Vacation Bible school clinics and make available to workers and principals textbooks, workbooks, handwork, and art materials for use in Vacation Bible schools. The huge quantities of Vacation Bible school material that go out from our stores in the spring and summer months makes this time one of the busiest in the year for Baptist Book Stores.

The use of audio-visual aids in the church program in recent years has opened another field of service for our stores. Films, filmstrips, slides, pictures, maps, and recordings are stocked

in the stores. Sales people with special training in the field of audio-visuals are being added to store staffs as rapidly as possible.

Sunday school and Training Union supplies constitute a sizable portion of our business in the stores. Assisting the new church, the mission Sunday school or the large city church in having the right kind of records is a gratifying experience for our Book Store people.

The pastor's personal reading program is a matter of genuine interest in our stores. Suggesting new books on theology, sermon preparation, counseling, and world affairs is no light matter. Many of our managers make this a personal responsibility and render a most effective service.

As in any organization, the Baptist Book Stores' greatest asset is the people working in the office, in the stock room, and on the sales floor. We are proud of the fact that every Book Store employee is a Baptist. Many of our managers and workers are Sunday school teachers, Training Union workers, and active in every phase of the local church program. Here is an unsolicited comment that came to us recently that suggests the caliber of workers in our stores: "Miss Blank, who assists me in selecting material, is a spiritual inspiration in herself. She is always gracious, accommodating, and helpful. Her own knowledge of the Bible has helped me many times, and it is always a privilege to go into the store just to be with her."

It is our sincere desire that people everywhere will find in their Baptist Book Store this same kind of service. Truly, we in the Book Stores feel that service is our ministry.



A typical Baptist Book Store

Helping the Churches with a Church Recreation Program

BOB M. BOYD

Consultant, Church Recreation Service

Larry stood outside the recreation building looking in the big front window of the game room. He was small for his ten years, so he stood on tiptoe just outside the window. He was oblivious of the fact that he was standing in a carefully planted flower bed!

I saw the little fellow's dirty face looking in at me. I stepped outside and invited him in. He could hardly believe that he could come into the recreation center and play just like everyone else.

Larry was from a home which three times had been shattered by divorce.

He had never lived anywhere for more than a year. His mother worked long hours, and he was left on his own most of the time.

Larry had a difficult time learning to play with the other children because he had never before had such an opportunity. He was skeptical of every kindness and every offer of help.

As he continued to come to the recreation center he gained confidence and began to trust the director. He learned to give and take in playing with others. One day his group leader took him on a tour of the church and showed him the very room in which he could go to Sunday school, if he wanted to. Two weeks later he met his leader at the church entrance on Sunday morning, and he went to Sunday school for the first time in his life. Larry is a Christian now, and although he has moved again, he has taken Christ with him. He has a friend to help in every new situation. He has the confidence gained as he learned to play with others.

Without a weekday program of recreation to have attracted Larry, he might still be a little boy lost. One church saw the possibilities of such a recreation program.

Evangelism is a definite part of church recreation. Those reached may be teen-agers in a fellowship or adult men and women in a sport's program. When Christians can exhibit their faith in the informal and dynamic atmosphere of play, lost people can read the message clearly.

Just six weeks remained until the date for the Christmas play which the church was producing. The male lead was transferred to another city. The outlook was indeed dark. The part called for an older adult, and older

adults are difficult to find for a religious drama. Someone suggested Mr. Wilson. Mr. Wilson attended the worship services regularly but took no active part in the church program.

He certainly was surprised to hear the drama director suggest that he try out for the Christmas play. Yes, he had done some acting in earlier years, but that was a long time ago. Mr. Wilson agreed to try. He was thrilled with the opportunity and worked very hard. Did he work out? He was great!

In getting to know Mr. Wilson, we found that he had coached some in high school. He accepted the task of coaching a twelve-year-and-under basketball team, and worked wonders with the boys.

Since he had to be sure that all of his boys were regular in Sunday school attendance, he started coming himself. Mr. Wilson is still coming and making a valuable contribution to many phases of the church program.

Through church recreation another talent was conserved for the Lord's use. Church recreation provides an unlimited area of enlistment for those who might otherwise never be involved in the church program. Crafts, drama, sports, social recreation, and camping all need leadership. The many phases of church recreation reach out and conserve talent which cannot find expression in any other phase of our religious education program.

It was an interesting and almost startling sight to see: a gymnasium with several boys and girls in wheelchairs out on the floor. A closer look showed the group to be members of the church's Orthopedic Class. The scene was even more interesting because the young people had skates strapped to

their feet. With their feet on the floor, they were "skating" around the floor as they were pushed in their wheelchairs. In another area you could see a couple playing chess. The pieces were difficult to move with their misshapen hands, but who's in a hurry in a chess game. If you had arrived earlier, you could have been in on the dinner they had had together.

Once a month the fifteen members of the Orthopedic Class had a class party. It was the only one like it in the city so all the members weren't Baptist, but how grateful they were for such a fellowship! Parents and young people alike were most appreciative of this unique opportunity. This phase of church recreation was providing a place of satisfying Christian fellowship for them.

Bob looked on in amazement as he saw his dad take a fruitless swing at a golf ball. He had never seen his father try to play anything before. You see, his father was a busy insurance man who had little enough time at home at meal times, let alone time to play either with his family or for his own relaxation. The church recreation program was sponsoring a golf class. Since his father's doctor had hinted that he had better slow up, Bob's dad decided that this golf class would be a chance for him and his son to learn an activity together. They did learn to play golf together but more important, they got to know each other. A teen-age boy discovered that his father had a little, even if so little, understanding of his son's problems.

Church recreation had provided an avenue of communication between a father and his son. Other areas of the recreation program were appealing

to the whole family group and at the same time drawing them closer to their church.

When sixteen folks go out for an all-day fishing trip, a total catch of three fish seems pretty small. This was a special group of fishermen, however. They were all members of an older Adult ladies' class with an average age of sixty-six! You wouldn't think this would be a likely group to take fishing, but you should hear their appraisal of the day.

A broad church recreation program will offer recreation opportunities for every age group. Evangelism, enlistment, and enrichment all speak of what a church recreation program can mean to your church family.

As a church leader you will probably say, "That's wonderful, but where do we start and where does the leadership come from?"

The Church Recreation Service of the Sunday School Board was established in 1954 to offer just such assistance. The staff consists of a director, three field workers, an editorial assistant, and four secretaries. This service seeks to help train leadership in all phases of church recreation at every level of need.

The most direct regular contact of the Church Recreation Service comes through the quarterly *Church Recreation Bulletin*. Over 21,000 individuals receive the publication which offers leadership helps and program suggestions for every size church membership.

This publication has been so enthusiastically received that it will become a much larger quarterly magazine in the fourth quarter of this year. With the added space, this magazine will be able to offer much more and varied help to the churches.

Another direct service comes through the answering of hundreds of cards and letters each year. This correspondence answers, as soon as is possible, the questions of the individual church or leader.

The Service directs church recreation clinics in many states, associations, and camps each year. Any association can have such a clinic if they will write the Service for information and help set up the dates a year in advance. The local association promotes the clinic, furnishes the meeting place, and provides lodging and meals for the visiting team of instructors. The Church Recreation Service provides for all other expense.

Each year the Church Recreation Service has a full week of recreation leadership training at both Convention-wide assemblies. These weeks of concentrated training for Christian recreation bring together the best leadership available to meet the needs of those attending the conferences. Through the years thousands have attended these Church Recreation Leadership Conferences.

In addition to these special weeks, the Service has at least one of its staff members at each of the two assemblies all during the summer conference season. These staff members assist with at least one conference period during most of the various weeks of emphasis.

During the spring months, the Service directs Drama Festivals throughout the Convention. These festivals have as their purpose to encourage the use of religious drama in the churches and to help train the leadership to direct such efforts. Several churches will bring the best they can offer in religious drama at the festival. In

an atmosphere of Christian fellowship, the plays are criticized and further training in techniques is offered to those in attendance.

The new study course book, *Church Recreation*, is now available. This valuable book can serve as the starting point for any church recreation program. All those involved in any phase of the church recreation program should study this volume.

Working closely with the Church Architecture Department, the Church Recreation Service assists many churches each year to plan more adequate recreation facilities or make better use of those already existing.

Members of the Service staff along with many approved church recreation workers speak at our seminaries, colleges, and state and associational meetings throughout the year wherever the call for assistance comes.

Every church can do something about improving its recreation program, and the Church Recreation Program stands ready to assist each church in its efforts.

The following materials may be obtained free from the Church Recreation Service:

Church Recreation Catalog No. 2

Techniques for the Social Leader—
Agnes Durant Pylant

Banquets—Clyde M. Maguire

Recreation for Older Adults—
Adelle Carlson

Presenting Church Drama—Cecil
McGee

Church Camps and Retreats—Adelle
Carlson

Sunday Night Fellowships—Cecil
McGee



ROBERT JACKSON

One of the delightful phases of the Open House of the new Operations Building of the Sunday School Board was the barbecue dinner for employees on the roof of the building.

Educational Evangelism in Sunday School and Training Union

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Educational evangelism is a term which is not heard frequently in Southern Baptist circles. In fact, it was more or less held in ill repute until recent years because some religious groups had distorted its meaning by

trying to educate people into the kingdom of God. Educational evangelism at the local church level is the use of local church educational organizations for the enlistment and development of Christians in practical soul-winning

activities and the promotion of a continuous program of New Testament evangelism through these organizations.

Relation to Sunday School and Training Union

Southern Baptists are demonstrating the use of educational evangelism in Sunday school and Training Union. We are consistently reporting one baptism each year for every three unsaved persons enrolled in Sunday school, and fully 85 per cent of all church additions come from our Sunday schools. On the contrary, it requires approximately 240 unsaved prospects on a census list for us to report one baptism each year.

A fair sample of educational evangelism was clearly borne out by one hundred churches in the Oklahoma City and Fort Worth areas. These churches were reasonably well distributed as to size, and ranged from 60 to 3,800 resident members. The overall average for these one hundred churches was one baptism for every 21 resident members during 1957.

Forty-five of these churches, large and small, with more enrolled in Sunday school than their resident church membership and with more enrolled in Training Union than one third of their resident membership, averaged one baptism for every 13 resident members.

Nineteen of the 45 churches had Training Union enrolments equal to one half or more of their resident church membership, and they averaged one baptism for every eight resident members.

The remaining 55 churches had less enrolled in Sunday school than resident church membership, or less en-

rolled in Training Union than one third their resident membership, or less than these percentages in both organizations. The baptismal ratio for these churches was one baptism for every 26 resident members.

In this survey it is most interesting to note that the churches falling below their resident church membership in Sunday school enrolment or below one third their resident church membership in Training Union enrolment had almost the same baptismal ratio.

The common characteristics of our best churches in the area of evangelism are: (1) churches with growing Sunday schools, (2) churches with more enrolled in Sunday school than resident church membership, and (3) churches with at least one third their resident church membership enrolled in Training Union. The Sunday school enlists and prepares the best prospects for an evangelistic response, and the Training Union is imperative for the best training of soul-winners.

Certainly, a growing Sunday school requires a frequent or a continuous religious census in order to maintain a balanced growth throughout all departments. Likewise, a growing Training Union must maintain a continuous search for church members not in Training Union. Almost every Training Union member is also active in Sunday school. Training Union members are usually active church members and are more responsive to appeals for consistent Christian witnessing.

The work of the Training Union has a very definite bearing on the evangelistic response enjoyed by Southern Baptist churches. A parallel study of the growth of Training Union work and the number of baptisms reported each year reveals the influence of

Training Union on baptisms. When the total Training Union enrolment has shown a decided increase as compared with the total church membership, there has usually been a proportionate increase in the number of baptisms as compared with the total church membership. This has been especially true when there was also a marked increase in the percentage of churches with Training Unions.

Since 1949 the two annual reports which reveal the greatest increase in the number of baptisms as compared with the total membership of Southern Baptist churches are 1950 and 1954. These were also the two years in which there was the greatest increase in total Training Union enrolment as compared with total church membership and also the two years in which there was the greatest increase in percentage of churches with Training Unions.

Further evidence of the Training Union's influence on educational evangelism was revealed in a survey of 500 churches in Oklahoma and Texas in 1957. Over 100 of these churches had Training Union enrolments equal to 40 per cent or more of their resident church membership with an average baptismal ratio of one for every 15 resident church members. Twenty-five churches had Training Union enrolments equal to 50 per cent or more of their resident membership with an average baptismal ratio of one for every ten resident church members. This response was realized from large and small churches regardless of the size of the Sunday school as compared with resident church membership.

Educational evangelism is just as effective on the mission field as in

the homeland. In Argentina a more intensive emphasis has been given to religious education during the past seven years through our International Seminary in Buenos Aires, Sunday school and Training Union literature, and field work. During this period Argentine Baptists have increased in church membership from 9,545 to 12,813. While this increase of more than 25 per cent was realized, their Sunday school enrolment has continued to remain much larger than their church membership. During the same period their Training Union enrolment has moved up to almost 51 per cent of their church membership. Their baptismal ratio has increased from one baptism for every 21.9 church members in 1951 to one baptism for every 15.8 church members in 1958.

Ample Prospects

When the above facts are known, it behooves us to check the potential of educational evangelism for a greater harvest of souls. There are ample prospects for a perennial program of educational evangelism identified with the average Sunday school. These prospects include the unsaved and unchurched members of the Sunday school in the Junior, Intermediate, Young People, Adult, and Extension departments. They will compose a group equal to about one tenth of the total Sunday school enrolment. Another group of unsaved and unchurched prospects equal to about one tenth of the total Sunday school enrolment will be found to be the parents of Intermediates, Juniors, Primaries, Beginners, Nursery, and Cradle Roll children. These children who are enrolled in Sunday school offer a won-

derful entree for Sunday school workers to win their parents to Christ and church membership.

A recent tabulation of surveys of 123 churches made during the last few years in twelve states revealed prospects for evangelism equal to 24 per cent of their total Sunday school enrolment. The prospects were identified with these Sunday schools as members of Junior and older departments or as parents of Intermediates and younger children enrolled in these Sunday schools. The prospects were discovered by checking the Sunday school class rolls against the church rolls.

The Sunday schools ranged in size from 50 to 5,211 enrolled. They were arranged in three groups. The Sunday schools with 50 to 249 enrolled found prospects for evangelism averaging 29 per cent of their enrolment. The Sunday schools with 250 to 999 enrolled found prospects averaging 27 per cent of their enrolment. And the Sunday schools with more than 1,000 enrolled found prospects averaging 23 per cent of their enrolment. The over-all average was 24 prospects for evangelism or church membership for every 100 enrolled in Sunday school. This proportion of the best prospects in the community is sufficient for any revival of evangelistic effort a church may promote. Only six of the 123 churches found less than 15 per cent of their Sunday school enrolment in revival prospects, while 46 churches had 30 per cent or more of their Sunday school enrolment in prospects.

Normal Response

Thirty-five of the 123 churches promoted intensive programs of Sunday school evangelism. In each situa-

tion the pastor, or other experienced personal workers approved by him, conducted prospect study meetings with the Sunday school workers by departments or classes as a means of analyzing and assigning every prospect, in keeping with his or her spiritual needs, to the most logical church member for definite personal work. These thirty-five churches won more than 15 per cent of their prospects to Christ and church membership within three weeks after the personal work assignments were made. Some of the churches reported winning 15 to 20 per cent of their prospects during an eight-day revival following their prospect study meeting in the Sunday school.

In 1949 the Main Street Baptist Church of Hattiesburg, Mississippi, with about 1,200 enrolled in Sunday school found 236 prospects for evangelism through their Sunday school. Forty-seven of these united with the church as a result of the personal work of the Sunday school leadership within one month.

In 1956 the Woodlawn Baptist Church of Birmingham, Alabama, with 2,153 enrolled in Sunday school found 573 prospects through the Sunday school. Eighty-seven of these united with the church during an eight-day revival. The majority came for baptism. There were only eight additions to the church during the revival from those not identified with the Sunday school.

In the spring of 1957, twelve students at Southwestern Baptist Theological Seminary, who were serving as pastors and ministers of education in Texas and Oklahoma, followed the prospect-study meeting plan of assigning prospects for personal work. They reported 271 church additions from

their Sunday schools in five weeks. This was an average of almost five a week from each of the twelve Sunday schools. These Sunday schools ranged in size from about 200 to 1,500 enrolled, or an average of approximately 500 for the enrolment of each school. Almost one fourth of their prospects united with the twelve churches during this period of five weeks.

In the spring of 1958, the Azle Avenue Baptist Church of Fort Worth, Texas, with 476 enrolled in Sunday school, found 123 revival prospects by checking their Sunday school rolls against the church roll. They had 31 additions to the church from these prospects during a two weeks' revival.

Prospects Inexhaustible

It seems almost impossible to exhaust the prospects in a normal church community as long as the Sunday school and Training Union continue to grow. The Sunday school that is evangelistic continues to attract more unsaved and unchurched people because of the program of personal work. Likewise, the Training Union provides the initial and basic training in church membership and personal soul-winning for the new converts and others as they unite with the church.

The First Baptist Church, Dothan, Alabama, with a Sunday school enrolment of approximately 2,000, used the prospect-study and assignment plan of preparation for a revival in the spring of 1953. Four hundred and thirteen revival prospects were discovered through the Sunday school. This was 21 per cent of the total Sunday school enrolment. Through personal work nearly 10 per cent of these prospects were won to Christ

and local church membership during an eight-day revival. Fully 10 per cent more were won within the next month as a result of personal work through the Sunday school.

Two years later the program was repeated. During the intervening time, the church had received an average of more than one addition a day, with almost one half of them by baptism which was one baptism for every 9.2 church members the second year. During the same period, this church also sponsored the organization of three new churches in the city, their total Sunday school enrolments reaching almost 1,000 by the end of the two years. Even with this unusual response, the percentage of revival prospects found through the Sunday school of the mother church had not changed appreciably by the end of the second year, but continued to be 21 per cent of the total Sunday school enrolment.

It has been most revealing to observe that the churches enjoying the greatest perennial response from educational evangelism usually maintain the highest percentage of prospects for evangelism through their Sunday schools. It is as natural to expect a perennial revival from the work of the Sunday school and Training Union as it is to expect to gather fruit in season. Likewise, it is just as essential to have a perennial program of personal work if there is to be a great harvest of souls as it is for the fruit grower to spend much time in pruning and cultivation in preparation for the harvest.

The Genius of Educational Evangelism

The pastor's success as the under-shepherd of a modern church is large-

ly determined by the extent to which he increases the number and efficiency of the volunteer workers in his church. The lay leaders of the churches, and particularly the Sunday school and Training Union workers, have established the necessary rapport with the best evangelistic prospects in the community. The pastor, minister of education, and other staff members know the most effective techniques for personal evangelism. The laymen's rapport cannot be transferred, immediately, to the staff, but the pastor and other staff members can share their soul-winning know-how with the lay leaders in keeping with the needs of each prospect as personal work assignments are made through the Sunday school and Training Union. The volunteer workers will in turn often become very effective personal workers.

Today there are about fifty lay leaders in the average Baptist church for every minister or other Christian workers employed in a church-related vocation. It is imperative that these lay leaders be utilized to the fullest extent in personal evangelism. This does not minimize the pastor's role as a personal evangelist; it magnifies the importance of his position in the total program of evangelism. When the pastor shares the responsibility for soul-winning with others, he emulates the pattern set by the Saviour and encourages optimum results.

Charles Hadden Spurgeon is reported to have said: "He who converts a soul draws water from a fountain, but he who trains a soul-winner digs a well, from which thousands may drink to eternal life."

The chief problem which hinders local church evangelism is not the failure of people to respond to the claims of Christ. Almost half of the people of the world today who have heard about Christianity have responded favorably. On the contrary, only about one of every twenty professing Christians ever wins another to a personal faith in Christ. Dr. Leonard Sanderson, in his book, *Using the Sunday School in Evangelism*, indicates that only about four church members out of every 1,000 can be depended on to use their daily contacts for consistent Christian witnessing.

These alarming facts were very forcibly described by the Saviour on the occasions of sending out the twelve and the seventy, when he said, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest" (Matt. 9:37-38; Luke 10:2 RSV). When the Sunday school and Training Union are used to the maximum in educational evangelism, many more personal workers will be developed. If the Saviour needed the help of the twelve and the seventy, certainly the pastor and his staff need to enlist the help of the Sunday school and Training Union workers for personal witnessing.

Paul said, "It is the hard-working farmer who ought to have the first share of the crops" (2 Tim. 2:6 RSV). To violate this rule is to deprive the Sunday school and Training Union workers of reaping the harvest for which they have been sowing and cultivating throughout their term of office.

Coupon Conversion

ROBERT J. HASTINGS

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Executive Committee, Southern Baptist Convention

It was past midnight, and I was quite sleepy when I first read the advertisement in a large, daily newspaper. At first I hardly believed what was printed. But it was there. It was no illusion, no dream.

The title was in boldface type, "Jesus Heals and Saves." Then there were large (5 by 5) photographs of a husband and wife evangelistic team. At the bottom were two coupons to be signed and mailed to this great revival church in California. One coupon was to receive Jesus Christ as Saviour. The other was to make prayer requests. Now I had heard of soap coupons, but never of a coupon to become a Christian. Yet, there it was. "If you are not saved, but would like to be saved, read the coupon, believe it, sign it, mail it to us, so we can be witnesses before God that you received Christ." Then the post office box number was given.

Wishing to learn more of this marvelous offer, I forwarded one of the prayer-request coupons after checking the square, "unspoken request." In a few days I received, without charge, five items. First, a healing cloth. It was simply a piece of white muslin about six inches square. Instructions said that some folks "fasten it to their clothing as near the place which is

in need of healing as possible." I was also cautioned not to "keep a handkerchief too long, but write in for a new one as often as I felt the need of it. There will be more power in each new one because it will be backed up by many more hours of prayer. Always discard the old handkerchief and use it no more after you receive a new one."

The second item in the free package was an inexpensive, paper-bound New Testament. "A chapter a day helps to keep sickness away" was printed on the flyleaf. Sort of the same idea as the apple a day!

Third, a giant size, one-page printed newspaper consisting mainly of four supercoupons. One coupon gave an opportunity to share in a "Big Ten-Day Prayer Request" with appropriate squares to mark one's requests. Another coupon was a "Prayer and Praise Report." Space was provided for a daily tally of the number of minutes spent in prayer, and the number of minutes spent in praise. A similar coupon gave space for listing the number of Bible chapters read daily. All of these tally coupons are evidently totaled together in the home office and used as reinforcement for the handkerchiefs. The more hours of prayer and Bible reading recorded in Califor-

nia, the more power in the healing cloths! (At that time they were reportedly "backed up" by over a quarter of a million hours of prayer and the reading of more than a half million Bible chapters). Still another coupon enabled the reader to make a financial pledge. Generous offers of free photographs of the evangelists and their relatives were promised contributors.

A mimeographed newsletter was the fourth item in the package. It pointed out that "Jesus is God's right-hand man" and advised: "Don't stand there undecided, plunge in, the healing's fine." A testimony was printed from a man in California who said he "felt sort of an electric charge go through his body" when he started receiving mail from the revival center. A woman in Pennsylvania wrote that since reading their papers, she could eat anything she wanted, and it didn't hurt her. And an Illinois woman wrote that when she held their papers in her hands they "just burned with the love of God."

The fifth item was the inevitable business reply envelope. I answered none of their mail, but was certain of receiving more literature because my name and address had been imprinted on the first package with an addressograph plate. Obviously, anyone communicating with this revival group is immediately entered on a permanent mailing list. This effort at religion by mail was well planned, and the revivalists always paid the postage. All the reader was asked to do was to pay the bills!

Subsequent papers have continued to come with such claims and promises as: "Giving is receiving in a round-about way. Believers who give tithes

are making a financial success for the life to come. Why not request prayer for little ailments so you will know how to receive healing should more serious ailments come? We are happy to report that almost six hundred people wrote in during the past two weeks and accepted Jesus. When you visit Los Angeles, visit our services. Brother _____'s messages are inspired by the Holy Ghost.

"Joseph and Mary used the gifts of the Wise Men to pay their expenses to Egypt. The Holy Ghost can make a somebody out of a nobody. God has given us great gifts of evangelism. Last year we led over 7,500 people to Christ. People do not put a new flashlight battery with an old one, neither do they put a fresh horse with a tired one. Therefore, discard the old handkerchief before you wear the new one. It is easy to receive blessings through a prayer handkerchief and not realize it.

"The work has grown so that we have moved to larger offices, but our mailing address is the same. Keep your mail coming. We personally pick up our mail each day at the post office, and open each letter." (What else would they do with it?) "The great prophetic Clock now stands at one minute to twelve. It was not long ago when it was five minutes to twelve, but the atomic bomb moved it ahead. Then the launching of the satellites has moved the hands to just one minute to twelve."

One issue acknowledged Christmas gifts from friends, including a very beautiful and unusual ring with blue stones, two linen embroidered hand

[Continued on page 78]

Must We Look for Another?

H. F. PASCHALL

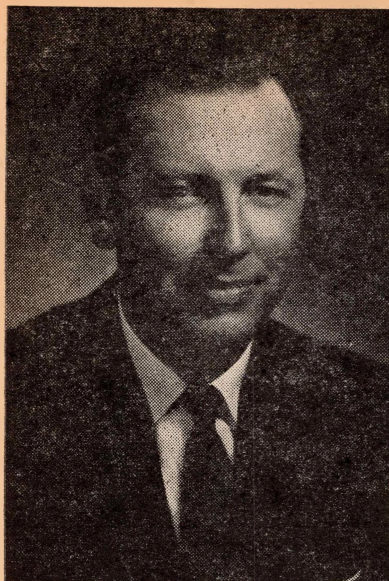
(EDITOR'S NOTE.—We have had numerous requests in recent months to carry a complete sermon in each issue of *THE QUARTERLY REVIEW*. It is our present plan to do this for the next several issues, except the third quarter issue, which is the Southern Baptist Handbook issue.

We are glad to present here a sermon by Dr. H. Franklin Paschall, pastor of the First Baptist Church of Nashville, Tennessee. It was not written as an article, and is carried here as it was preached from his pulpit.)

John the Baptist asked this question. He was a strong, vigorous, muscular man with a simple dress—a leather girdle about his loins, a simple diet—locust and wild honey, unaffected by the luxury that some enjoyed, dedicated to high ideals and to the proclamation of a powerful message. He was uncompromising, severe, unyielding. This is the kind of man who asked the question, "Must we look for another?"

Why did he ask it? He had preached for eighteen months, "Time is up for the wicked and the ungodly." Then John was arrested. (That kind of a preacher has never been very popular. We need someone in this generation to stand up with the courage and

stamina and dedication of John the Baptist and point out the evils of our day.) He was arrested by Herod the king and was carried to the east side of the Dead Sea and put in a prison of Machaerus. The prison was a dungeon. The Dead Sea is 1,300 feet below sea level. We were there in August, 1953. It was the hottest spot I have ever visited. Imagine how very dreary and depressing it must have been for John the Baptist, though he was strong, rustic, and confident. Having preached for eighteen months and having been in prison for twelve months, he sent his disciples unto Jesus and asked the question, "Must we look for another?"



H. Franklin Paschall

Why did he ask the question? Some say that John the Baptist had come to doubt that Jesus was the Messiah; that maybe Jesus was only another forerunner of the true Messiah; that after Jesus there would come another greater than he, who would set into operation the laws of the kingdom of heaven. Others say that John the Baptist was not so interested in himself, but in his disciples. They no doubt did not understand why Jesus' disciples ate and drank while they were required to fast. On one occasion, Jesus was asked the question, "Why do the disciples of John fast often . . . but thine eat and drink?" So it is thought that perhaps John the Baptist wanted his disciples to go to him and find the answer for themselves. Still others say that John the Baptist, believing that Jesus was the true Messiah, that he had the power to establish the kingdom, just needed

to be called out of the Galilean countryside into action. So John sent the disciples to Jesus in order to precipitate a crisis, to make an occasion for Jesus to come out of hiding, to come from the Galilean hills and his quiet simple ministry and declare himself King of kings, and greater than Solomon, and a greater than Herod.

But it seems to me that John was not doubting that Jesus was the Messiah. Heaven had so revealed him to John. A voice had been heard on Jordan's banks saying, "This is my beloved Son, in whom I am well pleased." John could not forget that. He is not so much doubting Jesus as the Messiah as he is perplexed about how Jesus is going to establish this kingdom and cast down Herod and overcome the Roman authority and bring peace to the world. He is perplexed about the method more than the Master. I am sure that whatever was the reason for John's asking the question, it was purely personal. When Jesus sent his answer, he said to the disciples of John, "Go and show John." John needed the answer.

Why do we ask this question in the twentieth century? We have been preaching this same Jesus for two thousand years. We have been saying, "Repent ye: for the kingdom of heaven is at hand." We have been saying that the kingdom of God is greater than all other kingdoms and that the kingdom of God will ultimately, eventually prevail; that good is more powerful than evil. We have been preaching Jesus as the full and complete revelation of God, the express image of God, the effulgence of his glory, in whom are hidden all the treasures of wisdom and knowledge. Yet wickedness still reigns.

In John's day Herod seemed to be more powerful than Jesus. Evil was rampant. Good people seemed to suffer most. John could not understand that. That is why he asked the question. Notwithstanding the Word which we have preached for nearly twenty centuries, there is a Khrushchev who seems to be more powerful than Jesus. But before there was a Khrushchev there was a Stalin. Before there was a Stalin there was a Lenin, and before Lenin there were other world rulers. The Caesars have always existed. There has not been a long period of history when there were no wars, when there was universal peace. Always nations have been fighting against nations. Always there have been diplomatic misunderstandings, tensions, cleavages, distress among the nations of the world. Is Jesus not able to cast down evil men? If he is able, why does he not do it? Was not Jesus able to cast Herod down? If he were able, why did he not do it? Is not the kingdom of God more powerful than the kingdoms of the world? If it is, then why does it not conquer the kingdoms of the world and subdue them? Why is it that the majority of the people of the world are still lost, even though we have been preaching King Jesus for two thousand years? Is Jesus not able? Has the church failed? I am certain that many people today can appreciate that question of John the Baptist when he said, "Art thou the one who is to come, or must we look for another?"

Recently a woman came into my study late in the day just as darkness began to fall. By her side was a little twelve-year-old boy. She had the tale of woe that so many people

have these days. She was there for some help; she wanted a place to sleep that night. The thing that bothered me most were her words that went like this, "I thought that when you became a Christian things were better for you." She said her little boy thought that when he became a Christian and that now he is confused.

Let us find the answer of Jesus, both for John and for us. He said, "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

The last word that Jesus gave in his answer was, "And the poor have the gospel preached to them." This word is lifted from Isaiah 61, which is a Messianic prophecy describing the word of Jesus. Our Lord read from this passage when he opened his ministry in Nazareth. It is significant to note that he stopped the reading just before the words, "the day of vengeance of our God." He mentioned those last words so that John would get his cue to go back to Isaiah and see what was the first stage of his ministry, namely, to proclaim the acceptable year of the Lord, to go from house to house and from person to person and meet individual needs, and to seek individual salvation for the people. This was a day of grace and not a day of ultimate judgment. This was a day of opportunity for the peoples of the world. Then God wanted them to hear and harden not their hearts. Jesus came to give men an opportunity as individuals to repent and be saved and be ready for what-

ever eventuality in time or in eternity. This is the answer to the question.

Someone says, "Jesus and Khrushchev cannot coexist. One must conquer the other." But Jesus and Khrushchev have always coexisted. Coexistence is inescapable. There has always been a Herod; there has always been a Hitler; there has always been a Khrushchev. The kingdom of God must coexist with the kingdoms of the world. Christ and Khrushchev must coexist. We do not know for how long. It has been going on now for two thousand years. It may go on two thousand years more; it may not go on another year. We do not know.

If 90 per cent of the world stiffen their necks and harden their hearts against God's Christ, let us not despair. Let us not be weary in well-doing. There is none other to whom we may go. He has the words of eternal life. We may not understand why wickedness flourishes. We may not understand why the kingdoms of the world are so menacing. But blessed is he who trusts Jesus, is not offended in Jesus. Leave it to him. We need not look for another. We need to look for him to come again. And when he comes the second time, it will be to proclaim "the day of vengeance of our God." It will be to issue a word which will be sharper than a two-edged sword which will destroy the kingdoms of this world. It will be for the purpose of vindicating the righteousness of the everlasting kingdom of God and to crush and consume all the kingdoms of the world. When he came the first time, it was to proclaim grace, personal opportunity for salvation. When he comes the second time without sin unto salvation, it will be to proclaim that time will be no more,

that men and nations have had opportunity to repent and have repented not. So he personally will intervene and destroy the kingdoms of the world. He will establish the everlasting kingdom of God. Then there will be, and not until then, everlasting peace.

"Must we look for another?" A thousand times, no. He is the only One—whether many people believe in him or a few—who can answer all of our questions, the questions of life, the questions of death, and the questions of eternity. He is the only One who gives promise of life that now is, and of that which is to come.

Ward Sumpter, a chemistry professor friend of mine in Bowling Green, Kentucky, told me this story a few nights ago. When he was a graduate student in Yale University, a very strange thing happened. A brilliant Greek student was graduating from Yale with a degree in chemistry. The time had come for him to go back to his home country. He planned a farewell party. Ward Sumpter was invited. There were about a half-dozen others present. During this farewell party, the Greek student took a preparation of potassium cyanide and drank it. Ward said that he was sitting close enough to reach him, but did not know what was happening until it had happened. It was his farewell party. The Greek priest who officiated at the graveside closed the service with these words, "That's all." But Jesus standing by the graveside of every believer, does not say "That's all." He says, "The best is yet to be." Standing in the midst of every discouraging situation, Jesus says to the Christian, "Be of good cheer; I have overcome the world."

Suggestions for Sermons

W. L. MOORE

Vineville Baptist Church, Macon, Georgia

The Church and the World

Text: Ephesians 2 and 4-5

There are those who say there is no difference between the church and the world, and that church people are worse than others because they are hypocrites. They criticize us for being like others and for being unlike others.

What is the relationship? Is there any difference? Have they anything to do with each other?

I. CHURCH MEMBERS CAME OUT OF THE WORLD

1. This is true of all. Every saved person was once lost.

2. The life of the world we shared (Eph. 2:1-3).

(1) The Gentiles walked in the ways of the world, conformed to the standards of the world, served the ruler of the world, and were moved by a spirit of disobedience.

(2) The Jews were outwardly correct church members, but controlled by selfish desires, and were natural children of wrath.

3. Rescued by a miracle of grace (Eph. 2:4-10).

(1) The miracle worker is God. Salvation is all of grace.

(2) A revolutionary change, called raising the dead.

(3) Creating togetherness, quickened together, raised together, and made to sit together.

(4) The object was "good works."

4. The great chasm bridged (Eph. 2:11-22).

(1) Religious division.

(2) The act of reconciliation: Calvary.

(3) Divisions done away.

II. THE CHURCH IS TO BE DIFFERENT FROM THE WORLD

1. Different thinking (Eph. 4:17-21).

(1) Negative thinking, vanity, darkness, ignorance, and insensitivity.

(2) The truth is Christ, learned, heard, and taught.

2. A different age (Eph. 4:22-24).

(1) The old man is corrupt, dying, and deceitful.

(2) The new man is created in righteousness to grow.

3. Different practice (Eph. 4:25; 5:18).

(1) The children of wrath in lying, anger, stealing, bad language, ill will, immorality, drink.

(2) The children of light walk in love.

III. THE CHURCH IS TO GIVE ITSELF TO THE WORLD (Eph. 3).

1. Error of asceticism. Seeking salvation by isolating self from others.

2. We give ourselves to the world by loving. Christ loved all; Paul had compassion.

3. We give ourselves to the world by proclaiming what God has done.

4. We give ourselves to the world by welcoming. People of every tongue, nation, race, and creed become our brothers in him.

CONCLUSION: What is the world to us? It is what we once were. So we should sympathize and have compassion on it. It is what we must not be, for we have a life it does not know. It is those for whom Christ died, to whom his gospel must be given.

To God Be the Glory

Text: Ephesians 3:20-21

Church membership involves an obligation to serve, and the program of every church is carried on at a cost of a tremendous number of hours of volunteer service every week. What makes people work in the church? What do they hope to gain by it?

I. GREAT EFFORTS MAY BE MADE FROM LITTLE MOTIVES

1. Selfish gain or glory. Both pastor and people love recognition and praise.

2. Solidarity of a small group. For some, loyalty to a Sunday school class may be their greatest religious interest.

3. Building an institution. One's drive may be to enable his church to excel all others.

4. The denomination. We must work so the Methodists and Presbyterians won't get ahead of us.

5. Civic pride. A good town needs good churches, and so the good citizen will help to build them.

6. The nation. One may support world missions as a means of fighting communism.

II. THE CHRISTIAN MOTIVE IS GOD'S GLORY

1. Meaning of "glory" is originally favorable opinion, and so came to be exalted honor.

2. This was the motive for the missionary zeal of Old Testament prophets. Not concerned for lost world, but that all mankind should praise Jehovah.

3. The motive understood only by Christians. Only they adore God as Father, Saviour, and rightful Lord of all mankind.

4. Must motivate all of life. Even eating and drinking are to be for his glory.

5. Lesser loyalties should be included in this. It is not wrong to love pastor, Sunday school class, local church, community, or nation. But all should be loved as means of glorifying God.

III. WORK FOR GOD'S GLORY WILL BE DIFFERENT

1. More complete dedication. Sacrifices which seem great when made for little causes are only reasonable when made for God's glory. Gifts of money and time spent in work seem small when offered to him. For him the martyrs gave their lives.

2. Our activities must be worthy of his glory. Littleness of spirit, unethical activities cannot be justified as being for God's glory.

3. We are allies of all people everywhere of whatever faith who adore and worship him. We are not jealous, but grateful for what anyone can contribute to his glory.

4. Infinitely greater undertakings can be accomplished for his glory. Work for our glory must be done in our wisdom and by our strength. But that which is for his glory must be a demonstration of his omnipotent power and his great wisdom.

CONCLUSION: It is embarrassing to realize the extent to which our lives are lived for little motives. It should become the prayer and aspiration of every Christian that more and more his life may be lived for the glory of God.

The Church and Her Ministers

Text: Ephesians 4:11-12

In the Ephesian letter Paul tells of God's eternal plan and provision for man's redemption and of the miraculous results of the preaching and acceptance of the gospel. And then he adds "For this cause I Paul . . . was made a minister." Directly and indirectly he reveals in this letter much about his conception of the Christian ministry.

I. THE CALL TO THE MINISTRY

1. An unimpressive candidate: "Unto me, who am less than the least of all saints" (Eph. 3:8).

2. God's initiative: "I was made a minister, according to the gift of the grace of God" (Eph. 3:7).

3. God's power: "Given unto me by the effectual working of his power" (Eph. 3:7).

4. According to divine plan: "An apostle of Jesus Christ by the will of God" (Eph. 1:1).

II. PREPARATION FOR THE MINISTRY

1. Family and school training.

2. Preaching of Stephen.

3. Damascus road experience.

4. The desert years.

5. Interpreted as revelation: "How that by revelation he made known unto me the mystery" (Eph. 3:3).

6. Gospel not an exclusive possession: "It is now revealed unto his holy apostles and prophets by the Spirit" (Eph. 3:5).

7. Given for others: "The grace of God which is given me to you-ward" (Eph. 3:2).

III. THE WORK OF THE MINISTRY

1. To make known the gospel (Eph. 3:8-12).

2. To exhort to purity of life (Eph. 4:1).

3. To strive for unity within the church and among the churches (Eph. 4:3).

4. To exercise his particular gifts (Eph. 4:7-11).

5. To develop the saints (Eph. 4:12).

6. To build the church.

IV. THE SUFFERING OF THE MINISTRY

1. Frequent references.

(1) Imprisonment (Eph. 3:1; 6:20).

(2) Tribulations (Eph. 3:13).

2. Various interpretations.

(1) As a badge of honor (2 Cor. 11:30): "If I must needs glory, I will glory of the things which concern mine infirmities."

(2) As a means of fellowship with Christ (Phil. 3:10).

(3) As a means of increasing spiritual power (2 Cor. 12:9-10).

V. THE PRAYER LIFE OF THE MINISTRY

1. Constant consciousness of God.

2. Readiness to burst into praise at any time (Eph. 1:3; 3:21).

3. Frequent intercession (Eph. 1:15-23; 3:14-19; 6:23-24).

4. Reliance on the prayers of others (Eph. 6:18-19). Billy Graham's frequent emphasis. Every pastor's experience.

Every Christian is a minister, a servant of the Lord and his church. But God calls and gives to the church certain gifted and chosen leaders. These honor their calling by faithful preparation, diligent work, willing suffering, and earnest prayer.

Walk In Love

Text: Ephesians 5:2

Singers of a certain popular song plaintively inquire, "What is this thing called love?" In 1 Corinthians we read that it is the greatest of the abiding things. In Romans we learn that it is the fulfillment of the law. John tells us that it is divine; for God is love. In our text we think of it as a way of life, in which we are to walk.

I. THE MEANING OF LOVE

1. What love is not.

(1) Physical fondling. One may enjoy intimate contact with another whose personality he despises.

(2) An emotion. Emotions vary from moment to moment; love is constant.

(3) Mushy softness. Jesus who is love could be angry. The parent who loves can be firm in discipline.

(4) Words. The most eloquent of avowals of love do not prove its reality.

(5) Blindness to faults. Jesus loved sinners, though he knew what was in a man.

(6) Possessiveness. When we say, "I love you," we may mean, "I love me, and I want you."

2. What love is.

(1) Recognition that each person is part of God's eternal plan.

(2) Seeing in each individual a person for whom Christ died.

(3) Recognition of our solidarity with the other. "We are members one of another."

(4) Willingness to sacrifice self for the well-being of others.

II. THE WALK OF LOVE

1. Violations of love

(1) What they are: Lying, anger, stealing, rotten talk, bitterness, wrath, anger, clamor, slander, ill will.

(2) Their unreasonableness. We are members one of another. The harm I do to my neighbor I do to myself.

2. The behavior of love.

(1) Deeds of kindness.

(2) Feelings of compassion.

(3) Attitudes of forgiveness.

3. The example of love. As Christ loved.

(1) His was a forgiving love. We can only love sinful people as we are able to forgive them.

(2) His was a practical love. His days were filled with simple acts of kindness.

(3) His was a self-sacrificing love. Calvary was but the ultimate expression of the spirit which filled all his life.

III. THE OBJECTS OF LOVE

1. Fellow Christians. There is a fellowship of love that can only be shared with those who know Christ. This is the mark of the Christian experience.

2. But Christian love cannot be limited. The same Greek word for neighbor is used in the story of the good Samaritan and the verse which says we are members one of another.

3. The Christian must love those whom God loves. God loves the world.

4. Love must demonstrate itself in genuine concern for and service to every human being whose life we touch.

CONCLUSION: If we would walk with Jesus, we must walk in love. Love is his free, unmerited gift to us. Love to others is the expression of his life given to us.

Honor Thy Father

Text: Ephesians 6:2

Fatherhood is put on a high plane in the Bible. The man was head of the Jewish home. Responsibility for the home was placed on him. Other members of the family were to respect him in that place. What do we mean by honoring fatherhood?

I. IT BEGINS WITH FATHER

He should live so as to deserve honor by:

1. Speaking the truth (Eph. 4:25).
2. Control of temper (Eph. 4:26-27).

3. Being breadwinner (4:28).
4. Kindness (Eph. 4:32). Tender hearted and forgiving.

5. Fidelity to his companion (Eph. 5:3). Clean in conversation, companionships, and thoughts.

6. Soberness (Eph. 5:18-19).

7. Love (Eph. 5:25).

II. IT DEPENDS ON MOTHER

She honors his position.

1. This sounds strange to us.

2. American home life is changing.

3. Wife's freedom and equality stressed.

4. There is still need for Father to be father.

(1) The wife needs it. Every real woman wants a man whom she can respect and honor.

(2) The husband needs it. Man was not created to be Casper Milque-toast.

(3) The children need a real father. There are almost no juvenile delinquents in homes in which father occupies the role God intended him to have.

5. It is up to the wife. She cannot do it all, but father will not be honored in the home unless she honors him.

III. THE CHILDREN ARE RESPONSIBLE TOO

1. In beginning they are helpless.
2. They early begin to form own attitudes.

3. The two duties.

(1) Obedience.

(2) Honor.

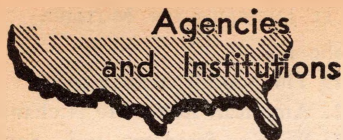
4. The two reasons.

(1) It is right.

(2) That it may be well with you.

Every relationship is in the Lord. Wives render respect to husbands as to the Lord. Husbands love their wives as Christ loved the church. Children obey parents in the Lord. Parents bring up your children in the nurture of the Lord.

Home becomes what it should be as it is an expression of the spirits of Christ in the hearts of those who live there.



Pioneers and Frontiers

DAVIS C. WOOLLEY

(EDITOR'S NOTE.—The following pages will introduce to our readers Davis C. Woolley, the new executive secretary of the Historical Commission of the Southern Baptist Convention, and a future contributing editor of THE QUARTERLY REVIEW. His initial address at the annual meeting of the Historical Commission should be interesting to our readers since it sets out the purpose of the Historical Commission, and discusses its future program.)

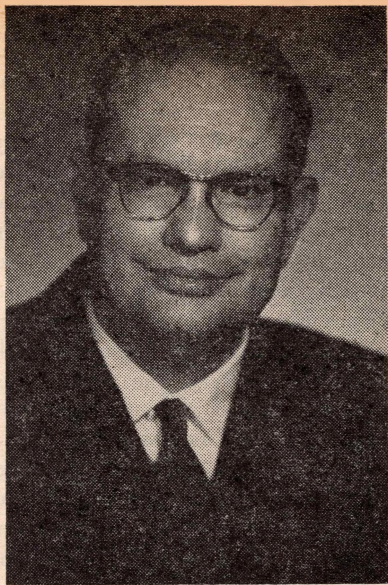
One is reminded of the response made by young Princess Juliana of the Netherlands when being presented as the Queen to the waiting crowd of her subjects. "Do all these people belong to me?" she asked. "No," replied the Queen Mother Wilhelmina, "You belong to them!" In accepting this important place of service, I am made conscious that my service under God belongs to Southern Baptists and to this Commission in particular. I have a stewardship, and God being my helper I will be found faithful.

On the other hand, there is a sense in which I feel confused, for I am not a trained historian; I am a lay historian, one who has had Baptist history as an avocation. I'm sure you can understand when I say I am intrigued with Baptist history. It has become an obsession with me. My avocation now becomes my vocation, and I ap-

peal to you trained historians to be patient and sympathetic with me as I learn.

In a very real sense, however, it is providential that I am here today; and so far as I am concerned the tokens of God's leading have been unmistakable. A chain of events that cannot be marked off as luck must be taken into account. I place so great importance upon them as being the leading of the Lord that I share this instance with you.

When assignments were made for the Alabama monographs to be written for the *Encyclopedia of Southern Baptists*, Dr. Blount Davidson had accepted a large responsibility and was pressing toward completion of the projects. It was one month until the deadline date, and he expected to have all his assignments in. He had done his research and was beginning the



BRYCE FINCH

Davis C. Woolley

final writing. But he was called from that unfinished task by the "Author and Finisher of our faith" to higher tasks. His unfinished monographs had to be reassigned.

A brilliant young professor, one of my colleagues at Howard College, was called on to do one of the longer monographs. After checking his schedule he declined it and recommended me for the task.

I was thrilled to be asked and immediately rearranged my schedule with permission of the college president to begin work on the project. This assignment led me from one project to another in our state historical society, especially in the observance of the Sesquicentennial of the beginning of Baptist work in Alabama last year. And now the sideline becomes the mainline activity of my life.

Dr. Marshall Craig is reported to have said: "He who lives in the past is not worthy of the tomorrow, but he

who does not know yesterday is not ready for tomorrow." I am dedicating myself to learning better the yester-years of the Southern Baptists, that we may be ready for the advance in God's tasks tomorrow!

As I dedicate myself to the task of catching step and keeping faith with Southern Baptists, I covet your earnest prayers on my behalf, that my whole being may be devoted to his service in this work.

Baptist Pioneers

The naming of the first United States space rocket, the Pioneer, was entirely appropriate because the frontiers of space hold out a great challenge to our scientific world. There is something about the pioneer that is fascinating, especially something about those who pioneered on the frontiers of our country. They have left us a great heritage, and we are debtors to those stalwarts, those giants who were pioneers of our civilization. But not all the frontiers have been pushed back. Besides the space frontiers, there are the frontiers of our faith that challenge us as pioneers today.

Through the years Baptists have made good pioneers. And we could spend much time today discussing the pioneering work of those early Baptists in our country, but their work has been ably related by others. It is well that we think of some other areas of pioneer work that are a challenge to us today. When the pioneers reached the Pacific Ocean, all the frontiers were not conquered. Just as the Baptists were on the frontiers a hundred and fifty years ago, so they are there today wherever the frontiers are.

"Non-conformists have made better pioneers than conformists. . . . the 'heretic' or non-conformist is im-

patient of the old and is open-minded to the new and untried. . . ."¹ So Baptists as non-conformists have made good pioneers in the past. Dr. Walter Brownlow Posey has called attention to the fact that Baptists made good pioneers in the early days of our nation because of their faith and democratic processes in church activity.

One writer said of the pioneer preachers: ". . . (they) cannot be discouraged, who gain strength from opposition, and who feel that the great cause of their Divine Master is connected with their efforts, and are zealous in their work, industrious in their business, and believe they shall finally triumph."² Such were the Baptist pioneers of the past. They challenge us to be likeminded in our work today.

Population Frontiers

There are new frontiers challenging new pioneers today, and Baptists are still in the business of being pioneers. There are frontiers we must yet face and overcome.

As Christianity spreads, those Baptist leaders in new areas are really pioneering on the population frontiers today. As the new churches are organized and people are won to Christ, the frontiers offer a challenge to the Baptist historians of today and tomorrow because an increase in Baptist membership brings with it a need to declare afresh the heritage and distinctives held by Baptists.

Think of the tremendous task before us as we are told by our statisti-

cians that the population of the world will increase fifty million a year for ten years. That is more than I can really imagine, but it figures an increase of about 137,000 people a day. It means that Christianity has a greater challenge than ever before to spread the gospel. There are new frontiers for the truth of Jesus Christ whenever there are people who have not heard. We are told that even though Southern Baptists are growing at approximately one million a year, the total Christian population is not growing in proportion to the increase of the total world population. So the challenge is held out to our denomination to grow, to advance, to organize new churches and preaching stations; and as we continue to grow, we have a challenge to reach all the new Christians with the Baptist message. The frontiers of Christian ideas and ideals that have yet to be accepted challenge us to write the Baptist story so that more and more people will receive the message.

Missionary Pioneers

Every missionary is a pioneer—and every mission field a frontier—and every new convert a challenge to us to keep pace with the mission advance in teaching Baptist doctrine and practice. Someone must tell the new Christian who the Baptists are, where they came from, and what it is that makes Baptists what they are. We must keep on repeating the distinctives that have made us what we are.

The same principles that made our pioneer forefathers what they were compel us today. We believe something; we have something to share. Every new generation of Baptists must

¹William Warren Sweet, *Religion in the Development of American Culture* (New York: Charles Scribner's Sons, 1952), preface ix. Used by permission.

²Alabama Baptist State Convention Minutes, 1833, p. 7.

learn of our Baptist heritage, and we must give them a fresh interpretation of our distinctives.

We must be characterized by the same qualities of the early pioneers—those who shared the faith and those who wrote the record of their pioneer work. The qualities of character that made them take the message of Christ to those who did not know and caused them to champion the convictions of their consciences in face of discouraging circumstances must urge us on in this task.

Biography Frontiers

Who hasn't been thrilled at the story of the pioneer missionaries—those biographies that captivate the young? I shall never forget as a youngster reading those thrilling stories of the pioneers of our faith who took the gospel to new frontiers. The story of William Carey and Adoniram Judson literally changed my life. The story of today's pioneers needs to be told. Lives can be changed again when the story of today's pioneers is learned. The challenge then to us is to pioneer in the field of writing Baptist biography, telling the thrilling story of those who have pioneered so that others may know.

A history needs to be written of every field and area of our denomination's home and foreign mission work. The frontiers are calling for pioneer writers who will match the hour in recording the history being made by today's pioneers.

Honoring Pioneers

It is our opportunity, therefore, to follow the program of work set forth by the pioneers in the Historical Com-

mission. There were those stalwarts who pioneered in the preservation of Baptist historical materials. Especially do we call attention to two outstanding pioneers: Dr. William Owen Carver and Dr. Norman Wade Cox. Dr. Carver was the first president of the Southern Baptist Historical Society (organized May 13, 1938), and served most effectively in arousing a historical consciousness among Baptists. Pioneering with Dr. Carver in those early efforts were men like A. J. Holt, Rufus W. Weaver, B. F. Riley, E. P. Alldredge, J. H. Chapman, W. W. Barnes, J. L. Boyd, H. I. Hester, J. E. Martin, George W. Paschal, John L. Hill, E. C. Routh, and Hight C Moore. Several continue in the work today, while others have completed their earthly ministry and have handed the torch to us.

W. O. Carver

Dr. Carver was so zealous in his service that when the Society became the recognized historical agency of the Southern Baptist Convention in 1947, he personally appealed to the Executive Committee for funds to employ a full-time executive officer to promote the work of the Historical Society. A committee was appointed to find a qualified man for the position. Dr. Paschal of Wake Forest College was on the committee. He wrote to Dr. Chapman of Howard College, the chairman of the committee, suggesting that as long as Dr. Carver is doing so much good work, it is not necessary for the committee to be in too much hurry to find a secretary. But Dr. Carver knew better.

He wrote in December, 1948, regarding his concept of the future of the historical agency: "I am myself

thinking of an agency which within ten years will have an income of \$40,000 to \$50,000 a year. [Considering the arrangement with the Sunday School Board, which provides quarters for the Commission and the library staff, this ideal was reached several years ago.] The work will include discovery, procuring and arranging for effective use material for a great Baptist historical library and for a growing museum of Baptist history. The society will then have administrative offices and a staff to care for and properly dispose such material, to conduct the extensive correspondence which will come from interested inquiries in ever-increasing volume asking for all types of information in the realm of history, biography, etc. There will first be a room, then rooms for research students as well as for casual investigators and readers. Hence, competent library service will be required."

Dr. Carver's Vision

Again in 1948 when appealing for funds for the Society, Dr. Carver wrote: "We are looking toward the time not far in the future when we can have in the quarters to be provided in the new building at Nashville a truly great universal museum and library, and be prepared to serve the history needs of the entire Baptist world.

"If we are to meet the opportunities and obligations of the new world era which is upon us, we shall be compelled to make far larger use of our history than we have ever done before. The Southern Baptist Historical Society is definitely, hopefully, envisioning the meeting of this opportunity and discharging this obli-

gation to Christendom and to the whole world."

Today, we are greatly indebted to Dr. Carver for this vision and his holding high the standard for the Historical Society, and we follow the course marked out for us by these pioneers.

Dr. N. W. Cox Elected

The committee appointed in 1949 to name an executive secretary was composed of James H. Chapman, chairman, George W. Paschal, W. W. Barnes, S. L. Stealey, H. I. Hester, and Dr. Carver. Leo Houghland had also served on the committee. In August, 1950, this committee brought to the Society in its meeting at Ridgecrest the name of Norman Wade Cox, pastor at Meridian, Mississippi. Dr. Cox did not accept the invitation to become executive secretary until late December, beginning his work February 15, 1951.

Dr. Cox came to the office with full vigor and set in immediately to carry out the program of the Society. He completed the plans to move the collection from Louisville to Nashville, and by August the charter establishing the Historical Commission of the Southern Baptist Convention was adopted, and the official Convention agency was known as the Southern Baptist Historical Commission. Later that year the joint library, directed by the Sunday School Board and the Historical Commission, was set in operation. The next year, 1953, the name was changed to Dargan-Carver Library, thus memorializing the man who had pioneered in establishing the Historical Commission, as well as a former editorial secretary of the Sunday School Board.

Appreciation for Dr. Cox

In this meeting the Commission has appropriately expressed appreciation for the monumental work Dr. Cox has done as the first Executive Secretary of the Historical Commission. His achievements have far exceeded the highest hopes of those who elected him. Berton Braley has a poem entitled, "Do It Now," in which he urges us to give expression *now* to the one we admire for the good work he is doing. Further, he says it will be useless to attempt to express appreciation by flowery words on a tombstone which the one we love will be unable to read.

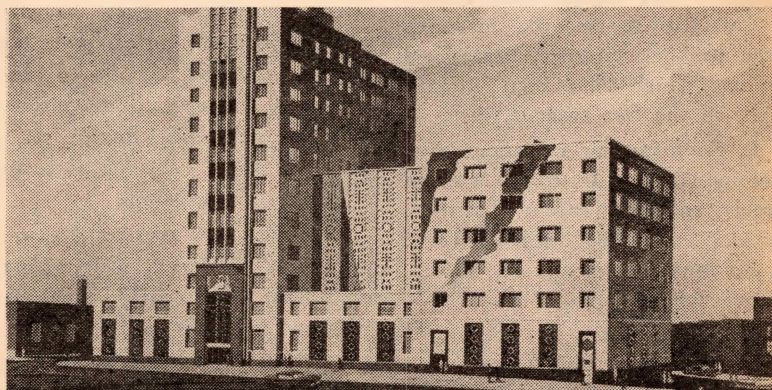
Dr. Cox has been a real pioneer in this Historical Commission. He has "specialized in the wholly impossible." Doing things "nobody else could do." And we honor him as a pioneer in this work whose program of activity we follow as we continue the work of the Historical Commission in serving the history interests of Baptists.

Today's Challenge

In closing, we are challenged to follow the "pioneer and perfecter of our faith" in this task. It is not easy, but it is a rewarding one. It is the work of God, and in "looking unto Jesus" we will find the task demanding our very best. For "we must work the works of him," in partnership with Christ and one with another. The Historical Commission and the Sunday School Board, the historical societies of the states and the Historical Society, an auxiliary of the Commission, are partners in the task. All together we will work together on a great team with every player in every play.

"We are the product of the past—but not the *completed* product."³ There is much unfinished business to be accomplished in the doing of God's work. In this respect may we together dedicate ourselves to be pioneers on all the Baptist frontiers of the future in God's service.

³Carl G. Gustavson, *A Preface to History* (New York: McGraw-Hill Book Co., Inc., 1955), page 3. Used by permission.



ROBERT JACKSON

Administration Building and North Wing, Baptist Sunday School Board

Compere Collection Available on Microfilm

DAVIS C. WOOLLEY

One of the most important microfilm projects recently completed by the Southern Baptist Historical Commission is that of the E. L. Compere Collection. This microphotographing has been done in co-operation with General E. L. Compere, El Dorado, Arkansas, a son of the pioneer border missionary. (See article in *THE QUARTERLY REVIEW*, Volume 13, No. 4, 1953.)

This collection of papers, letters, manuscripts, and record books has been described by Norman W. Cox, executive secretary-emeritus of the Commission, as being "the richest find" of Baptist resource materials for the area of western Arkansas and Oklahoma which have been brought to light in the last twenty years.

E. L. Compere was a missionary of the Home Mission Board to western Arkansas and the Indian Territory from 1860 until his death in 1895. His headquarters were in Dallas, Arkansas, for many years.

Missionary Compere was the son of Lee Compere, who had served as a Baptist missionary to the Creek Indians in Alabama for the Triennial

Convention, beginning in 1823. E. L. Compere was born in Alabama near Montgomery, February 6, 1833, where his father was pastor of the Baptist Church in Montgomery, and corresponding secretary of the Baptist State Convention.

Soon after his birth his family moved to Mississippi, where he grew up. He was educated at Mercer University and Mississippi College, receiving the bachelor's degree and the master's degree from the latter institution. In 1859 he visited a brother in western Arkansas who was a missionary preacher. There he saw the great need of the gospel on the border. He felt the call of God to serve in that area and refused to consider an offer to serve his alma mater as a professor or to continue as pastor of churches in Mississippi.

His work was constructive and co-operative. He was instrumental in organizing the General Association of western Arkansas and Indian Territory. His papers and letters through all the years have been well preserved and contain correspondence with

many outstanding Baptists of his day. Much light is to be gained from a study of these papers on the controversial issues growing out of those early missionary endeavors.

Now that these papers are made available for research by students of Baptist history, it is possible that a new chapter may be written to explain matters that have heretofore not been clear to the historians of that area.

The Historical Commission takes pride in having a part in preserving and making usable important Baptist source materials that otherwise might not be made available. Other important collections of Baptist leaders are being added to the archival collection of the Dargan-Carver Library and will be microfilmed and made available for research projects for students in our seminaries and colleges.



Ebenezer Lee Compere (1833-1895),
Home Mission Board missionary to
western Arkansas and Indian Terri-
tory, 1860-1895

The Perils of Baptist Church Successionism

WILLIAM CAREY TAYLOR

B. H. Carroll has somewhere classified Matthew 16:18 as the most important Scripture verse in the New Testament. For a fact, it is the Magna Charta of revealed and obediently organized Christianity. I would translate it thus: "And I say unto thee, moreover, that *thou art* Peter, and on this rock will I (emphatic)

build my church, and the gates of hades will not utterly prevail against it."

This I might paraphrase, to give the meaning evident to his hearers and to their first readers of his quoted words: "Simon, son of Jonah, no human source, but my Father, from heaven itself, has given you

this revelation of my Sonship, Sav-
iourhood and Lordship. Moreover, I
also tell you this: You yourself al-
ready have, increasingly more and
more, that sturdy, rock-firm nature
which is the name and ideal I pro-
phetically gave you in the beginning
of your ministry, when I called you
Peter. Furthermore, on this firm
foundation stone, a tired stone, a pre-
cious cornerstone, a sure foundation,
the stone which the builders rejected,
I am going to build that congregational
institution, inherently and inalien-
ably congregational, never less than
congregational, never more than
congregational, using the word ge-
nerically, which will be, in every con-
crete case, my church. No matter
how many of the members of these
churches may die, or of these
churches themselves, the world of
death will never swallow up, will
never permanently beat down, that
institution, but it will last on and
on and embody obedient Christianity,
down the ages."

Such a paraphrase is to me the
meaning of this root Scripture pas-
sage from which flowers and ripens
in glorious fruitage all the rest of
the New Testament and the best of
subsequent Christian history. Let us
analyze some of the elements of this
formative revelation by our Lord.

In the first place, the subject of the
prophecy of Jesus is a congregational
organization of his own creation or
architecture. All witnesses as to the
Greek affirm *congregation* to be the
meaning. It was no "holy Greek"
he used but the language of the com-
mon people. All over the world
everywhere the clear and unquestion-
able meaning of the word was *con-
gregation*: maybe the Jewish congre-
gation so often mentioned in the

desert in national councils, in the
annual feasts in Jerusalem; or in the
assemblies of Greek city government,
congregations of enrolled citizens,
summoned formally to the meeting,
none but the citizens, including slaves,
children and women, and even an
irregular assembly, such as yelled it-
self hoarse in Ephesus against Paul,
seeking official repudiation of him.
Jesus is talking about a *congregation*,
inherently that, never less, never more.
There is not the slightest reason for
taking the word ever in any other
sense. And certainly, in such a key
prophecy, our Lord would not take
the word in an unheard-of sense,
utterly false to all that his hearers
knew of its use and history. The
promise of Jesus is a congregational
promise.

Like any other word, *congregation*
may be used figuratively now and
then. But the literal comes before
the figurative. It is first, and be-
comes thus imbedded in the common
speech; and its connotations are in
the deep thought of the people. Then
the figurative may come. The Jew
found great joy in his vast congre-
gational life and history. The Greek
felt deep pride in his self-governing
democracy of the city-state. The
Christian lived in his churches, to
be found on every hand. Just as
from millions of lambs, offered up
in sacrifices, literally, there came later
the figurative phrase, "the Lamb of
God," so there came, from the blessed
fellowship of real congregations of the
redeemed, the figurative use of the
word as to the church general, the
fellowship of all the redeemed. But
this universal church is neither an
organization now nor is it invisible,
in time or eternity. Literally or fig-

uratively, the word church has the revealed and invariable meaning of *congregation*. This, then, is the promise of Jesus.

Note the emphatic words, for Jesus loved to teach by emphasis. They are not what you may have been led to believe. The first emphasis was a startling contrast between Jesus and Peter. You had to keep Peter in his place. The Dr. Jekyll in him was comely, brave, and true. The Mr. Hyde was impulsive, cowardly, but rash, could swear like a sailor, lie like a trooper, and slice your ear off while you weren't looking. "I, with all emphasis on my person, say to poor little thee that the regenerate and growing *thou* art Peter. The person is redeemed, already rock-firm. But we too stand in the relation of your Maker and what he has made. Keep it that way." The Petrine Mr. Hyde is not dead. At once Jesus will call him the very devil. The emphatic words keep Peter in his place, though with a victorious faith of the Saviour in the saved. "I ... thou." There is the contrast, the emphasis.

Church and Israel

However, the key to the interpretation of this Scripture passage has often been a *supposed* contrast between "my church" and an alleged Old Testament church, *the congregation of the Lord*, Israel. There is no such contrast possible in the original language. Israel is not on the horizon. The word "my" is not emphatic, rather it is just the contrary. The Greek pronoun has two forms, one an enclitic, unemphatic form, that has to be linked to the previous word. It is what Jesus used here, not the word twice as long,

independent, that can stand alone in the sentence. Here the pronoun is linked with the verb. It might almost suggest, though not capable grammatically of being so translated: "I will build me the church." It is a natural historic statement, looks forward, not backward. There is no contrast at all. There was no Old Testament church. "Church" has a Christian connotation. No human being, so far as the forty Bibles I use in study show, has ever had the audacity to translate *ekklesia*, from the Greek Old Testament, by the word "church." And, when you hear some intellectual say that "the church crucified Jesus," it is just as rash a slander as if you had said that Mary, his mother, crucified him. The pilgrim church the Saviour had founded stood around his cross in poignant sorrow during his crucifixion (Luke 23:48-49).

No, church and Israel are not synonyms. Israel was a nation. And most of the life of a nation, even of Israel, is not congregational. And when Israel was not a congregation, you may rest assured the Bible does not call the nation a congregation. It was a congregation in the congregational aspects of its national affairs, not in its other phases of life. To take the words of Jesus, "my church," and coolly substitute for them "my Israel" is simply outrageous trifling with the Word of God. It is not exegesis and merits no respect.

The foundation of this promised congregational life and organization was the *one* foundation known to Scripture, than which no man can lay any other. The word *Petros* does not mean a mass of stone such as is used for a foundation. The whole

city of Rio de Janeiro is built on such a rock mass. No, Peter's name is the word used by Aquila, in his Greek version of the Old Testament, to describe the flint rock with which Zipporah circumcised her son (Ex. 4:25) and is used of the stones carried on the shoulders of the priests to make the monument in Gilgal (Josh. 4:5). In parallel versions the flints used in circumcision are translated by the word that also describes the little stones used in voting, by casting them in an urn. And, compounded with another word, *petros* often meant hailstones. Peter would have that kind of firmness, but never foundation proportions. Those pertain to God in the Old Testament prophecies, and are fulfilled and affirmed of Christ in the New Testament doctrine. "Other foundation can no man lay."

Let me say just here that the idea that Jesus never said the word *church* but twice is absurd. J. B. Gambrell used to say: "It looks as though things were started the way they were meant to go on." Christianity, as it began, went right on in a growing multitude of churches to the end of the apostolic age. We read of *the churches of Asia, the churches of Judea* as early as Paul's return after his conversion, *the churches of Galatia, the churches of the Gentiles, the churches of Macedonia, all the churches of the saints*, and more than thirty other times when the New Testament used the word in the plural, right on down to its last page.

Compare the words of Christ preserved in the Gospels with what a complete record (John 21:25) would give us. You may be sure that

whenever Jesus taught, he taught on till it was clear to the twelve, who were to convey that teaching. He probably referred to his church plans and doctrine hundreds of times. We have him giving instructions as to corrective church discipline in Matthew 18. That is for all churches. It is in no way restricted to the twelve. In scores of Palestinian cities and villages, Jesus would leave groups of baptized believers, potential churches, who grew accustomed to meeting together in his name. Long before his death he instructed the individual among the ninety and nine to go after the erring sheep, and, if that was unsuccessful, to take one or two more. If these failed, then they were to take the matter to the flock and, if he failed to hear the church, he was to be to them all as were the outcast Gentiles and sinners in their day and usage. You may be sure Jesus was understood.

The very word "sheep" is a gregarious term, gives the Baptist suggestion of shepherds, pastors. Christ's flocks are churches. A paid ministry involves paying organizations. And men as far apart as Warfield and Moffatt agree that when Paul says that the Scripture affirms that the laborer is worthy of his hire, he is referring to Luke 10:7, the only occurrence of such language in the Bible. Which again shows things were started the way they were meant to go on. Jesus repeated the same sermon countless times, to different multitudes that were coming and going, or lingering on all day long. In his doctrine, *church* would often appear, the same as it did in these two times cited by Matthew.

Hades not Hell

"The gates of hell" is not Scripture. Jesus never said that. He taught the doctrine of hell, but hell is a penitentiary. Nobody comes out of its gates. Our poetic Old Testament pictures Satan, the adversary, as coming into the very presence of God to accuse us. Omnipresence is accessible to all. But Jesus saw Satan fall. He and his hosts now work around our world. He is the prince of the power of the air. There are no sallies against us, however, from hell. Penitentiaries don't send out armies of invasion. The rich man could not get out to warn his brothers, even with all good will (Luke 16).

We ought to quit saying that the gates of hell will not prevail against the church. Jesus didn't say any such thing. The enemy to fear is *death*, not hell. Hell gets no Christians: *death* gets them all. It is much easier for the good simply to die away than it is for evil to conquer them.

One of the most impressive hours in our church life is the coming of the deacons to the Lord's table when the Supper is celebrated. I look at these fine men, carefully chosen, men of great weight and worth, men who are notable in all walks of life. Most of them are gray. I have no fear that hell is going to make a surprise attack and "prevail" over them. They have stood the test of the years. But Hades opens its gates to all, so soon. Will it prevail? What of our church when those white hairs are no more? Today we answer that through ordaining, as new deacons, a score of dark-haired men, in a wonderful hour of great hope. Will death, the gates

of Hades, prevail? No. There stands between us and that disaster one who holds the "keys of Death and Hades" (Rev. 1:18 RSV). He who calls them heavenward calls the young to carry on.

It remains to ask, "What does prevail against it mean?" Our opinion is to be held in check by the facts. Death seemed to prevail against Jesus himself for three days. Did it? If churches disappeared from the earth, like their Lord, and such churches came to life again, would their demise and resurrection represent a victory of the death world that nullified the promise of Jesus? If it did not in the case of the Master, it would not in the case of the servants. The world of the dead swallowed up the very first church, that of Jerusalem itself, long ago. Churches die, but the institution lives on, just as men die but man lives. Mankind will never die. Christ and churches lose battles, but not the war.

Just here it is that Southern Baptists fall into four classes. There are those for whom any Bible word is a nose of wax. They are willing to twist it themselves, and let others twist it for them, to mean anything or everything. The word "church" means nothing at all to them, and they mean nothing in the battle for true New Testament churches.

Church Successionism

The second group of Southern Baptists is a vigorous group who advocate *church successionism*, traceable from the beginning to the end of Christian history. They constantly talk as if there were only one church on earth, just as the pope does. Some even use the words: "the Baptist

Church," knowing that no such thing ever existed. They immeasurably weaken the Baptist witness because they don't make themselves clear. Jesus did. He said: *congregation*, of immutable clearness, just as he said *immersion*, of undeniable meaning.

I attended the Baptist World Alliance in Philadelphia in 1911, as a young pastor. I felt depressed through much of the program over one thing. A variety of speakers talked about "the church," "the church," "THE CHURCH" tiresomely and unceasingly, as if they might have been a meeting of the cardinals of Rome in conclave. Then Truett arose. And he said, "churches," "*churches*," "CHURCHES," and there seemed to have swept through the Alliance a cool, sweet breeze, driving out stagnant and poisoned air. Then Gambrell came on, with the virile doctrine of the co-operation of New Testament churches, in which the Alliance is a world factor, but no world Baptist Church. In that fresher, sweeter atmosphere the Alliance moved for the next generation.

Now the man who believes in a provable succession of Baptist churches from the first till the twentieth century is guilty of two faults. First, he contradicts himself. For he also has a theory of "the church in the wilderness." He confesses that the succession is untraceable. Why profess, then to trace it? You can't have your cake and have eaten it. A few peeps down the ages at something that is in revolt against the breed of ancient Catholic Churches is no traced lineage. *Second*, in including most anything through the ages that has revolted against Rome, the successionist includes a lot of Romanism,

Campbellism (pardon the anachronism), sacramentalism of the darkest die and false gospels. There is a lot more history of these revolting sects known today than at the beginning of this century. Much of it is from these medieval and even earlier sects. They were not, in some respects, anything true, lovable, or biblical. Some of them lingered nominally, at times, under the pope's aegis. The theory simply will not validate itself from history. It concentrates all attention, in the matter of church fidelity, on the gloomy darkness, of victorious apostasy in Europe and makes our very life depend on groups that are themselves almost as shady as that darkness in much of their teaching.

Paul didn't think much of debates on genealogies. He classed all such with "fables, foolish questions, contentions, strivings about the law," called them "endless, unprofitable and vain." He said that they "minister questions, rather than godly edifying" (1 Tim. 1:4; Titus 3:9). That is just as true of Baptist genealogies as it was about Jewish boasting.

Church Perpetuity

The third Southern Baptist group I mention is, I believe, the great majority of our people. They believe in the perpetuity of New Testament churches and think that was what Jesus meant in Matthew 16:18. J. B. Gambrell used to say that the Baptist ought to be the most humble people in the world, for there is nothing original about their faith and life. It was all originally revealed in the New Testament.

Let us use the following tests of any genuine Christianity: *Salvation by grace, through faith, not of works*. Set that up as a requirement,

as all the New Testament does, and the hordes of all the Catholic sects in the world cannot meet it. If that test, "not of works," were made to the Catholics of the world, not a single one of them would pass as a Christian, unless he has believed better than his dogmas.

Baptism (immersion of the saved).
—If that test were made you would find no churches as such that meet the test except Baptist churches. Some individuals and small groups may have absorbed a Baptist minimum of truths and established vest pocket sects of their own. But you say: "Doesn't the Greek Orthodox immerse?" Not the saved. They immerse infants three times in every infant baptism. If they are 200 million in number, you have there 600 million immersions and not a single baptism. Immersion of the New Testament variety has antecedents, conditions, qualifications, and preparatory experiences of the saving grace of God. "Salvation before baptism, blood before water, Christ before the church," is a Baptist slogan that few others believe. Raise that flag and you will find a Baptist army following, while virtually all others follow alien flags of sacramentalism, church salvation, and monopoly and union with the state and false gospels. Luke made it perfectly clear, following Paul, that the mere immersion of people, without the spiritual prerequisites, is no baptism, but utterly alien to Christian fidelity to the New Testament norm (Acts 19). There is one baptism, which is immersion plus.

Very few, except the Baptists, make any pretense even of keeping the Lord's Supper in their Christianity.

They threw it away and substituted a man-invented sacrament. There are no *sacraments* in revealed Christianity for sacrament is a pagan word, full of pagan ideas. You don't kneel at a Supper. That is idolatry, or reminiscent of an idolatry that is being copied from Rome.

Again, only Baptists have bishops, in the Bible sense of the term. A bishop is never more than a pastor, a presbyter never less, in the New Testament. Roman Catholicism hasn't a genuine bishop to its name, not one, not even anything that looks like a bishop. "A bishop must be the husband of one wife." Let Rome show hers. She has none to show. There were several bishops in the single church of Philippi (Phil. 1:1). Bishops are in churches, not in any diocese, alien and horrible word of apostasy. And the lesser breeds of ecclesiastical autocracy have no bishops because their ministry is unbaptized. They haven't begun at the beginning to obey the Lord Christ.

To sum it all up, there is a Baptist attitude toward the Bible. It distinguishes between the parts of the Bible, considering mere lifeless and cloudy "shadows" all the Old Testament ordinances, that Christ took out of the way, nailing them to his cross (Col. 2:14). Nor do we accept mere oriental customs, mentioned even in the New Testament, as binding on the conscience, such as slavery, foot washing, and the holy kiss. We take the New Testament for a book of divine relation of facts and acts of divine redemption, of principles and of a few well-defined forms in church life which witness symbolically to great truths. We repudiate the sectarian slogan: "We speak where the Bible

speaks and are silent where the Bible is silent." J. B. Gambrell used to say: "The Bible is a book of principles, not a list of everything we ought to do and of everything we ought not to do." It is not a Sears Roebuck catalog of conduct.

These things and many others make the Baptists a peculiar people. They identify the first-century Christians as essentially Baptists: they equally identify true Baptists as being New Testament churches. What else matters? Why would I waste my time identifying myself with Montanists, Waldenses, a dozen or more of Anabaptist sects who were wiped out in blood before they had time to know what they really did believe, or the Mennonites, or any others. The doctrinal and experimental identity of New Testament churches and Baptist churches is enough for the humble Baptist.

This doctrine I call *church perpetuity*. The church norm which "continued in the apostles' doctrine" perpetuates today, as best imperfect beings may, the Christianity of the New Testament, in norm and form and spirit. That has satisfied our greatest leaders. Carroll and Gambrell so taught. Gambrell was a scout of Robert E. Lee. He often told of General Lee's favorite horse getting lost. Someone found tracks that were very clear, but they found at the end of the tracks an old gray mare. Others found the General's horse and knew it by the marks of identity, though there were no tracks. We certainly can use that much sense about New Testament churches.

T. T. Eaton was a mighty preacher of the Word, great pastor, widely followed writer, and editor. When

Walnut Street Church celebrated a half century of the use of its present building, W. O. Carver gave a review of the pastors of the church this half a century. He began with a high tribute to Dr. Eaton, in many spheres, and said: "T. T. Eaton served on more committees than any other man in the history of the Southern Baptist Convention." He fought off the other successionism so urgently pressed upon us today. He recommended as ideal teaching *The Church and the Kingdom* by J. B. Thomas of Newton Seminary. That author states that even if it could be proved that there are centuries in which the Baptist type of New Testament church life was stamped out in blood, it would not invalidate Christ's promise, because the reappearance of the type, wherever liberty and fidelity to Christ were found, would still prove that such churches are perpetually the obedient life and outcome of New Testament Christianity.

It is only fair to face the question: "If such a type of church life is inherent in the promise of Jesus and at any time disappears from earth, is not the promise of our Lord and his very veracity broken?" Bear in mind three things.

1. Jesus did not say that the gates of hell would never prevail against any or all churches at any given time. He never mentioned hell in this connection, and *he spoke of the institution*, not of specific churches. An institution may live, even if only in memory or aspiration for a while. The perpetuity of the Bible guarantees the eventual perpetuity of New Testament churches when the Bible enjoys liberty to be believed and obeyed. "The Bible pro-

duces Baptists by spontaneous generation," said Whitley.

2. Stop and look at the word "prevail." We prevailed twice this century over Germany, but we did not destroy the German existence. Germany won for a long span of time. We judge the question by the issue. Why not do the same in judging this promise of the Lord Jesus?

3. This is enough. Perpetuity of churches is not by successive human begettings. We do not have to have a physical, material continuity of church life to have perpetuity. There is no succession of human genes of heredity to cause the ongoing of Baptist churches. The seed of the Word creates anew, in every individual experience, our regeneration and the life of the saved (1 Peter 1:23). If the Bible, as the spirit's instrumentality, can create salvation and the regenerate soul itself, cannot it create also the lesser thing of organized church life, obedient to the Lord Jesus? I repeat, churches are not like the whooping crane or the platypus or some rare animal of the zoo that, if we lost the parents, the species would be extinct. Our Father ever lives.

One more question must be faced. What about *baptism*? Well, God started baptism without a church and continued it so during the early ministry of our Lord. He could do it again wherever it became necessary. I cannot imagine men, made believers by the Bible, persistently failing to obey their Lord in baptism for the lack of a baptizer. Someone would imitate John and baptize without himself having had the previous privilege of baptism. If God so led, it would be as genuine as it was in John's case.

Nevertheless, we find saved people very loathe to make a new start of a Christianity of their own. I have known the Bible to make men Baptists who had never heard a preacher or seen a colporteur or attended an evangelizing hour of worship. But they had waited for guidance, as did Cornelius.

Men suggested to Oncken, in Germany, that he start off German Baptists by baptizing himself, after one evil example known to history. But he waited, and God sent along Sears, who baptized him. Certainly, in our time, this is a fanciful question. Why should anybody baptize himself? John the Baptist didn't. Let patience have her perfect work. I heard Henry Alford Porter tell of meeting Balkan Baptists who had advertised in a foreign newspaper for someone of the faith they started to come and baptize them, and lo, from a neighboring nation one came.

New Successionism

There is a small, aggressive group in Southern Baptist life who are the proponents of a new Baptist successionism. It repudiates the rise of Baptist churches from obedience to Christ and the New Testament norm. That itself is sin. It is like a pilot's throwing overboard his chart and compass. This aggressive successionism wants to start at this end of the line and trace Baptist life back as far as it can find the open succession. There it hails some new Baptist Adam as the first and founder of us all. But back of this dim figure there stands in the Bible's clear light a whole century of Baptist churches, the churches of the New Testament. And they are such by the faith and the obedience rendered to the Son of God. He is

the Baptist Adam, the Second Man, the head of the new race of believers and of all obedient churches they may form. See the Christ stand!

Both successionisms are great on tracing all the line. This group of historians cannot agree on the founder; some name one, some another. Some fix one date, others fix another beginning date. There are at least a half-dozen contradictory dates set for the beginning of Baptists.

It is a mistake to try to wend our way back to Christ through any successionism. One has the same faults as the other. The sound is a dead-end alley. The other successionism is a series of long detours, some of which end in a swamp. I am persuaded that the average good Baptist doesn't care the wrapping of his finger for all the successionism in the world. Why

should he? He goes directly to Christ. He owns a New Testament. A. T. Robertson said in 1911 at the Baptist World Alliance; "Given an open Bible, a regenerated heart, and an unprejudiced mind, and the inevitable result is a Baptist." Numberless times that has been proved in life. If the New Testament churches were not Baptist churches, then no Baptist church has any right to exist. If they were Baptist churches, then, as Spurgeon said: "I am not ashamed of the denomination to which I belong, sprung, as we are, direct from the loins of Christ."

(EDITOR'S NOTE.—Dr. Taylor is a missionary emeritus, having served many years in Brazil. He has specialized in New Testament Greek, and for years has been interested in Baptist successionism. This is the fruitage of his years of study in this field.)

Coupon Conversion

[Continued from page 52]

towels, salt and pepper shakers, cookies, cut glass celery dish, nylons, hankies, bubble bath, etc.

I have three simple observations on coupon conversion and mail-order healing.

First, that this type of approach is an example of the exploitation of simple faith.

Second, that if one person is won to Christ, the effort is not in vain. Jesus discouraged his disciples from criticizing those whose methods differed from theirs.

Third, specific prayer for the healing of the sick is a neglected ministry in most churches. We have become too general and too vague: "Lord, help all the sick everywhere to get well." Someday we will come back to it. Until we do, the "great revival" churches in California will continue to prosper.

In the meantime, I have enough business reply envelopes to open a stationery store!

Book Reviews

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(Each book listed here is reviewed through the service of the Advertising Department by pastors, laymen, and denominational leaders, all of whom are asked to give unbiased reviews.) ORDER ANY OF THESE BOOKS BY NUMBER (see coupon on last page) FROM YOUR BAPTIST BOOK STORE. ALLOW TWO WEEKS FOR DELIVERY.

100—PHILOSOPHY

200—RELIGION

001. What Is the Nature of Man?

Compilation (23c), \$3.00

A compilation of papers on the theme, "Images of Man in the Current Culture and the Tasks of Religion and Education." This book provides provocative reading, for those interested in the educational work of a local church.

The book firmly asserts that all religious education should be based in a theological interpretation of man and his task on earth in relation to God. The chapter "What Is the Nature of Man?" is worth the value of the book.—Bruce E. Whitaker, president, Chowan College, Murfreesboro, North Carolina.

002. How to Win Over Worry

John Edmund Haggai (1z), \$2.95

After a diagnosis of the problem in which he points out the fact that worry is damaging to man's body, mind, and soul, Dr. Haggai develops the thesis that: PRAISE plus POISE plus PRAYER equals PEACE. This formula is based on Philippians 4:4-8.—John F. Carr, pastor, Pine Mountain, Georgia.

003. In His Likeness

G. McLeod Bryan (5k), \$3.00

This anthology presents in brief sketches the life and writings of forty devout Christians who sought to imitate the life of Christ. The selected ones represent various faiths and different countries from the first century to modern times. Baptists would not accept all of their religious views nor their methods of imitating Christ. This book, however, is not a treatise on doctrine—it is a study of how devout souls sought to live like Christ.—Glen E. Braswell, pastor, Denver, Colorado.

004. Readings in the Psychology of Religion

Orlo Strunk, Jr. (1a), \$4.50

This book is a source book in the psychology of religion. It admirably brings together a series of articles from earlier and more recent works in both fields.

It provides an excellent overview of classical psychological studies of religion and the history of the field.—Donald W. Minton, editor, Baptist Sunday School Board, Nashville, Tennessee.

210—NATURAL RELIGION

005. The Praying Christ

James C. S. S. Thomson (1e), \$3.00

The emphasis of this book on prayer is based on the prayer life of Christ in the four Gospels. A high light of the book is the last chapter where Dr. Thomson deals with the eight Hebrew words translated in the New Testament "waiting on the Lord."—*Millard B. Box, pastor, Emmanuel Baptist Church, Baton Rouge, Louisiana.*

006. Darwin, Evolution and Creation

Various authors (21c), \$3.95

A timely and much needed treatment of a subject neglected by most churchmen. Authors of these six lectures have boldly brought to forefront and evaluated the basic conflicts raised between Darwinism and fundamental Christian theology. The entire work savors of a deep respect and assent to the field of science in its search for cosmic truth, but consistently upholds the Bible as the final truth that will be arrived at when all scientific truth has been attained.—*Gordon H. Sather, pastor, Leitchfield, Kentucky.*

220—BIBLE

007. The Study of Old Testament Theology Today

Edward J. Young (6r), \$2.00

"Old Testament theology is concerned with the study of God in his progressive self-revelation in the Old Testament." These are four studies of the history, nature, content, and influence of Old Testament theology by an outstanding conservative Old Testament scholar and teacher.

Dr. Young deals rather bluntly with the Form Critics and others of the modern critical and neo-orthodox persuasions. This is excellent material and worthy of careful study by pastor and layman alike.—*Belden Menkus, records officer, Baptist Sunday School Board, Nashville, Tennessee.*

008. Jesus and God's New People

Howard Clark Kee (8w), \$1.50

This is an elementary attempt at demythologizing the New Testament, but it is based on

sound principle in general, although most of us would not agree with his conclusions. Most regrettable is his discussion of the resurrection of Jesus from the dead.

This will prove to be valuable to laymen and young preachers. But always in such a study, people should be advised that this is one man's construction and certainly not the last word.—*Lee Gallman, Seminary Extension Department, Jackson, Mississippi.*

009. The Christ of the Gospels

William F. Beck (113c), \$3.00

This work is a translation of the Gospel record into the English language of the twentieth-century United States. It is not a harmony; rather, it is a synthesis of the Four Gospels into one account. The translation is clear and usually true to the original meaning, and usually expresses adequately the Greek idiom.—*Wilbur C. Lamm, editor, Baptist Sunday School Board, Nashville, Tennessee.*

010. Between the Testaments

Charles F. Pfeiffer (66b), \$2.95

"Between the Testaments" is a well-written and concise summary of the 400 years' history between the writing of Malachi and Matthew. The author does a splendid job of tracing secular history as it ties into Bible history from the latest information from all new sources such as the Dead Sea Scrolls. The book is a great timesaver in that the 400 years' history is covered very adequately in 132 pages. It is sound in every way and Baptists would find no objection to the book.—*Vaughn M. Johnson, Fifth Avenue Baptist Church, St. Petersburg, Florida.*

011. Hebrews

M. R. DeHaan, M.D. (1z), \$2.50

The author states that this is not intended to be an exhaustive exposition of the book of Hebrews. It does deal with several (26) subjects found in the epistle. The leading thought is these Hebrew Christians were undeveloped and that they needed to "go on to perfection" (maturity).—*William T. Lawing, pastor, Leeton, Missouri.*

012. A Guide to the Parables of Jesus

Hillyer H. Straton (1e), \$3.50

Dr. Straton presents the messages of the parables of Jesus in the light of present-day

needs and their historical background. He follows sound principles of interpretation—the historical, exegetical, critical, and practical. He relies upon basic sources, and his work is well documented. The work reflects a warm spirit of compassion for human needs as felt by the writer, as he points the reader to higher ethical insights and more zealous endeavor in evangelism.—*Thomas J. Welch, pastor, First Baptist, Monticello, Arkansas.*

013. The Cross-Reference Bible

Harold E. Monser (66b), \$14.95

This useful study Bible was first published in 1910 and had among its editors John R. Sampey and A. T. Robertson. The text follows the American Standard Version. The basic features of the book are a good marginal reference system, topical analyses in the form of footnotes giving all references on important Bible themes, and an elaborated version of "Variorum" readings taken from the once-popular "Variorum Bible" (British). This feature supplies the reader with alternative renderings from the best biblical manuscripts and translators. It is strictly a Bible for the desk, because of its size, and while its usefulness would need to be proved in use, it promises to be a valuable addition to any Bible student's library.—*Donald F. Ackland, editor, Baptist Sunday School Board, Nashville, Tennessee.*

014. Biblical Exegesis in the Qumran Texts

F. F. Bruce (1e), \$2.50

In this volume the author adds to his works on the Scrolls an illuminating discussion of the principles of interpretation which he finds to undergird the literary documents from Qumran. The various commentaries found in the Qumran Library provided the basis for his study. Professor Bruce unhesitatingly gives his own views regarding several controversial issues.—*Marc Lovelace, professor, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.*

015. Between God and Satan

Helmut Thielicke (1e), \$2.00

In his little book, "Between God and Satan," Dr. Thielicke, has given an excellent

discussion of the temptation of Jesus, and with it a study of man's own temptations.

Being of a faith with liturgical background and practices, certain terminology is used, at times, not in keeping with Baptists' beliefs. Yet, in the main his theses and writing seem to trace very closely what Southern Baptist pastors would proclaim on the same subject.—*Karl H. Moore, assistant pastor, Highland Baptist Church, Dallas, Texas.*

016. The Biblical Illustrator Revelation

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

As would be expected, this volume of *The Biblical Illustrator* which deals with Revelation reflects a variety of opinions. No attempt has been made by the compiler to discriminate between the conflicting schools of interpretation. The collection of sermonic materials which it offers is of mixed value; but the preacher who exercises a careful judgment will be rewarded (as always in this remarkable series of volumes) with some pearls of exposition and illustration.—*Donald F. Ackland, editor, Baptist Sunday School Board, Nashville, Tennessee.*

017. The Cross on the Mountain

Sherwood Eliot Wirt (25c), \$2.75

This is a fresh approach on the Beatitudes. The emphasis of the author reminds us that these timeless teachings can only be lived by those who are determined to let Christ live in them.

Each of the eight sayings is separately treated in a chapter.—*Carl J. Giers, Temple Baptist Church, Boston, Massachusetts.*

018. The Way It Was in Bible Times

Merrill T. Gilbertson (19a), \$1.50

A helpful little book about the customs and institutions of Bible times. Makes many Bible references more meaningful by interpreting them in the light of their times.

A few of the author's concepts are unscripural, such as that baptism replaced circumcision, but the virtues of the book far outweigh its faults.—*M. M. Fulmer, pastor, Rockdale, Texas.*

019. Living Peacefully, a Devotional Study of the First Epistle of Peter

J. Allen Blair (15-L), \$3.00

Very good! Rare! The author causes me to want to know him personally. He stays entirely true to Christ, Peter, and the rest of the Bible as he skilfully uses other Scripture verses from other books of the Bible in "rightly dividing the Word of truth." His excellent use of good, appropriate, and numerous illustrations should keep anyone's interest throughout the book.—*T. M. Hodgkin, pastoral missionary, Lincoln, Nebraska.*

020. The Life and Times of Herod the Great

Stewart Perowne (1a), \$5.50

Here is a very valuable addition to studies in the history of the biblical era, with a special interest for students of the New Testament. The author has employed adequate sources and has done a fine work in interpreting his materials.

He is careful to trace the background history of Herod's time, the significant events of his influential career, and the results in terms of the context of the history of his times. It is a superior work and deserves the widest circulation.—*S. A. Newman, South-eastern Baptist Theological Seminary, Wake Forest, North Carolina.*

021. Historical Atlas of the Holy Land

Edited by Emil G. Krawling (2r), cloth, \$2.95; paper, \$1.95

The material in this Atlas is taken from the well-known Rand McNally Bible Atlas by Emil G. Krawling. Condensed into just 88 pages are 40 full-color maps; 35 black and white maps; 7-page comprehensive table of Bible history; and 25 photographs of historical and archaeological interest.—*Bill Scudder, Baptist Sunday School Board, Nashville, Tennessee.*

022. The Chosen People

Osborne Booth (14b), \$4.00

The author presents the Chosen People in a fast-moving story of their history in a self-chosen setting of modern thinking. In it is

the thread of the battle between the worship of a man-made God and a God that made man. It is regretted that the author thought it necessary to cast doubt on so many of the events recorded in them.—*Paul E. Wilhelm, evangelist, Lamar, Arkansas.*

023. The Sermon on the Mount

J. P. Allen (26b), paper, 50 cents

This small, but valuable member of the Alpha Omega Series is one that can be utilized by young people, adults, and ministers. The material covers most of what Jesus meant when he said, "Teaching them . . . all things."

The book is a new approach to the Sermon on the Mount, and will encourage further study of the Bible section in Matthew. The questions proposed and the outline use only the best of language and would be usable not only for college groups but any interested individual or number of persons endeavoring for self-improvement in Bible knowledge.—*G. C. Patterson, Southside Baptist Church, Baton Rouge, Louisiana.*

024. Handbook on Bible Study

Howard Rees (26b), paper, 75 cents

A very interesting, concise, and complete small book for individual and group Bible study. Beamed to college groups but usable for teen-agers and adults also. A section is included with suggestions for study.—*G. C. Patterson, Southside Baptist Church, Baton Rouge, Louisiana.*

025. Philippians

E. F. Hallock and Glenn Yarbrough (26b), paper, 50 cents

One of the Alpha Omega Series provided for intensive Bible study by individuals or groups. The presentation of the answers to many of life's problems are given as one studies the questions in this outline. Encouragement is made that the open Bible be used with the questions, whether by one person or a class or group.—*G. C. Patterson, Southside Baptist Church, Baton Rouge, Louisiana.*

026. The Letter to the Romans

William Barclay (8w), \$2.50

The Scottish Bible expositor, lecturer at the University of Glasgow, has produced a work of special interest and appeal. The exposition acknowledges the original language

but in a way comprehensible to a student without knowledge of Greek.—*Malcolm B. Knight, pastor, Southside Baptist Church, Jacksonville, Florida.*

pastor, Wieuca Road Baptist Church, Atlanta, Georgia.

027. From Slavery to Freedom

Solomon Goldman (63a), \$8.50

From Slavery to Freedom is the vividly dramatic title of a commentary on Exodus. It combines a wealth of bibliographical references seldom equaled with evaluations reflecting keen insight. It combines illuminating comparisons of Jewish with Christian views, ancient opinions with modern ones, and critical divisions of the text into supposed sources with evidences of unity arising from the text as a whole. It dares to mark the harmony of scientific evidences with points of faith reaching beyond objective reality as a proper method in study of the Bible. It is a companion to his *In the Beginning*, a commentary on Genesis.—*J. Wash Watts, dean of students, New Orleans, Louisiana.*

028. God's Wrath: Romans 2-3:1-20

Donald Grey Barnhouse (1e), \$3.50

Like Volume 1, this second volume from Dr. Barnhouse is a detailed study of a brief section of Romans, 2-3:1-20, and deals with the fact that sin must be punished because it is subject to the laws of the wrath of God. This book may be extreme in some of its details but as a whole is well worth reading.—*H. S. Cummins, pastor, Gretna Baptist Church, Gretna, Virginia.*

029. Amos and Micah, The Torch Bible Commentaries

John Marsh (64a), \$2.25

This little volume is another in the compact, succinct Torch Commentary Series, which deserves unqualified endorsement.

The author documents and complements his own fine scholarship with sources from the competent, tested critical exegeses of the ages.

Beginning with their historical settings, Amos and Micah are "opened up" to the reader in terms of their intrinsic messages and also their contemporary application.—*J. T. Ford,*

030. The Later Herods

Stewart Perowne (1a), \$6.50

Author Perowne in this book continues his masterful account of the story of the Herods. The same accurate and interesting style which characterized his *The Life and Times of Herod the Great* is found here. For the Christians the present work is even more important, for it deals with the period of the New Testament placing in proper perspective all the fascinating and important political events of the times.

This reviewer must highly recommend this volume as "must" reading for all who would understand the times of Jesus and the apostles.—*Pope A. Duncan, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.*

031. Christ in Genesis

Joseph Johnston (19e), \$2.75

Christ in Genesis is 75 pages of remarkable reading back from the New Testament into the Old. The lives and times of Genesis become types and likenesses to Christ, who appears in person himself.

There is little in the book to commend it to modern scholarship in general and biblical interpretation in particular.—*Paul J. Forsythe, pastor, Sunset Hills Baptist Church, Richmond, Virginia.*

032. The Letters to the Galatians and Ephesians

William Barclay (8w), \$2.50

The author follows the text closely and gives a fresh translation of Scripture. His exposition of Scripture is a model, not only in style, but in content. He is in the line of the traditional scholar but makes a refreshing appeal to the scholar and layman alike. The material is so arranged as to be especially valuable for expository preaching.—*H. Raymond Langlois, Jr., pastor, Columbus, Ohio.*

033. Exposition of the Psalms

H. C. Leupold (60w), \$8.75

A distinguished Hebrew scholar gives in this volume his own translation of the Psalms

with critical and exegetical notes. The author obviously envisages readers who are themselves familiar with the Hebrew text; but his treatment does not necessitate a knowledge of the original language. Dr. Leupold is well informed on the critical literature on the Psalms, and occupies himself considerably with examining and evaluating points of interpretation. His own approach, of course, is conservative although he exercises a refreshing freedom from stereotyped viewpoints.—*Donald F. Ackland, editor, Baptist Sunday School Board, Nashville, Tennessee.*

034. The Master's Men

William Barclay (1a), \$2.00

Dr. Barclay has done a very scholarly and highly commendable job of assembling all that the New Testament tells about the twelve apostles.

He sharpens the focus by adding to the New Testament account, traditions, and legends which circulate around these men; then draws his own conclusions.—*Robert J. Daugherty, pastor, Chickasha, Oklahoma.*

035. Preaching Through the Bible, Volume 19, Matthew VIII-XVI

Joseph Parker (66b), \$3.50

This volume is the second of three on Matthew, and is one of a set of twenty-eight volumes on the entire Bible. The set is a new publication of the original *Parker's People's Bible*. This book contains thirty-nine expository sermons on chapters eight through sixteen.

The exposition is clear and the style is so original and practical it would seem that the writer had focused attention upon the issues of our times.—*Gordon Whiteside, pastor, First Baptist Church, Bismarck, Missouri.*

036. Preaching Through the Bible, Volume 18, Matthew I-VII

Joseph Parker (66b), \$3.50

This is one of a set of twenty-eight volumes bearing the title "Preaching through the Bible," and is the first of three volumes on Matthew. The set is a new publication of the original *Parker's People's Bible*.

This volume contains twenty-eight expository sermons from the first seven chapters of Matthew, and a series of seven sermons on "Christ as a Preacher."

Most of the sermons are preceded by a pulpit prayer, and the Scripture verses are printed in full.—*Gordon Whiteside, pastor, First Baptist Church, Bismarck, Missouri.*

037. Studies in the Sermon on the Mount, Volume I

D. Martyn Lloyd-Jones (1e), \$4.50

For many years a prophetic voice has been heard from the pulpit of Westminster Chapel, London, a church made famous by the ministry of the late George Campbell Morgan. Martyn Lloyd-Jones was a heart specialist before he relinquished his practice to become a preacher; but as a preacher he still deals with the heart, employing methods as penetrating and drastic as any surgeon. His interpretations of the Sermon on the Mount are severe in their analysis of human depravity and Christian weakness and inconsistency; and they represent a new puritanism in their demand for exalted levels of Christian living. Some may feel these expositions to be too subjective; but it is this reviewer's belief that they present an emphasis which all Christians—and particularly American Christians—need in these days of compromise and superficiality.—*Donald F. Ackland, editor, Baptist Sunday School Board, Nashville, Tennessee.*

038. The First Epistle to the Corinthians

W. G. H. Simon (64a), \$2.50

Written by an episcopal bishop, this volume in the Torch Bible Commentaries subscribes to a full sacramental viewpoint of baptism and the Lord's Supper, the latter being consistently referred to as the Eucharist. It has its values for the discriminating reader, but cannot be recommended.—*Donald F. Ackland, —Donald F. Ackland, editor, Baptist Sunday Tennessee.*

039. The Biblical Illustrator, I Kings

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

Perhaps this is not the best example of the sermonic values to be found in this signifi-

cant reprint. A great deal of the comments and outlines lean toward an extreme typology. But as in all these volumes, there is rich ore to be found here for those who are willing to dig for it.—Donald F. Ackland, editor, Baptist Sunday School Board, Nashville, Tennessee.

230—DOCTRINAL THEOLOGY

040. Jesus and Human Conflict

Henry A. Fast (33h), \$3.75

The author gives a thoughtful and logical discussion of the Christian attitude toward such commands of Christ as "resist not evil," "turn the other cheek," "go the second mile," and "give him thy cloak also." He shows that there should always be a basic Christlike attitude toward all types of human conflict, and that each response should be made in the light of surrounding circumstances.—Robert C. Fling, pastor, First Baptist Church, Seminole, Oklahoma.

041. Power Through Pentecost

Harold J. Ockenga (1e), \$2.00

Power Through Pentecost is a book of thirteen excellent sermons on the Holy Spirit. Each sermon is thoroughly scriptural. This book should give its reader not only new insights into the Scriptures, but renewing experiences in the Lord. It would be difficult to overevaluate this little book.—Julius H. Avery, pastor, First Baptist Church, Panama City, Florida.

042. He Ascended into Heaven

J. G. Davies (18a), \$4.75

He Ascended into Heaven is a thoroughgoing study of the Ascension doctrine, from its earliest to its present-day understanding.

Dr. Davies' presentation of the total biblical record relating to the Ascension goes beyond the New Testament records to examine the prefigurations in the Old Testament.

After this penetrating study of every Bible evidence, the author recounts the patristic polemics and first sermons, and the reasoning of later Greek and Latin writers concerning the Ascension.

In the final chapter he seeks to assess the importance and the significance of the Ascen-

sion for Christian believers at the present day.—John R. Cobb, pastor, Inverness, Mississippi.

043. God Hath Spoken

T. Roland Philips (1e), \$3.00

This book contains twenty selected sermons which T. Roland Philips delivered while pastoring the Arlington Presbyterian Church in Baltimore. Each message is Bible-centered and sound to the fundamentals of the Christian faith.—Glen E. Braswell, pastor, South Denver Baptist Church, Denver, Colorado.

044. In His Service

Lewis S. Mudge (8w), \$3.00

This book is a report of the World Presbyterian Alliance. Two events are reported on: the 18th General Council of the Alliance and the Reformed and Presbyterian Jubilee, celebrating the 450th year of the birth of John Calvin.

The writer gives an excellent discussion on the duty and challenge of Christian service as it relates to the individual Christian, the church, theology itself, and the state. It is well written, though we would disagree with his position and doctrine of the church.—Joe Weldon Bailey, pastor, Waco, Texas.

045. Calvin's Doctrine of the Knowledge of God

T. H. L. Parker (1e), \$3.00

The author uses Calvin's famous works *Institute of Christian Religion* and discusses Calvin's doctrines on understanding God. The author concludes that Calvin is not a natural theologian. He states that even though Calvin taught that God gave man an innate knowledge of himself and reveals himself as Creator in his works, that all of this knowledge was destroyed in the fall. Now Calvin believes that the image of God has been corrupted in such a way that God can now be known only by the special, redemptive illumination of the soul by the Word, the Scriptures, and the Spirit.

Every preacher needs this book to gain a fresh insight as to the power and worth of the Scriptures. Calvin had a deep respect for the value of God's Word and teaches that God

reveals himself primarily, almost wholly, through the Bible.—*Henry Atkeison, Sheffield, Alabama.*

046. Saved by His Life

Theodore R. Clark (9m), \$4.50

A theological study of the meaning of salvation in Christianity, this book criticizes much of the traditional emphasis on the cross as being one-sided and asserts that salvation does not come merely from a single historical event but rather from the living God, the God who was present in the incarnation, cross, and resurrection and is now present as the Holy Spirit. Salvation is a transformed life, pictured in the cross and resurrection of Jesus. The old life must be given up and new must be accepted as God's gift, God himself living within in redeeming power.

The major purpose of the book is to call Christians to see the dynamic side of their faith, the God who is ever present and powerful to save.—*J. F. Green, Baptist Sunday School Board, Nashville, Tennessee.*

047. The Biblical Basis for Infant Baptism

Dwight Harvey Small (6r), \$3.50

This attempt to defend infant baptism on biblical grounds should be welcomed by Baptists if only because it reveals the lengths to which some people go to maintain an unscriptural point of view. The author begins with a lengthy interpretation of the idea of the church as a covenant community into which children are born as "covenant heirs." It doesn't take much of a Baptist to protest when Dr. Small presents infant baptism as the New Testament norm with believer's baptism becoming the exceptional. At a time when infant baptism is under criticism among its friends, this book is not likely to help the Pedobaptist cause.—*Donald F. Ackland, editor, Baptist Sunday School Board, Nashville, Tennessee.*

048. Authority in Protestant Theology

Robert Clyde Johnson (8w), \$4.95

Growing out of ten years of study and reflection, the author presents a work dealing

with the question "by what authority is one theological statement or doctrine preferred over another?" The study is an analytical attempt to determine the present status of the problem, and to set forth the author's own answer which says, "the authoritative criterion most desperately needed in large areas of the church today is the written Word of God . . . a word of God which the church cannot manipulate, to which it must listen, and that it must obey. . . ."

While a book or work on this subject is sorely needed for the general Christian public, it is altogether likely that this work will not meet that need. It is written for the one who brings his own interest to the subject, rather than to stir up interest.—*James Basden, pastor, First Baptist Church, Brownwood, Texas.*

049. The Meaning of the Cross

Henry Sloane Coffin (9s), \$2.50

The fact that this is a reprint of a book which first appeared in 1931 is evidence that here are truths which need to be heard in our day. In his own way, Dr. Coffin deals with four questions: What Crucified Christ? Why Did He Have Himself Crucified? How Shall We Interpret the Cross? and What Must We Do Because of It?

Though one may question some few interpretations, this book will provoke much thought and help every pastor to consider anew "the meaning of the cross."—*Verlin C. Kruschwitz, Elizabethtown, Kentucky.*

050. The Fulfillment of Life

Owen N. Weatherly (5k), \$3.00

The author states his thesis: "Human life seeks fulfillment, and . . . the conditions for human fulfillment are set forth in the laws of God and that the power for the fulfillment of human life is provided by the grace of God."

Divine law does not negate the grace of God, but rather the grace of God is a fulfillment of the divine law.

The book is highly profitable to both pastor and layman as a serious study in Christian ethics. It does not violate the Baptist position in regard to divine law and divine grace, but rather sustains it.—*James E. Southerland, president, Baptist Bible Institute, Graceville, Florida.*

051. The Greatness of the Kingdom

Alva J. McClain (1z), \$6.95

This work presents a thoroughgoing application of the concept of the kingdom of God as the unifying factor of the entire Bible. Its greatest difficulty is the common one, the mass of materials is so extensive and so diverse as to resist any attempt at a single theme for its organization. The two designations for the aspects of the kingdom rule, the universal and the mediating, are not sufficiently definitive. The underlying purpose seems to be an attempt to demonstrate that the literal rule of Christ in a millennial kingdom is expected and even necessitated by Biblical teaching everywhere.—*Thomas J. Delaughter, professor, New Orleans Baptist Theological Seminary, New Orleans, Louisiana.*

052. Baptist Concepts of the Church

Winthrop S. Hudson (2j), \$3.00

Six prominent professors, all in fellowship with the American Baptist Convention, have contributed the chapters of this interesting and important book. Beginning with "The Philadelphia Tradition," they trace the development of Baptist thought on the church through the writings of such men as John Gill, Andrew Fuller, Isaac Backus, John Leland, Francis Wayland, J. R. Graves, A. H. Strong, and Henry G. Weston. The chapter on "Landmarkism" by R. G. Torbet, will be of special interest to Southern Baptists. In its general effect, the book emphasizes the lack of uniformity in Baptist opinion and the trend away from rigid conceptions toward freedom for experiment and improvisation. One detects a plea from some of the contributors for yet further accommodations of doctrine and practice in favor of the modern ecumenical movement.—*Donald F. Ackland, editor, Baptist Sunday School Board, Nashville, Tennessee.*

053. Sexual Relation in Christian Thought

Derrick Sherwin Bailey (9h), \$4.50

Sexual Relation in Christian Thought is a history of what Christian thinkers since the apostle Paul have had to say about the rela-

tions between the sexes. The book shows evidence that Dr. Bailey has thoroughly investigated theological literature, canon law, to present the Christian viewpoint on the nature and ends of marriage, the ideal of virginity, the question of divorce and remarriage, etc.—*John R. Cobb, pastor, Inverness, Mississippi.*

054. The God of the Beginnings

Grady C. Cothen (22b), \$1.00

The God of the Beginnings stresses God's revelation of himself as shown by outstanding texts in Genesis. This revelation is treated as eternal, as true today as in the beginning, and as applicable to man's need today as it was long, long ago. The treatment is homiletical, evangelical, and hortatory. The style is clear, vivid, often oratorical, and heart-warming. Steadfast loyalty to the Word of God is seasoned with challenging truth gleaned from the fields of science language, and practical experience. The messages are, therefore, stirring examples of a very popular preacher's use of great teaching found in Genesis.—*J. Wash Watts, New Orleans, Louisiana.*

055. The Doctrine of Grace in the Apostolic Fathers

Thomas F. Torrance (1e), \$3.00

A thorough and exhaustive study of the doctrine of grace by Thomas F. Torrance. A masterly interpretation of the meaning of grace as it is taught in both the Old and New Testaments; and a comprehensive study of grace as believed and taught by the apostolic Fathers. The author points out rather convincingly the differences between the biblical view and the view held by the apostolic Fathers regarding the meaning and functioning of grace.—*Pierce S. Ellis, retired pastor, Richmond, Virginia.*

056. The School of Faith

Thomas F. Torrance (9h), \$6.00

This collection of Presbyterian catechisms provides, first, material for the theological student to analyze as a means of ascertaining the impact of changing times and circumstances upon theology. Second, it provides for those responsible for the instruction of young Christians, excellent example of the way of stating Christian doctrine used by

earlier generations, when Christians generally were more religiously literate. Third, the excellent introduction provides insight into the differences between and the purposes of the catechisms which are relevant to the purposes and methods of religious education today.

The general Calvinistic background of Presbyterian and Baptist theology make this material useful for Baptists.—*Duke K. McCall, president, Southern Baptist Theological Seminary, Louisville, Kentucky.*

057. Is Death the End?

Carroll E. Simcox (92s), \$2.25

Briefly discussing philosophies of immortality, the author turns to the religious side. His primary approach is from God and what we know about him. He turns to the Word of God for the answers.

He discusses briefly the teachings of Jesus on the life hereafter, then gives a brief but excellent review of the doctrines of the resurrection, death, judgment, heaven and hell.—*Arthur L. Jordan, pastor, Memorial Baptist Church, Baytown, Texas.*

058. Prudence

Josef Pieper (49p), \$2.75

This is a little book by the noted German philosopher, Josef Pieper, which has recently been translated into English. It is one of a series of books dealing with the cardinal virtues. The other three are *Justice*, *Fortitude*, and *Temperance*. He does a very fine job of simplifying the thought content of the language in such way that it can be read and understood by most readers. I doubt that it would be of general interest; but to those who wish to read something that is on the heavy side, it will present a challenge, and will be rewarding to its readers.—*H. H. Hobbs, pastor, First Baptist Church, Oklahoma City, Oklahoma.*

059. God's Healing Power

Edgar L. Sanford (20p), \$4.95

There are some who will not altogether agree with some of the statements set forth in this book relative to "spiritual therapy."

Although the author does not take the extreme views concerning divine healing which

some do, there are a number of statements in the book which cannot be reconciled with Holy Writ or with human experience. We can agree with his assertion, however, that "any book on spiritual healing is a sermon on prayer and faith and truth and love and God."—*Hugh Robert Horne, pastor, First Baptist Church, Apopka, Florida.*

060. This Is Our Gospel

A. C. Archibald (26b), \$2.95

This volume consists of a series of twelve sermons which are topical in structure, biblical in content, doctrinal in emphasis, and personal in application. Such vital themes as the incarnation, the historical Jesus, the value of a soul, the need for salvation, immortality, the atonement, the resurrection, the Holy Spirit, conversion, faith, heaven, and hell are treated.—*Walter G. Nunn, pastor, First Baptist Church, Haleyville, Alabama.*

061. Beneath the Cross of Jesus

Reginald E. O. White (1e), \$3.00

This is an inspiring series of sermons on the cross. It can be used as a series of devotional readings. The author succeeds in making the cross relevant to the need of our modern world.—*R. L. Holmes, pastor, Ruston, Louisiana.*

062. How to Serve God in a Marxist Land

Karl Barth and Johannes Hamel (18a), \$2.50

A well-written and very thought-provoking work. It is shocking to Western minds, but very relevant to today's problems. A pastor in the East Berlin sector grapples with the problem of how to fulfill a ministry under a Communist reign. A theologian, Karl Barth, tries to understand and encourage those who serve God in such circumstances.

The idea that hostile and pagan powers must be considered as the instruments of God is startling when applied to the contemporary scene. Equally startling, to our minds, is the idea that Western civilization is just as formidable an enemy as communism.

However stunned readers may be, the general theme, which insists that Christianity must rise above governments and systems to

preach to and challenge all, is a healthy emphasis.

We would say that Barth lacks understanding of and appreciation for the Western world, but this book will give most thoughtful readers at least one sleepless night.—*W. E. Darby, pastor, Grace Baptist Church, Nashville, Tennessee.*

063. John Wesley's Theology Today

Colin W. Williams (1a), \$4.50

The author of this book examines John Wesley's theology against a background of reformation and contemporary theology. His objects were to determine whether or not the charge that Methodism is short on theology is justified, and to examine the relationship between contemporary Methodism and the ecumenical movement. The author's own ecumenical concern is apparent throughout his discussion, and he sees in Wesley a concern for Christian unity of witness which is characteristic of the contemporary ecumenical emphasis. He points out similarities and differences in comparing Wesley's theology with that of Methodism today, and concludes that Methodists should listen to her own tradition and relate themselves to any new understandings which current biblical and theological interpretations present.—*Edward Earl Joiner, Stetson University, De Land, Florida.*

240—PRACTICAL THEOLOGY

064. New Frontiers for Spiritual Living

Charles A. Behnke (21c), \$2.00

New Frontiers for Spiritual Living is an excellent devotional book for our mature, senior citizens of today. The author treats each of his brief subjects with clarity and appeal. Dr. Behnke's experiences in dealing with those in difficulty and distress have enabled him to write this fine digest of challenge, encouragement, and inspiration for older adults.—*Bryant M. Cummings, state Sunday school secretary, Jackson, Mississippi.*

065. Saints in Aprons and Overalls

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

Mr. Barker submits that the co-workers of Paul, called "saints" by the apostle, were ordinary people with real-life problems, and that they were no different from Christians today. He takes various characters mentioned in Paul's letters, tells about their lives, and then shows how Christ will help us as we frequently find ourselves in similar situations. The author's position is quite acceptable to Baptists.—*Calvin E. Zongker, Baptist Student Union director, Lexington, Kentucky.*

066. Of Mice and People

Betty Carlson (1z), \$2.00

Miss Carlson's book is not at all profound, but is profoundly warm, down-to-earth, and interesting to read. If one thing stands out, it is surely the close fellowship that the author enjoys with her Lord. Each chapter witnesses to that fact as it records some experience she has had with others, or in solitude.—*Martin Bradley, Baptist Sunday School Board, Nashville, Tennessee.*

067. A Faith to Live By

Stuart LeRoy Anderson (5o), \$2.75

Concise sermons treating often-used Bible passages are offered in attractive format by a leading Congregational minister, now president of the Pacific School of Religion, Berkeley, California. Choice themes include the parables and a few passages from the Apocrypha. The author's incisive and apt insights into human nature and the tricks one's mind plays on him in spiritual and ethical questions make these meditations provocative and stimulating.—*Robert L. Palmer, pastor, First Baptist Church, Murfreesboro, Tennessee.*

068. God Holds the Key

Geoffrey T. Bull (29m), \$3.50

In an imaginative style and a meditative mood the author gives to us his inner communions with the Word and with God during his imprisonment by the Chinese Communists. The sense of meditation is heightened by the

figurative style and only occasional references to the realities of the prison cell. At times the thought seems too intense. The author often uses figures of speech that would be unintelligible to anyone not well grounded in the Word, and he introduces Scripture quotations and allusions that are irrelevant and disconnected. Yet, as a whole, it is a good book, well written, containing many fine passages and excellent interpretations of the Scriptures. Most certainly it contains the inmost experiences of a man who passed through the fires of affliction and found the resources of God and his Word sufficient.—George D. Hook, missionary to Indians, Winslow, Arizona.

069. If I Believe

Donald James Campbell (8w), \$2.50

Convinced that the greatest difficulty in religion today is not intellectual, as was emphasized a decade ago, but moral, Dr. Campbell writes with appealing directness about the necessity of translating belief into action. He is certain this will bring a fresh and inspiring vigor to the practice of the true religion.—C. Sylvester Green, Liberty, Missouri.

070. Adventures in Faith

Dr. Marcus Bach (3d), \$3.50

Adventures in Faith by Marcus Bach of Iowa contains thirty-four stimulating stories relative to the Christian's spirit in everyday living. The author has selected people in various walks of life to present the practical phase of Christian faith.—Roy E. Boatwright, state Sunday school secretary, Middletown, Kentucky.

071. With Christ in the Upper Room

Lynn James Radcliffe (1a), \$1.50

This book is beautifully and reverently written on the subject of the deeper meaning of the Lord's Supper and the full significance of the Upper Room experience. Although the author uses a couple of terms in relation to the Lord's Supper which are not acceptable to Baptists, all in all, the book should be a welcome addition to any library.—Hugh Robert Horne, pastor, First Baptist Church, Apopka, Florida.

072. Outside The Camp

Charles Converse West (11d), \$3.00

Outside the Camp is a very readable and scholarly work with a profound insight into the global issues and problems which confront the church. Its purpose is to guide Christian students in rethinking the nature and mission of the church in the light of today's world. The general outlook is ecumenical and sacramentarian and would consequently alienate many readers from the purpose of the work.—W. E. Darby, pastor, Grace Baptist Church, Nashville, Tennessee.

073. When Trouble Comes

James E. Sellers (1a), \$2.00

The author is attempting to deal with the age-old problem of sin and suffering. His thesis is that sin and suffering are God's way of dealing with man. That while there is no answer to all of the problems arising out of these two, the Christian grows through the right use of them.—Howard G. Judah, pastor, First Baptist Church, Maryville, Missouri.

074. The Christian Layman and His Church

Mark Rutherford (14b), \$1.00

Here is an attempt to place once again the layman in his important role as a follower of Christ. In developing the title the author simply goes back to the early church and positionizes the laity and shows something of its contribution to the life and work of the church. This is a good volume—one which should be read by every Christian layman and preacher.—George W. Schroeder, executive secretary-treasurer, Brotherhood Commission, Southern Baptist Convention, Memphis, Tennessee.

250—PASTORAL THEOLOGY

075. Sermons on the Prodigal Son

Thomas A. Whiting (1a), \$2.00

The author has developed these messages on the prodigal son after much thought and

deliberation. It is profusely illustrated with quotations from the classics, Fosdick and Kagawa.

In the introductory chapter he says: "Many religious men have associated the serpent with the devil. Some still believe that the devil, the personification of evil, tempts us to do evil. Throughout history men have believed in personal devils and supernatural forces."

After reading the book the reviewer still does not know what the authors believe about this matter.—*Cecil D. Finfrock, pastor, Aurora, Colorado.*

076. The Revelation of God in Human Suffering

Wayne E. Oates (8w), \$2.75

In a day when "positive thinking" has become for millions a supposedly panacea for the sufferings of the world, this book fills a glaring gap. The author's thesis that the character of God is revealed through suffering is very ably presented. Even though it is built on scholarly ideas and developed in sermon form, the material is made relative to everyday living by an easy, readable style.—*J. W. Oppert, pastor, Vero Beach, Florida.*

077. Preparing for the Ministry

Charles F. Kemp (14b), \$1.50

This small book meets a need which has existed for a long time. The author seeks to acquaint the young person who is contemplating entering religious work with the ministry and its related fields. It is interestingly written in question and answer form. The questions asked provoke valuable chapters on such themes as the meaning of a call to the ministry, the ministry and church vocations, the personal and educational qualifications for the ministry, and the satisfactions and discouragements of the ministry. The pastor will find this book useful in counseling his young people who are seeking God's will in the choice of a vocation and who have committed themselves to the ministry.—*Gordon Clinard, Southwest-ern Baptist Theological Seminary, Fort Worth, Texas.*

078. The Pastor's Personal Life

Heinrich Rendtorff (19a), \$1.50

We are indebted to an earnest minister of the German Lutheran Church for an intimate

and rewarding study that is needed by ministers in appraising themselves, and rightly relating their undertakings to their own personal problems, behavior, and spiritual condition. Dr. Rendtorff has thoughtfully faced the question of one's gift as a minister, then checked the life of the servant of God in his personal study of God's Word, communion with God, numerous problems that must be met in a disciplined life, and the example set by the minister in the home, the congregation, and the community.—*E. Norfleet Gardner, pastor, First Baptist Church, Laurinburg, North Carolina.*

079. The Minister's Manual, 1960 Edition

Compiled and edited by M. K. W. Heicher (9h), \$3.00

This thirty-fifth annual issue of *Doran's Minister's Manual* is full of sermon suggestions, worship materials, plus a wealth of other information desired by the busy pastor. This material is divided into ten sections: Calendar Questions of Religion and Life, Vital Themes for Vital Preaching, Outlined Sermons for the Entire Church Year (the largest section), and others. This work is not a substitute for sermon preparation, but it is a valuable aid to a busy pastor.—*Clifford R. Lyon, pastor, First Baptist Church, Mansfield, Arkansas.*

080. A Charge to Keep

Robert G. Lee (1z), \$2.00

Another book in the "Lee" style of writing. Those who have heard him preach can see and hear him as they read the pages. This matchless preacher has produced another volume of remarkable sermons. Each point is saturated with the "infallible word." A crystal clear challenge is given to all who read with open hearts. It is primarily written to challenge those dedicated to spreading the "Good News." Anyone who reads *A Charge to Keep* will be challenged anew.—*Robert A. Wells, pastor, Lomita, California.*

081. Religion and Nursing

Samuel Southard (26b), \$4.75

This is a unique book—the first in its field. It is not only a "must" book for the nurse or student nurse, but I found much to help me as

a pastor. Ministers will better understand the role of the nurse in the sick room as a result of reading this book. Dr. Southard points out ways in which the pastor and nurse can work together harmoniously to help the patient.—*C. Michael Warr, pastor, First Baptist Church, Rock Hill, South Carolina.*

082. The Must of the Second Birth

Robert G. Lee (6r), \$2.50

Each sermon is fresh, inspiring, informative, and sound doctrinally. The sermons are presented with great power, spiritual insight which will provide a helpful guide and reliable source of information to everyone reading them.—*Albert Moore, pastor, Zeigler, Illinois.*

083. Three Churches and a Model T

Philip Jerome Cleveland (6r), \$3.50

If it were possible to lay bare a minister's heart after nearly a lifetime of devoted service to his people and his God, and you could decipher the critic characters of an unspoken language you would have, *Three Churches and a Model T*, an intriguing title for an equally intriguing book.

The experiences of the author move up and down the scale of life from the shadows of death to the jolly experience of playing a department store Santa Claus on four consecutive Christmases, and in the process sounds every note in the human heart.—*Andy F. Hardy, pastor, Woodward Baptist Church, Muscle Shoals, Alabama.*

084. "Best Sermons" 1959-1960 Protestant Edition

C. Paul Butler, editor (25c), \$3.95

Even though I do not agree with some points of theology many of the writers present in their sermons in this volume, I find it a delight to read. I do agree with most of their theology, therefore find a great deal of the very best material in this book of sermons that I have now made my very own.—*Tom W. Dunlap, pastor, Dalewood Baptist Church, Nashville, Tennessee.*

085. A Minister's Obstacles

Ralph G. Turnbull (6r), \$1.25

Truth is always fresh. This author's writings are the echoes from a voice that is still, but they present truth so effectively that there are frequent recurrences of them in print today.

He effectively enters the ring with the enemies of ministers and knocks them out with positive blows. With fifteen punching rounds (chapters) he loosens up the moral, mental, physical, and the spiritual muscles of the minister so that he finds himself a penitent soul as well as a proclaimer of repentance to other sinners.—*Wade H. Griffen, Greenville, South Carolina.*

086. Patterns for Preaching

Harry C. Mark (1z), \$2.95

This book consists of an almost exhaustive listing of kinds of sermon "patterns." Forty types of preaching are listed, along with their definitions, sample outlines, and evaluations. The author stresses Bible-centered preaching, clear outlining of sermons, and variety in form. The book departs very little from any of these emphases. Every sample outline is biblically grounded, and Baptists will have no quarrel with this.—*C. C. Lynch, Jr., pastor, Ray City, Georgia.*

087. When Grandma Died

Grover E. Swoyer (12v), \$2.95

Never have I read a book like this one before. It is delightful! Great truth and great teaching are presented in subtle fashion. I found myself learning things about funerals and relationship to all parties connected with a funeral that I had never contemplated. This is a fine book for all ministers, funeral directors, cemetery (graveyard) superintendents, flower designers, etc.—*Tom Dunlap, pastor, Dalewood Baptist Church, Nashville, Tennessee.*

088. The Miracles and Parables of the Old Testament

A London Minister (66b), \$2.95

This is a reprint originally printed in London in 1890. It consists of homiletical outlines and comments on selected Scripture

passages of the Old Testament. The first division deals with Old Testament miracles. The second division deals with Old Testament parables. The author acknowledges the verity of miracles, and is conservative in his selection of both miracle and parable.—*Paul B. Cullen, pastor, Houston, Texas.*

260—ECCLESIASTICAL THEOLOGY

089. Friendship Evangelism

J. Edgar Smith (45w), \$1.25

This book presents a needed challenge to the importance of friendliness in the work of personal evangelism. The ideas and suggestions of the book are thought provoking; and many of the experiences of Jesus are described, showing how Jesus was friendly and interested in people and their personal needs.—*Frank Halbeck, director, Jewish work, Los Angeles, California.*

090. Basic Evangelism

C. E. Autrey (1z), \$2.95

Basic Evangelism gives a clear definition and background of evangelism. The author develops the methods of evangelism that can be used by individuals and churches. The content is fresh and baptistic. Since it brings together a thorough discussion of basic evangelistic factors and the application as needed in our religious life, this book should interest both students and religious leaders.—*Koy Lee Haywood, associate, Department of Mission, New Orleans, Louisiana.*

091. A Survey of Religious Education

Price, Chapman, Carpenter, and Yarbrough (22r), \$5.50

Those familiar with the first edition of this text will welcome this second edition with its improvements. Though intended as a college text, it has value for laymen, pastors, and other leaders. Improvements over the 1940 edition include "questions for discussion" with each chapter, revised statistical sources, and revised bibliographies for each chapter and a much needed index.—*W. R. Cromer, Jr., Southern Baptist Theological Seminary, Louisville, Kentucky.*

092. The Pressure of Our Common Calling

W. A. Visser't Hooft (11d), \$3.00

Visser't Hooft's purpose in this book is to set forth a theology of the ecumenical movement. His thesis is that the basis of unity among Christian believers lies in their common obedience to their common calling: all believers are called by one Lord to one task, namely, worldwide evangelism and missions. Unity grows among Christians as they individually participate in this task. There are many types of "unity," and Visser't Hooft's concern is to investigate the Scripture to determine what the New Testament concept and practice is.

The greatest value of this book lies in the author's interpretation of great New Testament passages on "unity," especially John 17 and Ephesians 4. Because of Visser't Hooft's wide experience as a leading churchman and his renown as a Christian thinker, what he has to say here carries great weight and would be of interest to all Christians concerned with the full work and mission of the church.—*Robert B. Barnes, professor of Bible and Greek, North Greenville Junior College, Taylors, South Carolina.*

093. Protestant Thought from Rousseau to Ritschl

Karl Barth (9h), \$7.00

This work by Barth is in the field of historical theology, a fundamental and fruitful area of work for all theologians. Those who are interested in this field of study and the author of this text will find this to be one of his most helpful books.—*Thomas J. Delaughter, professor of evangelism, New Orleans Baptist Seminary, New Orleans, Louisiana.*

094. Evangelization and Politics

Philippe Maury (11d), \$2.95

This is a volume by a French author which has been translated into English. The thesis of the book is "A church which ceases to evangelize not only is unfaithful to its Lord, but in fact ceases to be the Church of Jesus Christ." He then proceeds to show how political tides have affected evangelism and vice versa. While one may not follow every thought presented in this book, nevertheless

in a world where political tides sweep to and fro and where evangelical Christianity lives under many different systems, it presents an interesting study of a very great problem faced by Christianity today.—*H. H. Hobbs, pastor, First Baptist Church, Oklahoma City, Oklahoma.*

095. The Use of the Bible with Adults

Robert E. Koenig (23c), cloth, \$2.50; paper, \$2.00

This book is valuable for the purpose indicated in its title.

One strength of the material in this book is that the author continually points out the fact that intelligent study of the Bible itself, so that the biblical message becomes operative in human life, is much more important than study "about" the Bible, its make-up, and its authors.—*Bruce E. Whitaker, president, Chowan College, Murfreesboro, North Carolina.*

096. Facing the Field

T. Stanley Soltau (66b), \$2.00

This book should meet a real need. There has been no simple book of recent date that presents the basic realities of the life and work of the missionary. Persons entering upon or considering missionary service will find this book very helpful.

The author can speak with authority, for he himself served for twenty-five years as a missionary in Korea.—*Winston Crawley, secretary for the Orient, Foreign Mission Board, Richmond, Virginia.*

270—CHRISTIAN CHURCH HISTORY

097. The Story of the Reformation

William Stevenson (5k), \$3.50

There has been a need for this particular type of book for some time. The author has given us a concise and yet living, moving account of an era in history that has been dull reading for many. He makes you feel with the people about whom he writes. He

lets you live with them and experience their needs.—*R. E. Lee, pastor, First Baptist Church, Stuart, Florida.*

098. Great Women of the Christian Faith

Edith Deen (9h), \$4.95

This is a well-written discussion. The choice of words is good, and the many different "biographies" are developed with a sympathetic and appreciative attitude toward each one. The selection of the women presented in this book is of widest range, and fairly inclusive. This reviewer can scarcely think of any Christian group in America who will not find the names of its heroines within its pages.—*J. H. Avery, pastor, First Baptist Church, Panama City, Florida.*

099. Modern Revivalism: Charles Grandison Finney to Billy Graham.

William G. McLoughlin, Jr. (22r), \$6.50

This study of "religious revivalism in the United States since 1825 . . . attempts to explain the part which revivalism has played, and is playing today, in the social, intellectual, and religious life of America." As a highly original and thoughtful sociohistorical survey, it adequately accomplishes this objective. It is well documented as the author draws extensively upon the private papers of such men as Sam Jones and Billy Sunday. Since this is the first work on mass evangelism to venture beyond the era of Billy Sunday, it is the first serious work to come anywhere near satisfactorily analyzing the factors that have produced the modern arch-fundamentalist demagogue.—*Belden Menkus, Baptist Sunday School Board, Nashville, Tennessee.*

280—CHRISTIAN CHURCHES and SECTS

100. The Quakers

John Sykes (12-L), \$3.95

Many will be glad that John Sykes wrote this book on the Quakers. He gives the historical background and development of the Quaker movement from 1650 to the present day. The author is a Quaker and gives a

Quaker's interpretation of the contributions of George Fox, the founder of Quakerism, and other leaders of the Quaker movement.—A. Hope Owen, *president, Wayland College, Plainview, Texas.*

101. The Other Side of Rome

John B. Wilder (1z), \$2.50

The Other Side of Rome by John B. Wilder is a book we have needed for a long time. Dr. Wilder writes out of the vast personal experience that enables him to give authentic statements to every phase of Catholicism.

The book is in no way offensive, but is a fair treatment of all the issues involved in *The Other Side of Rome*. Catholics and non-Catholics would profit greatly by the reading of this book.—L. O. Griffith, *director, Division of Education and Promotion, Home Mission Board, Atlanta, Georgia.*

290—NON-CHRISTIAN RELIGIONS

102. Buddhism: Its Essence and Development

Edward Conze (9h), \$1.35, paper

Buddhism is here presented with no bias attitude by the author. Therefore, the reader gains a comprehensive account of Buddhism as a religion and a philosophy. It requires concentration in reading but is well worth the effort and results in an understanding of what Christianity faces in this sphere.—Florida Waite, *Black Mountain, North Carolina.*

300—SOCIAL SCIENCES

103. Christian Home and Family Living

Frances Vandervelde (1z), \$2.00

Community-minded men and women of America will welcome with confidence this convincing new book of fourteen chapters on home and family living. The author, an experienced Christian mother, tactfully relates Bible characters, situations, and teachings to today's home life.—L. H. Tapscott, *state Brotherhood secretary, Dallas, Texas.*

104. Why Marriages Go Wrong

James H. S. Bossard and Eleanor Stoker Boll (22r), \$3.50

This is a discerning analysis of the chief factors in American culture which have effect on the stability of marriage. The two best chapters are on individualism and its devastating effect on marriage, and on the marital consequences of the open-class system. There are some objectionable passages—one instance of quoted profanity—but, in general, the discussion is valuable.—Joe W. Burton, *editor, Baptist Sunday School Board, Nashville, Tennessee.*

105. The Christian Family and Home

Alexander C. DeJong (66b), 75 cents

This is a very brief introduction to the Christian family designed to be used in small discussion groups. Of necessity, the treatment in each of the twenty-one chapters is very brief. The booklet should be valuable to its intended use—to provoke discussion on family life in groups.—Joe W. Burton, *editor, Baptist Sunday School Board, Nashville, Tennessee.*

106. It Has Happened Here

Virgil T. Blossom (9h), \$2.95

Philosophical, analytical, and personal testimonial volumes are now filling the race question bookshelf, and curious and conscientious Americans welcome the helpful insight they give. Virgil Blossom, the Little Rock, Arkansas, superintendent of schools during the 1957-58 school desegregation troubles, reveals the "story from the inside." His firsthand account exonerates the many moderates of Arkansas who have always sought social justice, analyzes the political pressures and motivations behind Governor Faubus' actions, and shares needed insight helpful to other cities of our country who have yet to face the crisis locally.

The only Baptists named are of the extremist brand, with the exception of Brooks Hays. This reader knows other leading Baptist leaders of Little Rock who gave courageous and Christlike witness. Definitely, this

volume should be widely read.—*Paul W. Turner, pastor, Brook Hollow Baptist Church, Nashville, Tennessee.*

400—PHILOLOGY

107. Basic Grammar of the Greek New Testament

Samuel A. Cartledge (1z), \$3.95

This book is a concise summary of the essentials of New Testament Greek grammar. It is not a book for beginners, but rather it presupposes an acquaintance with the fundamentals of classical or koine Greek and is intended as an aid for students in reading their New Testaments in Greek. The most attractive feature of *Basic Grammar of the Greek New Testament* is its over-all plan; it is designed in such a way that it can easily be used as a grammar reference book. Dr. Cartledge has made a notable contribution to the field of New Testament Greek, and his book would be of value to all students, ministers, and laymen engaged in reading the New Testament in the language in which it was written.—*Robert B. Barnes, professor of Bible and Greek, North Greenville Junior College, Tigerville, South Carolina.*

108. The Elements of Style

William Strunk, Jr. (9m), \$2.50

William Strunk, Jr., managed to compress a wealth of material into a small space. He used his principle, "Omit needless words," to give to writers and to students of the English language a valuable aid. He recognized that style rules are somewhat a matter of individual preference and that rules of grammar are open to challenge. But he suggested that unless a writer is certain of doing as well, he will probably do best to follow the rules.—*Betty Ferrell, style editor, Baptist Sunday School Board, Nashville, Tennessee.*

800—LITERATURE

109. New Treasury of Stories for Every Speaking and Writing Occasion

Jacob M. Braude (20p), \$4.95

This is another excellent collection of stories and terse memos for every speaker and writer.

Jacob M. Braude is skilful in his indexing and arrangement of the material.

This is an excellent reference work for the busy pastor. In any collection of this type, there are those pieces that would be offensive to some.—*Bill F. Scudder, Baptist Sunday School Board, Nashville, Tennessee.*

110. The Pilgrim's Regress

C. S. Lewis (1e), \$3.00

This is an extremely readable book. Following something of the pattern of *Pilgrim's Progress*, the author tells of the intellectual odyssey of the main character as he seeks the "island", which seems to represent heaven in the Christian sense of the word. While it is not always possible for the average reader to understand who the characters of this allegory are, it is still a book that can be read with profit. However, one needs a fairly broad background to fully appreciate it.—*J. O. Carter, pastor, Nashville, Tennessee.*

900—HISTORY

111. Pictorial Profile of the Holy Land

J. E. and Carolyn Holley (6r), \$5.95

The title of the book aptly describes the content and approach to the subject chosen. In good taste, with no extraneous words, the book treats the subject at hand with a simple flair and is yet very concrete in opinion and viewpoint. The authors of the abbreviated narration do become rather dogmatic at times, but even then point out the other possibilities of time and place which scholars must still admit exist. Two hundred and fifty 7 x 7 inch black and white pictures are from the extensive Matson collection which is one of the best in existence on the Holy Land.—*W. Murray Severance, Baptist Sunday School Board, Nashville, Tennessee.*

112. From Pagan to Christian

Lin Yutang (33w), \$3.50

This spiritual pilgrimage of a distinguished philosopher and scholar presents an interesting framework: from childhood nurture in the Christian faith through "Pharisaism, Scribism, Caiaphatism of organized belief," to a gen-

uinely Christian conversion. Dr. Yutang was a humanist for thirty years, from his adolescence until a few years ago.

The work is autobiographical, and one is captivated by the honesty and sincerity of this man's search and development.—*Howard Bramlette, Student Department, Baptist Sunday School Board, Nashville, Tennessee.*

113. Pastor Niemoller

Dietmar Schmidt (11d), \$3.95

Dietmar Schmidt presents Pastor Niemoller, the most controversial personality, with the hope that he will be better understood and appreciated for what he has stood for. His presentation is incomplete and provisional as he has stated in his preface. I believe the reader will boil awhile, and then he may even rejoice with the man of action even though he will never accept all his ideas completely. It is well done and readable. It has a jar about it that Baptists have accepted our way of life without thinking much about its background, its present position, nor the tomorrows to which we move. It should strengthen our Baptist position to see a man who thinks differently and with deep convictions.—*Seibert H. Haley, Decatur, Arkansas.*

114. Rivers in the Desert: A History of the Negev

Nelson Glueck (26f), \$6.50

The land of the Bible has come into prominence in the last few years through such discoveries as the Dead Sea Scrolls and the newly formed Israeli nation. Nelson Glueck and other archaeologists and scientists are now focusing attention of the world on yet a new region to many, but not unknown to Bible times. The land of the South, the Negev, is considered by most just wasteland, and yet this book reveals that civilization is anything but unknown to the barren wastes. New interest in the form of agricultural ventures is springing up—the desert is about to live again.

Taking the Bible as the primary guide to "lost cities," Nelson Glueck and his party spent six years in this region. This book is the diary of such a fascinating study.—*W. Murray Severance, Baptist Sunday School Board, Nashville, Tennessee.*

115. Richard Nixon

Earl Mazo (9h), \$3.95

This book, *Richard Nixon*, is a well-written volume dealing with Nixon as student, lawyer, private citizen, senator, and finally vice-president.

The author clearly sets forth the man Nixon as a man who feels he must win in any contest in which he engages, regardless of the feelings of those who oppose him.—*Rev. Bernard Guy, pastor, First Baptist Church, La Marque, Texas.*

NEW BROADMAN TITLES

116. Those Treasured Hours

William L. Howse (26b), \$1.50

Teaching Sunday school is one of the most important things in the world. Although the author does not quite put it that way, that is the theme of this short book. An easy-to-read style, with many humorous touches, is used effectively to present this serious message in a clear, interesting, and inspiring way.

The reader is helped to see what teaching can and should be. Methods of teaching are not stressed; this is not a how-to-do-it book. The fine discussion of what teaching can accomplish, however, serves to introduce the reader to some of the basic principles of teaching technique.

117. Southwestern Sermons

H. C. Brown, Jr. (26b), \$3.75

In 1960 Southwestern Baptist Theological Seminary will celebrate its fiftieth anniversary at its present location in Fort Worth. This volume of sermons is presented as part of this anniversary celebration.

Southwestern Sermons includes a sermon from each of the current and emeritus members of the theology faculty of the school as of 1958-59 session, together with a short biographical note. The sermon presented here may not be each man's "best," but the collection is an exceptional one.

118. My Cup Runneth Over

Robert Lee Middleton (26b), \$2.50

In twenty-two short inspirational messages the writer confronts us with the fact that there is still much evidence of God's goodness

to give us joy in living even when needs arise and doubts distress us.

public prayer, desirable and undesirable qualities of public prayer, and the fruits of effective prayer.

119. Effective Public Prayer

Robert L. Williamson (26b), \$2.95

Public prayer is one of the most significant aspects of worship, but its potentialities are seriously neglected by many ministers. The author, writing for the nonritualistic denominations, calls ministers to a more effective use of public prayer. He is basically sympathetic with the tradition of extemporaneous prayer, but he believes in the need for proper preparation. The minister does this in both his personal devotional life and in giving specific attention during the week to events that should be matters for emphasis in prayer. Although major emphasis is given to the pastoral prayer, other prayers during the worship service are discussed. In addition to specific discussions of preparation and delivery, there are good chapters on the need for effective

120. Faith to Grow on

Joseph F. Green, Jr. (26b), \$2.50

Believing that there is both a desire and a need for a better understanding of Christian truth on the part of lay people, the author seeks to explain the meaning of principal Christian doctrines in language that readers without formal theological training can understand. An evangelical point of view is presented by contrast to other so-called Christian theologies, Catholicism, sectarianism, modernism, and fundamentalism. Doctrines are not merely defined, but explained in terms of biblical teaching, the historical development of Christianity, and the intellectual interests of the twentieth century. The major emphasis is that the faith of the Bible, when truly understood, is a living force that is valid for today.

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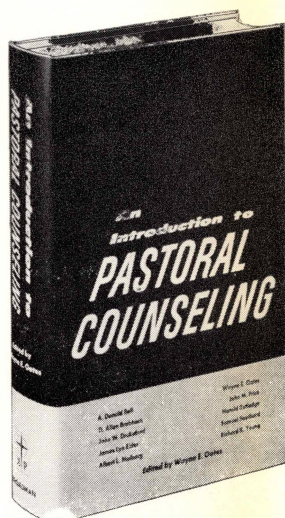
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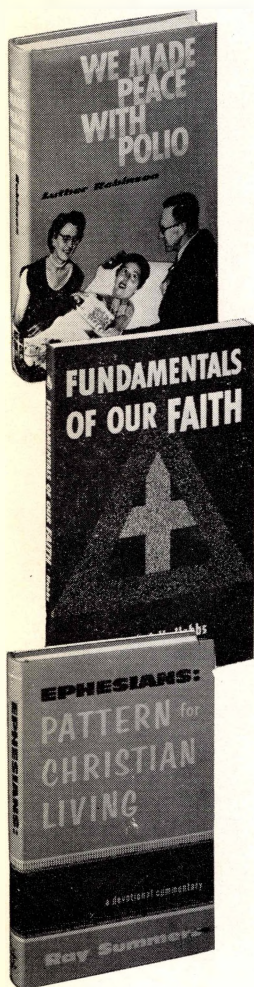
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