

Merrill D. Moore, Executive Secretary—  
Treasurer of the Stewardship Commission of the  
Southern Baptist Convention



# THE *Quarterly* REVIEW



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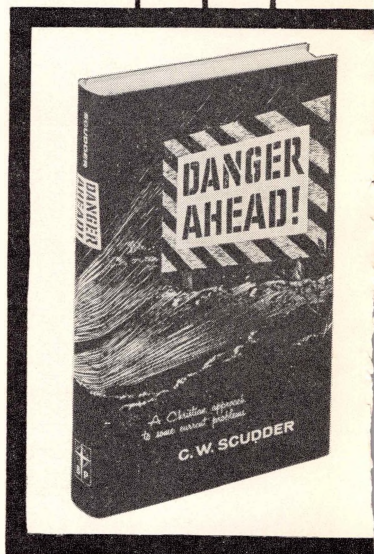
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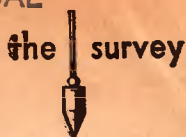
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# The Quarterly REVIEW

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IN THIS ISSUE WE welcome a new member to our Southern Baptist family—The Stewardship Commission of the Southern Baptist Convention. While it is the “baby” member of our denominational family, it is in no sense a “baby” in the program of Southern Baptists. The program for which this Commission is responsible is a “tried” program among Southern Baptists. Heretofore, it has been promoted by the Executive Committee of the Southern Baptist Convention, and its success is well known.

The leader of this new Commission is, likewise, well known to Southern Baptists, for it has been largely under his leadership that our present program of stewardship has been developed. Merrill D. Moore, as executive director of the Commission, brings to this new position a wealth of experience, a strong stewardship conviction, and a complete dedication.

Stewardship is vital to the life of a denomination; for an enlarged program of missions can be realized only when individuals, who make up the denomination, have a true conception of stewardship. The purpose of the Stewardship Commission is to lead Southern Baptists in a greater consideration of, and response to, the doctrine of stewardship.

Southern Baptists have grown in the matter of stewardship, but we are far from realizing our total possibilities. It is estimated that the tithe of Southern Baptists would be approximately \$1½ billion a year; yet Southern Baptists gave to all causes, through their churches, slightly more than \$450 million in 1959.

Do Southern Baptists have a greater challenge than the cause of stewardship? God's program of redemption is hindered or advanced by our response to his claims upon our lives.

THE EDITOR

## The Cover

Merrill Dennis Moore was born at Senatobia, Mississippi, November 4, 1904.

Parents: William Allen Moore and Lizzie Ebba Moore.

Education: Graduate, Meridian, Mississippi, High School, 1921; Mississippi College, B.A., 1926; Southern Baptist Theological Seminary, Th.M., 1930; Cumberland University, D.D., 1948.

Pastoral experiences: Student pastorates: Money, Mississippi, and Deatsville, Kentucky. Resident pastorates: First Baptist Church, Selma, Alabama, 1927-'28 and 1930-'34; First Baptist Church, Newport, Tennessee, 1934-'40; Immanuel Baptist Church, Nashville, 1942-'48.

Denominational experiences: Associate in Sunday School Department, Mississippi Baptist Convention, 1926. President of Tennessee College for Women, 1940-'42; Director of Promotion and Associate Secretary (since 1959 called Stewardship Promotion Secretary), Southern Baptist Convention Executive Committee, 1948-'60; Executive Director-Treasurer, Southern Baptist Convention Stewardship Commission, 1961-.

He served as a member of the Social Service Commission, Southern Baptist Convention, 1931-'34, Relief and Annuity Board, Southern Baptist Convention, 1937-'42, and of the Executive Committee, Southern Baptist Convention, 1942-'48.

He was married to Lorena Smith, Sidon, Mississippi, May 22, 1929. They have one child, Merrill Moore, Jr., M.D., born October 18, 1933.

## Next Issue

The next issue will feature the beginning, the growth, and the future of California Baptists.

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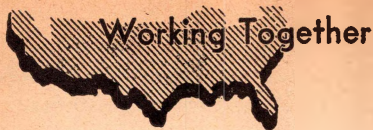
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# The New Stewardship Commission of the Southern Baptist Convention

MERRILL D. MOORE

Executive Director

**T**HE SOUTHERN BAPTIST CONVENTION has taken a new step in stewardship promotion. But its interest in the promotion of stewardship goes back far and goes down deep.

The constitution of the Convention adopted at its founding in Augusta, Georgia, on May 8, 1845, stated that the purpose of the Convention is for "carrying into effect the benevolent intention of our constituents by organizing a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel."<sup>1</sup> Before that time, in the South and in all the United States, Baptists were beginning to be more and more concerned about this matter.

Since this time Southern Baptists have taken many steps, some of which were like those of Seven League Boots. Others were tentative and timid steps. But through stress and strain, war and peace, prosperity and adversity, faith-

ful souls have been concerned with the propagation of the gospel.

There has been concern for evangelism, for missions in the homeland, for missions to all the nations of the world. There has been concern for the preaching of the gospel in one's own community, establishing and building new churches, training Christian leaders in Christian educational institutions, caring for the ill in Baptist hospitals, and caring for orphan children in our children's homes, etc.

Underneath it all has been a growing conviction and concern that God's will be done in the lives of our people in faithful stewardship.

There have been the mite boxes and their tiny gifts. There has been the era when seventy-five million dollars was sought. There have been anxious nights when mission boards prayerfully awaited communications from the churches with a trickle of gifts, before the close of the year's books left the board with a large debt. There

<sup>1</sup>Southern Baptist Convention *Annual*, 1959, p. 27.

have been the years when Southern Baptists through their churches gave a total of \$450,000,000 for all causes of which over \$75,000,000 was for missionary and benevolent causes.

There has been not only a growing ability on the part of Baptists to contribute to their churches and the causes of the kingdom, but there has also been a deepening conviction concerning God's way on stewardship. There is an increased understanding of the biblical truth that all we have belongs to God and not to ourselves; that we are stewards of all this that we hold from God and must give an account for the use of it all. There is a surge of increase in the bringing of the tithe as the minimum portion for a Christian, prompted by his love for the Lord Jesus Christ.

This growth has not been accidental. It has been in consequence of the teaching of the Bible. It has resulted from Christians seeing that the dedication of substance is a part of the dedication of self, and that the gift of money is a part of the gift of life. Baptists have learned this in their Sunday school classes, in their missionary societies, in their Training Union organizations, in their Brotherhood meetings, and in their student groups. They have heard it proclaimed clearly and powerfully from the pulpits. They have believed it because it is God's Word. They have practiced it increasingly because it is God's way.

**S**INCE 1927 WHEN THE EXECUTIVE Committee of the Southern Baptist Convention was created, with the exception of brief intervals, leadership in the task of stewardship promotion in the Convention has been one of the responsibilities of the Committee.

When the Southern Baptist Convention met in Louisville, Kentucky, in 1959, it heard and approved a recommendation of its Committee to Study the Total Program of Southern Baptists of which Douglas M. Branch was chairman. This recommendation read that "a Stewardship Commission should be established to assume the responsibility for the stewardship promotion program now conducted by the Executive Committee." Because action by two successive Conventions is required for the creation of a new Convention agency, this had been first approved a year previously when the Convention met in Houston, Texas.

When the Convention met in Miami Beach in 1960, G. Allen West, chairman of the Committee on Boards, presented a portion of their report recommending the names of twenty-one persons to be elected as the first members of the Convention's new Stewardship Commission. Pictures and names of those elected are carried on pages 20-21 of this issue.

After the meeting of the Convention, Porter Routh, executive secretary of the Executive Committee, who had been authorized by the Convention to do so, called the first meeting of the new Commission on June 2 and 3 in Nashville. Eighteen of the twenty-one members were present. They organized by electing Harold G. Sanders, Tallahassee, Florida, as chairman; James C. Frank, Kansas City, vice-chairman; and Marion L. Hayes, Nashville, recording secretary. Merrill D. Moore was named executive director-treasurer. Since the Stewardship Commission was to become fully operative on January 1, 1961, Moore was to continue his duties as Stewardship Promotion Secretary of the Executive Committee



of the Convention until that date. The charter of the Stewardship Commission, approved by the Convention in Miami Beach, was completed and signed at this session, and on June 14 was filed with the Secretary of State of the state of Tennessee.

### Stewardship Promotion

**T**HE CONVENTION SAID THAT THE Stewardship Commission should "assume responsibility for the stewardship promotion program now conducted by the Executive Committee." One may ask, What is the stewardship promotion program for which it is responsible?

Promotion in the secular world has been defined as, "the procedure of distributing as widely and as persuasively as possible those truths which it is to one's advantage to make known." Stewardship promotion is the procedure of distributing as widely and persuasively as possible the biblical truths of stewardship, the tithe, world missions, and the basic principles of Cooperative Program. It is to the advantage of Christians, the churches, the world, and the kingdom of God for these truths to be made known.

The program of stewardship promotion was set forth clearly in a document adopted by that Convention, "Program of the Stewardship Commission," which is to be found in this issue of the *QUARTERLY REVIEW*, pages 5-65 ff. This program states that the objectives for the Commission are to support the Southern Baptist Convention objective of bringing men to God through Jesus Christ by (1) Leading in the development of church members as good stewards of possessions. The nurture and growth of Christians in the standards of ac-

countability to God for use of possessions as taught in the Bible should be the basic or primary objective of any program sponsored by the Commission. (2) Assisting the Southern Baptist Convention and the general bodies in the raising of funds necessary for financing the Convention's programs. This should include the Convention's primary mission plan, the Cooperative Program, and endowment and capital giving.

The Convention instructed that the Stewardship Commission enter into three programs: stewardship development, Cooperative Program promotion, and endowment and capital giving promotion. It also indicated that the Stewardship Commission should have three functions: promotional, study, and consultative and advisory.

In its program of stewardship development, the Commission will develop plans and materials for use by the churches in strengthening the members to be good stewards. It will organize a definite plan for publicizing and promoting plans developed by the churches. It will conduct national and regional stewardship conferences for leaders in co-operation with, and on the request of state stewardship leadership. It will study the latest plans and methods of stewardship development, study trends in Southern Baptist giving, and seek constantly to make clear the message on stewardship.

In its program of Cooperative Program promotion, it will develop plans and materials for the promotion of the Cooperative Program. It will organize a definite long-range systematic plan for publicizing every facet of the Cooperative Program. It will conduct conferences for leaders in the field of Cooperative Program promotion. It

will study trends in Cooperative Program giving. It will study new ways of presenting the Cooperative Program and will seek ways of relating Cooperative Program giving to total stewardship.

The program of endowment and capital giving is committed to the Stewardship Commission. In this area it will develop plans and materials for use in promotion of individual giving through wills, legacies, living trusts, and annuities, etc. In other ways it will seek to promote plans for endowment and capital giving.

### The Commission's Relationship

The Stewardship Commission is now a separate agency just as the Radio and Television Commission, the Education Commission, the mission boards, the seminaries, etc. are separate agencies. The members of the Commission are named by the Convention, one third of them each year for terms of three years. The Stewardship Commission is unique among other agencies, however, in that the Convention stipulated that the members are to be named as nearly equally as possible from persons in the following categories: pastors and educational directors, state executive secretaries, state stewardship secretaries, state foundation secretaries.

Although the Executive Committee has no more direct or organizational relationship to the Stewardship Commission than to any other agency of the Convention, the Commission does bear in at least two ways a unique relationship to the Executive Committee. In the first place, it will do the work of stewardship promotion which has been a part of the work of the Executive Committee. Also the

Commission will work closely with the Executive Committee on the feasibility of the Cooperative Program goals as they are developed for Convention approval.

The Stewardship Commission will be closely related to the boards and agencies of the Convention, since in the nature of the case and by Convention instruction the work of stewardship promotion is "done in co-operation with the agencies of the Convention."

The Commission will also have a very close relationship to the state conventions. "The Cooperative Program assumes that state and Southern Conventions are partners co-operating voluntarily in the raising of undesignated funds for missionary, educational, evangelistic, and benevolent causes."<sup>2</sup> The Convention in 1928 said, "for the practical ends in view, this Convention co-operates in a unified appeal for funds through the state agencies."<sup>3</sup> The Stewardship Commission conceives that one of the largest parts in its responsibility is to assist the state conventions in promoting stewardship, tithing, the Cooperative Program, and endowment and capital giving in the states.

And now since the responsibility for endowment and capital giving has been added, this gives the Stewardship Commission a new working relationship with Southern Baptist Foundation and the state foundations in the promotion of endowment and capital giving.

The Commission works particularly closely with the Convention leader-

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<sup>2</sup>Southern Baptist Convention *Book of Reports*, 1960, p. 208.

<sup>3</sup>*Ibid.*



ship of Sunday school, Woman's Missionary Union, Brotherhood, Training Union, and Student Union. These agencies are engaged in continuous programs of stewardship education, which is the foundation of stewardship promotion programs.

### The Promotion Conference

Although the Stewardship Commission has the responsibility of developing the stewardship promotion program for the Convention, it does so with the counsel of the executives of all Southern Baptist Convention boards, agencies, and institutions, their associates in the areas of stewardship promotion, the executive secretaries of the state conventions, their stewardship promotion associates, and the executive secretaries of the state foundations.

Semiannually, the Stewardship Promotion Conference is held in February and September, when these persons

come together to give assistance to the Commission in the development and prosecution of this promotion program.

In addition, there is a Stewardship Promotion Advisory Committee named by the Commission. This group is composed of approximately eighteen persons from the different groups constituting the Promotion Conference. Their function is to advise the executive secretary and the staff of the Stewardship Commission regarding the promotion programs.

Thus it is seen that while the Stewardship Commission is new as an organization, its program is not new. Its roots are as deep as the roots of the Southern Baptist Convention and Southern Baptist life. They go deep into the life of the churches, and into the holy Scriptures where the doctrine of Christian stewardship is found. Its branches reach all over the Convention and into all the world. Its fruit is a blessing to "all nations."

J. CAREY WOOD



Members of the Administrative Committee of the Stewardship Commission in their first scheduled meeting on July 25, 1960.

# "It's a Great Day!"

RAMSEY POLLARD

President, Southern Baptist Convention

**S**OUTHERN BAPTISTS have known many epoch-making days.

It was a great day when in 1859, the Southern Baptist Theological Seminary was founded. From its halls have come thousands of dedicated people. "Old Southern" has given birth to five other great seminaries.

It was a significant day when in 1888, the Lottie Moon Christmas Offering began. Since that day of small beginnings, millions of dollars have been put upon the altar, and multiplied thousands of souls have met the Master because of the additional funds made available to the Foreign Mission Board.

It was a destiny-determining day when on May 26, 1891, the Sunday School Board came into existence. God alone knows what this agency has meant to the cause of Christ.

Consider that dramatic day in May, 1919, when the Seventy-Five Million Campaign was launched. Some can only see that we did not reach our goal. Others mark that day as the hour when Southern Baptists "grew up" and discovered their mighty potentialities for doing big business for Jesus.

Many will pause and thank God that the Home Mission Board launched a

church-centered program of evangelism. It has swept back the tides of cold ritualism and impotent formality. Yes, it was a tremendous day!

▼ And now, another day, the Stewardship Commission becomes a part of our total program. I firmly believe that it is a day equally significant to the ones I have mentioned in previous paragraphs. The unfolding years will reveal the Convention's wisdom and foresight in the establishment of this vitally important ally of every local church and our institutions, agencies, and commissions. Yes, it is a great day! It is a day for rejoicing, and it is a day calling for our intelligent co-operation that all we have may be immeasurably strengthened. One revival we need at the present moment is a revival of Christian stewardship. A new day is dawning for Southern Baptists.

How fortunate we are to have Merrill D. Moore to give direction to this new Commission. He gives us a seasoned, practical, and visionary leadership; and all these are necessary elements.

I freely predict that history will record this Convention action as one of the great decisions of Southern Baptists.



# Presenting the New Executive Director

PORTER ROUTH

Executive Secretary and Treasurer, Executive Committee, Southern Baptist Convention

**L**ADIES and gentlemen, the President of the United States."

This is the standard television introduction for the President, and a similar introduction might be given to Merrill D. Moore, the new executive director-treasurer of the Stewardship Commission of the Southern Baptist Convention.

Ladies and gentlemen, Mr. Stewardship.

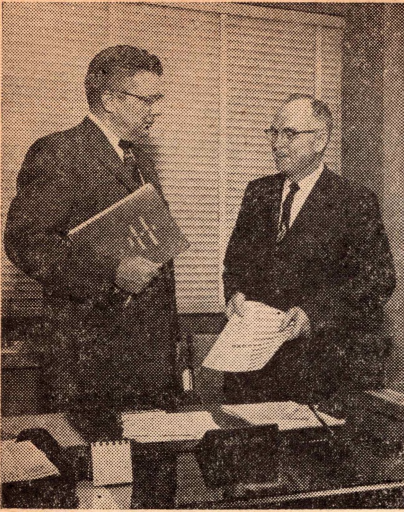
Merrill Dennis Moore was born in Senatobia, Mississippi, November 14, 1904. He received his A.B. from Mississippi College in 1926 and his Th.M. from the Southern Baptist Theological Seminary in 1930. During his college days he served as pastor of a rural church in Mississippi, and then served as associate and pastor of the First Baptist Church, Selma, Alabama, before and after completing his seminary work. In 1940, after six successful years as pastor of First Baptist Church, Newport, Tennessee, he was elected president of the Tennessee College for Women in Murfreesboro, where he served for two years. He then served as pastor of Immanuel Bap-

tist Church, Nashville, Tennessee, for six years before his election as director of stewardship promotion and associate secretary of the Executive Committee in 1948.

Dr. Moore has always had a big missionary compassion, and this has been the heartbeat of his stewardship concern. His brother, John Moore, has been a missionary in Europe for many years; and his son, Merrill, Jr., is a medical mission volunteer. Dr. Moore has assisted the Foreign Mission Board in stewardship promotion in South America, in the Orient, and in other areas of the world.

It has been my privilege during the past fifteen years to know Dr. Moore as a pastor, as a co-worker in the Executive Committee, and as a real friend. I know that he has made many contributions which have been helpful to Southern Baptists and to Southern Baptist pastors in raising money, but his main concern has always been with raising men.

Ladies and gentlemen, Mr. Stewardship of Southern Baptists—Dr. Merrill D. Moore.



Dr. Merrill D. Moore (right), executive director of the Stewardship Commission, for thirteen years a staff member of the Executive Committee of the Convention, discusses stewardship promotion plans with Dr. Porter Routh, executive secretary of the Executive Committee

One of the significant responsibilities of the Office of Stewardship Promotion, now the Stewardship Commission of the Convention, is leadership in the promotion program for 1961, the year of Stewardship and Enlistment in the Baptist Jubilee Advance. Moore is the chairman of the Convention's committee on the 1961 Baptist Jubilee Advance emphasis.



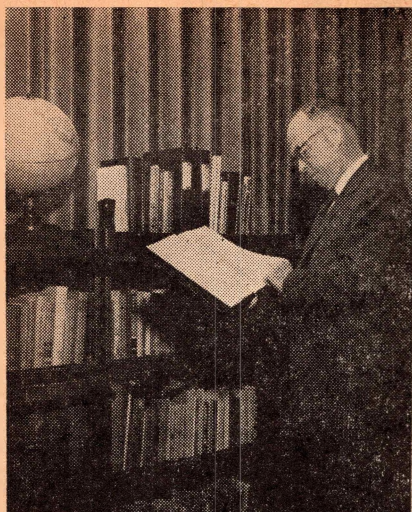
J. CAREY WOOD



J. CAREY WOOD

One facet of the Commission's responsibilities is to work on occasion with churches and associations "on a demonstration basis only" when new plans are in process of development. Rev. Archie Partain, superintendent of missions, Cumberland Baptist Association, Tennessee, and his association are currently concerned in such a project. Partain (right) receives from Moore some material to be used in this project. Robert J. Hastings directed this campaign.





J. CAREY WOOD

Effective stewardship promotion necessitates acquaintance with the biblical principles of stewardship, financial conditions or trends among Southern Baptists. Here Moore is studying some significant source material.

The work of the Stewardship Commission reaches into every state of the Southern Baptist Convention. The results of its work reach into every nation of the world where Southern Baptists are at work. Here the chairman of the Commission, Dr. Harold G. Sanders (left), and Moore consider future cooperative plans involving a state convention.



J. CAREY WOOD

J. CAREY WOOD



Moore, leaving for an engagement in Virginia, indicates to Miss Annie Laura Lee, secretary, work to be started in his absence.

# Developing 9,500,000 Stewards

ROBERT J. HASTINGS

Secretary of the Department of Stewardship, Kentucky Baptist State Convention

**S**TEWARDSHIP DEVELOPMENT is one of three programs assigned to the newly created Stewardship Commission by the Southern Baptist Convention. Stated simply, this means helping each of the 9½ million Southern Baptists to become better stewards of all their possessions, both material and personal. Through the state conventions and each of the Convention-wide agencies, the Stewardship Commission will develop plans and materials to aid the churches in this never-ending task. Ultimately, it will be the churches which train their members to be good stewards. The Commission will function indirectly in helping to make available the necessary promotional tools and literature.

One might lightly dismiss the creation of a new Stewardship Commission by saying, "Just another plan to raise more money." And it is true that Christian stewardship includes the raising of money. But the spiritual development of the contributor is the first aim, not the size of the budget or the number of tithers.

This has clearly been the philosophy of stewardship promotion long before the formation of a separate Commission. Merrill D. Moore, since 1948 the Convention-wide leader in stewardship promotion, has continually reminded Southern Baptists that stewardship is "not man's plan for raising

money, but God's plan for rearing his children."

## A Tool for the Job

"Church finance" is a general term used to describe the plans and materials whereby churches teach their members to be good stewards. "Church finance" is sometimes considered as harsh, mechanical, cold terminology, too businesslike in nature to be associated with Christian stewardship. But church finance methods are simply tools to accomplish the task. No one is interested simply in building elaborate church finance programs, but all of us are interested in developing mature stewards.

A surgeon's scalpel may be hard, cold, and lifeless; but it can often cut away diseased tissue and thus aid the human body to become strong and useful. An offering envelope, a budget, office records, purchase requisition slips—even the Forward Program—all of these are dull and lifeless in themselves. But it is what these tools produce—changed lives and adequate support for the local and world programs of the churches—that is living and warm and meaningful.

## Securing Money Legitimately

Since so much more than money is at stake, it is highly necessary that



church finance methods always be kept in line with accepted scriptural principles. Because a particular method is a successful money-raising scheme does not validate it for use in Baptist churches. All methods should, in principle, be harmonious with the Scriptures. All methods used should aim at securing funds through voluntary gifts.

Basically, there are only four ways by which money can be transferred from one person or party to another: (1) theft, (2) gambling, (3) exchange, or profit, and (4) gift.

Theoretically then, a church could raise money by requiring the finance committee to steal from the members! Or it might conduct raffles, bingo parties, and games of chance to make money off its members by gambling. Or, it might buy and sell real estate, conduct church suppers and bake sales, or other schemes for making a profit from goods or services sold. The fourth avenue left is to secure funds through freewill gifts.

Unfortunately, churches have not always relied on this fourth method. Take, for example, the immediate cause of the Protestant Reformation. The Catholic Church taught that Christ, in his earthly lifetime, accumulated more merit than he needed. The Church claimed the privilege of "selling" these merits to sinners who needed them to bolster their accounts! Clement VI in a bull dated January 27, 1343, noted:

The whole human kind might have been saved by one single drop of the blood of Christ, but having shed so much, and certainly not for nothing, this excess formed an inexhaustible Church treasure, which was still increased by the not superfluous merits of the saints and martyrs. The pope is the keeper of this

treasure, and may dispense of it to any degree without fear of exhausting it.

Martin Luther posted his famous ninety-five theses in protest of the brazen peddling of such indulgences by John Tetzel, who boasted that the indulgences would even forgive sins one intended to commit!

And on one occasion when the Church of England was enforcing the title laws as a form of taxation, non-contributing parishioners sang out:

God save us from these raiding priests,  
Who seize our crops and steal our beasts,  
Who pray, "Give us our daily bread,"  
And take it from our mouths instead.

Other extreme examples could be cited, not because there is fear that the new Stewardship Commission will resort to such tactics, but as a way of reassuring Southern Baptists that church finance methods suggested to the churches will always be subjected to the scrutiny of such questions as: Is it scriptural? Is it ethical? Does it add to the well-being of the contributor, as well as provide a sound financial program for the churches and denomination?

### A Continuing Ministry

As was true when stewardship was fostered by the Southern Baptist Convention Executive Committee, the Stewardship Commission will continue to publish and promote basic church finance materials. The Forward Program of Church Finance, now in its fourth year, will continue to be published in annual editions. Fresh, thematic materials will be available for use by the churches in budget promotion each year, and may continue to be ordered from Southern Baptist Convention Stewardship Services, 127 Ninth Avenue, North, Nashville 3, Tennessee.

The Commission will encourage the use of the Broadman Church Finance Record System, published by the Baptist Sunday School Board and available in Baptist Book Stores.

General stewardship and church finance tracts will continue to be offered for sale to state conventions, which, in turn, will distribute them without charge to their churches.

Also to be continued will be the new series of tract inserts for mailing along with the quarterly record of contributions. These tracts are available for first-time use in 1961, and churches may use them to build

good will and confidence as they enclose them each quarter in the receipts mailed to members showing their gifts for the last three months. A new series of four tracts will be available each year, and may be ordered from Southern Baptist Convention Stewardship Services.

Beginning in 1961, the Commission will furnish suggestions for three applications of the Forward Program. These applications, known as A, B, and C, may be used progressively by churches that desire to step up their budget promotion by incorporating more and more Forward Program methods in successive years.

## Why I Like the Cooperative Program

ROBERT G. CAPRA

Pastor, Ballwin Baptist Church, St. Louis, Missouri

**Y**OU DON'T HAVE TO BE a Southern Baptist very long before you hear something about the Cooperative Program. The first time I heard of it was shortly after my conversion. My pastor, Homer De Lozier, was quick to point out in study courses on Baptist doctrines and in his sermons the

meaning and the values of the Cooperative Program. I'm grateful that in my formative years I didn't hear one single derogatory or disparaging thing about the Cooperative Program.

The Cooperative Program had been in use for more than twenty years when I became a Baptist. I've never



known, personally, how it was under the old system of financial support. But I've read about how each Baptist institution or agency employed their own field workers to go out into the churches to take special offerings for *their* cause. They tell me it was whoever got there first with the best speaker and the greatest emotional appeal, who received the most money. I'm glad I never had to experience those "horse and buggy" days of denominational support!

After becoming a pastor, I heard some weak, insipid criticisms of the Cooperative Program. But I haven't heard one yet that would make me want to have us go back to the way it was done before 1925. Dr. Zeno Wall in *The Baptist Program*, July 15, 1935, said: "The Cooperative Program is the best method we have devised for giving the whole gospel to the whole world." Today, twenty-five years later, I agree with that statement with all my heart. I believed it, taught it, preached it, and practiced it for thirteen years as a pastor. And now, after a year as a denominational worker, I still feel just as strongly that it is the best way we, as Baptists, can share Christ with the whole world.

Let me share with you, Why I Like the Cooperative Program. First of all, I like the Cooperative Program because *all of man is included*. The Cooperative Program ministers to the bodies, minds, and souls of people.

### Supports Hospitals and Medical Missions

Through the Cooperative Program we minister to the bodies of human beings by means of hospitals and medical missions. I'm glad there is

a Baptist hospital in the city where I live, and that there are three of them in Tennessee. Every time I hear "Baptist hospital" mentioned in the news, I am reminded that I help make this ministry to the bodies of people possible through the Cooperative Program. Our medical missionary program is not only a vast part of our total missionary endeavor, but it is also a vital part. In some countries it was our only entree. When we heal the bodies of folks, they will listen attentively to the gospel of Christ we preach.

### Provides Homes For Senior Citizens and Children

Another way the Cooperative Program cares for the needs of the body is through homes for aged and children. We are simply carrying out the clear scriptural command of James 1:27 when we provide for these needs through the Cooperative Program. "Look after orphans and widows in their trouble" (Williams translation).

Goodwill centers established under the guidance of the Home Mission Board are another very definite means of taking care of the bodies of people in needy areas. Also, by our work with migrants, we are ministering in this realm.

### Christian Education Is Supplied

The minds of men are not forgotten in the work of the Cooperative Program. Through our Baptist colleges, universities, seminaries, and other Baptist schools, we are ministering to the minds of men and women. Aren't you glad there are Baptist colleges for our sons and daughters to attend?

I want our young people to learn *all* truth from a Christian point of view.

How thankful we are for our six fine seminaries. Here the anointed of God receive the training and teaching they need to accomplish what God has called them to do. This training will help them be better servants of God.

The Cooperative Program also supports the Education Commission. The duties of this commission include stimulating and nurturing interest in Christian education, creating educational convictions, and striving for the development of an educational conscience among our people. This is another ministry to the minds of men.

### Souls Are Saved by Sharing Christ

Oh, how thankful I am that the precious souls of people are ministered to through the Cooperative Program! Preaching that reaches the hearts of people is provided through state, home, and foreign missionaries. Programs of evangelism that have been used to lead many souls to Christ are promoted through the department of Evangelism of the Home Mission Board. Through my gifts through the Cooperative Program, I have a part in ministering to all the parts of man—body, mind and soul.

### The Whole World Is Included

Another very strong reason for my liking the Cooperative Program is that *all the world is included*. Jesus in his last will and testament in Acts 1:8 made it quite clear that the scope of our witnessing for him is to be the whole world. He said, "Ye shall be

my witnesses in Jerusalem" (your city), "in Judea" (your state), "in Samaria" (your country), "and unto the uttermost part of the earth" (your world). But Jesus was also teaching here that this witnessing is to be carried on simultaneously, not consecutively! Some would like to think this command means to win everyone at home before reaching out by witnessing to those who live outside our national borders. I have heard a few people say, "We ought to win the heathen at home before we try to win the heathen in Africa." The truth of the matter is, we are under royal command to witness for Christ at home and abroad simultaneously, until all have heard!

We can see that we are not to wait until we win all in Jerusalem before starting on those in Judea, etc. It reminds me of a man who sat down to Sunday dinner. He ate some beans—no salt. He took a bite of meat—still no salt. He did the same thing with the corn, cauliflower, and tomatoes with the same result. But when he ate some of the potatoes he felt as if he could hear the salt say, "Boy, recognize me?" All the salt was in the potatoes! He complained to his wife and asked her the reason. She said she just thought that instead of putting the salt in all the different foods, she would just concentrate all the salt in the potatoes. I'm thankful the Cooperative Program doesn't put all the salt in the potatoes!

### Includes Christ's Whole Program

I like the Cooperative Program because *the whole program of Christ is included*. That's the marvelous part of it; nothing is left out. It's a well-



balanced program because it includes all that Christ has directed us to do.

Some would have us to concentrate all our money as Baptists on just one part of our work to the exclusion of the other parts. They are like the man who bought a violin. But his wife noticed that when he played it, he always held the strings at the same place and just played on one string. Finally, she asked him why he played like that when other people moved their fingers up and down on the strings and played all the strings. He answered proudly, "They're looking for the right place; I've found it!" Suppose we would decide to focus all our attention on just one phase of our work. Suppose we would decide to put all our money into foreign missions. As wonderful and as important a work as it is, it could not stand alone. Who would preach at home to "call out the called" and undergird the financial support of foreign missions? Soon we would find ourselves running short on mission volunteers and mission money. There would be no colleges or seminaries to train and prepare the volunteers we have.

Which agency is the most important? Just as we are told in 1 Corinthians 12:12-18, each member is important to the whole body. Each

part complements and makes complete the other, thus making a whole body. So it is in the Lord's work; we are carrying on through the Cooperative Program. Each part of the program of work is of equal importance, and each part of it is absolutely essential. I'm glad that not even one part of it has to be cut out.

Jesus set the example by what he did. All that he did—we are doing. The Cooperative Program doesn't play any favorites. Nothing is left out!

### **The Cooperative Program Helps Me Share Christ with the Whole World**

To sum it up, I like the Cooperative Program because "*Sharing Christ with the Whole World*" is at the heart of it! What are we here on this earth to do? Our Lord said to his disciples and to us, "As my Father hath sent me, even so send I you" (John 20:21b). In the same manner, with the same mission, with the same program as the Father sent Jesus; in like manner, Jesus sends us. I don't know of any other way that I can even begin to accomplish my tremendous worldwide task than through the Cooperative Program. Because the Cooperative Program helps me do, along with others, what I cannot do alone, it deserves my best support. That's why I like the Cooperative Program.

# *First Members of the New Stewardship Commission*



**James C. Frank**  
Insurance Agent  
Kansas City, Missouri  
Vice-Chairman



**Harold G. Sanders**  
Pastor, First Baptist  
Church  
Tallahassee, Florida  
Chairman



**Marion L. Hayes**  
Minister of Education,  
First Baptist Church  
Nashville, Tennessee  
Secretary



**Cecil C. Anderson**  
Pastor, Viers Mill  
Baptist Church  
Silver Springs, Maryland



**George E. Bagley**  
Assistant Executive Secretary  
Alabama Baptist  
State Convention



**Preston A. Callison**  
Layman — Attorney-at-Law  
Columbia, South Carolina



**Clinton B. Coots**  
Pastor, Unity Baptist Church  
Ashland, Kentucky



**W. C. Dobbs**  
Pastor, Winstanley  
Baptist Church  
East St. Louis, Illinois



**Forrest Feezor**  
Executive Secretary  
Baptist General Convention  
of Texas





**W. E. Grindstaff**  
 Assistant Executive Secretary  
 Oklahoma Baptist  
 Convention  
 Resigned September, 1960



**Howard Halsell**  
 Secretary, Sunday School  
 Department  
 Kansas Convention of  
 Southern Baptists



**W. T. Harris**  
 President, Harris-Teeter  
 Super Markets  
 Charlotte, North Carolina



**Robert L. Lee**  
 Executive Secretary-  
 Treasurer  
 Louisiana Baptist Convention



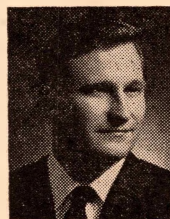
**Frank E. Morris**  
 Pastor, Bull Street Baptist  
 Church  
 Savannah, Georgia



**W. C. Ribble**  
 Executive Secretary  
 Baptist Foundation  
 Baptist Convention of  
 New Mexico



**J. Edward Sandridge**  
 Assistant to the  
 Executive Secretary  
 Baptist General Association  
 of Virginia



**Wayne E. Scott**  
 Pastor, Hillcrest Baptist  
 Church  
 Washington, D. C.



**Vernon E. Shipp**  
 Rancher  
 Phoenix, Arizona



**J. L. Stenstrom**  
 Executive Secretary  
 Baptist Foundation  
 Southern Baptist General  
 Convention of California



**Fred A. Tarpley**  
 Pastor, Ridgecrest  
 Baptist Church  
 Jackson, Mississippi



**George M. Tharel**  
 J. C. Penny Company  
 Fayetteville, Arkansas

# Practicing the Gospel—Stewardship

HAROLD G. SANDERS

Pastor, First Baptist Church, Tallahassee, Florida

IT IS A PRIME REQUISITE in a trustee that he should prove worthy of his trust" (1 Cor. 4:2, Phillips).<sup>1</sup>

A physician is said to be "practicing medicine" as long as he carries his little black bag. Likewise, a Christian is said to be practicing the gospel as long as he carries the insignia of a follower of Jesus. Both physician and Christian start with necessary initial knowledge and continue to learn and to put in practice truth requisite to successful ministries to others.

Aptly someone has said, "Evangelism is the proclamation of the Christian gospel; Stewardship is the practice of it!"

Practicing Christianity is the need of the hour. Stewardship is the key to man's part in the unfolding purpose of God in the earth. Practicing stewardship is a full-orbed, living thing which consists, in short, of total personality commitment to the will of God. It is what Paul meant when he told the Corinthian Christians, "You have been bought, and at what a price! Therefore bring glory to God both in

your body and in your spirit, for they both belong to him." (1 Cor. 6:20, Phillips).<sup>2</sup>

Stewardship is based in the individual redeemed by the blood of Christ, but it involves man in his personal, church, and denominational witness. Man is to practice Christianity. A church is to practice Christianity. A denomination is to practice Christianity. All are responsible stewards—trustees; and the "prime requisite of a trustee" on any and all levels is the same—"he should prove worthy of his trust."

Let us follow this logic of the love of God as it reaches down to save a man and then through him, reaches out to glorify God in the salvation of others. For this is Christian stewardship; to receive the life of God as a treasured trust, and to prove worthy of the trust by doing the will of God.

## I. BOUGHT WITH A PRICE

Every Christian has been bought with blood. From every human standard of value, the price is greater than the purchase. No matter how much a redeemed sinner serves his Master, he is still an "unprofitable servant." The

<sup>1</sup>J. B. Phillips, *The New Testament in Modern English* (New York: The Macmillan Co., 1958). Used by permission.

<sup>2</sup>*Ibid.*



gospel is of grace. We receive the gift of God as an unmerited favor.

Paul was amazed to find the Corinthian Christians acting as though they were their own masters. "What?" he queries, "Know ye not that ye are not your own?" They were bought with a price—and what a price! They were to do as he had done in the earth. In body and spirit they must glorify God.

God loved. He paid the price of that love toward man. "He gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3:16). The wages of sin was death. Being sinless, Jesus alone could pay the price.

There was no other good enough to pay the price of sin; He only could unlock the gate of heaven and let us in.

With divine prescience, Isaiah said, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5).

Peter realized the true cost of our salvation: "... ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Peter 1:18-20).

This was no installment plan; Christ did not buy us with a down payment and let the world hold the mortgage. He paid the full purchase price; he died for me. God's own son, "who knew no sin, became sin for us" in

order that we might be the "righteousness of God" in human shoes.

## II. THE LAW OF THE MARKETPLACE

The law of the marketplace is this: There is a price which, when paid in full, entitles the purchaser to the purchase made. The buyer owns. No matter whether the article be a melon, a machine, or a man—the axiom stands.

We "are bought with a price" on the spiritual marketplace—therefore, we are property of the purchaser. Christ redeemed us. We belong to him by right of his purchase. I am no longer mine. I have no right to act as though I were. We are his glad slaves! Redeemed from the marketplace of the world, we are put to work in the vineyards of the Lord who redeemed us. We are made stewards, not slaves. He trusts us, but he holds us accountable. "It is a prime requisite in a trustee that he should prove worthy of his trust" (1 Cor. 4:2, Phillips).

## III. CHRISTIANS ARE STEWARDS OF THE GOSPEL

Every Christian in the whole body of Christ becomes a responsible recipient of the grace of God the hour he believes on and surrenders to Jesus Christ as Saviour and Lord. He receives the pardon for sin, the peace with God, the purpose for life, and the power for living the Christian life. The avenue is obedience to the known will of God which comes through the Bible and the Spirit of God.

God trusts us. He puts his life into our hearts. He entrusts the gospel of his dear Son to our personal response and to our collective expression. As evangelism is the proclamation of the

Christian gospel, so stewardship is the practice of it.

As the late and beloved Prince E. Burroughs said, "To be a Christian is to recognize Christ's Lordship and to acknowledge his ownership. As we trust ourselves to Christ for cleansing and keeping, so are we to offer Christ our possessions as his own through creation, through redemption and by reason of Providence."<sup>3</sup>

One day Dr. Burroughs interviewed the great missionary statesman, Robert Speer. "Doctor Speer, who in your judgment is the greatest of living Christians?" Without a moment's hesitation, the good man replied as follows: "The greatest living Christian is probably some obscure believer who, unknown to the world, walks in white with Christ."

1. *I am a steward of his life.*—Life is no longer mine: He bought it, paid for it, commands it. I live on borrowed life. I am responsible for his life placed in me as a seed sown in good ground. I am accountable to God who gave me life.

2. *I am steward of his time.*—Time is no longer mine. It is his time given to me as a trust. I am a steward, accountable to God. Therefore, as Paul says, we are to be wise, not fools, "redeeming the time, for the days are evil."

3. *I am a steward of his talents.*—"Naught have I gotten but what I received" is the singing truth. The package of personality, the abilities, and aptitudes by which I may serve, create, and influence for good are gifts of God, lent to me for use in his serv-

ice. Was this not what Jesus was implying when he said, "The Son of man is come to seek and to save *that* which was lost"? Not just my soul was lost, but all the talents were lost with me. He redeemed my talents, too.

4. *I am a steward of his money.*—My money is not mine. It is God's. He trusts it to me, but gives me instructions as to its use and holds me accountable. The first fruits, the tithe; that is, the first 10 per cent belongs to him in a unique, primal sense. It is "holy unto the Lord." This I return to the Lord untouched, unused, undivided, inviolate. I return it to the storehouse, the church of which the Redeemer is the head. This is the invariable sign of one who acknowledges the ownership of God and the lordship of Christ. But the 90 per cent is also a trust. The "last fruits" must be accounted for. They are to be used for my necessities as his servant, and for the glory of God in others. If he trusts me with more than the necessities of life require, the accumulated treasure is also a trust which I must account for by direct gifts or by a Christian will. This is not optional: "It is required in stewards, that a man be found faithful" (1 Cor. 4:2).

5. *I am a steward of his gospel and life.*—That which we have received of the gospel and the life of God is a trust. "Freely ye have received, freely give" refers to the whole gift of God to man. We are saved to tell others of the Man of Galilee. We are instruments of his life, his gospel, his love. This responsibility is personal and collective. It is true of the individual Christian and it is true of the church to which he belongs—and

<sup>3</sup>P. E. Burroughs, *The Grace of Giving* (Nashville: The Sunday School Board of the Southern Baptist Convention, 1934), p. 27.



of the denomination to which his church attaches itself for the furtherance of the gospel!

#### IV. CHURCH AND DENOMINATION ARE STEWARDS

A Christian is a saved child of God who has been placed in the family of God for fellowship and service. A church member is a Christian servant **who belongs to a group of like-minded members who are commissioned of the Master to carry out the Great Commission: "... to preach and to teach the gospel to the whole world."** No man liveth unto himself, nor dieth unto himself. He lives and dies unto the Lord, in the fellowship of his church. We are "born again" into the Father's family, the church.

Therefore, the churches are little families of God in the earth. They, too, are responsible stewards. And what a responsibility.

1. *The tithes are entrusted to them.*—The individual Christian's tithes, untouched by his hand, are brought to God in the church. Now, the church has the responsibility of "touching the tithe"—of using it for the purposes of a holy God. The holy thing which the individual brought untouched to the altar of God must be used by the collective group for God's purposes and glory. What a responsibility! Therefore, as the church determines the prayerful best use of the tithes and offerings of its people, it is to be a good steward. It must think of the whole purpose of God, and make provision for the spread of the gospel throughout the earth. Therefore, in a budget (usually), this stewardship is reflected. Do churches prove worthy of their trust? Is the amount for local work and for worldwide work

calculated according to the will of God? For this, the church is accountable to God.

2. *The mission offerings are entrusted to the denomination.*—The Southern Baptist churches, seeking to do the full will of God, send their missionary portion of the people's tithes and offerings through their state conventions for the Cooperative Program. This means, for the worldwide work of Southern Baptists in their maximum attempt to be stewards of the gospel of God. They, too, are accountable! And what a responsibility for the Executive Committee to lay holy minds to the task of determining the best use of God's money entrusted to them by individual Christians through their church and Convention! Are they worthy of their trust? Is the will of God done through the distribution of the missionary dollar? Our budgets reflect our stewardship.

#### V. TRUSTEES TRUSTING EACH OTHER

We are saved by trust in Christ. We live by trust in Christ and we work by trust in each other! The Christian indeed trusts Christ by bringing his tithes and offerings to the church as an act of worship to God, then he to God, then he trusts those same offerings to the stewardship of his brother! So, on and on, until the last penny we devote to God's work reaches the parched portions of the earth with the sparkling water of life, trustees trust each other on each successive level of stewardship!

The *individual* is a steward of God who must return the tithe to his church which is also responsible to God! The *church* is a steward of God for the tithes of its members, and, through the command of Christ to

evangelize the world, it must find ways and means to accomplish this end—this means, inevitably and naturally, a Cooperative Program of Christian action and giving. No church completely “liveth unto itself” or “dieth unto itself.” We therefore, voluntarily and in divine leading, dedicate a worthy portion of the collective tithes of God’s people in God’s churches to godly men of our choosing for the purpose of doing God’s will in the earth! This, precisely, is what Southern Baptists are doing—in measure. But, *oh how small the measure!* We must—we must begin individually, continue in the church, and through our church into the denomination—on a scale hitherto unprecedented and perhaps undreamed by man but expected of a patient but persistent Lord—we must be practicing Christians in the stewardship of the grace and the very life of God entrusted to us. This we trust will en-

able God to realize his divine purpose in redemption—the salvation of men and the final victory of his righteousness.

This means missions for all mankind. And missions waits on stewardship! In the meantime—the mean time—their blood is on our hands!

For, “Stewardship is more than the right distribution of money. It is more than the right use of our time; it is more than the right application of our talents; it is the dedication of our lives to God’s designs, plans and purposes; it is the willingness to let God spend us and our lives according to his divine wisdom.”

The individual, the church, the denomination, the kingdom of God on earth are stewards. As J. B. Phillips translated 1 Corinthians 4:2: “IT IS A PRIME REQUISITE IN A TRUSTEE THAT HE SHOULD PROVE WORTHY OF HIS TRUST.”

## Southern Baptists’ Record on Stewardship

MARTIN BRADLEY

An objective appraisal of Southern Baptists’ record in the area of monetary stewardship reveals both strengths and weaknesses. Some of the more important aspects of this record are shown in tabular and graphic form on the four following pages.



Over an extended period of years (1915-1959), valleys, plateaus, and peaks appear in the statistical figures which represent actual achievements. The period of the past twenty years, however, can be unquestionably characterized as one in which most types of giving experienced a near phenomenal rate of increase. A word of caution: this is not to say that the *level* of individual or collective giving is phenomenal or where God would have it be. Nevertheless, this steady increase represents distinct progress, and a definite qualitative improvement in relation to the giving level of previous periods.

The recent progress in evidence of increased stewardship stands up even after such factors as the greater number of Baptists, change in value of the dollar, depression years, and world conditions are considered. This commendable progress, when widely known and humbly interpreted, can provide a positive stimulus for even greater things to come. Progress and worthy achievements are catching! They can provide enthusiasm for Southern Baptists in their continued, even increasing, attention to faithfulness and joyfulness in stewardship.

The table below presents the *rate* of increase in per capita gifts for several large denominations. Southern Baptists enjoy a favorable position in this comparison. The figures are facts, and were computed by an impartial investigator. Nevertheless, they are reproduced here not to engender pride, but to provide encouragement and incentive for ever-deepening and ever-maturing stewardship of Southern Baptists.

Annual Average Rates of Growth in Per Capita Contributions  
for Nine Protestant Denominations<sup>1</sup>  
1900 — 1954

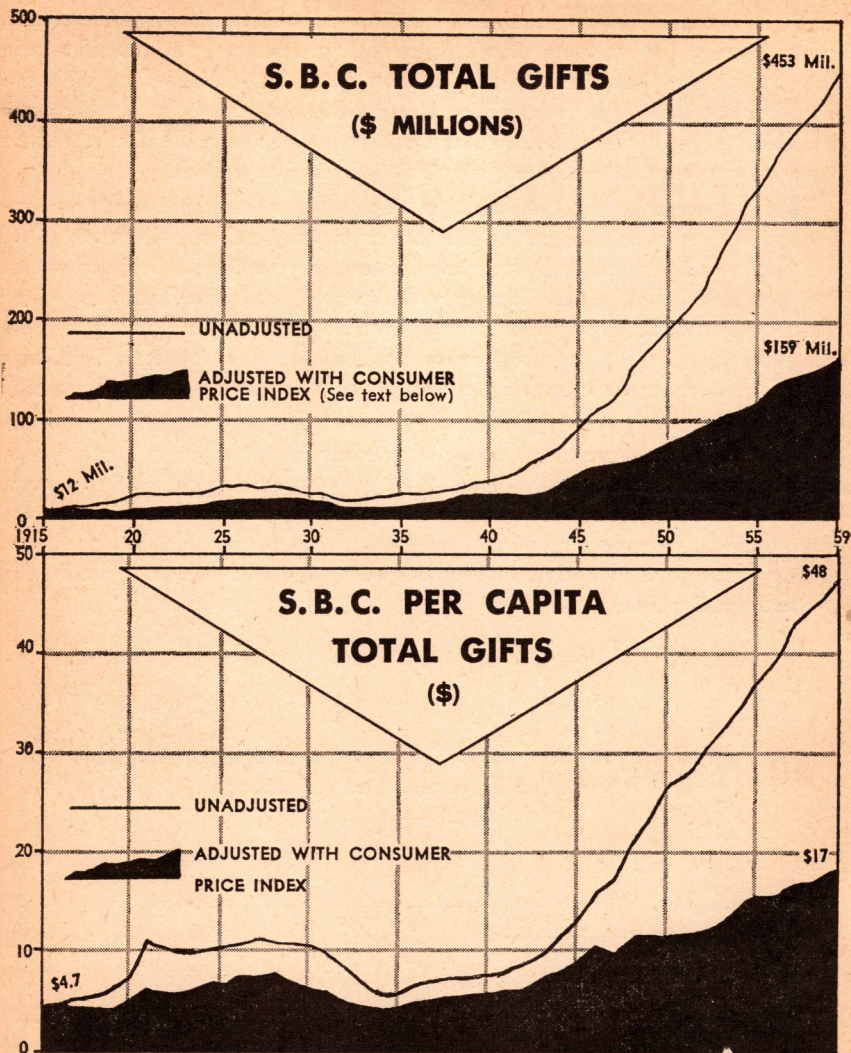
<i>Denomination</i>	<i>Years</i>	<i>Rate</i>
Lutheran Church, Missouri Synod.....	1920-'54	4.2%
Southern Baptist Convention .....	1900-'54	4.1
Evangelical Lutheran Church .....	1917-'54	3.4
Presbyterian Church in the U.S. ....	1900-'54	3.1
Augustana, Lutheran Church .....	1900-'54	2.9
Disciples of Christ .....	1916-'54	2.9
United Lutheran Church .....	1918-'54	2.5
American Baptist Convention .....	1912-'54	2.3
Presbyterian Church in U.S.A. ....	1900-'54	1.7

<sup>1</sup>For current dollars, not adjusted for changes in purchasing power

Source: Gray, Albert L., Jr., *Trends and Cycles in the Financial Contributions to Ten Selected Protestant Denominations, 1900 to 1954.*

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# SOUTHERN BAPTISTS'

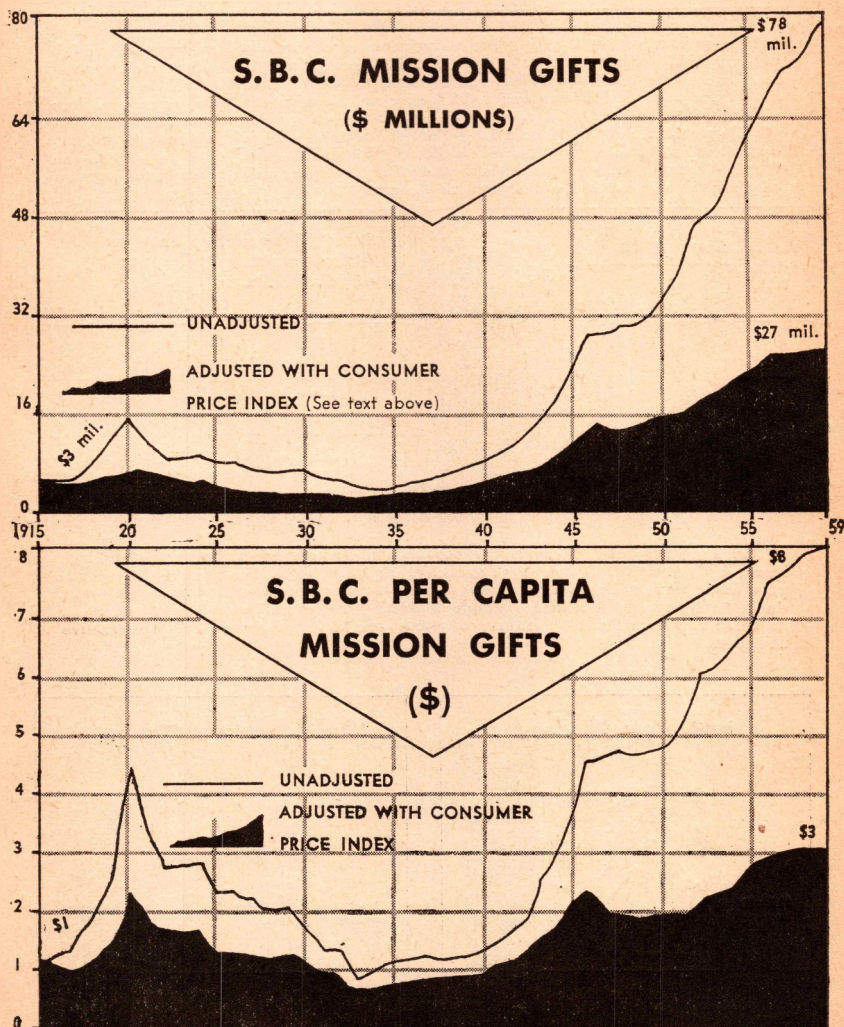


The level of total giving remained approximately the same until 1940—rapid acceleration in giving, begun in early 1940's, has been maintained through 1959—Gifts adjusted for price movements reflect the purchasing power in terms of 1915 prices; thus, a steady increase in the "real" value of gifts since 1940 is apparent in the shaded portion of the top graph—"Real" value of gifts in 1959 was *thirteen times* those in 1915—Per capita total gifts show similar increase since 1940—Steady increase in "real" per capita gifts reflects desirable and gratifying improvement in individual stewardship of income—The "real" per capita gift in 1959 was over *three times* the gift in 1915.



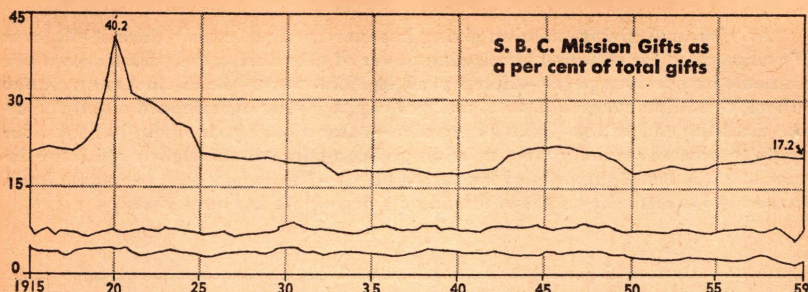
# RECORD ON STEWARDSHIP (cont.)

As with total giving, mission giving has increased noticeably since 1940, even after adjustment for differing purchasing power of gifts during the period shown (see comments on previous page)—After a peak in 1920, due to the distinct contribution of the \$75 million campaign, total and per capita giving experienced a definite decline until the end of the Great Depression—After a peak year again in 1946, due largely to post war relief giving, mission giving again fell off slightly until the increase over the last eight years of the period began—The change on a per capita basis, however, shows disturbing signs of leveling off during the last three years.

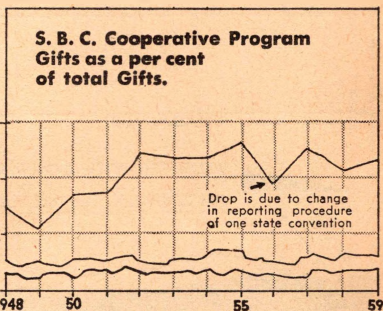
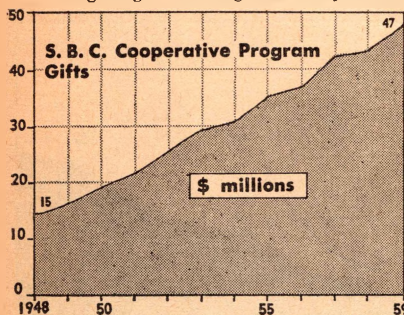


# SOUTHERN BAPTISTS' RECORD ON STEWARDSHIP

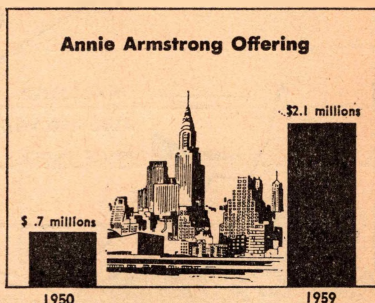
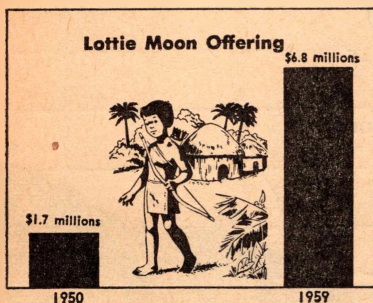
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The portion of total gifts going to mission causes reached an extremely high peak in 1920, stimulated by the \$75 MILLION campaign, then gradually dropped to a level which has been maintained essentially since the early 1930's—Someone has commented that this means we're doing no more for missions, relatively, than we did in the depths of the depression!—As shown below, cooperative program gifts have risen steadily since 1948—Portion of total gifts given through the Cooperative Program, however, has stabilized since 1952—This gives urgency to the "2 Plus" campaign, or some such means, of encouraging an increase in the portion of gifts given through the Cooperative Program.



The annual special offerings for foreign and home missions have shown a large increase since 1950. Through Cooperative Program gifts, Southern Baptists support home and foreign missions and all the work they feel constrained of God to do in "Sharing Christ with the Whole World." The special offerings supplement, in these two areas, what Southern Baptists are doing through the Cooperative Program.





# Continued Growth Through Giving

MERRILL D. MOORE

THE REMARKABLE GROWTH of Southern Baptists in numbers and in practically every area of their life is due in no small part to the fact that they have grown in their understanding and practice of Bible stewardship in giving. In a recent monograph, "Trends and Cycles in the Financial Contributions to Ten Selected Protestant Denominations 1900 to 1954," Albert L. Gray, Jr., shows that Southern Baptists lead these denominations in the average annual rate of growth in giving in this period with a rate of 7.0 per cent. The next highest rate of growth is 6.3 per cent, and the lowest rate in this group is 2.5 per cent.

Dr. Gray says: "Over the fifty-five years it appeared that the fastest growing denomination experienced the most rapid rates of increase in their contributions. Thus the Southern Baptist Convention's membership increased annually at an average of 2.8 per cent a year from 1900 to 1955. This was the most rapid of any of the ten denominations, and during the same period its contributions in current dollars increased more rapidly than those to any other of the ten churches—7.0 per cent per annum. The slowest rate of annual increase in total contributions was by the ———— a mere 2.5 per cent in current dollars and only 1.0 per cent in constant dollars. This denomination was also the slowest growing among the ten

with an annual average rate of membership increase of only 0.3 per cent."<sup>1</sup>

He shows quite as significantly that not all the growth in giving came from new members, but from growth in individual giving. Data indicates that Southern Baptists came near to leading the ten in increase in average annual rates of growth of per capita contributions. Lutheran Church, Missouri Synod, led with 4.2 per cent average annual increase. Southern Baptists came next with 4.1 per cent increase. The lowest of the group was 1.7 per cent.<sup>2</sup>

Growth in all areas is tied closely to growth in stewardship. Southern Baptists have realized that and have been diligent in teaching, training, and enlistment in stewardship and giving.

The program of stewardship development involves the general promotion of stewardship and tithing for which the Stewardship Commission is responsible. It involves also the promotion of church finance, including church budgets, pledging, and the Forward Program of Church Finance. Robert J. Hastings writes of the Forward Program in an accompanying article.

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<sup>1</sup>*Trends and Cycles in the Financial Contributions to Ten Selected Protestant Denominations 1900 to 1954*, Albert L. Gray, Jr., made available through the Department of Stewardship and Benevolence, National Council of Churches. Apr. 1960, p. 7.

<sup>2</sup>*Ibid*, p. 8.

Stewardship is not man's plan for raising money, it's God's plan for rearing his children. It is taught throughout the Bible from Genesis to Revelation. Baptists feel a responsibility for teaching and practicing stewardship quite as strongly as they recognize their responsibility to evangelize and send the gospel to others.

**T**HE STEWARDSHIP COMMISSION uses millions of tracts each year which are distributed through the offices of the state Baptist convention boards, telling the story of Christian stewardship and of tithing.

The Commission works very closely with the leadership of Woman's Missionary Union, Training Union, Brotherhood, and Sunday school. These organizations in the churches are busy teaching stewardship. When the Convention's total program of stewardship education and promotion is

considered, the work of these agencies is a very large part of it.

We rejoice in the progress that has been made by Southern Baptists in stewardship and tithing. But there is so much more yet to be done as will be seen from the statistical studies in this issue of the *QUARTERLY REVIEW*.

The Stewardship Commission, working in co-operating with all the agencies of the Convention and all the state conventions, will be busy "developing plans and materials" for use by the churches in strengthening the members as good stewards and in "organizing a definite plan for publicizing and promoting plans developed for the churches."

It is the purpose of the Convention that the Stewardship Commission shall help Southern Baptists in the next decade, for example, as in no decade of Southern Baptist history to continue to "grow through giving."

## A New Program of Endowment and Capital Giving

**T**HE CONVENTION IN LOUISVILLE in 1959 adopted a recommendation which committed a new task to its stewardship promotion program. The action stated, "Responsibility for developing and promoting a program of endowment and capital giving should

be assigned to the Stewardship Commission."<sup>1</sup>

It continued by saying that "The Stewardship Commission should be as-

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<sup>1</sup>Southern Baptist Convention *Annual* 1959, p. 447.



signed the responsibility for developing and promoting an effective program for the encouragement of endowment gifts and other capital gifts for the benefit of Southern Baptist Convention programs and state convention-sponsored programs. In doing this the Stewardship Commission should work closely with the agencies of the Southern Baptist Convention and with the state conventions. . . . The charter of the Stewardship Commission . . . should clearly set forth its responsibility for the promotion of endowment and capital giving. The Stewardship Commission should not be authorized to hold or manage funds of other agencies of the Southern Baptist Convention."<sup>2</sup>

**B**Y THIS ACTION the Convention was instructing its new Commission to assume responsibility for the promotion of endowment and capital giving, such as had heretofore been done by the Southern Baptist Foundation. In addition it instructed the Commission to build a broad program of promotion in these areas which would assist the Southern Baptist Foundation and each of the state foundations in doing their work.

In addition to the Southern Baptist Foundation, Nashville, Tennessee, J. W. Storer, executive secretary-treasurer, there are nineteen foundations in the states. These states which have foundations and the names of their executive secretaries are as follows:

<i>State</i>	<i>Executive Secretary</i>	<i>City</i>
Alabama	Carl G. Campbell	Montgomery
Arizona	Charles L. McKay	Phoenix
Arkansas	(to be filled)	Little Rock
California		Fresno
Colorado	Willis J. Ray	Denver
Florida	G. A. Lechlitter	Plant City
Georgia	Harry V. Smith, Sr.	Atlanta
Kansas	Howard H. Whatley	Wichita
Kentucky	A. M. Vollmer	Middletown
Louisiana	Herschel C. Pettus	Alexandria
Mississippi	Harry Lee Spencer	Jackson
Missouri	Harry L. Cameron	Jefferson City
New Mexico	W. C. Ribble	Albuquerque
Oklahoma	Auguie Henry	Oklahoma City
Oregon-Wash.	R. E. Milam	Portland
South Carolina	R. Frank Kolb	Columbia
Tennessee	Henry J. Huey	Nashville
Texas	James C. Cantrell	Dallas
Texas	(George W. Shearin, secretary of Stewardship Division, BGCT)	Dallas
Virginia	James R. Bryant	Petersburg

<sup>2</sup>*Ibid.*

# Stewardship Staff at Work

W. E. Grindstaff, former associate secretary of Baptist General Convention of Oklahoma and member of the Stewardship Commission of the Southern Baptist Convention, is now Director of Cooperative Program Promotion. His picture is on page 21.

J. CAREY WOOD



At left, is Robert G. Capra, former assistant director of Cooperative Program Promotion.



J. CAREY WOOD

Robert J. Hastings, former assistant director of Church Finance





J. CAREY WOOD

Miss Annie Laura Lee, secretary to the executive director of the Commission. For five years she has served as secretary to Moore while he was secretary of stewardship promotion of the Executive Committee.

Miss Margaret Coakley serves in the Commission offices as stenographer, working in the areas of the Co-operative Program and church finance.



J. CAREY WOOD



J. CAREY WOOD

Mrs. Betty Adams serves as receptionist, typist, and in charge of filing operations.

# Stewardship Testimonies

## THE TITHE IS THE LORD'S

**T**HE PRACTICE OF MEDICINE offers many opportunities to help people who are in real need. But, strangely enough, this opportunity itself inhibited my own spiritual growth for several years.

It has always seemed reasonable to me to count personal donations and service for needy patients as a part of my tithe, and I remember strongly discussing the point with my brother-in-law, who is a Baptist minister. I clinched my argument by explaining the wonderfully warm feeling I had recently experienced upon giving money to a destitute family whose home had burned. Their gratitude knew no bounds, and I knew this was doing the Lord's work.

I shall never forget his reply. "Who got the credit for it, you or the Lord?" What a sermon he preached with that brief question. The tithe is the Lord's and should be brought to his storehouse to be used to his glory.

Once I considered the tithe a little high and, besides, it was basically an Old Testament teaching; so I decided

to search the New Testament to find out how much Jesus said give. Jesus brought up the tithe once, only to say, "This ought ye to have done, *and more.*" When he spoke of giving, he said disturbing things like, "Go and sell all that you have and give to the poor." And he praised a widow who brought all that she had. When I finished looking at what Jesus said about giving, I was glad to settle for the tithe.

Here lies the beautiful effectiveness of the tithe. When we learn to give God what is his own, we begin to grow out of our little selves and realize that all we have is his, and that we are his, too. As God fulfils his part of his pledge to "open the windows of heaven" to us, we invariably find his blessings more than we can contain; and they begin to flow out through us. Living becomes giving; not only giving the tithe to the Lord, but giving ourselves and our substance to be used for him as his stewards here on earth. —Sam O. Moseley, Jr., M.D., Selma, Alabama.





## JOY AND SATISFACTION

**I** HAVE NOT ALWAYS BEEN A GOOD steward nor a tither. Early in my married life, I was challenged to try tithing and know the blessings that come with it. Truthfully, I did not start tithing then, but I did begin to give systematically and increasingly. I found that I took great pride in my gifts to the Lord; and over a period of several years, I grew in stewardship to and beyond the tithe.

Stewardship to me has come to mean that I have the Lord as my partner every day in every business and personal relationship. What a comforting knowledge it is to have such a one as a partner in all I do!

Through good years and bad, in success and in failure, I find a positive

assurance that my stewardship makes me to realize how puny are my personal ambitions and undertakings. I stand in constant awe of the results that heavenly multiplication obtains from the small tenth that is given to the Lord.

Indeed, I consider my best investments those I have placed with the Lord. They are my constant joy. When our personal ventures fail and prosperity seems to turn away, we can all the more plainly realize the eternal truth that we keep only that which we give to the Lord and his kingdom. Stewardship is satisfying.—*Businessman, deacon, First Baptist Church, Nashville, Tennessee.*



## "NOW THERE IS JOY"

**G**OD LOVES A CHEERFUL GIVER." This portion of Scripture clearly indicates there is a point in giving where it becomes cheerful, joyous, or "hilarious."

For many years there had been no joy in my giving. I was not tithing, and my giving was without joy and and without a blessing to the giver. Soon after I was married, I began to

tithe scripturally, largely through the influence and stewardship dedication of my wife. Since that time giving has been a joy.

Joy has come to me because:

1. I feel that I am following the scriptural plan of giving, and there is abounding joy available to all who will follow any scriptural plan.

2. I feel that I am paying my share in the local, state, and worldwide program. I am not the biggest giver, nor am I the littlest giver; but I am doing my scriptural share, and there is joy and inner satisfaction when you know you are doing your share.

3. I feel that through scriptural storehouse tithing I am having a significant part in the total program of my denomination. Through tithing I am helping to support the following:

(1) the local church program

(2) the associational program

(3) the state program, including hospitals, orphans, schools, evangelism, etc.

(4) the nation-wide program, including the seminaries, hospitals, total home mission program with its 1,400 missionaries, goodwill centers, rescue missions, work with the language groups and others, and

(5) worldwide mission program, including 1,400 foreign missionaries, bearing testimony on all continents.

There is abounding joy in feeling that you have a fair and vital part in bearing testimony not only "in Jerusalem, but in Judea, Samaria, and the uttermost parts of the world."

4. The titantic struggle in the world today is not essentially between freedom and communism or democracy and totalitarianism. It is between God and mammon, between spiritual values and material values. There is nothing new about what is happening today. The only difference is the clothing in which the "wolf" appears.

No Christian is happy and full of joy until he wins a personal victory over material possessions. In tithing, as in no other way, can a victory over material possessions be won. When you give away part of your material possessions, you attain a mastery over them that cannot otherwise be had. Full of joy is the man who masters possessions rather than let possessions master him.

"God loves a cheerful giver." There is a point where one becomes cheerful, joyous, or "hilarious." Until you have reached that point in giving, you haven't given enough. When you have reached that point in giving, you cannot give enough.—*Owen Cooper, Mississippi Chemical Corporation, Yazoo City, Mississippi.*



## "I NEED TO GIVE"

**I**N MOST OF THE CAMPAIGNS on stewardship and most of the literature, the emphasis is on the needs of the work and the worthy causes. My own conviction has been growing through the years that as a steward there is even a more essential need on my part to give than the requirements of the worthy causes around the world.

I believe the Lord is going to supply the essential needs of the worthy causes. Where there are sufficient people, dedicated and moving in the right direction, I believe that somehow or other the funds will be made available from the Lord's unlimited resources. He has ways of working that are beyond our comprehension. The great problem is that of getting the right kind of workers for the harvest—workers who will move in the right

direction. There is never enough of them.

But, if I as an individual Christian neglect my giving, hold on to the possessions that I have, they become so important that I am really putting them in first place and am guilty of the sin of idolatry. Money and possessions can become the masters of our lives rather than the servants. A faithful steward must necessarily constantly exercise mastery over possessions, abilities, and time and all the other things that come into stewardship, and thus continue to have the blessings in his life that come from putting God in first place. He should develop spiritually to receive the full measure of spiritual blessings, and must continue to be a faithful steward.—*Maxey Jarman, chairman of the Corporation, Genesco, Nashville, Tennessee.*

★ ★ ★

## STEWARDSHIP MOTIVATION

**L**ORD, HELP ME TO PROSPER—not that I may accumulate wealth for myself, but that I may be a blessing

to my fellow man and thy kingdom here on earth." That has been the prayer of a man in our church for

the past twenty-five years, and God has answered that prayer far beyond his expectations.

Not how little can we do for our church and the kingdom's work; but through God's boundless and immeasurable blessings, let your will be entwined with God's will and see how *much* can be done through you. Oh, we of so little faith! God has promised us so many blessings, but we must trust him to fulfil those promises. We must do our part from the time we ask on through the completion. How do we handle the blessings God entrusts us with?

There is no limit to what God can do for and with any man, woman, or child who completely submits his or her will to God. Of course, we are all human, and in being human we seem naturally to be selfish and conceited; and after receiving the prosperity from God, we tend to feel self-sufficient and leave God out of our thinking too much of the time.

Dwight L. Moody once said that it remains to be seen what God can do with a man who will completely turn himself over to God. This is just as true in stewardship of our time and possessions as laymen as it is regarding the influence of the greatest evangelist or pastor. The great mystery is why all of us do not claim God's promises. Anyone can expect God to live up to his part of the bargain. What a great world this would be if everyone did! Are we so weak, and are our human characteristics so strong

that we cannot break loose and completely be the kind of Christian we should?

God wants to prosper all of us. He has set up certain rules that we must live by, however. We as Christians know that those rules are fair and best for each and every one of us. Why then do we constantly try to break the rules and then attempt to justify our actions?

None of us likes to play any kind of game with another person who is always making his rules as he goes along. Why do we as Christians want to have special privileges that would exempt us from following the rules of life that have been so wisely set up by our Heavenly Father?

Christianity and stewardship are inseparable. If we are good Christians, we will be good stewards; and most good stewards in God's kingdom are good Christians.

Let your whole Christian life grow. Be a good steward of your time, talents, and material possessions. Pray unceasingly, believing, and all things are possible through Christ our Saviour.

Let God have his way in your life—all the way at all times. Be the exceptional Christian! Claim God's promises, and see for yourself if he will not pour you out a blessing that you will not be able to hold. God does not need us, but we can't live a full or even decent life without him.—*Kendall Berry, banker, Blytheville, Arkansas.*



# If Every Southern Baptist Were a Tither

JESSE WILLIAMS

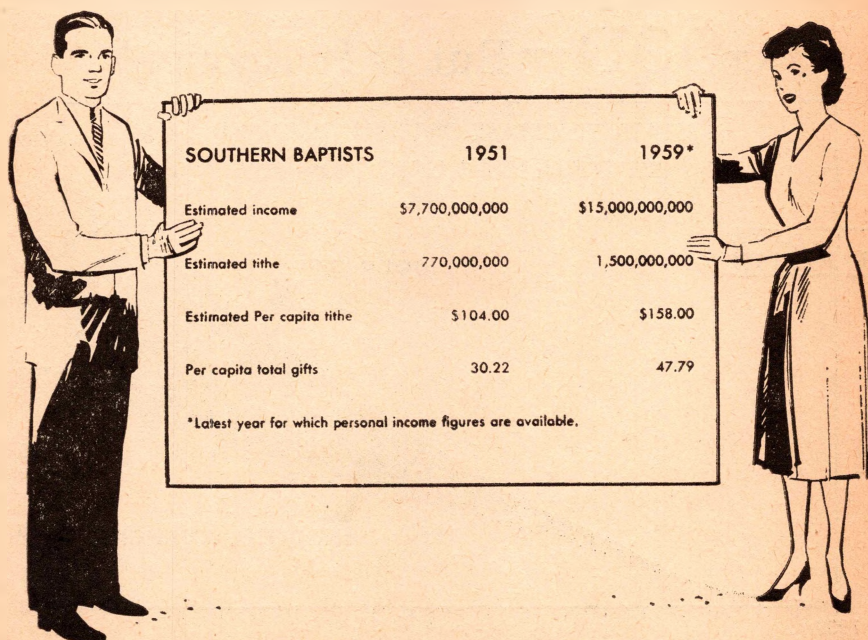
Statistical assistant, Research and Statistics Department, Baptist Sunday School Board

**D**URING THE PAST FEW YEARS, much emphasis has been placed on the need for more dedicated Christians who are willing to put Christ first in their lives. The need becomes more acute as we note the zeal and dedication of Communists to their cause, and their numerical advances. If Christianity is to triumph over communism, Christians must give Christ precedence over self.

▼ It is an accepted fact that a tithing Christian is a stronger Christian. He is the compassionate and dedicated Sunday school teacher, the

eager soul-winner, and the faithful one in attendance at all church services. He is the committee member who is co-operative, who supports the church's total program.

▼ Aside from the spiritual uplift in the lives and increased Christian influence upon the world, tangible results of every Southern Baptist becoming a tither would be phenomenal. During 1959, the latest year for which personal income figures are available, the estimated tithe of Southern Baptists was over one and one-half billion dollars. The 31,906 Southern Baptist



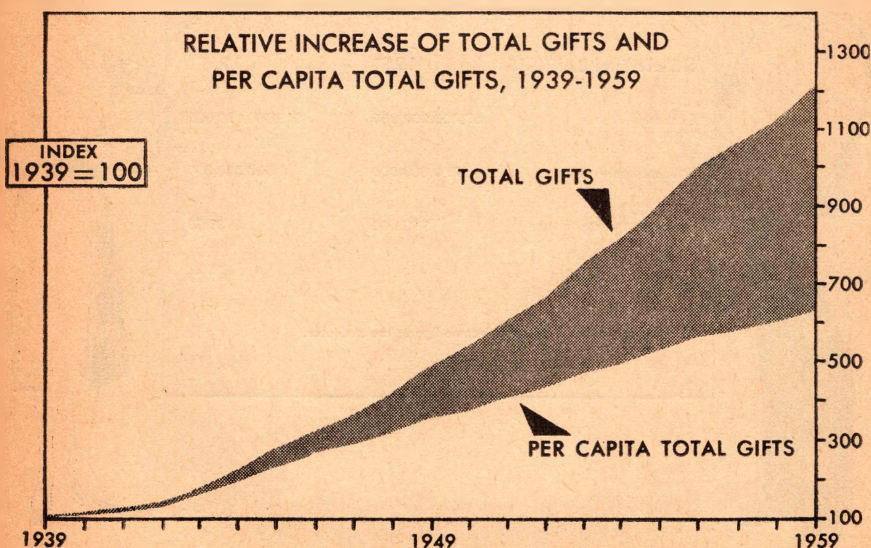
churches received a total of \$453 million, leaving an ungiven tithe of approximately one billion dollars. To help visualize the enormity of this amount, let's look at some possible uses, if this money had been given and used for these purposes.

▼ Southern Baptists are now in the midst of the 30,000 Movement. If the ungiven tithe for 1959 were applied in this manner, it would provide a building with furnishings for the 30,000 new churches and preaching stations with a value of over \$34,000 each, more than half the value of the present "average" Southern Baptist church. Or used another way, this amount would increase by two and one-half times over, the 1959 capacity of all Southern Baptist schools, hospitals, children's homes, and homes for the aged.

▼ Southern Baptists are now giving approximately one and a quarter mil-

lion dollars each day to the cause of Christ. This is a remarkable record and not to be minimized in the least. But, is it enough? Church membership and population records indicate that there are more than 28 million persons in the Southern Baptist Convention territory alone who are under no direct influence of a church. Both dedicated personal evangelism and money for a stepped-up missions program are needed to reach this multitude. Many churches are now using buildings in need of repair and inadequate for proper grading and ministering to those already enlisted. Most Southern Baptist institutions are constantly in need of funds for additions and capital improvements to adequately carry on their ministry. All of these and other needs would be met if Southern Baptists were totally committed to the cause of Christ.

## GOOD — But Is It Enough?





# Agency Heads Welcome New Stewardship Commission

**S**TEWARDSHIP is a vital and endless emphasis in the life of any religious body, especially in a Bible-believing, Bible-practicing denomination like Southern Baptists. The organization of a Stewardship Commission in the Southern Baptist Convention makes possible a more aggressive and continuous emphasis on this function than ever before. The Commission will do



much through its contact with Convention agencies and with all Baptist bodies to co-ordinate and promote stewardship through them so as to help our denomination to a greater strength, our institution to a greater stability, and our missions to a faster tempo in this time of crisis. Blessings on the men elected by the Southern Baptist Convention to guide its work, to Merrill D. Moore, its executive director, and to the associates who labor by his side in faith and devotion.—  
*James L. Sullivan, executive secretary-treasurer, Baptist Sunday School Board, Nashville, Tennessee.*

+ + +

**I**T IS A DELIGHT to welcome the Stewardship Commission as an agency of our Convention family.

Every phase of our work marches forward in cadence with our stewardship responses. The dedication of possessions and lives, the use of talents and time, and the devotion of effort and service, are the evidences of stewardship training and development.

The growth of stewardship is every Christian's job. Every person of every



age and every vicissitude of life can be a good steward.

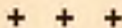
Stewardship implies fellowship and co-operation; it impels growth and development; it implements enlarged plans and

programs; it improves the ministry of every agency of our Convention.

The ministries of the Stewardship Commission will help all of us. They will result in more lives laid upon the altar of service; more money devoted to kingdom causes; greater support for the Cooperative Program; and more success and happiness in the Lord's work.

So here are best wishes for the Stewardship Commission which has

stepped upon the stage of action for such a time as this. In behalf of our entire Home Mission family, I express greetings and best wishes to the commission members, to Merrill Moore and his associates, and to the multitudes that will join in implementing the program and plans of the new Stewardship Commission.—*Courts Redford, executive secretary-treasurer, Home Mission Board, Atlanta, Georgia.*



**I**T IS WITH KEEN DELIGHT that the Brotherhood Commission welcomes the newly created Stewardship Commission into our denominational family. We feel that Southern Baptists did a "good day's work" when they voted to bring into existence this Commission which can mean so much to the future work of our Lord.

A look at the three major programs assigned this new Commission reveals something of the magnitude and possibilities embedded in its work. Its contributions in any one of the three fields would more than justify its existence. Combined, the potentials are staggering. We just know that Southern Baptists of the future will be thankful for the vision of Southern Baptists today who saw the need of this Commission and made it a reality.

Southern Baptists have been greatly blessed both spiritually and materially

during the past decades. We have wondered, however, if we have remembered to be good stewards of our gifts from God. We have withheld so much. This new Stewardship Commission

will undoubtedly cause us to analyze more completely that which we are doing as followers of Christ. Yet we must not look at the work of this new Commission as being centered solely in assisting the churches in getting more from our people. Its work goes far deeper. Its primary efforts will be aimed to acquaint our people with the needs of the world that they, in turn, will want to re-





spond as good stewards in sharing Christ with all peoples. Giving will be secondary in the fruits. Building concern will be primary.

As the Stewardship Commission begins its work, it may be assured that it will have the fullest co-operation

of the Brotherhood Commission. We pledge to do all we can to put our men and boys behind each of the programs promoted by this new Commission during the years ahead.—*George Schroeder, executive secretary, Brotherhood Commission, Memphis, Tennessee.*

+ + +

**T**HE ESTABLISHMENT of the Stewardship Commission and the leadership of Merrill Moore, as its executive director, will mean sustained advance in mission work at home and throughout the world.

It is a great blessing to know that week by week every Baptist can have the privilege of contributing through his church to the total ministry being carried on in our denomination. The Stewardship Commission will keep in mind every facet of our Baptist responsibility, and will undertake to cultivate Christian character by leading the members of our churches to honor Christ with their lives and their possessions.



We pray God's richest blessings upon the Stewardship Commission and those who will have special responsibility in its labor. May God grant that both life and money shall be laid upon the

altar in such a way that the four decades of the twentieth century yet remaining may come to be known as decades of world missions advance.—*Baker J. Cauthen, executive secretary, Foreign Mission Board, Richmond, Virginia.*

+ + +

**W**OMAN'S MISSIONARY UNION has reason to welcome the Stewardship Commission into the denominational family and delights in doing so.

Stewardship was one of the foundation stones of the Union. The mission boards needed help in distributing information about mission work and

mission opportunities. They needed money to enlarge the home and foreign mission program of Southern Baptists. Women needed the stimulation that such information brought and they needed channels through which they could satisfy their urge to undergird the work of the boards with their gifts.

When the organization of Woman's Missionary Union was consummated, stewardship was written into its purpose and its program. Today steward-



ship is a vital part of the program in Woman's Missionary Society, Young Woman's Auxiliary, Girls' Auxiliary, and Sunbeam Band. Therefore, Woman's Missionary Union joins with the boards of the Convention in extending a hearty welcome to the Stewardship Commission.

We pray the staff of the Commission will be able to give sound leadership emphasis which will strengthen the stewardship in the churches. We, in Woman's Missionary Union, not only pledge our support of the Commission, but anticipate a relationship which will be happy and fruitful.—*Alma Hunt, executive secretary, Woman's Missionary Union, Birmingham, Alabama.*



**T**HE ENTIRE STAFF and officers of the Annuity Board of the Southern Baptist Convention join in welcoming the new Stewardship Commission of the Southern Baptist Convention into our large family of co-workers for Christ.

The need for the establishment of such a Commission has long been felt, and launching out into this program is but another step forward by Southern Baptists "to help the Baptist churches in their common task of evangelizing the world."

The worthy objectives of this Commission in leading in development of church members to be good stewards



of possessions, and assisting the Southern Baptist Convention and general bodies in raising funds necessary for financing the Convention program, constitute a challenging project.

The Annuity Board staff and workers will count it a privilege to have a part in helping the Stewardship Commission achieve these objectives.—*Alton Reed, executive secretary, Annuity Board, Dallas, Texas.*



# Significant Events in the Development of Southern Baptist Stewardship Promotion

Prepared by the Historical Commission of the Southern Baptist Convention in co-operation with the Executive Committee of the Southern Baptist Convention.

**1814**

Luther Rice visualizes the Triennial Convention and begins his journeys on behalf of missions and Christian education. "He changed the scattered Baptist churches into a denomination."

**1821**

First state convention, South Carolina, organized: "The grand objects of the Convention shall be, the increase of evangelical and useful knowledge, and of vital, practical religion: The promotion of religious education, and particularly that of indigent, pious young men, designed for the gospel ministry; . . . missionary service . . . Sunday schools . . . religious education in families . . . promote the true interest of the churches of Christ at large."

**1830**

Samuel Wait first fulltime promotional agent for a state convention. Authorized by North Carolina with salary of \$35.00 a month.

**1847**

Southern Baptist Convention organized: "for the purpose of carrying into effect the benevolent intentions of our constituents by organizing a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel. . . ."

**1901**

Convention rejects report of a special committee to set up a "Committee on Cooperation" to work with agencies and boards, and with and through state organizations. . . ."

**1907**

Convention adopts resolution brought by Joshua Levering and his committee on the Laymen's Missionary Movement . . . "that Baptist laymen throughout the South be urged to take prompt action, through committees or individually, to bring the question of personal responsibility for largely increased giving to the Lord's cause to the thoughtful consideration of the men of our various churches" . . . that there be formed "a volunteer committee to be called the Executive Committee of the Laymen's Missionary Movement of Southern Baptists . . . to stimulate the zeal and activity of our laymen to a more thorough consecration of their time, prayers, and means to the glory of God in worldwide evangelization, through existing denominational agencies. . . . "That it is the sense of this Convention that the Baptists of the South may and ought to give at least \$750,000 for Foreign Missions and \$500,000 to Home Missions during the ensuing year."

## 1909

Laymen's Missionary Movement Committee reports: "The movement would stress three points:

"First, no church should be content to contribute less for the rest of the world than it does for itself. This is the minimum.

"Second, it would urge laymen everywhere to adopt tithing as the minimum standard in giving.

"Third, it would urgently advocate the scriptural method in giving. 'Upon the first *day* of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.' " Also asked churches to arrange mission study classes, to organize a mission rally day, and declared its purpose, "not administrative, but educational and inspirational." (Note hint of 50-50.)

## 1910

Laymen's Missionary Movement now has a general secretary, J. T. Henderson.

## 1911

Laymen's Missionary Movement reports extensively on funds given to various mission causes . . . reports most notable success in every-member canvass to be the Shandon Baptist Church, of Columbia, South Carolina, a congregation of ninety-two members with 113 weekly pledgers. . . . Suggests that simultaneous campaigns for the every-member canvass would be helpful.

## 1912

Laymen's Missionary Movement states that "(1) The policies we advocate are not *automatic*. For their

successful operation they demand a capable and zealous pastor, supported by a wide-awake missionary committee. (2) The educational work must be continuous. In addition to the use of periodicals and tracts, missionary addresses and sermons, and mission study classes, a valuable educational agency is the monthly prayer meeting under the auspices of the missionary committee and pastor. (3) The every-member canvass must be a yearly event. Some should increase their weekly pledge; some not reached before might be enlisted, and besides the general educational effect is quite beneficial. The campaign will become more simple each year. (4) The pastor and missionary committee in every church should organize a tithing band and seek to have constant additions to this elect company. (5) A liberal use of missionary charts and maps on the walls of our Sunday school buildings and auditoriums is a valuable educational agency. (6) A well-matured missionary policy for the Sunday school, stressing missionary education and systematic giving, is vital." Also called for simultaneous every-member canvass plans in towns and cities where there was more than one Baptist church. "The secretary will be glad to render personal assistance as far as practical." Two special finance committees appointed by the Convention (1) on expenses of the Foreign Mission Board and, (2) on regularity of missionary contributions. Laymen's Movement sold \$28.18 worth of literature . . . paid J. T. Henderson \$2,162.50.

## 1913

Efficiency Commission authorized "with a view to determining whether



or not they are best adapted for eliciting, combining, and directing the energies of Southern Baptists and for securing the highest efficiency of our forces and the fullest possible enlistment of our people for the work of the kingdom in the critical and strategic time in which we live and serve; and to recommend to the Convention of 1914 such changes and modification, if any, as in their judgment would increase the effectiveness of the Convention. . . ." Considered the genesis of the Executive Committee.

### 1915

Efficiency Commission declares Southern Baptists are now in a serious situation. They must go forward bravely or go backward. Our opportunities are practically limitless. Our resources are very great. . . .

### 1917

Bylaw adopted, defining duties of an Executive Committee, no promotional responsibilities. Successor to Efficiency Commission.

Executive Committee membership changed to include one member from each of the Boards and one from each state.

### 1919

The Committee on Financial Aspects of Enlarged Program proposes that the Southern Baptist Convention raise \$75 million in five years in co-operation between the general boards and the states.

### 1920

Committee on future program of the campaign recommends campaign

follow-up commission—(Conservation Commission with offices in Nashville.)

### 1924

Conservation Commission published 10,812,000 pages of tracts and campaign talking points. O. E. Bryan was elected as budget director by the commission with title, "Stewardship Secretary."

### 1925

Conservation Commission makes final report: \$58,591,713 raised. . . . *Baptist Program* started as a stewardship promotion journal, a successor to Campaign Talking Points. Future Program Committee recommends a Cooperative Program with \$5,000,000 for Southern Baptist Convention purposes, suggesting a 50-50 division . . . every-member canvass . . . support of whole programs. "Cooperative Program of Southern Baptists" . . . with a general committee at Nashville . . . states asked in 1925 to make definite appropriation . . . Commission on Cooperation Program established.

Recommendations of the Future Program Committee to the Southern Baptist Convention, Memphis, Friday afternoon, May 13, 1925, included the following:

"8. We recommend that the present and future Southwide programs of Southern Baptists be known hereafter as "The Cooperative Program of Southern Baptists."

### 1926

Business Efficiency Committee, Austin Crouch, chairman, recommends a strong Executive Committee with fulltime staff to include Commission on Cooperative Program function.

Committee extended. Laymen's Missionary Movement changed to Baptist Brotherhood, and stewardship augmented with evangelism as a twofold program . . . Commission on Cooperative Program reports with full program including every-member canvass and a \$9,000,000 budget for state and Southern Baptist Convention causes. C. E. Burt fulltime general director. Baptist Bulletin Service was started.

### 1927

Responsibilities of the Cooperative Program Commission transferred to the strengthened Executive Committee, and a "promotional agency" of the Convention formed consisting of agency heads, state secretaries, and state editors "for the purpose of raising the funds sought by the budget adopted each year." Austin Crouch elected executive secretary of the Executive Committee.

### 1928

Executive Committee reports promotional work accomplished including activities assumed from Cooperative Program Commission.

### 1929

Promotional agency" idea dropped and responsibility transferred to the Executive Committee.

### 1930

Executive Committee appointed a special promotion committee consisting of three members of the Executive Committee and the agency heads. This committee was soon dissolved and a promotion committee established.

### 1931

Convention separates promotion from the Executive Committee and sets up a special Convention committee called the Promotion Committee.

### 1932

F. F. Brown granted leave by his church to assume leadership of the Promotion Committee as executive secretary. Headquarters moved to Knoxville. Walter M. Gilmore elected publicity director. . . . The Commission reaffirms that the 50-50 division as between state and Southwide causes is the proper basis "for distribution of Cooperative Program. . . ."

A special joint committee of ten from the Executive Committee and the Promotion Committee reports: Adoption of its report reaffirmed moral responsibility for debts of boards and agencies of the Convention, instructed these boards and agencies not to incur additional debts; to balance their budgets including interest; lay out 1933 budgets on expectation of 12 per cent less cash receipts than 1932; reaffirmed importance of Cooperative Program, every-member canvass and the tithe as a minimum; adopted plans for debt-paying program for Convention and state debts for January through March each year; committed execution of these plans to the Promotion Committee.

### 1933

The Promotion Committee reported on progress of special emerging Home and Foreign Mission offering; election of Charles E. Maddry as executive secretary, effective July 15, 1932; work of Dr. Maddry and his election as executive secretary of Foreign Mission Board effective January 1, 1933; work



of F. F. Brown as acting executive secretary; plans for Debt-Paying Campaign and receipts to date, etc.

Convention consolidates Executive Committee and Promotion Committee.

Convention authorized Hundred Thousand Club, with Frank Tripp as general leader.

### 1934

Two promotion subcommittees set up by Executive Committee (1) Cooperation and Enlistment and, (2) Baptist Hundred Thousand Club. Conference between Executive Committee and state secretaries in New Orleans works out agreement. . . . 50-50 as an ideal . . . sharing promotional expenses as a deductible item to be administered by the respective states. . . .

### 1936

Convention authorizes the Executive Committee to elect a fulltime director of promotion. J. E. Dillard accepts the position.

### 1938

Executive Committee, under J. E. Dillard's leadership, sets a target of 1945 for eliminating \$3,100,000 debts.

### 1944

Baptists debt-free, gives us glee, not in forty-three, but forty-four, may there be no more—shades of J.E.D.! . . . Centennial Crusade launched!

### 1945

Gifts to Southern Baptist Convention causes passes \$5 million mark by \$735,000; a gain of \$1,458,000 over 1944. Cooperative Program enlarged.

### 1947

Every Baptist a Tither Movement inaugurated. Also 50-50 by 1950.

### 1948

J. E. Dillard retires after eleven years of service. Merrill D. Moore elected his successor. Promotion Conference begins new significance in stewardship promotion plans.

### 1949

Tithers Enlistment Visitation initiated.

### 1955

Convention authorizes establishment of a professional type church finance program. The Forward Program of Church Finance.

### 1956

Forward Program inaugurated with extensive planning by stewardship leaders.

### 1957

Forward Program tested and refined. Two Plus More for Cooperative Program begun.

### 1958-59

Separate Stewardship Commission authorized.

### 1960

Stewardship Commission named by the Convention, chartered and organized. Harold G. Sanders, pastor, First Baptist Church, Tallahassee, Florida, chairman; Merrill D. Moore, executive director-treasurer. Commission becomes fully operative January 1, 1961.

# Program of the Stewardship Commission of the Southern Baptist Convention

The Executive Committee of the Southern Baptist Convention instructed its programs committee to prepare a proposed program of the Stewardship Commission of the Southern Baptist Convention. This proposal as developed and approved by the program committee, received approval of the Executive Committee, and was presented as its recommendation to the Convention. On May 18, 1960, the Convention approved the proposed program of the Commission as follows:

The purpose of a Baptist church is to bring men to God through Jesus Christ and to guide them into the proper relation to his will and purpose. The purpose of the Southern Baptist Convention is "eliciting, combining, and directing the energies" of the churches in their efforts to lead men to Christ. Stated simply, the purpose of the Convention is to help the churches in their common task of evangelizing the world. We therefore propose:

1. That the Stewardship Commission have as its objectives: To support the Southern Baptist Convention objective of bringing men to God through Jesus Christ by (1) leading in the development of church members as good stewards of possessions. The nurture and growth of Christians in

the standards of accountability to God for use of possessions as taught in the Bible should be the basic or primary objective of any program sponsored by the Commission. (2) Assisting the Southern Baptist Convention and the general bodies in the raising of funds necessary for financing the conventions' programs. This should include the conventions' primary mission plan, the Cooperative Program, and endowment and capital giving.

2. That the Stewardship Commission be a staff organization offering services to the state conventions and the agencies of the Southern Baptist Convention. It shall work directly with the churches on a demonstration basis only when requested by the state stewardship leadership, it being understood that the state conventions are



primarily responsible for stewardship promotion within their given areas. The Commission shall work closely with the Executive Committee in fixing the goals for the Cooperative Program in the manner required by the bylaws of the convention. In the case of each program assigned to it, the Commission shall as follows:

Lead in the development of promotional techniques, plans and procedures;

Study constantly to discover the best techniques and methods and to determine which are consistent with the highest ideas of biblical stewardship, and

Offer its services on a consultative and advisory basis to the various state organizations.

To accomplish this work the Stewardship Commission shall relate itself directly to the stewardship promotion conference and the Inter-Agency Council. The Commission shall publish and distribute its materials in keeping with the Convention's publication policy. It shall consider *The Baptist Program* as its primary channel to pastors.

3. That the Stewardship Commission shall have three programs:

- (1) *A Program of Stewardship Development* which seeks to make clear the meaning of stewardship in the lives of the members and to raise the level of giving to standards consistent with the highest ideals of biblical stewardship. Areas considered as parts of this program, in addition to "tithes and offerings," are church

finance, church budgets, every-member canvass, the conservation of gains in giving and related fields.

- (2) *A Program of Cooperative Program Promotion* which seeks to make the members aware of the Cooperative Program as the vital central plan for support of mission, educational and benevolent undertakings of the state conventions and the Southern Baptist Convention. In co-operation with the states and the Executive Committee it shall seek at all times to raise and maintain a high level of giving by the churches through the Cooperative Program.

- (3) *A Program of Endowment and Capital Giving* which seeks to co-ordinate the efforts of the state conventions and the Southern Baptist Convention agencies in the raising of money from individuals through wills, living trusts, annuities, and outright gifts. This is understood to be primarily a responsibility of co-ordination and general promotion and does not provide that the Commission or its staff shall be responsible for direct contact with individuals.

4. That the Stewardship Commission report to the Convention on the basis of its programs. The Commission may organize itself in whatever way it deems necessary for expediting its programs, but it will make its annual report to the Convention on a program basis.

# A Detailed Statement of the Program of the Stewardship Commission

The report of the Executive Committee regarding the program of the Stewardship Commission of the Convention was made to the Convention in two parts. The first, carried as the previous article herein, was presented as a recommendation to, and adopted by, the Convention. The second part was presented to the Convention in the form of a more detailed statement regarding the Commission's program. This detailed statement follows:

## Background

Stewardship of every aspect of life—time, talents, and possessions—is a vital part of the Southern Baptist concept of the Christian's relationship to God, and the promotion of this broad field of stewardship cannot be considered the exclusive responsibility of any single department or agency.

Stewardship of possessions is an aspect of this broad field of such great importance to all Southern Baptist and state programs as to justify the establishment of a Stewardship Commission which will have the promotion of this significant aspect of stewardship as its primary responsibility. Without steady giving, our missionary, benevolent, evangelistic, and educational enterprises would greatly suffer.

The central feature of Southern Baptist stewardship of possessions is the lordship of Jesus Christ, with the tithe as a basic minimum, willingly and regularly given by the members to the church for its local programs and the programs it supports through the state and Southern conventions.

The Cooperative Program has de-

veloped as the best means the churches have of supporting their state, national, and world programs. It reflects both the principle of voluntariness in giving and the polity of the churches.

The Cooperative Program assumes that state and Southern conventions are partners co-operating voluntarily in the raising of undesignated funds for missionary, educational, evangelistic, and benevolent causes. In 1928 the Convention adopted a report of the Executive Committee on relations of Southern Baptist conventions and other Baptist bodies. This was reaffirmed at Kansas City in 1956 on recommendation of the Committee on Resolutions: The historical relationship of Baptist bodies growing out of the Baptist understanding of the church concludes that "there is no relation of superiority and inferiority among Baptist general bodies. All are equal." The following points are pertinent to the stewardship program:

1. The co-operative relations between this Convention and state bodies as now established are limited to the one matter of collecting funds for Southwide and state objects in conjunction with a



unified appeal for the objects. The state convention boards are at present recognized by this Convention as collecting agencies for Southwide\* as well as for state funds. This arrangement, however, is not an essential in Baptist organization, but is made simply as a matter of convenience and economy, and may be changed at any time.

2. The fact that the state bodies first handle the funds and are more directly related to the churches in the matter of collections does not alter the basic relations involved. For the practical ends in view this Convention co-operates in the unified appeal for funds through state agencies. But in principle it retains as inalienable and inherent the right to direct appeal to the churches. Furthermore, in all matters other than money raising it retains complete control of its own affairs, with the right to fix its own objectives and to determine the amounts of money allocated to its various objects. . . .

3. The practice of careful discrimination and mutual respect as between the state bodies and this Convention is called for. The main functions of this Convention and of state bodies remain inviolable. Neither body may impose its will upon the other in any manner or degree at any time. Conference and discussion between committees of the respective groups are always proper in regard to matters involved in joint effort and in so far as necessary to promote good will and mutual understanding. As the work is at present conducted such matters are the division of funds into state and Southwide, ways and means of promoting interest in the various causes, and the burden of cost of collections to be apportioned to state and Southwide funds. These are all matters involved in the one matter of joint effort; viz., the collection of money. In all other matters this Convention pursues its own objects in its own way. It has no authority to allocate funds or to divert funds from any object included in a state budget. In like manner no state body has any authority to

allocate funds or to divert them from any object included in the Southwide budget.<sup>2</sup>

From the beginning of the Co-operative Program, it has been agreed that the state makes the primary approach to the churches, but that the Southern Baptist Convention is paying its pro rata of expenses, (as agreed by state and the Southern Baptist Convention), because of the principle of partnership, and that these expenses are managed by the state in their promotion and administrative budgets.

Southern Baptists generally take a twofold approach to an area of work: (1) An educational approach whereby through various curricula the biblical fundamentals of the program are taught to the members and, (2) a promotional approach whereby the impulses toward the support of the program are strengthened and co-ordinated into a definite plan of action.

In the case of the stewardship of possessions, it is assumed that the educational approach cannot be the exclusive responsibility of any one agency. It is also assumed that in a definite way, the stewardship educational interests of the agencies must be co-ordinated. This co-ordination should take place on a voluntary basis within the Inter-Agency Council and the stewardship promotion conference.

The Stewardship Commission might be said to have an indirect educational function with respect to the broad principles of biblical giving, accomplishing its purposes in education through the agencies that have more direct access to the membership; and that promotion should be the primary function of the Stewardship Commis-

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\*Here and elsewhere the term "Southwide" appears in quoted material from previous convention action. It is understood to mean Convention-wide.

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<sup>2</sup>*Southern Baptist Convention Annual, 1956, p. 57.*

sion, keeping in mind it must do its work through others, and that its staff works directly with churches only on a demonstration basis.

An action of the 1959 Convention authorized a Stewardship Commission: "A Stewardship Commission should be established to assume responsibility for the stewardship promotion program now conducted by the Executive Committee.

The Executive Committee has done an excellent job of stewardship promotion since it was given responsibility for this function in 1933. It is to be commended for its achievements in this area and especially for the development of the Forward Program of Church Finance; however, this program has placed growing demands on the members of the Executive Committee and its staff and has reached such proportions and importance that it is now recommended that a separate commission be established to take responsibility for the stewardship promotion program. This is recommended for the following reasons:

1. This change will relieve the Executive Committee of operating responsibility and permit it to serve the Convention more effectively and more objectively as an advisory body.

2. Establishment of the new commission will give to this important program status equal to that of other agencies and permit and encourage more rapid expansion of the stewardship promotion program.

The members and staff of the Stewardship Commission will be able to devote their full energy and attention to the stewardship promotion program. This agency will be able to develop program plans and request operating funds on the same basis as other Convention agencies.

When the Stewardship Commission is established, all stewardship promotion work now conducted by the Executive Committee should be transferred to the Commission. The Commission should assume responsibility for stewardship promotion activities now under the direction of the promotion committees of the Executive Committee.

The Commission should continue to sponsor the annual promotion conference and work with the state conventions in the same manner and on the same basis as the Executive Committee now does. The Commission should continue to place major emphasis on helping the state conventions develop effective programs for improving financial practices at the local church level and for assisting them in developing better stewardship concepts in promoting the Cooperative Program.

When the Stewardship Commission is established, its representatives should meet jointly with representatives of the Executive Committee each year to help in arriving at a recommended Cooperative Program goal to be established for the coming year. The Stewardship Commission should advise on the feasibility of proposed goals. The Executive Committee should continue to be responsible for recommending the proposed goal to the Convention. The Stewardship Commission should then develop and carry out the program of stewardship promotion which will be required to achieve the established goal. The Commission should keep the Executive Committee well informed regarding program progress and problems since the Executive Committee will continue to have a vital interest in the success of the Cooperative Program.<sup>3</sup>

An action of the 1959 Southern Baptist Convention authorized a program of endowment and capital giving for the Stewardship Commission:

The Southern Baptist Foundation should be relieved of all responsibility for promoting giving. Responsibility for developing and promoting a program of endowment and capital giving should be assigned to the Stewardship Commission.

The charter of the Southern Baptist Foundation should be revised to reflect the change in its responsibilities. The charter of the Stewardship Commission, when that agency is established, should clearly set forth its responsibility for the promotion of endowment and capital giving.<sup>4</sup>

<sup>3</sup>*Southern Baptist Convention Annual, 1959*, pp. 66, 67.

<sup>4</sup>*Ibid.*, p. 73.



It appears that the primary documents and other considerations point to the following objectives for the Stewardship Commission: To support the Southern Baptist Convention objective of bringing men to God through Jesus Christ by (1) Leading in the development of church members as good stewards of possessions. The nurture and growth of Christians in the standards of accountability to God for use of possessions as taught in the Bible should be the basic or primary objective of any program sponsored by the Commission. (2) Assisting the Southern Baptist Con-

vention and the general bodies in the raising of funds necessary for financing the conventions' programs. This should include the Convention's primary mission plan, the Cooperative Program, and endowment and capital giving.

To support these objectives the Stewardship Commission should enter into three programs:

Stewardship Development

Cooperative Program Promotion

Endowment and Capital Giving

The Stewardship Commission should have three functions: Promotional Study, Consultation, and Advisory.

## I. A PROGRAM OF STEWARDSHIP DEVELOPMENT

### A. Promotional

1. Develops plans and materials for use by the churches in strengthening the members as good stewards. These plans should include the latest and best techniques consistent with the biblical idea of stewardship as applied to the church budget, the every-member canvass, and the conservation of gains. They should be developed in close co-operation with the states through the stewardship promotion conference. The commission, however, should be very definite in plans it recommends to the conference. A high quality of staff work should be provided to assure maximum efficiency in the development of the plans.
2. Organizes a definite plan for publicizing and promoting plans developed for the churches. Uses the denominational press, pamphlets, booklets, visual aids, and personal and public conferences. Depends greatly on other agencies, particularly those having direct contact with the churches, for assistance in publicizing and promoting its various plans. The Stewardship Commission may co-operate with the state stewardship organizations in fostering clinics for stewardship techniques.
3. Conducts national and regional stewardship conferences for leaders in co-operation with/and on request of state stewardship leadership. Since these conferences are for the purpose of enabling state and regional leaders to do a better job of getting programs accepted by pastors and churches, the staff work must be of very high quality.

### B. Study

1. Maintains constant review of all the latest plans and methods for stewardship development, noting which are consistent with Southern Baptist ideals of biblical stewardship.

2. Studies constantly trends in Southern Baptist giving in relationship to such factors as economic conditions, development of plans, regional leadership, etc.
  3. Seeks constantly to make clear the biblical message on stewardship.
- C. Consultative and Advisory
1. Renders assistance as requested to the states in effort to make the communication of stewardship plans to the churches and their members more effective. This may be accomplished through surveys, special studies, special conferences, etc.

## II. A PROGRAM OF COOPERATIVE PROGRAM PROMOTION

### A. Promotional

1. Develops plans and materials for the promotion of the Cooperative Program for use by states and by the churches in keeping members aware of the Cooperative Program as the basic mission program of Southern Baptists. Such plans should be developed in closest co-operation with the states and the Executive Committee against the background of the stewardship promotion conference, and should reflect a wide knowledge of the views of various Cooperative Program leaders as well as a strong inclination toward definite planning. Any radical departure in Cooperative Program promotion or terminology should be reviewed by the Executive Committee. Promotes the Cooperative Program goals as adopted by the Convention on recommendation of its Executive Committee.
2. Organizes a definite long-range systematic plan for publicizing every facet of the Cooperative Program, utilizing all available communications media in the Convention. (The primary channel for direct contact with pastors on behalf of the Cooperative Program, as well as other stewardship matters, should be *The Baptist Program* rather than direct mail.) Helps to co-ordinate through the Inter-Agency Council and in other ways the efforts of various periodical editors to make the members aware of the Cooperative Program.
3. Conducts conferences for leaders in the field of Cooperative Program promotion.
4. Assumes responsibility as directed by the Convention or its Executive Committee for leadership in any special emergency offerings, relief, etc.

### B. Study

1. Maintains constant review of the trends in Cooperative Program giving.
2. Studies constantly all new ideas for presenting the Cooperative Program in more effective and dramatic ways.
3. Seeks ways and means of more clearly relating Cooperative Program giving to the total stewardship conception as taught in the Bible.



### C. Consultative and Advisory

1. Advises the Executive Committee as to factors to be considered in forecasting Cooperative Program receipts such as new promotion plans, etc.
2. Assists the Executive Committee as required by the Convention in setting the Cooperative Program goals.
3. Advises on request the state leaders of the Cooperative Program. Assists them in special studies and surveys. Organizes in co-operation with the states special conferences on the techniques of promoting the Cooperative Program.

## III. A PROGRAM OF ENDOWMENT AND CAPITAL GIVING

### A. Promotional

1. Develops plans and materials for use in promotion of individual giving through wills, legacies, living trusts, annuities, etc. The Commission should enlist the co-operation of the state foundations and all Southern Baptist Convention agencies, including the Southern Baptist Foundation. The Commission should make itself indispensable on a co-operative basis to the endowment and capital giving interests of the denomination.
2. Organizes a definite plan for publicizing and promoting plans for endowment and capital giving. Press, pamphlets, etc.
3. Conducts conferences for leaders in the field of endowment and capital giving. Helps to co-ordinate through the Inter-Agency Council and in other ways the efforts of various periodical editors to make Baptists aware of the capital and endowment giving interests of the Convention.

### B. Study

1. Maintains constant review of all the latest plans and methods for endowment and capital giving, noting which are the most effective and which are consistent with Southern Baptist ideals of biblical stewardship.
2. Studies continually trends in endowment and capital giving.
3. Seeks ways and means of more clearly relating endowment and capital giving to the total stewardship concept as taught in the Bible.

### C. Consultative and Advisory

Renders assistance as requested to the states in effort to improve techniques for enlisting endowment and capital givers and for the promotion of the idea of endowment and capital giving.

## CONCLUSION

*Relationships.*—The Stewardship Commission may be thought of as "an agency of the agencies" including both Southern Baptist Convention agencies and the general Baptist bodies. It works directly with the Southern Baptist Convention agencies and the state conventions. It works indirectly with

[Continued on p. 72]

# Christian Stewardship—The Answer to World Need

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**B**Y INVITATION OF THE EUROPEAN Federation, Walter Woodbury, for many years secretary of evangelism for the American Baptist Convention, and I attended a dozen meetings of Baptist Union Conferences, seeking to share with the brethren throughout the European Federation something of what we have learned about evangelism, Christian education, and stewardship. We met with a most cordial response. They were embarrassingly eager to find out how we do it. The concentration of concern was largely on evangelism, but evangelism as it must always be enforced by teaching and training and by Christian stewardship.

Some of us remember Wendell Willkie's book, written just after he made his trip around the world, *One World*. We recall that a group of scientists issued a sequel entitled *One World or None*. This is the impression one brings back with him from around the world, especially the war-torn areas of the world—one world or none.

Always there have been barriers to communication and fellowship, but never in human history have these

physical barriers been so removed as in our generation. We left Paris about seven o'clock in the evening on the jet plane, and at a little past ten o'clock we were in Idlewild Airport, New York City. Such travel seems almost incredible. Barriers of time, barriers of space, barriers of language, and barriers of custom are being broken down as never before. At the same time, the psychological and spiritual barriers were never so formidable: the iron curtain, the bamboo curtain, the black curtain of Catholicism. These are not actual curtains, of course, but they are barriers that separate the peoples of this earth more effectively than any of the physical barriers.

I recall a conference in which I proposed a discussion of the question, "Why not a United States of Europe?" It was a most interesting conversation with representative European nationals. All agreed that it was a consummation devoutly to be desired, but all agreed that there was no prospect of it in the foreseeable future. When I persisted, "But why not?" they said in effect, "We don't trust one another."



## The Doctrine of Property

In numerous other conferences these barriers to communication and to world friendship appeared. Why? I found again and again that the center of the difficulty is in property and the doctrine of property. Some of us have lived through the two most disastrous wars of history. We are now far enough away to assess the causes. I am quite confident that the competent historian is going to say that at the basis of these two indescribably terrible conflicts was a false and malicious doctrine of property.

Always property has been a major concern of man. When God created us, he endowed us with certain deep drives—instincts they are sometimes called—the instinct of self-preservation; the instinct of communication; the instinct of acquisition. One of the deepest of these human drives is to possess. As soon as the child is born, it begins to grasp; as you watch children play, you see this possessive instinct at work. It is universal—this desire to acquire, to possess, and through the centuries this acquisitive instinct or relatively unlearned pattern of response has found expression in a doctrine of property.

The oldest of these doctrines of property is the pagan. Property is that which you get by force and keep by force, if you can. This pagan doctrine of property accounts for most of the wars of history.

Because of its terrible consequences, men began to evolve rules for acquiring and keeping. This developed in our culture as capitalism: "Get what you can, keep what you get, but within the bounds of legal competition." This doctrine of property has

many defects, and there has been a widespread revolt from the full application of the principle of free trade and unrestricted competition.

## The Doctrine of Socialism

As a corrective of the injustices of capitalism, the doctrine generally known as socialism developed. Socialism admits the right to acquire and hold personal property but holds that all property for public use should be public owned.

Repudiating all previous views, the radical and revolutionary doctrine of communism asserted that all property belongs collectively to all society. Its intriguing slogan is: "To every man according to his need; from every man according to his ability." This doctrine of collectivism has had increasing sway over an increasing proportion of the population of the earth. One does not travel far in the East or in Europe until one begins to discover that this fascinating doctrine of property—fascinating to these so-called "little people," who through the ages have never owned but have always been owned—has become the equivalent of a religion for them. One has only to travel to see how people are grasping at this doctrine which promises a redistribution according to which the haves will be compelled to share the world's property with the havenots.

There is a difference between knowing and knowing about. One must visit Europe and sit in on conferences and talk with people and record interviews and go back and restudy them to realize what actually is going on in a great part of our world. As we sit here in our security and make our plans, let us realize that about one

half of the population of this globe is coming under the Communist doctrine of property, the center of the "cold war" that may erupt into a third world war destructive beyond all imagination. One of the most significant questions, therefore, that can be raised and answered is: Is there a Christian doctrine of property?

### **The Doctrine of Christian Stewardship**

The answer most emphatically is yes. In fact, there is no biblical doctrine to which more space is given than this fundamental doctrine of property. Once neglected, it has begun to lay hold on our people as a biblical doctrine. We see it in its beginning in the creation story—how God by very virtue of his creation of all property is the owner. We see the stream enlarging as he laid claim on a Chosen People. We see it then perverted, and later recovered in the prophets. At length we see it in its fulness in the New Testament teaching that we are not our own, that we have been bought with a price, and that all we are and all we have belongs to God and is to be used under the will of the owner for the purposes of Jesus Christ. This is a basic doctrine. We do not say, "Here is a Southern Baptist program of stewardship." Rather, we say, "Here is a Christian program. Here is a New Testament doctrine being given implementation." It is this viewpoint that is getting a hearing for us.

In our European conferences, we found immediately that it was unwise to present stewardship and church financing as a Southern Baptist program with a trademark on it. We presented it as a New Testament pro-

gram that has in it the solution of the world's most desperate problem.

It was my privilege to teach for a semester at Ruschlikon, our international seminary in Switzerland. Since I was dealing with this matter in a class to whom our concepts and practices were unfamiliar, I had to re-study the doctrine of stewardship and especially the history of tithing. I had in my class students from a dozen national Baptist bodies speaking a half-dozen different languages. Immediately I ran on the vocabulary problem. I discovered, for instance, that in most of these European languages there is no exact equivalent of evangelism, or religious education, or stewardship, or enlistment and other familiar words. Here is a whole vocabulary that has to be translated by circumlocution in order to get across the basic idea of Christian stewardship.

Then I discovered that tithing has against it a deep-seated prejudice that is understandable in the light of the history of tithing. Tithing became an ecclesiastical law very early in Europe. The old tax system for the government had largely gathered around the tithe; but when Europe became the Holy Roman Empire, the tithes were channeled to Rome and were required under penalty of excommunication. Our Baptist people developed an aversion to the very word "tithe."

In the period of Francis of Assisi, there arose the concept of the support of the church and its ministers by mendicancy—beggary. Our word beggar comes from the monastic order known as the Beghards. These monks repudiated all possessions. They took the vow of absolute poverty and in increasing numbers flooded Europe as they went from house to house or



place to place, possessing nothing and living on what they could get by begging. So abused did this become that in England there were laws passed against begging. With tithing enforced by law and with begging a scandal, the repulsion of our Baptist people from emphasis of any kind on money is understandable. With a deep-seated prejudice against any sort of system because of the swinging of the pendulum from the commercialization and exploitation of the Catholic Church, it became "unspiritual" even to mention money.

From that source sprang many of the evils and weaknesses in our European Baptist life. When we met at Stockholm for the executive meeting, Henry Cook, our European secretary ad interim, announced gloomily: "Brethren, we are bankrupt. As the Executive Committee of the Federation, we asked for a budget of fifteen hundred dollars (five hundred pounds); we haven't got it; and one reason I didn't send you a bulletin about this meeting was that I didn't have the postage." Some of us can go to the day in Southern Baptist history when we met together in Nashville, and the chairman of our Executive Committee said, "Brethren, we are bankrupt!" We had debts we couldn't even pay the interest on. Our recovery and present prosperity are the marvels of Baptist history and our plans the amazement of our European brethren. They turned to us again and asked: "Tell us how you do it. What is your Cooperative Program? How does your Executive Committee operate? How do these states of your Convention, which correspond to our national unions, work together? How do you overcome the barriers of state concern and local concern as over

against your Convention concern?" We told how we got away from the haphazard method of taking collections for separate causes and developed a unified budget and co-operative program with a New Testament emphasis on the doctrine of stewardship-tithing. Out of the discussions there seemed to grow increasing conviction that European Baptists could also do something great if they did it together on the basis of recovery of the New Testament doctrine of stewardship, practically implemented.

Henry Cook once said that the people of Europe generally have lost interest in religion. Actually, communism is not the greatest foe—it is indifference. I recall attending a service in a Norwegian city one morning at the great State Lutheran Church. My wife and I slipped in and took a back seat to see what was going on. There in an auditorium that would easily seat fifteen hundred persons I counted eighty. We were told that this attendance was usual, and that not more than 5 to 7 per cent of those whose names are on the church rolls take an active interest. Of course you do not get any interest from that in which you make no investment. Both in Catholic and in Protestant circles the churches are priest-ridden and minister-controlled. The lay people sit and listen, if they come at all, and pay the bills when they pay their taxes.

A resultant deepening conviction is that basic to world recovery is stewardship in its broad application. J. G. Oncken, that valiant pioneer who did more than any other one man to recover our Baptist life in Germany and throughout much of Central Europe, had as his motto, "Every Baptist a missionary," but this

word becomes little more than a motto unless it is interpreted to mean, "Every Baptist a steward." Stewardship calls not only for the giving of money, as important as that is, but also for the investment of time, of talent, of opportunity, and of responsibility in the furtherance of the gospel.

### By-Products of Christian Stewardship

There are many things that a recovery of this practice of the broad understanding of stewardship would do for world peace, for world security, and for world advance.

First of all, and most important of all, will be *a breaking down of the barrier between laity and clergy*. In a Catholic and state church society there is a sharp distinction between clergy and laity. One of our great Baptist missions to Europe and to much of the world is a recovery of the responsibility of the laity—not just to hear, not simply to support, but to assume spiritual responsibility alongside the minister for the bearing of a gospel witness.

Another value that such a revival of stewardship will bring will be to *extend the concept of call to the laity*. The genius of our Baptist churches is a lay genius. It is in the implementation of this doctrine of stewardship that men begin to discover that the call to the ministry can be a call to be a Christian doctor, or a businessman, or a Christian workman in any honorable occupation.

The acceptance and practice of Christian stewardship *will afford the most effective alternative to atheistic communism*. What is the alternative

to this very attractive propaganda which promises to the underprivileged people a place in the sun? The answer is the significance of partnership with God. Why has communism become attractive? To be sure, there is ruthless force back of it, but ruthless force doesn't account for the wide spreading of communism over much of the world. Here is a promise to people, who have never had anything, that they can be significant. It isn't just property. Property is a symbol of significance, and deeper than the acquisitive drive is the instinct deeply planted in every human person to be somebody. Over against the illusive promise of communism to make every man a partner in a collective society is the assurance of every man's infinite worthwhileness as God's partner in Christ's redemptive purpose.

One has to go into these Catholic and state church dominated lands to realize that democracy as an ideal has had its worst blow from the church. How can ministers preach democracy and at the same time practice hierarchy? Most Europeans have identified religious institutionalism with Christianity and have turned against it. Yet there is a deep longing for democracy—real democracy. The seed of dissolution of communism is in itself, in its denial of individualism and democracy, which is as deep-seated as life.

### Baptists' Opportunity in Europe

Here then is an unprecedented opportunity for Baptists to restore democracy to the liberty-loving people of Europe. New Testament democracy begins with the church, extending



from pastor to people. The dedication of ministers and missionaries must be matched with a like dedication on the part of the congregation. Stewardship gives the congregation partnership with ministers and missionaries in dedication and sacrifice.

The conclusion is inescapable—Europe is one of the most strategic mission fields of the world for Baptists, yet with a pitiful income on the part of the Federation to carry on its missionary work. We are called on to share more than money. More important than material aid is the sharing of our plans and ideas—especially the sharing of our wealth of literature. The Sunday School Board sent us anything we asked for in the way of literature, but I came to the point where I was ashamed to show it because it put in such contrast their poverty. Never was I so thankful for the Sunday School Board as our agency for getting the Bible out to the masses of the people. We ought to share with them in the preparation and publication of Baptist literature in their own language.

We must support Ruschlikon. I think the greatest single contribution Southern Baptists have made to European Baptist life is Ruschlikon Seminary. It is a leadership school, training the future leaders of European Baptists and training them in methods as well as in principles. In addition to its primary educational function, the seminary is becoming the rallying center of the Baptist Federation, for conference after conference is held at Ruschlikon where these scattered, fragmented and sometimes antagonistic and hostile groups are assembled to

eat and pray and talk and plan together. If Ruschlikon did nothing else except provide a center for these conferences, it would be worth every dollar we will ever put into it.

Finally, it is in the practical working out of the Christian doctrines of stewardship implications that *we have the best preventive of the worst disaster that could befall our human race—a third world war*. One has to see it to realize what the last war did. Visit these bombed out cities; see block after block of gaunt houses with nothing but the frames left; see churches, public buildings, and cathedrals left in ruins. Who but madmen could want another war?

I was in Hamburg Seminary with a group of young people. I said to them through the interpreter, "What do you want most?" and with one voice they said, "Friede!" "Peace, peace, we want peace!" There is an utter horror of another war. It almost puts them into panic when they think about it. Civilization would be wiped out—and such a war is imminent. Here we read about it. There they know it could happen. What can prevent it? Evangelism to be sure, missions to be sure, Bible study and training to be sure; but somehow we have got to reach out and incorporate the people into the program of Christ in a rededication as deep as life itself to the recognition that all we have, and all we are belongs to God and is to be used under his will for the purposes of Jesus Christ; and that the implementation of this great doctrine of stewardship is *a chief hope of our world*.

# They Did Something About Alcohol

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**I**N HIS BOOK *Our Greatest Enemy—Beveraged Alcohol*, Aubrey Willis, after labeling alcoholic beverages the greatest enemy of God, of religion, and of mankind, complains: "When you start fighting this evil, you will find that it has gained such a foothold that it is well-nigh impossible to score against it. Throughout our entire political setup, we find men who are either favoring the whiskey racket or who, through fear, personal gain, or ignorance are doing nothing whatever to combat the evil. We find church people who will raise neither a hand nor a voice against this enemy. We find on every hand people who label themselves Christians afraid to join in the fight to eliminate the enemy."<sup>1</sup>

There are few who will deny this indictment. But there are notable exceptions—men and women who have hazarded their lives to fight this enemy—and this article deals with some of them.

● *In Anchorage, Alaska*, where the liquor interests are strongly entrenched and for many years domi-

nated politics, a leading Baptist doctor a few years ago led a one-man crusade against the liquor traffic in that city. He exposed the practices of the liquor dealers on the radio, and they had him taken off the air. He continued his crusade from the pulpit. Angered, the liquor dealers conspired to have the meddlesome preacher killed. They hired a man to kill him. A young policeman, who knew of the plot, frustrated the assassination by standing on guard at the preacher's home. The pastor is still carrying on for God in Anchorage. The young policeman is now pastor of another Baptist church in that city.

● *Many years ago J. B. Gambrell* led the fight for prohibition in Mississippi. He was assisted by his son Roderick. As the fight grew hotter, Roderick was shot and killed by the proponents for liquor. When the murderer was acquitted, Dr. Gambrell said editorially: "We would rather stand, as we did a few days ago, with his stricken mother, over his grave than to have him again at home, a truant from the path of high public duty."

● *Duke McCall*, distinguished president of the Southern Baptist Theological Seminary and the National

<sup>1</sup>Aubrey Willis, *Our Greatest Enemy—Beveraged Alcohol* (New York: Exposition, 1958), pp. 13-14. Used by permission.



Temperance League, told recently of an experience in his childhood when his lawyer father, Judge McCall, was given a bottle of liquor as a token of appreciation. What should the teetotaler father do? Dr. McCall tells the story: "Mother took the bottle of whiskey and invited her three sons and two daughters into the back yard for a burial ceremony. Since I was the oldest of the children, I had the privilege of digging the hole. When the hole was ready, we emptied the liquor into it and then buried the bottle."

● *Many years ago W. B. Crumpton* as a young preacher accepted scuppernong wine and cake from his church members when he visited them. On being rebuked by an older preacher, he decided to quit drinking wine. A careful study of the problem of drinking led him to become a staunch foe of the liquor interests. He once said: "By the help of God, if it takes my life, liquor in Alabama shall go. . . . If nobody does anything, how do I know but that my boys, brought up in this community, may become victims of drink? If nothing is done, how do I know but that these girls of mine will someday marry like the poor girl whose scream I heard, when her drunken husband fell out of his chair dead?" As a crusader for total abstinence, no name shines with greater luster than that of W. B. Crumpton.

● One problem faced by ministers is the serving of alcoholic drinks in connection with wedding receptions.

This problem has been solved by *C. Duke Payne*, pastor of the First Christian Church of Covington, Kentucky. He has prepared a booklet

entitled "A Message from the Minister to Those Coming for Marriage" which contains this paragraph: "Because the drinking of alcoholic beverages is considered, by the minister of this church, out of harmony with Christian worship and conduct, the marriage service will be performed by him only for those persons who agree that such beverages will not be served as a part of the festivities before or after their wedding."

In a fashionable Baltimore church an unkempt drunken man stumbled into the foyer just before the service. The usher helped the man to a seat and sat down by him. After the service the usher introduced the inebriate to the pastor and then took him to his home for dinner. The alcoholic was won to Christ and God was honored in his life.<sup>2</sup>

A Washington churchwoman loved her community too much to allow a liquor store to move in without protest. She led in her church in the organization of a commission on Christian social relations. The commission members helped her in establishing a citizenship committee. Members of the committee testified at the hearing, and the liquor store was denied a permit.

In a North Carolina community, a church member, when asked by his employer to purchase liquor for the firm's Christmas party, protested: "At my church last Sunday I signed a pledge that I would not use alcoholic beverages. Should I now help others to do a thing that I feel is wrong for me?" At that moment a second

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<sup>2</sup>This and several other incidents in this article are from the book *What Shall We Say About Alcohol?* by Caradine R. Hooten (Nashville: Abingdon, 1960).

employee appeared; he was asked to purchase the liquor. He asked to be excused, saying he had found better ways to celebrate Christmas. After some thought, the employer dictated a letter stating that the office party would be held at the same time and place as last year, but without alcohol.

A converted alcoholic made rapid progress in his business career. When he was offered the presidency of the city's leading civic club, he declined. When the board of directors discovered that his reason for declining was the club's custom of installing its new officers with a cocktail party, they decided that they could get along

without this practice. The young businessman accepted and led the club to new achievements.

When thousands of Baptist churches observed Alcohol Education Week in 1957, one pastor suggested that special attention be given during the week to the alcoholics in the church. These members were visited. As a result, three of the alcoholics were rehabilitated and are now active again in the church.

Much yet remains to be done about alcohol, and courageous men and women who are filled with the Holy Spirit will lead the way when progress is made.

## The Presbyterians

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**T**HE TERM PRESBYTERIAN comes from *presbuteros*, which is the Greek word for elder in the New Testament. There are two major facets to Presbyterianism; namely, as a form of church government and as a system of doctrine. The Presbyterian form of church government denotes rule by the presbytery, or elders. The Presbyterian system of doctrine is based on Calvinism, and Presbyterianism and Calvinism are often viewed as synonymous. However, it is a popular misconception to say that Presbyterianism accepts all of Calvin's teachings.

In determining the beginnings and growth of the Presbyterians, it is much easier to think in terms of the "Presbyterian family" of churches than of a Presbyterian church as such. This is particularly true of the early history of Presbyterianism, which takes us back to the days of John Calvin, who lived from 1509 to 1564.

### John Calvin

The Protestant Reformation, launched officially by Martin Luther in 1517, soon divided into the Evangelical Lutheran branch with Luther



and Melancthon as leaders, and the Reformed branch with such leaders as Ulrich Zwingli in Zurich, John Calvin in Geneva, and John Knox in Scotland. Calvin, as the intellectual leader of the Reformed branch, was much interested in church polity and organization. He wished to restore the churches organizationally to their New Testament pattern, whereas Luther was content for the church to have strong political ties and for the civil authorities to govern it.

Calvin, like Luther, was born a Catholic. Although he studied for the priesthood, he, unlike Luther, was never ordained. Born in 1509 at Noyon, France, Calvin was a brilliant, logical thinker. His education included the study of law, as well as religion. He had a sudden conversion to Protestantism when he was about twenty-four. Persecuted in France for his new-found faith, he fled to Geneva, Switzerland. There he met the brilliant preacher, Guillaume Farel, who was a leader in the Reformation movement there. Geneva had just recently become a free city politically, and had outlawed Catholicism. Recognizing Calvin's training and ability, Farel prevailed on him to make his home in Geneva and help in the organization of the city's religious life along Protestant lines.

Calvin stayed, and in the somewhat stormy years that followed hammered out the tenets of Calvinism and the presbyterian form of church government. He made Geneva a model city of law and morality, and established the influential University of Geneva. It should be noted, however, that Presbyterianism as a church did not evolve in Switzerland, but rather in France and Scotland, and through Scotland to all the English-speaking

world. Whereas Calvin believed in separation of church and state, he was never able to achieve this ideal in Geneva.

### Calvinism Spreads

It was through the University of Geneva that Calvinism became so influential. The University soon became the leading theological school of Europe. Its graduates spread far and near until Calvinism dominated the Protestant thinking of Europe. The Presbyterian form of government first took root in France with the Huguenots. The Protestant Church of Holland has been and is for the most part Presbyterian. John Knox, a student at Geneva, led the Reformation in Scotland, and eventually the Presbyterian Church became dominant there after a long struggle with English efforts to impose the episcopal form of government.

Presbyterianism also became strong in northern Ireland, and it was the Irish Presbytery of Laggan that appointed the first Presbyterian missionary to the colonies, the Reverend Francis Makemie. Known as the father of organized Presbyterian life in America, his chief field was in Maryland. The oldest continuing Presbyterian church in America is the one he founded at Rehoboth, Maryland, in 1683. However, there were Presbyterian congregations in Virginia as early as 1611, and in Massachusetts and Connecticut by 1630.

Presbyterians claim two distinctives in their colonial history. John Witherspoon, a Presbyterian, was the only minister to sign the Declaration of Independence. And the Presbyterian Ministers' Fund was the first life insurance company chartered in Amer-

ica, and today claims to be the oldest life insurance company in America. Although not connected with the denomination now, the company was the outgrowth of the Pious Fund set up by the earliest Presbyterian synod at Philadelphia.

Presbyterians experienced a slow start in the colonies, due to their insistence on using as pastors only men with formal training from England. But the Great Awakening, from 1725 to the Revolutionary War, strengthened them greatly. By the war, it was estimated that almost two of the three million colonists were of Calvinist stock. And the Constitution of the United States has a striking parallelism to the Presbyterian form of government. They played a prominent role in evangelizing the frontier and the Indians, notably through the work of such men as David Brainerd.

Today there are ten Presbyterian bodies in the United States. The largest is the United Presbyterian Church in the United States of America with 3,094,633 members. Next is the Presbyterian Church in the United States with 869,452 members. Other groups range from the Associate Presbyterian Church of North America with 500 members to the Cumberland Presbyterians with 87,531 members. The World Presbyterian Alliance was formed in 1875 to promote closer bonds among Presbyterians throughout the world.

### Presbyterian fundamentals include:

*Authority.*—Presbyterians accept the Bible as their only infallible rule of faith and practice. But most American Presbyterians accept the Westminster Confession as a "symbol" of their faith. This Confession

is one of three statements worked out by the Westminster Assembly, called by the English Parliament. Meeting in 1,163 sessions, covering the five-year period of 1643 to 1648, the 152 delegates produced a creedal statement that has gone largely unchanged for over three hundred years. One of their declarations, "To glorify God, and to enjoy him forever," is often considered the epitome of Presbyterianism.

*Worship.*—Forms of worship vary, depending largely on geographic location. Some Presbyterians have a rather formal liturgy with an altar and gowned minister. Others have a rather simple order of service that places the communion table central in the church, and magnifies the sermon as the main feature of the service.

*Salvation.*—Salvation is through faith in Christ as the Son of God and Saviour of man. The Presbyterian concept of salvation is based largely on these five tenets of Calvinism:

1. God is absolute sovereign in creation, providence, and salvation. As such, he determines in advance who is to be saved and who is to be lost. Man is unable by his own free will to change the verdict already decided by God. Calvinist doctrine of election in its strictest sense is modified by present-day Presbyterians. They acknowledge the right of man to exercise his free will in accepting or rejecting Christ. But they say the act of any man's will is included in the omniscience of God, and no attempt is made to explain its workings.

2. Christ's death atones only for the elect. But Presbyterians now consider all infants who die as elect and therefore saved. Strict Calvinism



taught the damnation of nonelect persons who died in infancy.

3. Man is totally unable to save himself. All of the credit is due God.

4. Grace is irresistible. That is, the elect are compelled to believe. An elect person cannot choose to disbelieve.

5. Perseverance in grace. It is impossible for a believer to fall from grace and lose his salvation.

*Baptism.*—Adult believers, and children whose father or mother is a believer, are baptized by sprinkling or pouring. The method of baptism is considered unimportant. Through baptism, one is admitted to church membership, and his baptism becomes as well as sign and seal of his salvation. However, baptism is not considered essential to salvation. Neither is it felt that baptism, unaccompanied by faith, can save. Baptized infants do not have the full duties or privileges of adult members, but they are considered "infant citizens." Presbyterian reasoning at this point is that a child of American parents is still a citizen of the United States, even though he is not old enough to vote, pay taxes, etc. They see a parallel here with citizenship in the kingdom of God. Applicants for baptism and church membership are asked only to profess faith in Christ. They are not required to conform to any doctrinal statement. A doctrinal test is required only of men who are candidates for ministers and elders.

*Salvation outside the church.*—Presbyterians recognize the validity of the Christian experience of believers outside their membership.

*Lord's Supper.*—All believers are welcome to partake of the Supper in a Presbyterian church. The Supper is

considered a memorial only and with no sacramental power; i.e., to forgive sins. In addition to serving as a memorial, the Supper provides spiritual nourishment for the participants, and strengthens the bond of fellowship among believers. The Supper is not served to individuals outside a regular service, such as the ill or shut-in.

*Eternal Destiny.*—There are only two destinies, one for the saved and one for the lost. These destinies are unchangeable beyond death, and there is no chance for repentance beyond the grave.

*Organization and government.*—Presbyterianism is one of the three dominant systems of church government. It falls midway between the episcopal form (rule by bishop) and congregationalism (rule by the total membership). Presbyterians teach that elders, or presbyters, are called by Christ and, as such, have authority to govern the congregation. They believe this to be the New Testament pattern. Presbyterianism is a representative form of government and, as such, has a succession of ecclesiastical governing units.

First, *the church session* which is composed of the pastor and ruling elders of the congregation. (In contrast with the ruling elders, the pastor is known as a teaching elder.) The session serves as ruling body for the local church.

Second, *the presbytery*. It is composed of one minister and one elder from each session within a given geographic area. From this governing unit on up, there is always equality of representation of ministers and elders; i.e., an equal number of each. The presbytery resolves difficulties with the various sessions. Each congregation

calls its own minister, but the presbytery licenses, ordains, installs, removes, and judges the ministers under its jurisdiction. It also resolves questions of doctrine or discipline; forms and receives new churches within the presbytery, etc.

Third, *the synod*. A synod is made up of equal number of ministers and elders from three or more presbyteries within a given area, such as a state or group of states. The synod deals with problems referred to it by the various presbyteries.

*The General Assembly*.—It is made up of an equal number of ministers and elders from the presbyteries (not synods) of a given area, and thus crosses state lines. In the United States, the General Assembly is the highest Presbyterian judicatory. Appeals from the congregations may be carried through all these bodies to the General Assembly. It also directs de-

nominal agencies, such as seminaries and the benevolent and missionary work.

*Education*.—Presbyterians, with some exceptions, magnify the importance of an educated ministry. Princeton University is an outgrowth of the Presbyterians' "log college" organized in a cabin at Neshaminy, Pennsylvania, about 1735. As noted earlier, their insistence on a trained ministry limited their growth in early Colonial days, but they soon inaugurated a vigorous program of theological education which enabled them to overtake this slow start. One notable exception has been the Cumberland Presbyterian Church, which was originally formed by a group of churches in Kentucky and Tennessee, which ordained a number of non-trained ministers. However, Cumberland Presbyterians today maintain a program of ministerial education.

### A Detailed Statement of the Program of the Stewardship Commission

[Continued from p. 59]

associations and churches through the state conventions and certain other agencies. The primary channel for the Commission's direct contact with pastors should be *The Baptist Program* or its successor rather than direct mail.

The Commission has a direct relationship to the Executive Committee in forecasting and planning for the Cooperative Program. It accomplishes much of its work through the Stewardship Promotion Conference and the Inter-Agency Council.

*Organizational Structure*.—The Stewardship Commission should be left free to determine its own structure. In all probability the structure may not exactly parallel the statement of programs, because certain services such as administrative, editorial, etc. must be offered. However, in reporting to the Convention the Stewardship Commission should report on a program basis.

*Materials*.—Materials for use in promotion of stewardship should be manufactured and distributed in co-operation with the Convention's plan as set forth in the Convention action of 1959. (See *Southern Baptist Convention Annual*, p. 65.)



## Sermon Suggestions

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### Taking Things for Granted

Luke 2:44

**A** CHARACTER in a popular comic strip used to have a favorite expression: "I take it fer granite." Most of us are accustomed to doing the same thing, and we may take things "fer granite" that are not granite.

Mary and Joseph took it for granted that the boy Jesus was in the company, but he was not. And they went back sorrowing in search of him.

We must take some things for granted. We assume that nature is dependable, that our friends are sincere, and that the food served to us is not poisonous. One who is suspicious of everything is sick.

But it is easy to carry our easy assumptions to the point where they are disastrous.

#### I. PARENTS DO IT

1. They love their children, and want the best for them.

2. But they mistakenly assume:

(1) That the church will take care of their religious education.

(2) That because parents believe in God, their children will.

(3) That they will naturally learn to pray.

(4) That children will not be affected by inconsistencies in parents' lives.

#### II. YOUNG PEOPLE DO IT

1. They are in many ways more idealistic than their elders, and not worse.

2. But they will ruin their lives if they assume:

(1) That romantic love is a sufficient basis for building a good marriage.

(2) That they can sow wild oats and not reap the crop.

(3) That high goals will be achieved without planning and striving.

### III. CITIZENS TAKE THINGS FOR GRANTED

1. Democracy is a precious heritage, and citizenship a high privilege.

2. We foolishly take it for granted:

(1) That we can safely leave law enforcement to others.

(2) That somehow the best people will run for office and serve.

(3) That we can safely fail to vote and serve on juries.

(4) That others will work for government.

### IV. CHURCH MEMBERS TAKE THINGS FOR GRANTED

1. Most of us love the church, and want it to be effective.

2. But we mistakenly assume:

(1) That others will do the work.

(2) That little or no money is required.

(3) That lost people will somehow be won without our helping them.

(4) That the church will go forward and grow without much support.

### V. NON-CHRISTIANS TAKE TOO MUCH FOR GRANTED

1. They want to be decent, to be good, and to be saved.

2. But they foolishly take for granted:

(1) That others will carry on the work of the churches, educating their children, and witnessing for Christ in the community.

(2) That there will be plenty of time for them to change later.

(3) That somehow God's warnings are not true, and they will have a chance to change later.

Mary and Joseph went back sorrowing, and they found and reclaimed

their lost boy. They found him when they went to the Temple.

## Crowding Christ Out

Luke 2:7

**L**UKE seems to attach no blame to the innkeeper in Bethlehem. He simply records the fact that there was no room in the inn. No one planned or conspired to crowd out the holy family. All the space was simply taken up.

### I. THE PATTERN WAS REPEATED OFTEN

1. At Nazareth, his home town, when he announced his mission, they rejected and crowded Christ out.

2. In Jerusalem the leaders of his people had no place for him in their plans or thinking.

3. Pilate, the politician, saw no sin in him; but his political plans had no place for a king of the Jews.

4. Many who have heard his gospel have simply crowded him out.

5. Even at Christmas the real Christ is largely forgotten, crowded out.

### II. WHY WAS HE CROWDED OUT AT BETHLEHEM?

1. The hotel business was good. People were making journeys. Homes were empty, and hotels full. Business is not necessarily wrong, but there is the ever-present danger that prosperity may crowd Christ out.

2. There were too many guests. Hospitality in the Orient is a great matter. Frequently, when we have more social life, we have less time for Jesus. If Christ is crowded out of your life because of guests, you have too much social life.



3. There was too much work. Having the guests in the house, the innkeeper had much work to do. It was his duty.

Duty is important, but sometimes we become so busy even about church programs that we crowd Christ out. Home duties, work at the office or plant, or school responsibilities may combine and crowd him out.

### III. JUST WHAT DID THE INNKEEPER NEGLECT?

1. A crisis of human need. Mary's condition must have been evident. He may not have had time to notice.

How easily we forget human need around us and elsewhere in the world. We do not mean to be heartless. Thoughts of them are crowded out.

2. The announcement of God's purpose. Shepherds came soon with glowing news. The innkeeper did not hear. God's plans had been crowded out of his life.

We become so busy that we crowd out Bible reading, the very awareness of God.

3. The fellowship of great souls. At the cradle men came to worship the Son of God. Nearby were Mary and Joseph. But the innkeeper had no time for such people.

In crowding Christ out of our lives, we also crowd out fellowship with the finest souls around us.

4. Receiving heaven's precious gift. He thought he was being asked to give up something, but in reality he was being offered something. Wise men came hundreds of weary desert miles for the privilege of paying homage to Jesus. The Son of God was brought to the innkeeper's doorstep, and he pushed God's gift aside.

CONCLUSION: We do not know if the innkeeper ever learned of his folly. We hope he did and made amends. But we can see our folly, and make room for Christ.

## The Understanding Christ

Rev. 2:12-17

IN THE LETTERS to the seven churches, over and over the Lord says, "I know." To him all is an open book. When a criminal is on trial, he may be alarmed to hear a witness say, "I know." But to a child with a problem, a man on a sea voyage, or one bereaved, it is reassuring and comforting to have one who can say, "I know."

Notice the things that Christ knew.

I. HE KNOWS WHAT WE DO: "I know thy works."

1. Men often give credit that is not due.

2. Much beautiful service is rendered in secret, with none to give credit.

3. But there is one who sees in secret, and his rewards are rightly given.

II. HE KNOWS WHERE WE LIVE: "Where thou dwellest."

1. Not knowing home situations we sometimes condemn people unfairly.

2. Some have co-operation and encouragement at home, and should do more.

3. Christ knows where we live.

III. HE KNOWS OUR LOYALTY:

"Thou holdest fast my name, and hast not denied my faith."

1. He knows the pressures we have to resist, the temptations that come.

2. He knows when we are faithful in spite of the pressures.

3. And he knows the motives that hold us true.

#### IV. HE ALSO KNOWS OUR FAULTS:

"I have a few things against thee."

1. Believing the wrong things. What we believe is important. Many a life has been shipwrecked by believing what was not true.

2. Inconsistency between faith and practice. He hears our professions and sees whether or not we live up to them.

#### V. HE KNOWS THE FINAL END OF THE WRONG ROAD: "Repent; or else. . . ."

1. We blame God for the results of our living.

2. Ours is a law-abiding universe. Choosing a path, we choose a destination. We reap what we sow.

3. We are fully warned of the results of living away from God.

#### VI. HE KNOWS THE FRUITS OF FINAL VICTORY: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

1. The hidden manna is new satisfactions. Those who have tried both ways know that Christian living is happier than any other. And it increases more and more unto a perfect day.

2. The white stone is a new character. In Christ Jesus one becomes a new man. The old has passed away.

**CONCLUSION:** Consider the folly of trying to cover up anything from the sight of the Lord.

And consider the joy that he who knows us is not our enemy, but our friend. It is dreadful to have an enemy who knows all about you. It is wonderful to have a friend who knows all about you, and yet loves you. This is a true friend.

"O Lord, thou hast searched me, and known me" (Psalm 139:1). "Thy hand lead me, and thy right hand shall hold me" (Psalm 139:10).

## Christian Witnessing

Acts 1:8

**I**N A TRIAL in court all the jurors may be agreed that one side has the more eloquent lawyer; but if they believe the witnesses for the other side are telling the truth, they will rule for the truthful witnesses. Christ's case before the world will be decided by the truthfulness of his witnesses, rather than the eloquence of his advocates.

### I. THE INESCAPABILITY OF WITNESSING

1. Every life bears witness to some faith. All can see that we trust money, influence, friends, family, or Christ.

2. Our lives reveal the strength of our faith. It may be tiny or overpowering. Our efforts, sacrifices, and calm acceptance of life show how strongly we believe.

3. They also reveal the desirability of our faith by its effectiveness in meeting life's tests.



## II. THE EFFECTIVENESS OF WITNESSING

1. The plan Christ believed in.
2. The methods of the early church. Pentecost. Paul from house to house.
3. One of several methods: Proclaiming as a herald, teaching, and witnessing.
4. Nothing more convincing than sincere witness out of experience.

## III. THE METHODS OF WITNESSING

1. Unconscious influence.
  - (1) Peter's shadow. We cast one.
  - (2) By our disposition. Patience, unselfishness, and cheerfulness.
  - (3) Strength of character. Truthfulness, dependability, faithfulness to duty, honesty in money matters.
  - (4) Religious devotion. In the home. Loyalty to church.

### 2. Conscious testimony.

- (1) Not explaining theories, ideas of others, or reasoned arguments.

### (2) Planned visitation necessary.

(3) Using daily unplanned opportunities. Those who talk of Christ only when given assignments are not likely to be very helpful then.

### 3. Witnessing through stewardship.

(1) No one can carry out the Great Commission alone. World task requires world enterprise.

(2) The miracle of money enables us to share in it.

(3) The Cooperative Program is the wisest method for channeling gifts.

(4) The very giving is a witness.

## IV. THE PREPARATION FOR WITNESSING

1. Conversion. Only a sincere follower of Christ can lead others to him.

2. Instruction. The soul-winner needs to learn the meaning of the gospel, the meaning of Scripture, and the nature of the Christian life. He must use every means to learn of Christ.

3. Worship. Attendance at worship is a witness to our faith, and non-worshipping believers do not win souls.

4. Personal devotions. Jesus told the disciples to tarry until the enduement should come. All the activity in the world cannot take the place of quiet times for meditation and prayer.

5. Enduement from on high. This is not a method for doing something ourselves, but a sovereign act of God by which he prepares us for service. It requires receptiveness, surrender, and dedication on our part. Witnessing is manifesting God, and only he can use us for that.

CONCLUSION: Witnessing is to show forth his glory, not for credit to ourselves.

## All Beautiful Within

Psalm 149:14

A PREACHER declaimed that American women spend millions and millions of dollars each year just to make themselves pretty. A good brother in the pew responded, "Amen! And it ain't enough."

We are all interested in our appearance. Soap and water, nice clothes, and cosmetics judiciously used all help. There is a close relationship between care about our appearance and care about conduct.

Beauty is not skin deep. Bacon said, "The best part of beauty is that which a picture can express." And the French artist, Millet, said: "Beauty is expression. When I paint a mother, I try to render her beautiful by the mere look she gives her child."

All of us have known people who at first appeared positively ugly, but who became beautiful as we came to see their spirit. Real godliness makes people attractive.

In 1 Peter 2:1-5 we have some practical suggestions about beauty culture for the soul. We can make ourselves lovelier.

## I. BY CONSCIOUSLY CORRECTING CHARACTER BLEMISHES

### 1. Recognizing the faults.

(1) *Malice*. This is the desire to injure others. Emerson said: "There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us."

(2) *Guile*. This is the habit of insincerity, that tries to catch people like fish with a bait to use them for our ends.

(3) *Hypocrisies*. This is putting on a mask like an ancient actor, pretending to be what we are not. Jesus said hypocrites are like tombs, beautiful without but with dead men's bones within.

(4) *Envies*. In *Canterbury Tales* Chaucer calls this: "Sorrow at other men's goodness, joy at other men's sorrow."

(5) *Evil speakings*. Even a Miss America would not be beautiful gossiping and slandering other people.

2. Consciously strive to remove the blemishes. General, all inclusive, confessions of sin are meaningless. We need to confess the specific things we have done, and pray for grace to overcome.

## II. BY FEEDING ON WHOLESOME SPIRITUAL FOOD

1. Feeding the mind on the Word. Sincerity is unadulterated. We are to desire it by deliberate choice. Milk is said to be the complete food. We must secure the Word, consume it, assimilate it, and use its energies.

2. Feeding the heart on the Lord. An observant artist says that he has noticed that women who remain beautiful are usually those who love deeply and are greatly loved. People who cannot love and accept love shrivel. The heart that is filled with the love of Christ will become beautiful.

## III. BY HAVING THE PROPER REST

1. Not Peter, but Christ, is the foundation on which we rest.

2. Those who are in Christ have perpetually to make the effort to come nearer to Christ. None are so close they cannot get closer.

3. Those who come near to Christ become like Christ.

4. As we come nearer to Christ and more like him, we are drawn together. Christlike people attract.

CONCLUSION: All beauty culture fails without inner beauty, and this is created only by Christ. Either life is beautified by him or it will go to pieces.



# Book Reviews

## PHILOSOPHY

### The Freedom of the Will

Austin Farrer (9s), \$4.95

In these lectures Dr. Farrer has explored with penetrating insight the old problem of freedom and determinism. While the author presents no cut-and-dried solution to the problem, he makes it clear that an oversimplified "either-or" approach is impossible. In the form of a dialogue with himself, the author presents an open-minded discussion of numerous aspects of this most difficult question. The philosopher or the theologian will have deep respect for Dr. Farrer's provocative study.—*E. Earl Joiner, professor, Stetson University, De Land, Florida.*

### Gospel and Myth in the Thought of Rudolf Bultmann

Giovanni Miegge (5k), \$4.00

The "demythologizing" advocated by the author is sympathetically and yet critically examined by the author, an Italian theological scholar. In the process the ideas of Bultmann are clarified for the student who has only a casual acquaintance with the theological position which has caused such intense discussion in Europe and in some circles in America. At points Bultmann's thesis is rescued from misunderstanding and superficial attack and, at other points the author's scalpel cuts out sections of cancerous tissue.

While it would be slow reading for those not already versed in the jargon of current theological discussions, this book would provide an excellent introduction to current biblical interpretation centering about the concept of myth. Some of the ideas will shock Southern Baptists in about the degree which Einstein's theory of relativity shook the scientific world.—*Duke K. McCall, president, Southern Baptist Theological Seminary, Louisville, Kentucky.*

### An Immanuel Kant Reader

Edited and translated by Raymond B. Blakney (9h), \$5.00

Kant did such a monumental work in the 18th century that many books have been written since his day.

The author of this work has done excellent service to the general reader in bringing into usable frame large excerpts from the four major works of Kant. Kant's attack on "scientific" method as a means of knowing ultimate truth is a chief contribution to all subsequent thought systems. His re-examination of the moral experience of man as bearing evidence of such "ultimacy" is likewise of great significance. These items are revealed with clarity and with helpful commentaries by the editor and translator of these portions of Kant's works.—*S. A. Newman, professor, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.*

### The Importance of Understanding

Translations from the Chinese by Lin Yutang (33w), \$6.00

Persons interested in Chinese literature will find Lin Yutang's translation of ancient poets and philosophers delightful bedside reading. Bible lovers will observe similarities with Proverbs and "The Song of Songs." I do not know who said, "Brevity is the soul of wit," but Lin Yutang writes, "If one word does not suffice, a thousand are wasted."—*Herbert R. Howard, pastor, Park Cities Baptist Church, Dallas, Texas.*

### The Lure for Feeling

Mary A. Wyman (12p), \$4.75

This book is an interpretation of the philosophy of Alfred North Whitehead. It is related in this study "to the humanistic literary and poetic tradition of the Western

world." "The lure for feeling," which is the title given the book, is defined as "a driving urge, a deep desire to achieve a goal," regardless of what that goal is. This goal or purpose is engendered by feeling.

After defining what Whitehead means by the "lure for feeling," the author compares Whitehead's position on God in the world with that of Goethe and Emerson. Then the philosophy of Whitehead is related to that of Burroughs, Whitman, and Wordsworth.

While some pastors and teachers will be prepared to benefit from this study, most people will probably find it beyond their comprehension.—*Russell Ware, student union director, University of Texas, Austin, Texas.*

## Martin Buber: Jewish Existentialist

Malcolm L. Diamond (5-o), \$4.50

The author affords insight into the thinking of one of the most influential intellectual figures of our day, and the background and influences which have combined in the formulation of his thought.

Buber's I-it and I-thou philosophy is discussed in detail and related to other aspects of his thought. Truth for Buber, as for all existentialists, is a matter of moral striving rather than an intellectual solution of problems. Questions concerning the nature and destiny of man cannot be properly considered apart from concrete situations. Relevance to life-experience is essential.

The fusion of existential thinking with the world-affirming spirit of Judaism is probably Buber's greatest contribution to contemporary life.

Of particular interest to Christians are the chapters dealing with Christ, the Bible, and the mission of Judaism. Buber sees Christ as the greatest exponent of the I-thou relationship ever attained by man. He sees Jesus as his "great-brother" whom he comes to see more clearly with the passage of time.—*A. B. Cothron, Baptist Sunday School Board, Nashville, Tennessee.*

## The Principle of Truth

Peter D. King (12p), \$3.75

An attempt by an agnostic to formulate a philosophy of life devoid of deity. The

author looks to "understanding," an all-encompassing term, for the "*summum bonum*."

The author applies his principle to conduct, government, economics and law. He permits several stimulating thoughts (particularly on government), but his basic philosophy is unsound philosophically and unacceptable to a Christian. This book would not be usable except perhaps by the philosopher.—*Carr M. Suter, minister of education, First Baptist Church, Duncan, Oklahoma.*

## PSYCHOLOGY

### God Our Contemporary

J. B. Phillips (9m), paper, \$1.25; cloth, \$2.50

Dr. Phillips is the well-known translator of the New Testament into modern English. This book is a companion volume to his very popular work of a few years back entitled, *Your God Is Too Small*.

The author presents an argument against modern humanism which is agnostic and rejects any authority outside humanity itself. To offset it and restore Christianity to its proper position in the lives of men, the author calls for the reader to go back to a thorough adult study of the gospel records. He thinks one will find there a Christian humanism. ". . . I have come to believe that at the present time our best chance of creating the conditions for a spiritual revival lies in the repeated stressing of Christian humanism."

Any minister or layman who has to deal with people who are skeptical will find this book chock full of material that will be helpful.—*Carl A. Clark, professor, Southwestern Baptist Theological Seminary, Fort Worth, Texas.*

### Just for Senior Citizens: Practical Ideas for Enjoying the Best Years

Dorothy C. Haskin (1z), \$1.00

This little book is delightful and refreshing. Addressed to adults of retirement age, it gives a good philosophy for living and many



practical suggestions for the occupation of one's mind and hands. Written in a Christian context, this book would be a useful addition to the shelf of a church library. Every older adult in your church would enjoy and profit from reading it.—*Wilbur C. Lamm, Baptist Sunday School Board, Nashville, Tennessee.*

## The Meaning of Death

Edited by Herman Feifel (6m), \$6.50

Too little has been written on the subject of death. So all ministers and laymen concerned with these universal needs of people will welcome this book.

Written as a result of a symposium held by the American Psychological Association in 1956, this work treats many aspects of death usually not considered in briefer works. For example, chapters of particular value include "The Child's View of Death," "Grief and Religion," "The Fear of Death," and many others. The authors include leaders in psychology, theology, and pastoral work like Carl Jung, Paul Tillich, and Edgar Jackson.

All pastors should read this work although some will wish for more specific help in the grief situation, but this can be had in other works.—*E. A. Verdery, chaplain, Georgia Baptist Hospital, Atlanta, Georgia.*

## The Psychology of Counseling

Clyde M. Narramore (1z), \$3.95

This is a book on counseling in a Christian setting beamed at the pastor and other Christian workers. It discusses some of the approaches to counseling and some of the problems encountered by those who seek to work with persons in this way. The author includes a number of helpful ideas, such as accepting the client, keeping information confidential, and allowing the client to come to his own decisions. However, the author is better at telling counselors what *not* to do than how to do the right thing. For the almost completely untrained worker, the author's references to giving "advice" seem to negate his instructions about allowing the client freedom of decision. The whole book is filled with pietistic references which may lead untrained workers to assume that "leading a

person to Christ" may solve all his problems. A person trained in counseling would understand these references in their proper context, but the book is not beamed to these persons.—*Velma Darbo, Baptist Sunday School Board, Nashville, Tennessee.*

## RELIGION

### Baker's Dictionary of Theology

Everett F. Harrison (66b), \$8.95

This is a classic volume that merits a place in every theological library, ranking in importance with a Bible dictionary and a basic commentary on the Scriptures.

Over one hundred twenty-five evangelical scholars, representing all of the major denominational emphases, prepared these definitions of the major terms—both biblical and nonbiblical—in modern theology.

Each definition is complete and self-containing, making for very little cross-referencing. Unfortunately, this has also produced some editorial inconsistencies between items on related subjects.

The work tends to be sacramental in tone; however, there is a fine objectivity in presenting all sides of such matters as baptism, the Lord's Supper, and church organization and government.—*Belden Menkus, Baptist Sunday School Board, Nashville, Tennessee.*

### The Church in the World of Radio-Television

John W. Bachman (18a), \$3.50

Guidance is given in how the church can relate its own view of the world and its message to modern communication in this thought-provoking book. It will have greatest appeal for those related in some way to the radio, television, and motion picture industries who are also church related.

Pastors will find possible avenues of approach to the television problem as a part of their ministry.—*Stanley Williamson, Baptist Sunday School Board, Nashville, Tennessee.*

## The Empty Tomb

James Martin (9h), \$2.50

An interesting account of the trials, crucifixion, and other related events of the final week leading to the crucifixion of Christ.

It is interesting in that it is written in the form of a series of letters from Caiaphas to Annas.

The letters also cover the events of the early chapters of Acts. Essentially, the author has followed the events as recorded in the New Testament, but with the added background that comes from looking through the eyes of Caiaphas, the high priest.

It might be well to point out that the letters, though containing factual information sprinkled with traditional views, are fictional. A reader with fair knowledge of the New Testament would enjoy reading it as the author evidently aimed it at the lay reader. It is delightful as leisure reading, but is of little help as a reference or devotional volume.—*Charles H. Warnock, Jr., minister of education, Columbus, Georgia.*

## The Gospel of Truth

Kendrick Grobel (1a), \$4.00

This is an English translation from Coptic, with extended notes, of one of the forty-eight works discovered in Upper Egypt about 1945. This work is the only one of that find made available to the public. All of them are believed to be writings by the hitherto little known Gnostics of early Christian times. If this proves to be true, as *The Gospel of Truth* seems to indicate, then we have, for the first time, from the Gnostics themselves some insights into what they believed. They were vigorously attacked by Paul, Joh, Ireneous, and others and were branded as heretics by the early church.—*Owen F. Herring, professor, Wake Forest College, Winston-Salem, North Carolina.*

## The Guide to Israel

Zev Vilnay (33w), \$5.00

For those who plan to travel in the Holy Land, this book will be an invaluable aid.

It is the best available in this area. In a most comprehensive manner, it provides a wealth of background material, along with helpful current information. Biblical events and places are discussed and related to modern Israel so the visitor will know what to look for and expect as various cities are visited.

Information is given concerning hotel accommodations, means of transportation, food, money exchange, and numerous other practical matters the visitor will face.

Before making the trip to Israel, the prospective traveler will want to study this book to provide him with background information. He will want to take it with him on the trip to serve as guide and source material. This enlarged and revised edition, containing over five hundred illustrations, is approved and recommended by the Israeli Government Tourist Corporation.—*Findley B. Edge, professor, Southern Baptist Theological Seminary, Louisville, Kentucky.*

## Hast Thou a Star to Guide Thy Path?

John Lovic Bullard (47g), \$1.95

This small book contains twenty very pointed messages by its author, who is a dentist and a Texas mayor. They range in subject from "Love" to "Politics" to "Faith." All of them contain a good deal of inspiration. The book gives one a "lift" and would be very fine for personal libraries. Dr. Bullard very pointedly states some things that only a layman could so express, and he does so in a fine Christian attitude.—*H. Byron Bruce, pastor, Memorial Baptist Church, Columbia, Missouri.*

## Light Beneath the Cross

Stuart Barton Babbage and Ian Siggins (11d), \$2.95

An account of Billy Graham's preaching crusade in Australia. The book is an over-all survey of the campaign, beginning with a brief history of religious effort in the area, going on through to some reactions to the crusade many weeks after its completion. The authors divided the work into four parts: foreword,



action, reaction, and epilogue. In the action section, the plans for the crusade and an actual account of it are found. In the reaction section, the effect of the crusade on various groups is noted. The effect on the press, society as a whole, homes, children, etc. is discussed.

Many personal testimonies and actual situations are included in the book. Brief excerpts of sermons are used from time to time. The book is well written, and the material is presented in an interesting way. It is informative and inspirational, and it would be a worthwhile addition to personal and church libraries.—*Jacquelyn Anderson, Baptist Sunday School Board, Nashville, Tennessee.*

## The Mute Stones Speak: The Story of Archaeology in Italy

Paul MacKendrick (89s), \$7.50

Archaeology has become popular business, and authors are beginning to write for this newly discovered lay-group. Recognizing the need for spelling out the syllables of the techniques of modern archaeological methodology, the writer has provided a rather liberal sprinkling of instruction, along with an almost-novel-like style of presentation of solid material, which even a trained scholar could not ignore. In logical progression the past has been recovered and portrayed from prehistoric times until the days of Caesar and Christ, with ample attention given in each case to the Etruscans, Early Rome, Colonies in Italy, Sulla, Pompey, Augustus, Nero, and other commanding figures and groups. Ancient sites such as Pompeii are presented with a freshness which is rewarding. With excellent photographs and drawings one feels himself actually to be in the Forum or the Market of Trajan, or in Hadrian's Pantheon, or upon the great Roman roads leading to the ends of the empire. Such a volume would be a profitable guide for serious students.—*Marc H. Lovelace, professor, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.*

## Protestant Thought and Natural Science

John Dillenberger (11d), \$4.50

*Protestant Thought and Natural Science* is a serious and worthy attempt by a well-

furnished mind to analyze the fundamental presuppositions and expositions of theology and science, and to throw in larger perspective many of their incidental and passing controversies, without minimizing fundamental differences. Professor Dillenberger's theological position is not classical orthodoxy nor liberalism nor fundamentalism but "is neither to the right of Barth nor to the left of Tillich." He traces the development of science and theology as they relate to each other from the time of the Protestant Reformation to the present and brings light to many dark eras along the way. For advanced readers, the book should prove very helpful.—*S. L. Stealy, president, Wake Forest Seminary, Wake Forest, North Carolina.*

## Religious Television Program Ideas . . .

Compiled by Charles H. Schmitz (37n), paper, \$1.25

This is just what the title suggests—a number of program ideas for telecasts along with program outlines illustrating each one. The formats, though sketchy, are practical and would be most helpful to churches sponsoring television programs regularly. Program suggestions are in the area on counseling, demonstrations, devotions, panel shows, quizzes, music, and news.—*Truett Myers, Baptist Radio and Television Commission, Fort Worth, Texas.*

## Welcome Speeches and Emergency Addresses for All Occasions

Herschel H. Hobbs (1z), \$1.00

This book is designed for the thousands of people who have "frozen" in the face of the demands of one of the many special occasions which warrant special comments. Brief pungent paragraphs suggest appropriate comments for the wide variety of occasions. They answer the question, "What should one say in such a situation?"

Perhaps the real contribution of this small volume is a lesson in relevancy. Why say anything if it is not relevant to the situation

and the people. These paragraphs will serve as catalysts precipitating many other useful ideas for the reader.—*Duke K. McCall, Southern Baptist Theological Seminary, Louisville, Kentucky.*

## NATURAL RELIGION

### The Growing Christian

T. Franklin Miller (45w), paper, \$1.25

This is a guidebook on personal religious living. The author emphasizes the power and guidance of the Holy Spirit in the development of Christian character. He gives an invigorating freshness to the matter of reading, prayer, meditation, service, and adversity of the growth of a Christian. The book is sound in beneficial inspiration to the individual, the local church, and the kingdom of God.—*P. D. Bragg, pastor, First Baptist Church, Lexington, Mississippi.*

### The Need to Believe

Murdo Ewen Macdonald (9s), \$2.95

For those who need spiritual encouragement in this age of anxiety and uncertainty, this volume has been specifically designed. The author moves along swiftly, chapter by chapter, skillfully presenting to his readers the present-day need of a personal experience with God . . . the need to believe in God, in Christ, the church, in man, and so on.

Many people have the feeling that theology is a thing very remote and far away from one's own experience. The author's aim is to eliminate this conception and make one's experience with God real and vital. In this he succeeds.—*Charles E. Neal, pastor, First Baptist Church, Asheville, North Carolina.*

### Prayer Power

Donald Earle Lewis (6r), \$1.50

Using the most beloved prayer of the Christian world, Lewis gives a clear phrase-by-phrase study of this Model Prayer. His

style is clear and very readable; he makes very good use of illustrative materials. The power in prayer, Lewis points out, comes by a knowledge of God as Father; and based on our faith in Christ, we move on in a deepening prayer life. The book is new and fresh, and the layman or pastor will receive much from this book. His language and ideals are Christian. Baptists will enjoy this clear, yet inspirational study in the power of prayer.—*Joe R. Stacker, pastor, Grace Baptist Church, Alexandria, Virginia.*

### Prayers for Young People

Herman N. Beimfohr (6r), \$1.95

This book of prayers is well written and is in keeping with Baptist beliefs. One doesn't usually endorse written prayers as such. However, this book is written in such a way as to teach us not only how to pray, but what to say, and to say it more effectively.

My thought while reading it was, "I wish I could pray like that." I would think that such a book could be helpful to our young people especially. The emphasis is placed on the necessity of "planning our prayers as we might prepare a Sunday school lesson." This book could be used in planning devotional messages and worship services.—*Mrs. Helen Galloway, Training Union Department, Carbondale, Illinois.*

### The Providence of God

Georgia Harkness (1a), \$3.50

This book is basic, and one that every Christian should read, for it deals with those questions and problems that are so real in our modern world.

The theme centers around the reality of a personal God, as opposed to no God, or one who is just far away unconcerned for his creatures. Naturally, such questions arise and are skillfully dealt with such as: Does God hear and answer our prayers? Is God really a miracle working God? Does God really guide and protect, and empower us as individuals daily?

With a questioning world, in an atmosphere of science, and with many intelligent Chris-



tians wondering about these questions, the providence of God is of great Christian importance.

The book may be a little deep for the average person, but pastors and church leaders will profit by it.—*J. Leland Hall, pastor, First Baptist Church, West Plains, Missouri.*

## BIBLE

### Bible Highways

Ivor Powell (1z), \$2.50

This is a book of expositions of Bible passages and applied illustrations. Scriptures from different periods of Bible history are linked together to relate them to a certain subject. Illustrations follow each exposition of related Scriptures.

The expositions are clear and impressive, with a strong evangelistic application, and with a striking emphasis upon the Scriptures as the inspired Word of God. Each discussion is thorough in its direct application to the subject, but also contains a wealth of material which may be pursued to further development.—*Gordon Whiteside, pastor, First Baptist Church, Bismarck, Missouri.*

### Epworth Preacher's Commentaries: Isaiah 1-39

J. Yeoman Muckle (64a), \$2.75

At no time in history have events more closely paralleled those of Isaiah's time. The message of this book is particularly apt for us today. The author, who has a wealth of knowledge concerning the background of this writing, puts into clear, concise words its past meaning and application for the present. He is writing not to embellish, but to make it clear for the pastor and student to get the heart of Isaiah's message. He gives only the major interpretations. He believes that the first 39 chapters make up largely the writings of the prophet whose name appears at the beginning of this writing. There are quite a few oracles and writings collected in these chapters.

I highly recommend this book to the busy pastor and for the theological student.—*J.*

*Hilton Olive, pastor, Silver Beach Baptist Church, Daytona Beach, Florida.*

### Epworth Preacher's Commentaries: Isaiah 40-66

S. Clive Thexton (64a), \$2.75

In this book the author expounds chapters 40 through 66, which he divided into two major sections—Isaiah 40 through 55, and 56 through 66. The first section, which he attributes to Deutero-Isaiah, comes from the period of the Babylonian exile. In the second section, 56 through 66, these prophecies seem to come from the latter part of the sixth and early fifth centuries B.C. They have a Palestinian background rather than Babylonian. This section is not an integral part of the earlier parts of the book of Isaiah, but comes from the period following the exile in Palestine. The author Christianizes his interpretation. He apologizes for his brevity, although this is in the favor of the person who wishes to get to the truth rapidly.

I recommend highly this volume for pastors and all those in the learning situation.—*J. Hilton Olive, pastor, Silver Beach Baptist Church, Daytona Beach, Florida.*

### Jesus in the Gospel of Matthew

Edward P. Blair (1a), \$3.00

This book is a study of the Christology of Matthew. The author wrote a doctoral dissertation in this field twenty years ago at the Yale University Divinity School. He has resumed this study recently, and this is the result of that renewed study. The first chapter "Major Issues in Matthean Studies" is a very thorough and technical study in the field of biblical criticism. Only those who are interested in source criticism and form criticism will be interested in this chapter. The other four chapters, however, are much more readable for the average preacher. They deal with the authority of Jesus, with the last chapter giving us a picture of first-century Christianity. The purpose of the book is to show Matthew's picture of Jesus as compared and contrasted with other evangelists. In this the author has done well.—*Fred M. Wood, pastor, Eudora Baptist Church, Memphis, Tennessee.*

## The Layman's Bible Commentary, Volume 25 (1, 2, 3 John, Jude, Revelation)

Julian Price Love (5k), \$2.00

An excellent summary treatment of the three epistles of John, the epistle of Jude, and the book of Revelation, is furnished by Dr. Love. He is strongly inclined toward conservative opinions on the authorship of these books; and his exposition, though necessarily brief, is decidedly helpful. His treatment of Revelation will not please pre-, post-, or amillennialists, since he rejects all positions, and offers what he terms the "apocalyptic" approach. The millennial idea is made the symbol of the victory over Satan of every redeemed life, an interpretation which Dr. Love believes to be in harmony with the method of the Apocalypse. The thought is ingeniously worked out, with courtesy and fairness to other schools of interpretation.—Donald F. Ackland, *Baptist Sunday School Board, Nashville, Tennessee.*

## The Modern Reader's Guide to the Gospels

William Hamilton (18a), \$3.50

This book is written upon the assumption that most all the questions raised by textual and higher criticism are true. This is an assumption too bold for anyone who has experienced the indwelling presence of the Holy Spirit to accept. This book is actually no "guide to the Gospels." It is more accurately a guide away from the Gospels of the New Testament. It raises many questions, and answers very few.—J. H. Avery, *pastor, First Baptist Church, Panama City, Florida.*

## Paul's Message and Mission

William Baird (1a), \$3.00

Here is one of these strange situations where the writer says the right words but gives them the wrong meaning! He asks in all seriousness, "What is the mission of the church?" then sets out to answer the question from the Scriptures, but in the preface has already denied the authority of the Scriptures and questioned the historical

validity of the Acts of the Apostles. Much of what is said is good and is done in a scholarly way which encourages the reader to go on reading, but one wishes he had not so boldly proclaimed such an untenable position that the conscientious reader feels he is treading on blasphemy.

He answers his question by saying that the mission of the church is to proclaim the Word of God and to announce in no uncertain terms what God has done for man in Jesus Christ, and yet he injects a note of uncertainty as to what is the Word of God and who is the Saviour!

This material is most interesting and can be helpful in pointing up the mission of the church but should be read only by those who can read it objectively without being influenced by its uncertainties and doubts.—W. L. Borom, *pastor, Eau Claire Baptist Church, Columbia, South Carolina.*

## DOCTRINAL THEOLOGY

### Calvin on Scripture and Divine Sovereignty

John Murray (66b), \$1.75

Murray discusses two of the most significant aspects of Calvin's thought. The first concerns Calvin's doctrine of biblical inspiration and authority. Recognizing Calvin's awareness of minor discrepancies in the Scriptures, he insists that Calvin held to the verbal inspiration and infallible authority of the Bible. He argues that Calvin did not believe verbal inspiration meant mechanical dictation, yet he believes that for Calvin it did mean that the very words and doctrines of the Scriptures were directly inspired of God. Calvin's doctrines of the Scriptures and the sovereignty of God are entirely consonant with each other, Murray contends. He claims that Calvin applied the sovereignty of God both to general and specific events, and yet that for Calvin this in no way made God responsible for sin. Finally, Murray softens Calvin's double-edged predestination by setting it against the background of his doctrine of providence and redemptive grace. The book is true to the thought of Calvin, and anyone interested in



Calvin can profit by reading it.—*E. Earl Joiner, Stetson University, De Land, Florida.*

## Space-Age Sunday

Hiley H. Ward (9m), \$3.95

This book is a scholarly and provocative study of Sunday; the origin of the day and the ideals upholding it, the morality of the "blue laws" which are prevalent in our country, and the attitude the author thinks the churches should take toward any legal protection of the Lord's Day. The author's thesis is that we live in an era when the average person will quickly say the Fourth Commandment is the least important. The churches have been vigorous in defense of a protected Sunday. Yet Christians need a special day less than any others. We can worship God anytime, anywhere. In the legal fences put around Sunday, we often do injustice to those whose faith is different, for instance Jews, Seventh Baptists, and others. The idea of a one-day-in-seven religion invites caricature. Thus, the churches are really destroying what they hope to preserve. This is a book which will jar one's thinking, but it is a book which every serious student of the Bible, and of Christianity, should read. Perhaps few will agree totally with the author's conclusions, but no one can read the book without reappraising his own attitudes toward Sundays, and their use.—*M. O. Owens, Jr., pastor, First Baptist Church, Lenoir, North Carolina.*

## With the Holy Spirit and with Fire

Samuel M. Shoemaker (9h), \$2.50

A sane and forceful discussion of the vital role of the Holy Spirit in the Christian life. The "new reformation" needed today, says the author, is experience of the power of the Spirit which will vitalize theology and save the church from sterile institutionalism and will also release the message of the gospel in our needy and confused world. Only those, whether ministers or laymen, who are in "the stream of the Spirit" can be effective witnesses of Christ. This well-known author, with penetrating insight, in lucid style, and

with strong personal conviction challenges all Christians to know in their own experience the power of the Spirit.—*Owen F. Herring, professor, Wake Forest College, Winston-Salem, North Carolina.*

## PRACTICAL THEOLOGY

### Acts of Worship

W. B. J. Martin (1a), \$2.50

This little book is a collection of calls to worship, prayers, litanies and meditations, in which the author seeks to make the formal elements in worship more dynamic and meaningful. They are thought-provoking and powerful combinations. For the Protestant interested in deepening the vitality of the formalities of worship, the work should be of great help. Even for less formal leaders of worship, however, the book will be stimulating because as devotional reading, it will provide food for the kind of thought which is needed for public extemporaneous prayer and meditation.—*E. Earl Joiner, Stetson University, De Land, Florida.*

### Christ and the Hope of Glory

John Knox (1a), \$1.00

*Christ and the Hope of Glory* by John Knox is a scholarly treatise on the subject of immortality. He sets forth the Christian's hope in a devotional rather than didactic manner. Originally given as a series of lectures at Harvard, the chapters move along much like "spoken" rather than "written" phrases. It makes for easier reading. Ministers, and perhaps some lay people, will be interested in Dr. Knox's treatment of the subject.—*Edgar M. Arendall, pastor, Dawson Memorial Baptist Church, Birmingham, Alabama.*

### Confronting Christ

Elton Trueblood (9h), \$3.00

This is Elton Trueblood's first attempt at a devotional book, and, as might be ex-

pected from such a writer as Trueblood, it is good. The author seeks to lead his reader to confront Christ personally by carefully studying through the book of Mark. He has divided the book into sixty sections, each of which forms a daily devotional study. Preceding each section of the author's commentary, he has printed the Revised Standard Version of the text he is dealing with. The studies are thought-provoking, inspiring, and challenging. A conservatively-minded person would disagree with Trueblood at certain points in the story—as for example, his interpretation of demon possession in the story of the Gadarene; or the raising of Jairus' daughter. His liberal views do not keep the book from being of considerable value to those who know how to divide the wheat from the chaff.—*George D. Meek, missionary to Indians, Winslow, Arizona.*

## The Day We Met Christ

Compiled by Max Stilson (1z), \$1.00

This book is a series of very interesting accounts of how certain individuals came to receive Christ as Saviour. It is a small book, containing only sixty-one pages. The experiences cover such individuals as a college president, an officer in the Air Force, an outstanding athlete, an evangelist, a prisoner, a movie personality, and the like. The author treats the experiences in a few brief, separate accounts of their mental and moral status before facing the decision for Christ, and their marvelous change upon becoming a Christian. These accounts are of people living today. The author seems to have been moved to write the book because of the biblical account of the miraculous conversion of Paul. This book should be of fruitful value to teachers, ministers, and all who seek to win others for Christ.—*Karl H. Moore, assistant pastor, Highland Baptist Church, Dallas, Texas.*

## Devotion: For Personal and Group Worship

Virginia Ely (6r), \$2.50

Virginia Ely has done another beautiful job in this new book of devotions. It is just what the title implies, a book designed

for both personal and group devotion. There are twenty-five such devotions, with familiar sounding titles, but a completely fresh turn. I, personally, found them uplifting to such an extent, that I wanted to go right out and share them with all the groups with whom I am associated. Each devotion abounds with excellent illustrative material that can be used over and over again. I give this book my full recommendation.—*Mrs. Madge Almand, Baptist Book Store, Nashville, Tennessee.*

## Devotional Programs About People and Places

Ruth C. Ikerman (1a), \$2.00

We have had many devotional books with different views, but here is one that gives a slant that we need just at this time. Devotions are given with a world view. The writer has used her own experiences around the world to give truths concerning God and his way in the lives of people. People of the country of Malayan culture, Cuban environment, and Mexican glamor are used to reveal biblical and spiritual background. Along with this Mrs. Ikerman blends the seasons and the things we are so familiar with in our own homeland to give us Scripture, devotional thoughts, and prayer ideas. This book is written mainly for women and their organizations, but it could certainly be used with other groups.—*Mrs. Roland Leath, teacher, Shelby, North Carolina.*

## Devotional Programs for Young Adults

Compiled and Edited by Al Bryant (1z), \$1.00

The devotional programs in this collection re-emphasize truths that are vital to Christian growth: faith in God is necessary to abundant living; prayer and Bible reading help to prevent spiritual malnutrition; God has a special plan for each person; Christ commanded Christians to love; time and talents are not to be wasted, but used for God's glory, and others. Young adult leaders will not wish to memorize the prayers and other materials, but they will gain help from this book as they plan devotional pro-



grams. While these programs especially encourage young adults to make their lives and their homes count for Christ, they also contain material which would be of help to adults and senior adults.—*Vivian Hackney, Baptist Sunday School Board, Nashville, Tennessee.*

## A Glimpse of World Missions

Clyde W. Taylor (29m), \$1.50

*A Glimpse of World Missions* gives an excellent condensed view of world missions. The information contained therein is invaluable for the promotion of missions. The author's position would be accepted by Baptists because there is no impurity of speech or unworthy ideals. Members of all church organizations would profit by reading this inspiring presentation.—*Mrs. Fred Hamilton, Downsville, Louisiana.*

## God's Image in Us

Edward N. West (33w), \$3.50

An excellent meditation on the Sermon on the Mount in which the author shows that this "way of perfection" is intended for ordinary people who by faith are committed to Christ. "This sermon is one of the clearest statements of Jesus' optimism about the possibilities of human nature." The author shows how these teachings apply with authority to the life of the Christian in today's world. His style is clear and readable. His exposition and application of Jesus' teachings are readily intelligible to all Christians, including ministers, laymen, and technical scholars.—*Owen F. Herring, professor, Wake Forest College, Winston-Salem, North Carolina.*

## My Father's World

David Hood (1z), \$2.00

"He speaks to me everywhere," so says the hymn from which the title of this book of devotional thoughts come. The author, in successive discussions, uses mountains, stars, snow, clouds, wind, sun, moon, rivers, flowers, and trees to remind us of God and his teachings. Not a scholarly work, basic scientific

facts are interwoven with biblical quotations; and almost before the reader knows it, he is led gently into the very presence of God, and given some clear and beautiful lesson to strengthen him for today's problems. I believe young people and dwellers in rural areas particularly would enjoy this little book. It could well be a "read-aloud book" for family worship, meaningful for both parents and children. It is not a literary masterpiece, but it would bring unforgettable reminders that this is indeed our Father's world.—*Mrs. N. C. Napier, Bedford, Virginia.*

## Personal Power Through the Spiritual Disciplines

G. Ernest Thomas (1a), \$2.00

This is a book of forty-nine daily meditations on seven general themes, each topic divided into seven topics. The intent of the author is to stimulate in readers a desire to find spiritual peace and strength through following the daily suggestions for spiritual practices and duties. The seven weekly themes are Worship, Family Religion, Bible Reading, Prayer, Tithing, Witnessing, and Service. The book is worthy but not dynamic; just a bit trite. The title is its most striking feature.—*S. L. Stealey, president, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.*

## PASTORAL THEOLOGY

### The Cross Before Calvary

Clovis G. Chappell (1a), \$1.50

This book of sermons, by one of America's most noted preachers, takes a number of Old Testament characters and shows how they, in their experiences, shared certain aspects of the life and suffering of Jesus Christ. With a great gift for expression and an obvious command of the language, Dr. Chappell describes these men of old in a magnetic fashion. Using a creative imagination in the reconstruction of the biblical stories, yet remaining true to the text, the author makes a contribution

above and beyond the usual, run-of-the-mill book of sermons. The reader, whether pastor, or layman or lady, will read this little volume with profit.—*Landrum P. Leavell, pastor, First Baptist Church, Gulfport, Mississippi.*

## The Human Problems of the Minister

Daniel D. Walker (9h), \$3.95

This book merits a careful study by all ministers. It should be of extreme value to every clergyman. It is a frank appraisal of all the difficulties of the minister's life and work. The author touches every aspect of his life and labors, and displays wise counsel and penetrating insight in dealing with the tensions and conflicts, the problems and temptations of God's prophet. He not only recognizes his ailments but offers valuable and helpful prescriptions on how to control or eliminate them. The minister is urged to take a stand on all controversial matters, even the racial question, or he will sacrifice some of his prestige and influence in the community. We are indebted to the author for a book of great merit.—*Pierce S. Ellis, retired pastor, Richmond, Virginia.*

## Our Heavenly Father

Helmut Thielicke (9h), \$3.00

Those who read Thielicke's first volume of sermons, *The Waiting Father*, will be delighted to know of the translation of this second collection, a series on the Lord's Prayer. These sermons were preached during the bombing and occupation of Stuttgart during World War II. Thus, they were addressed to a suffering congregation whose very church was destroyed while the series was being delivered. To such a people Thielicke preaches that the Lord's Prayer can only be understood in the crucible of suffering. Continuing the emphasis of his first volume of sermons on the fatherhood of God, the author presents sermons marked by biblical content, creative insight, brilliant style, and human appeal. They remain relevant in a world of tension and fear.—*Gordon Clinard, professor, Southwestern Baptist Theological Seminary, Fort Worth, Texas.*

## The Sermon on the Mount

C. E. Colton (1z), \$2.95

The book entitled *The Sermon on the Mount* by C. E. Colton is made up of thirty chapters or sermons. The book is printed in small type, but its content is excellent. The messages are homiletically outlined expositions of Matthew 5-7. There is a continuity of thought which one seldom finds in a book of sermons. The great truths of this whole passage are presented in clear, but concise form. Any reader would be helped by it, but it would be particularly helpful for young ministers. The layman would find it an excellent source of help in the preparation of devotions.—*James N. Easterwood, pastor, First Baptist Church, Anson, Texas.*

## Sermons on Questions Children Ask

Arthur W. Mielke (25c), \$3.75

The author discusses fifteen themes for children, paired with one for adults on the same theme. The question for children: "Where has Grandma Gone?" is paired with a sermon for adults on "The Problem of Death." The question for children: "What Kind of Car Does God Drive?" is paired with a sermon for adults on "The Nature of God." The question: "Will I Hit a Home Run if I Pray?" is paired for adults on "Answer to Prayer." Some of the author's interpretations on the creation, miracles, and the devil will not be acceptable to many Baptists. With these reservations I recommend the book. The above objections are offset by the rest of the book's excellent material. Pastors especially will be interested in this book because of its plan for reaching the entire congregation to which he ministers.—*D. D. Smothers, pastor, First Baptist Church, Fayetteville, Tennessee.*

## Seven Keys to a More Fruitful Ministry

Arnold Prater (1z), \$2.00

This is a book considering the more personal aspects of a man's ministry. It is not a book of techniques concerning the mechanics



of a pastor's ministry, but his more personal relationship to God, the Holy Spirit, and his people. The things which the author says are true, and you have the feeling he writes out of deep conviction. Yet, I feel that the book is a little on the light side, and perhaps the things discussed have already been discussed by other authors in a better way.—*B. J. Martin, pastor, South Main Baptist Church, Pasadena, Texas.*

beginning with the World Missionary Conference in Edinburg in 1910 and ending with Evanston in 1954. An interesting survey of ecumenical activity for the person who is just beginning to have interest in it, but it does not add anything significant for those who have even a general knowledge of the important ecumenical meetings during the past fifty years.—*J. M. Crowe, Baptist Sunday School Board, Nashville, Tennessee.*

## ECCLESIASTICAL THEOLOGY

### Agents of Reconciliation

Arnold B. Come (8w), \$3.95

This book is a restudy of the role of the church in transforming today's society with an emphasis on the responsibility of the laity. The author starts his study by showing the responsibility of the church identifying itself in today's world with the dangers of becoming worldly. The church's concept of the world will greatly influence its spirit of evangelism and feeling of responsibility. The second great need is for the church to see that all are responsible in this task. He points out that the leaders were called by certain titles not because of *status* but because of *function*. When a church recognizes its responsibility to the world and when laymen recognize their responsibility to the church, the church then becomes active in its reconciliation ministry as God intended. This is a very good study which I think our Christian leaders will enjoy and profit from studying.—*Herbert E. Bergstrom, pastor, First Baptist Church, Clovis, New Mexico.*

## SOCIAL SCIENCES

### American Culture and Catholic Schools

Emmett McLoughlin (Lyle, Stuart), \$4.95

This book is a natural follow-up of the author's *People's Padre*. It is a result of the Catholic school system and its effect, or lack of effect on American culture. The study will help us to know its strength and weakness. Many people will be surprised at the comparatively small number of Catholics who are thoroughly brain-washed by attending Catholic schools. The author estimates that only one third of the four million children who attend Catholic schools are thoroughly indoctrinated in Catholic thought. "In spite of the large majority of American Catholic children on whom the hierarchy's efforts are wasted, still the parochial school is the principal weapon in the church's campaign to 'make America Catholic' to control the nation through censorship, politics, and religion."—*Robert G. Capra, pastor, Ballwin Baptist Church, St. Louis, Missouri.*

## CHRISTIAN CHURCHES AND SECTS

### Brothers of the Faith

Stephen Neill (1a), \$4.00

The story of the struggle for Christian unity is presented by telling of the activities of a dozen men and several important meetings,

### Christianity and Communism Today

John C. Bennett (18a), \$3.50

This book by John C. Bennett has brought completely up to date his excellent book written in 1948 on this subject. He retains the view of communism seen in the 1948 world of Stalinism, and adds three new chapters which deal with Christianity's problem with communism in the Khrushchev Russian

world. The book is an already successful guide to the basic issues of the East-West conflict. The new look in Russia and the rising importance of Communist China are dealt with in this revised edition. One of the most significant of the three new chapters is the one entitled, "Some Moral and Religious Objections to Co-Existence." This book offers valuable study for the Christian leader who wishes to be true both to his Christ and to his fellow citizens who clamor for peace and co-existence with communism and with other anti-Christian elements in the world.—*Rice A. Pierce, Baptist Sunday School Board, Nashville, Tennessee.*

## Democracy Is Not Enough

John Scott (7h), \$3.95

A revealing and frightening report by a journalist who has traveled widely through the lands of the Hungry World, in Asia, India, the Middle East, China, Africa, and Latin America. He pictures the Hungry World as poor and getting poorer. Most of the world's children are undernourished, poorly clothed, and have inadequate housing. In the Hungry World are more than a billion human beings, currently living close to subsistence, who would like to become producers and consumers. He expresses the belief that democracy cannot be expected to work in countries with less than 50 per cent adult literacy and less than \$200 a year per capita income. He points up some of the greatest needs of this Hungry World: modernization of the production of food, schools, and development of raw materials. The importance of cultural and educational activities can be even more important than economic aid in influencing political developments and policies. If democracy is not enough, what is? His answer is be for the Hungry World rather than against communism.—*Edwina Robinson, Woman's Missionary Union, Jackson, Mississippi.*

## Doom of the Dictators

Delber H. Elliott (1e), \$2.00

The author dramatizes the "war of the ages" in this small book of ninety-two pages by tracing the godlessness of communism

through previous manifestations of evil in previous history. He strives too hard for effect in some places by using a vocabulary suitable for one of the "prophetic" radio programs. Not much new is added to the ancient view of the great struggle between good and evil and the appearance of anti-Christ. However, the material on the separation of church and state and the tracing of the trend of materialism in America is succinct, intelligent, and documented. The book improves drastically after chapter 4. Chapters 5-13 are worth the price of the book. Although not a book of sermons, the material is sermonic in presentation.—*W. Burman Timberlake, pastor, First Baptist Church, Sacramento, California.*

## Handbook of Community Service Projects

Audrey R. Trecker and Harlaigh B. Trecker (18a), \$6.50

This book is a detailed how-to-do-it book for clubs and organizations whose chief purpose is community service such as Kiwanis, Rotary, and many others. The book is in two parts. Part one tells how to choose, organize, promote, follow through, and check up on a community service project. This part is well done and will prove most helpful to any civic-minded organization. The second part deals with twenty-eight classifications of community service projects, with many suggestions under each classification. This book is very thorough and would be most helpful to any person involved in a civic organization.—*Bob M. Boyd, Baptist Sunday School Board, Nashville, Tennessee.*

## Running a Happy Family

Henry and Elizabeth Swift (16d), \$3.50

A personnel supervisor and his wife team up in this discussion of how principles of business management in human relations can be applied in the home. It makes an interesting and helpful treatment on such themes as communicating, correcting, giving orders, interviewing, and holding family conferences.—*Joe W. Burton, Baptist Sunday School Board, Nashville, Tennessee.*



## Toward a Successful Marriage

James A. Peterson (9s), \$3.95

James A. Peterson assumes that success in marriage cannot be taken for granted, that the goodness possible in marriage must be earned. This, of course, is no new insight and most of what Mr. Peterson says has been said as well in other places. It is a resume of what the behavioral sciences have to tell us today about ways of making the most of marriage. The book begins with the matter of choosing a mate and proceeds to consider the areas throughout the life span where trouble is most likely to appear—interfaith marriages, first adjustments, religion, money, sex, raising children, and the last half of life. The book is easy to read and is replete with helpful suggestions. The Christian ideal is not always adhered to, but the value of religious faith is stable and happy marriage is emphasized.—*Ellis Bush, Baptist Sunday School Board, Nashville, Tennessee.*

## Understanding Juvenile Delinquency

Lee R. Steiner (30c), \$3.95

Unquestionably, juvenile delinquency is one of the most disturbing problems of our time. Mrs. Lee Steiner has tried to present this problem fairly, giving both sides. She has used numerous case histories from her files as illustrations of the effectiveness or ineffectiveness of our present methods in dealing with delinquents. Through her eyes we visit juvenile courts, detention homes, and reformatories. We meet and study delinquents from all types of environments, from Park Avenue to the slums. Mrs. Steiner stresses the fact that every child sometime during his life commits some act for which he could be sent to an institution if he were prosecuted for it. As to the cause of juvenile delinquency, Mrs. Steiner may have come close when she says, "The child who cannot find a satisfying niche for himself, that commands respect, may try to find his satisfactions in any way he thinks he can gain recognition." Although we may not agree with all the author says or infers, the book has something to say. It is brutally frank, but worth reading.—*A. B. Cothron, Baptist Sunday School Board, Nashville, Tennessee.*

## APPLIED SCIENCE

### You Can Prevent Illness

Edward R. Pinckney (12L), \$3.50

In this book the author gives a general discussion of preventive medicine, showing its advantages, both in monetary savings to the patient and in sparing him needless suffering. He deplors the fact that many physicians feel that they are too busy treating the sick to bother with preventive techniques. The opening chapter is a definition of preventive medicine. There follows a discussion on accident prevention, immunizations, travel safety, food in relation to health, cholesterol and heart disease, radiation, environment and health, the importance of seeing the doctor in time, health insurance, preventive dentistry, and mental illness. Unfortunately, the discussion is too elementary to have a wide popularity. The author is no doubt a brilliant physician and is unquestionably qualified to discuss the subject, but he assumes that the reader knows absolutely nothing and one finds himself resenting the condescending attitude he manifests. While the subject is generally acceptable and even interesting, there is little fresh or original material.—*W. L. Borom, pastor, Eau Claire Baptist Church, Columbia 3, South Carolina.*

## ARTS

### Floral Decorations for Your Church

Fern Bowers Hunt (30c), \$6.95

Technically, this is a good book on floral arrangement. It is well written, well illustrated, and informative. The art principles and techniques, which should be followed in order to attain a given effect successfully, are presented graphically and illustrated with numerous photographs and a critical analysis of procedures involved. The book contains detailed information on how to select containers and accessories scaled properly in relation to their surroundings and that are harmonious in color, texture, and feeling. Also included are sections discussing pre-

servatives for prolonging the life of cut plants for winter arrangements. This book has only one drawback, but for our purpose, a very serious one: It pertains almost entirely to decorations of Catholic churches. Aside from the fundamentals of design, which may be found in other good books, it has no application for a Baptist church.—*A. B. Cothron, Baptist Sunday School Board, Nashville, Tennessee.*

## LITERATURE

### Born Free

Joy Adamson (49p), \$4.95

The author is the wife of a game keeper in Kenya. This is a most absorbing book. The uniqueness of the story, plus the very excellent writing style, makes for topnotch reading. The story is simply a factual account of the rearing of a lioness from cub to full maturity. It is unique in that the lioness was not pampered, but was trained to kill and fend for itself; and at the same time, it was taught to love and respect its trainers. Parents might gain some insight in human training from this book. I do heartily recommend this book to all ages. With its profusion of good photographs, it gives the reader a pictorial progress record that makes the story live.—*Haskell D. Richardson, Baptist Sunday School Board, Nashville, Tennessee.*

### Doctor in the Jungle

Alan Livingston Wilson (1z), \$2.50

A convincing story of the trials, tribulations, joys, and rewarding experiences of a medical missionary in the jungles of Southern Rhodesia. The importance of medical missions is emphasized as one closed door after another is opened because someone needed medical attention. Incident after incident is used to illustrate the hold which witchcraft has on the lives of the natives, even the staunchest converts at times. In addition to the main theme, the story includes glimpses of

the Mau Mau rebellion, regional differences that exist, the missionaries' need of the co-operation of Christian statesmen, the difficulties facing any unifying movement for the thousands of individual tribes. This book is excellent background material and is written in an acceptable manner. Biblical truths are applied to present-day experiences.—*Mrs. Eldon Roark, Memphis 11, Tennessee.*

## Favorite Inspirational Poems

(6r), \$1.00

This is a fine collection of favorites—old and new on many themes. Not all are strictly spiritual or religious, but the anthology includes many familiar classical verses, including stanzas from Bryant's "To a Waterfowl," a short passage from Shakespeare's "Julius Caesar," and even a short quotation from Lincoln. The selection is well made; and since most of the verses are brief or short selections from longer passages, there are many possibilities for memorization or for quotation in devotions or short talks. The book is well worth adding to the poetry section of the church library.—*Ray Horrell, Baptist Training Union director, St. Louis 16, Missouri.*

## The Heart's Highest Hurdle

Dorothy C. Haskin (1z), \$2.50

An exceedingly interesting book for young people. It will give courage to those who have dedicated their lives to Christ. The author places value on spiritual rather than material gain. Those who are planning to marry, as well as those who have married, will be strengthened by this book.—*Mrs. M. K. Cobble, Knoxville, Tennessee.*

## Natalia

Anne Miller Downes (12L), \$3.95

An interesting and refreshing novel of Alaska, 1867, when Seward's folly was an important new topic in the United States. While people at home thought of Alaska as



a big icebox, a young writer, a Civil War veteran, finds it a wild magnificent land. The wickedness and cruelty of the Russians is handled with refinement, while the efforts of the Russian priests of the church to minister to the Russian-Americans and teach Christianity to the natives is told with understanding. Interwoven with much history and beautiful scenery is an exciting and tender love story between the writer and a beautiful Russian girl. Recommended as enjoyable reading, especially to those liking historical settings.—*Eunice Ausbrooks, Baptist Book Store, Nashville, Tennessee.*

## HISTORY

### The Good Years, From 1900 to the First World War

Walter Lord (9h), \$4.95

This is a most interesting book about the years from the turn of the century to 1914; for example, a time of triumph, the Wright Brothers; a time of tragedy, the Titanic; a time of opulence, a \$200,000 ball; a time of poverty, a child in a cotton mill earning \$3.54 per week. The book reveals a spirit of tingling optimism in the pageant of great events that makes it fascinating reading. In all the events of these fourteen interesting "good years," Mr. Lord pictures American men and women as heroes shaping our world, rather than victims struggling through it, and leaves you with breath-taking visions of the future.—*Belle Lazenby, Baptist Book Store, Knoxville, Tennessee.*

### In the Land of the Quetzal Feather

Friedrich Morton (31a), \$4.50

This book gives the experiences, unusual and dangerous, of the author in the jungles of Central America, particularly in Guatemala. He loved the beauty of the tropics, and appreciated the hardships of the people. To live in this part of the world is surely to live dangerously. Danger and death seem ever

present, for the poisonous snakes are numerous; earthquakes frequent; and the revenge and hate of man, coupled with strong drink, make for frequent quarrels and murder. Your heart goes out to the Indian who had very little money and so much hard work, injustice, and worst of all, idolatry. For those who like nature, travel, and animal and plant life, this book will be most interesting.—*Josephine Jones, Woman's Missionary Union, Jacksonville, Florida.*

### The Middle East: A History

Sydney Nettleton Fisher (4k), \$8.95

This book gives an interesting account of the development of the Middle East, from the beginnings of Western civilization to present life in that area of great controversy. Dr. Fisher writes in a very authoritative and readable manner. Written primarily as a college textbook, this book would be helpful to anyone interested in world history, especially the Middle East. Dr. Fisher has included several maps, as well as references, for those who wish to study in detail any aspect of history. For a student or teacher of the Bible, this book would be particularly helpful in broadening knowledge of the background of the "Holy Land."—*Nancy Hearn, Florida State University, Tallahassee, Florida.*

### To Moscow and Beyond: A Reporter's Narrative

Harrison E. Salisbury (9h), \$4.95

This book represents 30,000 miles of travel and observation in Russia during 1959, by one who for five years was Moscow correspondent for the *New York Times*. In this book, the author presents his findings as to the intent of Russian leaders in Russia and in the world. Barred from Russia in 1954 by Soviet authorities for his book, *American in Russia*, Mr. Salisbury here compares Stalin's and Khrushchev's Russia. Concerning Russia's future relationships with the giant of the East, China, the author sets forth his carefully prepared evidence. This book is stimulating reading for every church leader who wishes to gain all the understanding possible of one great contender for the world's allegiance,

Communist Russia.—*Rice A. Pierce, Baptist Sunday School Board, Nashville, Tennessee.*

## BIOGRAPHY

### Alaskan Apostle

J. Arthur Lazell (9h), \$4.50

Here is a full account of the life of Sheldon Jackson, a Presbyterian missionary who was a pioneer missionary to the Rocky Mountain area and later gave many years to developing mission and educational work in Alaska. His experience with government officials who sought to bring an end to mission and educational work are related. Also, the difficulties which he experienced at the hands of evil men from the United States and from the Russian Orthodox Church are recounted. This book gives a history of the development of Presbyterian mission work in Alaska. It would be useful to anyone seeking material on the religious and educational development of Alaska.—*Mrs. W. J. Fallis, Nashville, Tennessee.*

### Frank Lloyd Wright: Writings and Buildings

Edgar Kaufmann and Ben Raeburn (Meridian Books), \$1.95

This book covers the life of the most honored and well-known architect of the past seventy years. It has captured the full life of Mr. Wright. To include his twelve books, many articles and multitudes of buildings with drawings, photographs, plans and sketches in one condensed book was a tremendous task well done. The book seemingly limited to a small number of people in related fields need not be so. The detail and forethought of Frank Lloyd Wright as an individual would interest and astound many.—*Newel R. Westveer, Baptist Sunday School Board, Nashville, Tennessee.*

### Giants of Justice

Albert Vorspan (25c), \$3.75

The principles of social justice, most generally manifested through collective social

action, are most properly manifested in the life of the individual. On this premise the author, a member of the staff of the Social Action Commission of the Union of American Hebrew Congregations, has written a group of biographical sketches of Jews who have shown these qualities in their lives. It is most vital that one defend a principle regardless of the situation, or so the author seems to think. That seems to underlie his basic selections and to motivate his inclusion in this work of such men as Albert Einstein and Abraham Cronbach, defender of the Rosenbergs. Actually, the volume does better in dealing with those who are already deceased. The outstanding sketches, perhaps from the quality of the lives involved, are those of Henrietta Szold and Lillian Wald.—*Belden Menkus, Baptist Sunday School Board, Nashville, Tennessee.*

### Lambarene: Dr. Schweitzer and His People

Norman Cousins (9h), \$3.95

This to me is more a travelogue discussion with Schweitzer than a biography. Dr. Cousins introduces Schweitzer as he sees him at the old piano there at the hospital, then he recalls some things that happened as he came to Africa, particularly the murder of a young African reporter, Henry Nxumalo. He tells Dr. Schweitzer's helper, Clara Uruquat, that he wants to ask Dr. Schweitzer to write an article on world peace. Dr. Cousins wants to take pictures of Schweitzer's manuscripts, so that if anything happens to the manuscripts, he will have copies of them. He creates real suspense as he talks with Dr. Schweitzer, and he and Clara decide it isn't the time to talk with him about this, and finally then Dr. Schweitzer agrees to talk with him and let him take the pictures of his manuscripts. Much of the criticism of Dr. Schweitzer about his treatment of the Africans, as well as his theological views, are discussed here. It is a very readable book and gives a little more insight than other books into the life of Dr. Schweitzer. You will not agree with his theology, but you will admire the man for his complete dedication to humanity in the name of Jesus.—*Mary Christian, Baptist Sunday School Board, Nashville, Tennessee.*



## The Rascal and the Pilgrim: The Story of the Boy from Korea

Joseph Anthony (26h), \$3.75

This is a well-written story of a Korean boy's ambition to come to America. As an orphan in Korea, he was caught up in the tide of recent Korean conflict. Befriended by American G.I.'s for many months, he became a part of the Allied forces fighting for Korean liberties. After some months he was befriended by a USO hostess and an army chaplain who despite many obstacles finally got Joseph Anthony on board a plane and bound for the land of his dreams, America. For a few months he lived at Boys Town, Nebraska, but was released from his schooling there to live on a California Air Base. From there he went to Quincy, Illinois, where he finished high school, married the girl of his dreams, and eventually attended Quincy College preparing for the responsibilities of a career as a lawyer. The story is well told and suitable for any age through teen-agers to adults.—*Bernard Guy, pastor, First Baptist Church, La Marque, Texas.*

## BROADMAN BOOKS

(The following eight reviews present titles of "Broadman Starbooks," a new series of reprints in paper binding. In addition to these titles, two other current Broadman publications are listed.)

### Flaming Fagots

Rosalee Mills Appleby (26b), \$1.50

Here is a beautiful book, beautifully written. From her adopted tropic land of Brazil and from her own tower room overlooking that enchanting city, Belo Horizonte, Rosalee Mills Appleby views the land and gives us many intimate glimpses of pellucid sunlight on leaf and water, of flaming birds and gorgeous flowers, and always she pictures graphically the music-loving, warm-natured people among whom she works and labors. It is a book to be read leisurely, a book to enjoy.—*Grace Noll Crowell, poet, Dallas, Texas.*

## Messages on Prayer

B. H. Carroll (26b), \$1.25

Dr. Carroll specialized in preaching the Book. He knew it, loved it, and was never even slightly persuaded that it needed any support or bolstering from anything that man could contribute in the realm of science or of any other branch of human achievement.

It is so refreshing to see this preacher of powerful intellect, extensive culture, and sound reasoning dedicate and consecrate his exceptional talents to the study and proclamation of God's Word. The first sermon on "Accessibility of God Through Jesus" is one of the best.—*John L. Hill, former book editor, Baptist Sunday School Board.*

## The Self-Interpretation of Jesus

W. O. Carver (26b), \$1.25

In ten chapters Dr. Carver studies situations in the life of Jesus when he clearly revealed his conception of himself and his relation to God. They range from Luke 2:40-52 through the four Gospels, with much emphasis upon Matthew, and conclude with Luke 24.

In Dr. Carver's words, "this work is an apologetic exposition of the deity of Jesus and his conscious adjustment to God's plan as revealed in the Old Testament and as accomplished in his incarnation as recorded in the New Testament." It is some of the most rewarding reading that a Christian pastor can do.—*W. J. Fallis, book editor, Baptist Sunday School Board.*

## Hymns That Endure

W. Thorburn Clark (26b), \$1.25

Dr. Clark has selected twenty of the old hymns, concerning the permanent worth of which there cannot be serious difference of opinion; and in connection with each has given a brief biography of the author, a recital of the circumstances under which the hymn was written, and stories of instances illustrative of the effects of the use of the hymns.

The instances claim a major portion of the text, which means that inspiration and human

interest are added to biography and history. The reading of this volume is a devotional experience.—*John L. Hill, former book editor, Baptist Sunday School Board.*

## The Heavenly Guest

H. E. Dana (26b), \$1.00

Dr. Dana has given us here a logical and useful outline and interpretation of the Fourth Gospel which should prove especially helpful to preachers and Sunday school teachers in their preparation of expository messages and Scripture lessons. His presentation is clear and convincing and therefore easily followed.—*Edward A. McDowell, professor, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.*

## Special Day Sermons

Millard A. Jenkins (26b), \$1.00

Many of our people have no particular interest in special days; others see in them the opportunity to capitalize popular passing interest to permanent advantage. Interest in what we might call "timely preaching" is increasing. Here is the justification for this book. Dr. Jenkins makes a worthy contribution toward meeting the demand for Christian interpretation of special day emphases.

The book includes sermons on Christmas, New Year's Day, Easter, Mother's Day, Father's Day, Student's Day, Thanksgiving, Layman's Day, and Independence Day.—*John L. Hill, former book editor, Baptist Sunday School Board.*

## Follow Thou Me

George W. Truett (26b), \$1.50

To read these sermons is to be warmed and stirred by the gospel that is in them, and the inescapable tone of spiritual earnestness that breathes in every one. The dignity of the titles, the simplicity of the language, the appropriateness of illustration, the abundant use of the Scriptures, the directness and urgency of appeal, the preacher's own assurance of his message are some of the qualities

of these sermons that the reader cannot miss.—*J. B. Weatherspoon, professor emeritus, Southern Baptist Theological Seminary, Louisville, Kentucky.*

## Sermons in Outline

J. O. Williams (26b), \$1.50

Since these are not sermon outlines but sermons in outline, the author suggests subject, text, and outline for definitely scriptural messages and to assist in expository preaching. They range in length from one to three pages; they carry no illustrations; they carry no poems. But they do carry surprisingly much of the author's own spirit; they have what the preachers call "juice." All preachers who read this volume will be grateful to Dr. Williams for the suggestive helpfulness of it.—*John L. Hill, former book editor, Baptist Sunday School Board.*

## God Made Me New

Burnice Luck (26b), \$1.00

Thousands will be helped by the testimony in this book, and it gives rise to hope in Christ, especially to those who come from a rugged background and who have a difficult time adjusting themselves in the Christian way.

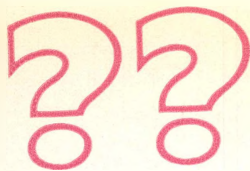
It seems to give hope to the fallen Christian who is struggling with his spiritual failures. What the author says about his drinking and the destruction of his marriage is well put and will strike fire. The book will serve a definite purpose.—*C. E. Autrey, director, Division of Evangelism, Home Mission Board, Dallas, Texas.*

## My Money and God

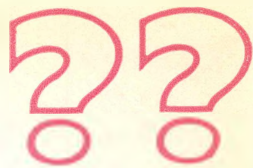
Robert J. Hastings (26b), \$2.50

This book is a simple, straightforward, convincing, as well as comprehensive, treatment of Christian stewardship. It is very readable and fills a special need. It is rich in illustrative material. It represents some thorough research on the subject of tithing.—*Charles A. Trentham, pastor, First Baptist Church, Knoxville, Tennessee.*





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What should he do**

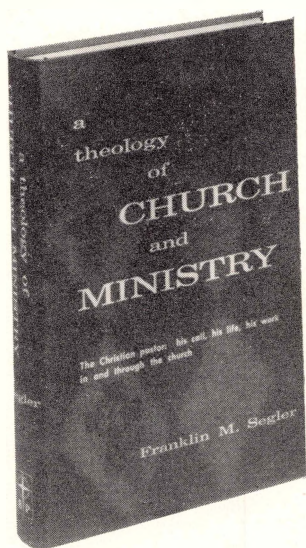


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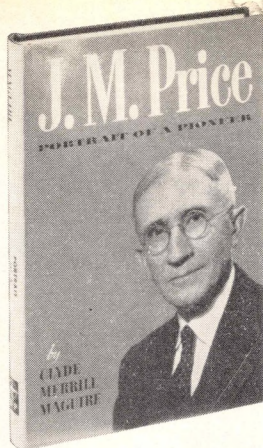
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