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The Sunday School Board of the Southern Baptist Convention 127 Ninth Avenue, North, Nashville 3, Tennessee.

The Quarterly REVIEW

SECOND QUARTER 1961

Volume 21

Number 2

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

Printed in the U.S.A.

Annual individual subscription \$2.50; quarterly, 50 cents

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Since 1950, in the seven western states in which we now have state Baptist conventions, church membership has grown 224 per cent. During this same period, church membership in the Southern Baptist Convention increased 34 per cent.

According to the latest projections by the United States Census Bureau, the population will increase 9 million by 1970 in these seven states, and the five additional western states where our work is just beginning. This is approximately one third of the expected increase for the entire United States during this period.

The next ten years will be the most important years in Southern Baptist history. Due to population shifts and trends, our Southern Baptist opportunity is shifting to the West, to the Great Lakes area, and certain New England states. In an increasing number of the older Southern Baptist states, our possibilities are declining. It will be increasingly difficult in the immediate years ahead for some of these older states to maintain the rate of growth that has been characteristic of their past. We must look to the West, and other new areas, for sustained growth in the immediate years ahead.

This trend greatly increases our responsibility in the western states. There are presently more than 7 million unchurched people in California alone, and at least another 6 million unchurched in the other far western states. The denomination which takes most seriously its opportunity in the West may be the one God will use to win these multitudes of people.

This issue is an inspiring story of the work of Southern Baptists in this important area of our nation.

The Cover

Two additions to the Baptist Sunday School Board's buildings in downtown Nashville, Tennessee, will bring the total number of its holdings to eleven different structures.

The old Berryhill Street Building (cover page) has been completely renovated, and now, with its seven floors of office space, with a new facade, the building is known as the North Wing. The other building is the new Baptist Book Store, adjoining the Operations Building.

The North Wing houses four departments and five conference rooms. It is connected with the Administration Building by a corridor on each floor. The exterior of the corridors are limestone grillwork, featuring the cross, the Bible, and the globe, similar to the facade of the Administration Building.

Next Issue:

The next issue will be the annual Southern Baptist Hand-book.

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Matchless California

HAROLD E. DYE

Pastor, Baptist Temple, San Jose, California

NOW THAT, on the right side of the Indies and very near to terrestrial paradise, lies the fabulous island of California, a land rich in gold and pearls. . . ."

Thus, romantically wrote the chronicler of the fantastic doings of the doughty Spanish adventurer Esplandián, who fought the land, the sea, and the inhibitions of women with equal ardor about the year 1510. This entertaining character erred in only one point of his chamber of commerce report—and that was geographical.

In the year 1542 the intrepid explorer Juan Rodriguez Cabrillo sailed into the landlocked harbor of San Diego Bay, having maneuvered up the long leg of Baja California in the belief that he, too, was coasting along an island and never knew better. However, quite a few today know that California is not an island and is joined to the rest of the continental United States, at least for tax purposes.

In fact, more people visited the monument erected to the memory of

Juan Rodriguez Cabrillo at the tip of Point Loma than did the Statue of Liberty in New York Harbor last year—with 998,884 signing the register. And could the ghost of Cabrillo look out from his monument now, he would see some of the busiest naval activity in any waters of the globe, for San Diego Bay is the headquarters of both the 11th Naval District and the First Fleet.

It will be recalled that when Columbus got back home with his head bloody, but unbowed, Pope Alexander took his papal carving knife and divided the new world into two parts, giving one half to the King of Portugal and the other half to the King of Spain. This was union of church and state, which we Baptists would have protested except that there were not enough of us over here to make any noise.

But the Pope's bull got into trouble just the same. The Spaniards considered the Pacific as their own private lake, and it was with no little consternation that they awoke one day to discover that the red-bearded Francis Drake of England had materialized out of nowhere and was blithely splashing in the Pope's holy water in his merry ship the Golden Hind. This irreverent gentleman, with his red beard twitching in the salty breeze, ploughed right on up the West Coast of the "island" of California and vanished in the mists toward the North. This was in the year 1579.

All this threw the Vicerov of Mexico into something of a fit. He was certain that the red-bearded one had deftly sneaked into the Pacific by a secret route north of the island of California. Accordingly, he sent three ships, with Juan de Fuca as pilot, "to discover the straits of anian . . . to fortifie in that strait, to resist the passage and proceedings of the English Nation." de Fuca's real name was Apostolos Valerianos, and he was really a Greek. For the sake of his Spanish masters, he had invented for himself the pseudonymn Juan de Fuca. He was also prepared to tell his Spanish masters the things they wanted to hear. The fact that he never found such a strait at the end of the "island" of California is too well known to need comment here.

Our attention is directed to another of his claims. He said that "he saw some people on the Land, clad in Beasts skins; and that the Land is very fruitfull, and rich of Gold, Silver, Pearle, and other things. . . ."

We have reason to believe that Juan fabricated this description in order to get another exploring assignment, but it was amazingly true nonetheless.

Juan de Fuca and Francis Drake are agreed on one point: that the land called California was beautiful, though Drake libeled it forever when he said that every hill they passed "though it was June . . . (was) covered with snow"—this in a California spring!

We know today that California is not an island, but a state—a piece of land larger than the island of Japan or the British Isles. It extends northward along the washed-out pathway of Drake's Golden Hind for more than 1,000 miles. It is from 150 to 375 miles wide and is a land of matchless beauty with everything!

Here the mountains are wed to the sea. At no point on the coast are the mountains more than twenty-five miles away, many times rearing right up from the bright-blue waves until the fingers of their forest-clad slopes scratch at the very sky.

The highest mountain in the United States (until Alaska's Mount McKinley got into the act) was Mount Whitney, and a mere sixty-five miles away from that beetle-browed giant, where the snow never melts, is Death Valley, with the lowest point in the United States, 276 feet below sea level.

This serves to point up the many contrasts of a state with such topography that it includes the mountains and the desert, the alluvial valleys and the mighty, rolling ocean—a state in which practically all the flora and fauna of the rest of America finds a home.

California has 158,693 square miles of territory, one fourth of it level valley land, and three fourths rolling hills. About one half of its total acreage is publicly owned. Out of its total of 100 million acres, the government owns 43 million. In these 43 million government-owned acres, there are 23 million acres in national parks and forests. California has within its borders 8,000 lakes of more than five

acres in size, with 26,000 miles of fishing streams. It is a sportsman's paradise.

The ecstatic remarks of Esplandián and Juan de Fuca about the gold, pearls, "and other things" indicate accurately that California is a state of vast material resources. Esplandián's sketch of the people "clad in Beasts skins" might have been a pre-vision of Hollywood, with its never-ending parade of females in mink coats. However that may be, that California was a land filled with gold was amply demonstrated by the Rush of 1849, and the industry carries on to this day.

The "other things" of these explorers might have pre-visioned such production as one third of all the vegetables grown in the nation with 40 per cent of its fruits and vegetables. . . .

Then this matchless California, "near to the terrestrial paradise," has a climate unexcelled anywhere on the earth. Sir Francis Drake was talking through his funny-looking hat when he insisted that the coastal hills of California were covered with snow in the springtime. There is never daytime freezing weather in Los Angeles, San Diego, or San Francisco.

5 ince Al Jolson first sang in his inimitable way, "California, Here I Come," settlers have been pouring into this state in a constant stream. Now they are coming at the rate of 1,500 every day, moving all of their belongings, and setting up housekeeping in this land rich in opportunity.

All this means that California is matchless in Baptist opportunity. At the close of two decades of Southern Baptist work in the state, they have grown from 13 churches, with 1,038 members to nearly 1,000 churches and missions, with about 150,000 members!

This looks fine—in print. Actually Southern Baptists are hardly scratching the surface of the population map. Fifteen hundred new settlers a day represents fifteen hundred precious souls for whom the Saviour died. Will they be won—or conserved—for Christ?

Looking at the matter from one view-point, the difficulties to be confronted, and the obstacles to be overcome are matchless. Churches are small, with inadequate buildings and equipment. They have little money with which to carry on the Lord's work. They are hardly recognized in a community that is almost entirely secularized. They face city and county restrictive legislation which almost "zones" them out of business, forcing them into areas where they cannot properly expand.

Here is just one example. In one city of California, the parking requirements are one-and-one-half acres for every one hundred seats in the church auditorium. Such acreage might cost as high as \$20,000 an acre.

Added to this is the fact that thousands—even hundreds of thousands—of Southern Baptists moving into the state have absolutely no convictions about the importance of uniting with Southern Baptist churches. They have belonged to the "First Baptist Church" somewhere and seem to believe that it is a denomination within itself.

The First Baptist Church in any California city is unlikely to be a Southern Baptist church. It will have a pretentious building with expensive equipment. What is more, it will have prestige (if any church in California

has much of that), and it will thus satisfy the innate pride residing in most of us. Many of these Baptists have been aggressive and intelligent leaders in their churches "back home" in the "traditional" South. They are needed in their own denomination in Califonia. They are lost to Southern Baptist work.

It is extremely hard to locate the newcomers to California. They are

soon swallowed up by the things of the world.

I f all this is true, there is still another viewpoint. The matchless opportunities in California and the matchless difficulties are yet matched by the matchless Christ.

With that knowledge to sustain them, the one thousand churches and missions are storming the gates of hell.

California—Challenging Baptist Opportunity

GAINES S. DOBBINS

Distinguished professor of church administration Golden Gate Baptist Theological Seminary Strawberry Point, Mill Valley, California

Why DID YOU LEAVE LOUISVILLE, with its happy lifetime associations and the security of an emeritus professorship, to go to California?"

Our answer is simple: The challenge of Baptist opportunity! We were invited, we came, California conquered. To be sure, we were enticed by the scenic charm, the ideal climate, the sunshine and flowers, the mountains, valleys, and fruitful plains; but above all was the challenge of Baptist opportunity. Here on the West Coast is our last great missionary frontier. Its conquest for Christ will be the greatest achievement of Southern Baptists in their missionary history.

The Pull of the People

Jasper Barnette has put the challenge to Southern Baptists in an unforgettable phrase, "The pull of the people." Their response to this "pull" has been their hallmark of progress. This concern for people has largely made us what we are. If ever we lose this concern, it will unmake us.

California is the land of multitudes of people. When the forty-niners came in the "Gold Rush," California was one of the most thinly populated states of the Union. In 1850 California's population was 92,600; by 1870 it had risen to 560,200; by 1900 it had increased to 1,485,000; and by 1910 it

had almost doubled, reaching 2,377,549. The amazing record of growth shows that population has just about doubled every twenty years since 1910—by 1930, 5,677,251; and in 1960, almost 15,000,000. This stands as an unparalleled record of growth. By 1970 the projected census gives California 20,000,000 persons. If this forecast comes true, as in all likelihood it will, California will be the most populous state in the Union, having surpassed New York.

Recently, I was in Los Angeles. My friend who took me from the church to the downtown hotel went by way of Observatory Hill. It was a clear night, and before our eyes stretched a vast sea of lights, as far as eyes could reach. My friend said, "In this greater Los Angeles area now live 6,700,000 people. Twenty years from now, at the present rate, it will have more than doubled."

The Oakland *Tribune* recently carried a feature story on the growth of population in the Bay Area, which comprises San Francisco, Oakland, Berkeley, and about thirty other interconnecting cities in nine counties. The census projection extends sixty years and indicates successive increases in Bay Area population to the year 2020. Here are the figures: 1960, 3,752,000; 1970, 4,314,000; 1980, 5,729,000; 1990, 7,425,000; 2000, 8,261,000; 2010, 11,260,000; and 2020, 14,410,000.

"The pull of the people" is no mere phrase. If we accept the New Testament teaching that each of these persons is of indefinite value to God, that each one is a precious individual for whom Christ died, that each one has an eternal destiny as saved or lost, we are bound to feel the tug at our

hearts as we hear their articulate and inarticulate cry, "What shall we do to be saved?"

The Call of the West

"California," Californians say, "has everything."

What do you want? California can supply it! If it is climate to suit the taste. California has six well-defined climatic zones. Summer weather may be found in midwinter and winter weather in midsummer with variations to suit everybody. In the high Sierra region, the temperature range is from 26 to 60 degrees; in the North and Central Coastal regions, the range is from 50 to 60 degrees; in the South Coastal region, the range is 54 to 70 degrees; in the great Central Valley, the range is 45 to 81 degrees; in the desert region, the range is 55 to 91 degrees. Occasionally it may be colder or warmer, but one may expect temperature throughout most of California that is rarely too hot or too cold for comfort. A brochure describing California's attractions and resources declares in bold type that climate is the major attraction.

The call of the West is heard by many who are seeking a comfortable place for retirement. Here escape is found from the rigors of winter and the heat of summer. Nature supplies bountifully an abundance of fruit and vegetables and a great variety of native-grown foodstuffs. There is little danger of boredom. In the cities there is always something interesting going on. In the towns and countryside, there are vocations and avocations open to those past the usual age of active employment. A considerable proportion of the population is made up of "pensioners," whose pensions or annuities or dividends from investments make possible a satisfying life in a nearly ideal environment.

The call of the West comes appealingly to families with children to educate. While schools are often overcrowded, educational standards are high; and the level of general culture is exceptional. In California there are listed 129 colleges and universities, with an enrolment of 450,000 students, as of 1959. A survey of Berkeley, with about two hundred thousand population, disclosed the highest percentage of college graduates of any city west of the Mississippi River. State schools like the University of California and private schools like Stanford University attract thousands of students from other states and from all over the world. Education is at a premium in California.

The call of the West is to those in the middle and lower economic brackets who are seeking the realization of a "durable illusion"—home ownership, steady employment at good wages, and eventually a business of their own. Families back East, who for generations were "renters" or "share-croppers," find it possible to accumulate the down payment and the "closing costs" necessary to claim ownership of a \$10,000 to \$20,000 tract home to which they can gain clear title within twenty to thirty years or less. One gets the impression that the house and lot of many in this group become almost objects of worship.

The call of the West comes to many as a sort of declaration of independence. In the more tradition-bound communities of the North and East and South, the limits of freedom of thought and conduct were somewhat

narrow. In the West the tradition is that of "do as you please." Many accept this liberty—or license—as giving them freedom from social and moral restraints. Their attitude is largely that of the teen-ager who is away from home, with money in his pockets, and nobody looking. This kind of "freedom" undoubtedly has tremendous attraction for a growing number of people.

The Lure of Plenty, Pleasure, and Power

Two students stood outside my door in conversation. One of them was saying, "I really hate to give up my job at General Cable. It's paying \$2.25 an hour. But I have an offer to work in the electronics plant that will pay me \$3.00 an hour. I suppose I'd better take it." High wages and salaries are somewhat offset by high costs of living, but there is peculiar human gratification in getting a big pay check. Industries of every sort are booming and, of necessity, they are clamoring for employees, especially skilled technicians. Basically, the lure of California to multitudes is that of "big money."

California is known around the world for its Hollywood, and Hollywood is a symbol of pleasure. Entertainment is big business. Almost the whole of the state is vacation land. Vacationtime is not seasonal for the most part. Hence the highways are crowded the year round, and the trains and planes disgorge huge crowds of pleasure seekers. Pleasure seeking, for many, becomes a cult with worshipers who know no other god than pleasure.

Money and people add up to power. California's national political power is recognized as pivotal. In financial circles California ranks next to New York. Power in the air, originating in California's great air bases, is becoming legendary. Power through scientific discovery marks California's universities and experimental laboratories. In an age that has deified power, California is one of its principal shrines. Millions and more millions are claimed by its devotees.

The Emptiness of Life Without Christ

Recently a man attempting suicide tried to leap off the Golden Gate Bridge, which is a frequent occurrence. He was restrained just in time and taken to police headquarters for questioning. "What is your trouble?" he was asked. "Are you broke? Do you need money or a job?" "No," he replied calmly, "I have enough to live on; I just haven't anything to live for."

This is the paradox—multitudes whose hands are full but whose hearts are empty. It is said that when the census of San Francisco was taken, six hundred thousand out of the million persons interviewed claimed no active church affiliation. Of California's fifteen million persons, fully eleven million are without Christ. Our retiring secretary, S. G. Posey, estimates that there are enough unchurched Southern Baptists in California to start five thousand new churches with two hundred members each!

A careful survey conducted by Edmond Walker, assistant secretary of the California Baptist Convention, discloses the tragic spiritual need of the state. According to this survey, there is immediate and urgent need for more than 1,700 new Baptist churches in California.

The report says: "There are fifty California cities with a population of 50,000 and above. These fifty cities need more than 800 new Baptist churches in order to bring them up to the national norm. Los Angeles County needs more than 600 new Baptist churches.

"California also presents a tremendous challenge to minister to the various language and racial groups. There are more than two million people of Latin American background. More Mexicans live in Los Angeles than any other city outside of Mexico City."

The survey discloses that there are 500,000 Portuguese; 300,000 Russians; 140,000 Japanese; nearly 200,000 Chinese; and more than 50,000 relocated reservation Indians. In the heart of San Francisco is Chinatown, where more than 40,000 Chinese live in paganism as real as in any city of China.

The worst and the best meet in these California cities. Along with the best culture, the best art, the best music, the best education, the best science, and some of the best churches, there will be found the worst delinquency and crime, the highest rate of alcoholism of the nation, some of the worst forms of depravity and degeneracy, some of the worst slums and direct needs.

The visitor may see California's outward beauty and glamour. Those of us who live here see its moral decay. With the growth of the population comes increase of desperate needs of spiritual values. The many cults and "isms" that claim the attention and even allegiance of great numbers of restless people reflect the spiritual hunger that seeks satisfactions in mistaken ways. Nowhere in America is

there deeper need to present Christ as the answer than in California.

The Impact of a Clear-cut Program

When we are asked, "What is the distinctive contribution that Southern Baptists are making to the redemption of California?" we answer that ours is not a new gospel; we make no claim to a monopoly of Christian truth. Out here we teach and preach the same fundamentals of our faith that are taught and preached throughout the Convention. Beyond all this is the distinctive of a positive, clearcut, effective program of reaching, preaching, teaching, winning, and training that follows the New Testament pattern and the example of the seeking Saviour. In the midst of a confusion of voices and "the chaos of the cults," Southern Baptists have a tried and tested plan that wins!

The proof of this simple claim lies in our California Baptist history. Beginning as a convention in 1940 with thirteen churches and 1,038 members, in twenty years we have grown to number 735 churches and 140 missions, with a membership at the last count of 150,000. In the 30,000 Movement, percentage-wise California leads. We have not arrived, but we are on the way!

For purposes of comparison, note the following record in the Bay Area: American Baptist Association (41st annual meeting): 88 churches; 33,-653 members; 18,918 Sunday school enrolment; 1,470 baptisms; \$10,281,-366 property valuation; \$381,124 mission gifts.

Southern Baptist Association (18th annual meeting): 106 churches; 19,-588 members; 18,514 Sunday school enrolment; 1,381 baptisms; \$6,031,-686 property valuation; \$146,125 mission gifts.

The Challenge of Opportunity Unlimited

What are the limits of the challenge? Certainly there are no limits to the purpose and the power of God in the salvation of California's Christless millions and in the development of strong and fruitful churches. Assuredly there is no limit to the saving gospel of Christ nor to the guidance of the Holy Spirit. The limits are all on the human side-Southern Baptists' vision of need and opportunity, the willingness of the Convention to make longterm investments in Golden Gate Seminary, and the sacrificial service of California Baptists in bearing their building witness and effective churches.

"California has everything"—except enough such churches. To supply this need will be to make an investment that will bear eternal dividends.



Proposed building for the Sunny Crest Children's Home, Bakersfield, California

Early Baptist Pioneering in California

WILLIAM A. CARLETON

Vice-president and dean, Golden Gate Baptist Theological Seminary

In Spite of California's Reputation for secularism and indifference to things spiritual, religion has always played an important part in its life. It is noteworthy that the first worship service in the English tongue ever conducted in the Western hemisphere was held in what is now Marin County, California. This service, conducted by an English clergyman by the name of Fletcher, was held on June 23, 1579, twenty-eight years before the founding of Jamestown.

When President Polk's message to Congress on December 5, 1848, confirmed the reports of a rich gold discovery in California and precipitated the great "Gold Rush of '49," a Baptist missionary couple was already on their way to San Francisco as appointees of the American Baptist Home Mission Society. Osgood Church Wheeler and his wife were appointed on November 16, 1848, and sailed from New York on December 1. They went overland across the Isthmus of Panama, and then embarked on another steamer, which took them to San Francisco. It was a difficult and arduous journey, which consumed three months, ending on February 28, 1849.

When the Wheelers landed, they found San Francisco displaying all of the flagrant evils that accompany a "boom" town. Drunkenness and violence were the order of the day, and gambling seemed to be the chief amusement. This very condition had

the advantage of drawing closer together those who stood for righteousness and order. The missionaries were given a warm welcome by Timothy Dwight Hunt, a Presbyterian minister who has the distinction of being the first Protestant minister to give his full time to religious work in the state of California. Mr. Hunt was employed on November 1, 1848, to serve as "city chaplain" of San Francisco.

Wheeler began holding services and conducting a Sunday school in the home of Charles L. Ross, a Baptist merchant. The work prospered, and on July 6, 1849, a church was constituted—the First Baptist Church, of San Francisco, and the first Baptist church in California.

Plans for the erection of a building began at once, and in August the first non-Catholic church building to be erected in California was dedicated. A history of the First Baptist Church, of San Francisco, written in 1949, states that the building "was used not only for church services, Sunday school, prayer meetings, and other regular meetings of the church, but had the distinction of serving also, for some time, as the first public school building in San Francisco."

Wheeler has left a graphic and detailed account of the first baptism administered on the Pacific Coast, according to the New Testament pattern. The candidate was Col. Thomas H. Kellam, of Accomac County, Vir-

ginia, who had arrived in California after a six-months' voyage from Norfolk. On the hazardous journey he had been brought to an experience of faith in Christ. Since he came from a Baptist family, he immediately sought fellowship with the San Francisco church. After relating his experience, he was received. A letter he wrote to a friend in Virginia, telling of his conversion was published in the Religious Herald.

▼ The following is Wheeler's own story of the baptismal service.

On the following Sabbath morningit was the 21st of October, 1849, one of those lovely mornings that characterize San Francisco's climate in autumn; clear, still, warm and cheerful to the fullest extent, we assembled at one humble sanctuary, on the north side of Washington Street, one door east of Stockton. We had such a congregation, as perhaps never assembled at any other time or place. The other churches in the city suspended their morning services. Their pastors, with their officers and the body of their congregations, were present and joined in the procession. The mayor and other municipal officers of the city, and several of the officers of the state, and officials of the general government resident on the coast . . . Commodore Jones, commanding the Pacific squadron U.S.N., and his naval staff, together with a large number of marines, all in full uniform . . . swelled our numbers. We also had with us Judd, prime minister of the Hawaiian Kingdom . . . the heir apparent and his cousin . . . each of them afterward became King. We had also with us a large number of visitors from nearly every civilized nation on earth, who had been drawn here by the gold excitement.

V This vast crowd marched from the church to North Beach, where the water was shallow with a sandy bottom. S. H. Willey, a Presbyterian minister, read the Scripture and announced the hymn. The Congregational pastor led in the baptismal prayer.

When all was ready, the candidate, a noble specimen of man, six feet, two inches tall and finely proportioned, took my hand; and we walked about one hundred yards before reaching a depth of water sufficient for the ordinance. While we were thus going down into the water, according to previous arrangement, the hymn was announced, and the first two stanzas sung by the whole concourse; the last two as we were coming up out of the water. And such singing I never elsewhere heard. . . . As we reached the shore, Commodore Jones came forward and, giving me his warm, earnest hand, expressed his extreme delight for the privilege of attending that most solemn and interesting service of our denomination. We then re-formed and returned, in the most perfect order, to our sanctuary, where the assembly was dismissed.

Mr. Wheeler states the exact direction of the march down Stockton, Union, and Powell streets, so it is easy to trace the movement of the procession to North Beach—the present beatnik section of San Francisco!

The first missionary had been promised that an assistant would be with him the next month, but the Board of the Home Mission Society experienced difficulty in securing workers for the California field, and nearly two years had passed before William Prevaux, the first reinforcement arrived. The lack of workers was the chief handicap facing the Baptist cause in California. Wheeler states as follows:

Our want of laborers was not because they did not come to California, for between the first of April, 1849, and the first of August, 1850, I counted and registered forty-six men, all wearing the vestments and claiming the character of Baptist ministers in good standing, who arrived at San Francisco and passed through to the mines, not one of whom would stop for a single day to aid me in rolling to the top of the hill the ball that seemed ready to fall back upon and crush me—not an hour in the work of the Master.

▼ A continued plea came from earnest Baptists in California for workers, and soon the cry was echoed by the eastern adherents of the denomination. When the Southern Baptist Convention met in Charleston, in 1849, a report was adopted calling attention to the thousands who had gone to California from the South and insisting that missionary work in that field "be commenced forthwith."

In the 1852 session, attention was called to an appeal for help for the Baptist church at Sacramento, and the report of the Committee on New Fields concluded with these words:

Resolved, that California, from its geographical position, its commercial advantages, the extent of its territory, and the rapid increase of its population, presents strong claims upon our benevolence.

Resolved, that it is the duty of this Board to send out missionaries as early as possible to that inviting field.

▼ But the Southern Baptist Domestic Mission Board encountered the same obstacle faced by the Home Mission Society—the difficulty of finding workers. It was not until 1853 that J. Lewis Shuck was authorized to raise funds for beginning a California mission. The Home and Foreign Journal for July, 1854, has this notice:

By the indefatigable exertions of these brethren, the magnanimous appropriation of \$850 by the Goshen Association of Virginia and a liberal donation of \$500 from a member of St. Francis Street Church in Mobile, the Board was enabled to advise Brother Shuck to sail for this new field, which he did from New Orleans on the 22nd of March, ultimo. He and his family are now in San Francisco.

Shuck was forty-two years old when he arrived in California. He had served seventeen years in China, and he was instructed to give some attention to work among the many Chinese who had settled in the golden state. He proved a great blessing to these people when an anti-Chinese hysteria swept over the state, and took a leading part in defending his Oriental friends from the false charges brought against them. On one occasion he preached a sermon on the Chinese issue before a number of members of the state legislature, and it was credited with having a beneficent effect on the situation. He led in the erection of a Chinese Baptist chapel in Sacramento and soon reported a number of converts.

But it was among the Caucasians that his most fruitful work was done. He served five years as pastor of the First Baptist Church, Sacramento, while at the same time assisting in organizing churches and associations and leading in almost every phase of Baptist work in the state. In 1858 he began publishing the Baptist Circular, which reached a circulation of one thousand. The records reveal that he was continually holding revivals, addressing associations, assisting in ordinations, and dedicating church buildings. When he left his work in California to accept a pastorate in South Carolina, the Baptist cause on the West Coast suffered a great loss.

▼ One of Shuck's co-workers was E. J. Willis, a native of Virginia, in whose home was organized the First Baptist Church, of Sacramento. He was an attorney in Charlottesville when the Gold Rush to California began. He came West in 1849, walking from Independence, Missouri, to Sacramento—a distance of more than 2,000 miles.

In 1850 he was elected the first county judge of Sacramento County. He was an active deacon and sought earnestly to interest Southern Baptist agencies in added support for the work in California. In July, 1854, he began the editorship of a Baptist paper called the Pacific Recorder. A few months later he resigned from the bench and was ordained a Baptist minister. Upon the recommendation of the California Baptist State Convention, he was appointed a missionary of the Southern Baptist Board of Domestic Missions.

On March 7, 1854, he organized the First Baptist Church, of Oakland, with six charter members. Within a few months a building was erected constructed of redwood, sawed in the Oakland hills. It was the first evangelical church building in Alameda County and was a source of pride to the congregation. It had a steeple with a bell that could be heard throughout the town. It was often used for town meetings, lectures, and concerts.

This church is still one of the great churches of California, and at least one of its pastors has served as president of the Northern (now American) Baptist Convention.

Since it was so difficult to persuade mission workers to come from the East to California, Shuck sought to lead men already in the state (E. J. Willis is an example) to surrender to God's call to full-time missionary work. One such man whose record is of particular interest to Southern Baptists of today is Harvey Gilbert.

V Gilbert was employed by the Domestic Board in 1857 and labored at first in Oakland. In 1858 he moved to Marin County, where Baptists had not previously had any work. In a short time he had organized a church, established two missions, and was holding regular services at the state prison. His first report listed his activities for nine months as follows:

Preached—64 sermons, held 16 prayer meetings; had two baptisms; made 160 visits; traveled 2,984 miles; distributed 12 New Testaments, several Bibles, and 2,500 pages of tracts.

▼ A visitor to San Rafael wrote a letter dated September 18, 1860, concerning Gilbert's work, which was published in *Home and Foreign Fields* in February, 1861. It contains the following:

It affords me real satisfaction to report to you the fixed fact that your missionary, Rev. Harvey Gilbert, has accomplished a noble work in that portion of the wild California field, and he has now something to show as the result of his labors and to the praises of the Lord. He has several congregations gathered in important localities. A church is now organized and his fine Institute building is well finished and furnished and admirably adapted to both the church and school purposes. . . .

Marin County was perhaps the most religiously unpromising field in California when Brother Gilbert went there. . . . The whole region has changed for the better. Sabbath violation and whiskey drinking were the marked features of the place. An entire reformation has taken place. Several drunkards have been reclaimed, and one of them is now a man of prayer and has charge of the Sunday School.

The institute referred to was the San Rafael Baptist Institute, founded by Missionary Gilbert. It is the school of which Shuck said: "This institution ought to be at once crowded with the sons and daughters of our California Baptist brotherhood. . . . Here, too, is a fine beginning for a Baptist Theological School."

An announcement in the Marin County Journal, dated March 23, 1861, gives a glowing description of the school and its ample facilities so located as to command a fine view of the Bay of San Francisco. No one can read the account without thinking of Golden Gate Baptist Theological Seminary!

The work of the pioneers lives on.

Establishing a Southern Baptist Beachhead in California

FLOYD LOONEY

Editor, The California Southern Baptist

of German descent whose father and grandfather were Baptist preachers, grew tired of the devastating boll weevil which destroyed the cotton, and the uncontrolled flood waters which washed the topsoil off Beaver Mountain and inundated the lowlands in Haskell County, Oklahoma. 1925 he said good-by to friends and loved ones and with his family headed for Shafter, California, located in the lower end of the fertile San Joaquin Valley. Two years later he was joined by a brother, Virgil. Then, by his father who resigned his pastorate, and soon all the brothers and sisters and their families were neighbors just as they were in their native Oklahoma.

Being staunch Baptists, most of them sought fellowship with the community's only Baptist church. It wasn't long, however, until they discovered what they considered loose observance of the ordinances. There was open communion, and there was the reception of members with alien immersion. There were other irregularities, too. When they voiced their objection in a modest, Christian manner, they soon discovered that they held views that were not compatible with the views

held by many of the members of First Baptist Church. When Preacher Mouser was invited to fill the pulpit one Sunday morning, he preached a sermon on the ordinances, which was not enthusiastically received.

One by one the Mousers withdrew from the church, but pulling out of a church with which they found themselves in friendly disagreement by no means satisfied their thirst for fellowship. Therefore, they began to meet in each other's homes for singing, praying, and fellowshiping. By 1933 there was a Sunday school which met in Marvin Mouser's back yard. All the while they talked and prayed and dreamed of the day when they would have a Southern Baptist church like the one in which they were saved and baptized "back home."

A Day of Triumph

The day of triumph finally came on May 10, 1936, when sixteen members formed First Southern Baptist Church, Shafter. This was indeed a Southern Baptist beachhead, firmly established in California. From then on the story, to use the words of the late P. E.

Burroughs, "sounds like a romance." There was singing, preaching, and praying; and soon the Sunday school, Training Union, Woman's Missionary Union, and the Brotherhood began to prosper.

George Mouser and Tom Rains were among the early pastors, and then came a man of great vision and determination, Sam Wilcoxon. He came all the way from Paragould, Arkansas, to begin a pastorate in 1938, which he continues to hold. Brother Sam, as he is affectionately known, started a radio program, opened missions in nearby communities; and churches began to spring up all over the place.

By April of the following year, he invited messengers from the churches to come to Shafter and organize an association. They responded with enthusiasm and, on April 13, 1939, an association was formed, out of which the Southern Baptist General Convention of California was destined to be born. That association, way out on the frontier, had Sunday school, Training Union, Woman's Missionary Union, and Brotherhood officers, who functioned with diligence.

Within a few months a missionary was employed. In the meantime, Baptists in community after community either found no Baptist church or else they found themselves incompatible with the doctrines and practices in some of them. Two Baptist families, who were newcomers in the state, went to the nearest Baptist church and lo, a woman was the pastor.

State Convention Organized

By September, 1940, Southern Baptists began to be referred to as "a

disturbing element" by those who did not want Southern Baptist churches formed. Even so, they were prospering; and when the San Joaquin Valley Association convened in Shafter for a second annual session, there were messengers present from churches which had a total membership of 1,038. There was excitement in the air, for it was known that an Oklahoma-born preacher, R. W. Lackey, was present with a proposed constitution for the Southern Baptist General Convention of California. which was destined to be born at that meeting.

The eventful moment came on the afternoon of the second day, when the association voted to adjourn long enough to consider the organization of a state convention. "The saying pleased the whole multitude," and the convention was formed. Sam Wilcoxon was elected president; Vester E. Wolber, secretary, and R. W. Lackey, corresponding (executive) secretarytreasurer. The new convention chose nine men to serve on its board of directors; and thus the beachhead, which was established with the organization of one church and strengthened by the beginning of an association, was secured by the organization of a state convention.

Joy and Sorrow, Trial and Triumph

Joy and sorrow, trial and triumph characterized the decade that followed the organization of the convention. To begin with, the churches were small, and most of the members were poor. When they would attempt to build houses of worship, they were sometimes heckled by other Baptist groups with a cruelty akin to that

hurled against Nehemiah by Tobiah and Sanballat when he was rebuilding the walls of Jerusalem.

In the meantime, Executive Secretary Lackey was "all things to all men" as he, on a modest salary with no travel expense, went up and down the state preaching the gospel, teaching study courses, organizing churches, and promoting every interest of Southern Baptist work at home and abroad.

He often slept in his automobile. for deacons' homes were few and far between, and there was no money to pay for a hotel room. He could always be identified by his lone blue serge suit, which he years later laughingly admitted got so thin that you could read the Los Angeles Times through it. He proudly wore it to San Antonio, Texas, in 1942, where he soundly defeated some Southern Baptists who had joined with their Northern friends in opposition to Southern Baptist work in California. Over sporadic. but strong vocal opposition, he won recognition of the new convention as a co-operating constituency of the Southern Baptist Convention. This greatly strengthened the Southern Baptist beachhead in California.

A By this time the nation was in the grip of a horrible war, and Southern Baptists by the thousands were flocking to California to work in defense plants. Like those who were driven from their homes by the boll weevil, floods, and dust storms, they often found no Baptist church in which to worship. (Northern Baptists had only about 300 churches and 125,000 members, and in seventeen counties there was no Baptist church of any kind.)

One couple drove an old car, called the "Blue Goose," two hundred and forty miles every Sunday in order to attend a Southern Baptist church. They powered it with cleaning solvent. Remember gas rationing? These Baptists, too, started churches; and as if by providence, there were a few preachers among them who plied their trades during the week and preached on Sundays.

In the meantime, the Sunday School Board and the Home Mission Board joined with Southern Baptists in California and began to make generous contributions to the work in the West. Even so, there were still those around who did not welcome them, but said, "Oh, well, give them a little time. They'll go back where they came from when the war is over," but they didn't. Instead, they were joined by others, and soon they were winning native Californians by the thousands to Christ.

After serving for four years as the convention's first executive secretary, Lackey became a general missionary, but not until he had seen the number of churches increase from thirteen to more than seventy and church membership grow from 1,038 to more than 4,000. During his first year in office, convention receipts were less than \$1,000, while in 1944, his office handled \$51,937.36.

There were city superintendents of missions in San Diego and Los Angeles, and in the Oakland-San Francisco Bay area, two general missionaries, a full-time Woman's Missionary Union secretary, and a man in charge of Sunday school, Training Union, and Brother-hood work. A state Baptist paper was published every week, and a group of Baptists in the San Francisco-Oakland Bay area had opened Golden Gate Seminary.

Building on the Foundation

The Southern Baptist beachhead in California was anchored on a firm foundation. Dr. Lackey knew Baptist doctrine and polity and followed it religiously. Most of the pastors, some of whom were not well educated, were sound in the faith and loval to the Southern Baptist program. One brother said: "I don't know much, but what I do know is so and that helps." All the churches were "fulltime." Maybe the preacher and his wife both worked on other jobs, but there was preaching every Sunday.

All the churches had Sunday schools: only a few were without Training Union. Most of them had Woman's Missionary Union and Brotherhood organizations. In 1944 California led every state in the Southern Baptist Convention in the number of new Sunday schools started and in Sunday

school enrolment gain.

Growing Pains Evident

It is not surprising that dissension and misunderstanding developed in an atmosphere of growth and progress such as Southern Baptists in California had enjoyed. For one thing there were the Missourians who had to be shown. and the Texans, who wanted to show them. There were the Arkansawvers, who'd wait and see, and the Oklahomans, who said, "We never heard of it being done that way before."

Dr. Lackey was not honored by being re-elected in 1944; and during a span of several months, at least three other men were elected executive secretary-treasurer, but each respectfully declined. Nevertheless, the Baptists grew and collections increased during the entire transition, and in June,

1945, A. F. Crittendon, pastor, First Baptist Church, Ponca City, Oklahoma, began a five-and-a-half-year ministry as the convention's leader.

The Baptists rallied and followed his leadership, and within a few weeks he met 600 of them at their annual summer assembly. (They had had an assembly every year, even since 1939, before the convention was organized.)

During the assembly when the Baptists held their own celebration, Dr. Crittendon rushed into the dining hall and announced that Japan had surrendered and the war was over.

At a board meeting held before they left the mountains, a committee was appointed to study a request that Golden Gate Seminary be adopted and supported by the convention. A few weeks later the convention did accept the seminary, thus strengthening the beachhead of Southern Baptists in California.

Dr. Crittendon, as cautious and conservative as a little town banker down South, was a man of rare insight and almost unsurpassed knowledge of the Southern Baptist Convention's mission program at home and around the This helped him in making world. friends for California among the boards and agencies of the Southern Baptist Convention. Ere long the Sunday School and Home Mission Boards both greatly increased their contributions to the work in California. This permitted the employment of more missionaries, and at the same time new departments were formed to strengthen the convention's educational ministry. An office building was purchased. While there was opposition to the temporary investment of funds given to start a children's home, gifts to the fund increased to almost \$20,000 within five years.

With one exception the convention exceeded its Cooperative Program annual objective during Dr. Crittendon's tenure of service. Contributions climbed to almost \$100,000 a year, and at the same time California was leading most states in the Southern Baptist Convention in per capita giving to the Lottie Moon Christmas Offering for foreign missions.

As early as 1946, Southern Baptists in California were inviting the Southern Baptist Convention to the golden state; and at a meeting of the convention in Oklahoma City in 1949, Dr. Crittendon, with the aid of others, persuaded the Convention to come to San Francisco in 1951. It was at the Oklahoma City Convention that a committee on theological education was appointed, which was successful in leading the Southern Baptist Convention to take over the operation of Golden Gate Seminary. This further strengthened the Southern Baptist beachhead in California.

▼ At the close of the first decade following the organization of the Southern Baptist General Convention of California, its second executive secretary, like his faithful predecessor, met with opposition and returned to the pastorate, but not until he had seen the number of churches increase to 266 and the membership grow to 33,771. Golden Gate Seminary had become one of the largest theological schools in the state, and California Baptist College had been opened by the Los Angeles Association.

Many Northern Baptists who had, like some of their Southern brothers, criticized the "Southern Baptist invasion" in California, had come to accept them as friends.

In the meantime, hostility, often expressed by civil authorities, had to some degree subsided. Heretofore, civil authorities had been known to meet groups going into communities to take a census and order them out of town. A young preacher and his wife went to San Bruno to take a census, and the preacher was arrested and put in jail. Such humiliation was the exception and not the rule; nevertheless, it was encouraging to note its disappearance and to observe that Southern Baptists in California were firmly entrenched and were here to stay.



California Baptist College, Riverside, California

California Baptists on the March

EDMOND WALKER

Assistant executive secretary-treasurer,
Southern Baptist General Convention of California

HALF OF THE TWENTY YEARS' WORK of the Southern Baptist General Convention of California has been under the dedicated leadership of S. G. Posey as its executive secretary-treasurer. His great missionary spirit has been the guiding force to glorious accomplishments during these ten years.

November 27, 1950, was a good day for rejoicing, when a letter was received from Dr. Posey saying, "I am accepting the call of the Board of Directors of the Southern Baptist General Convention of California to the position of executive secretary-treasurer of the convention, effective January 1, 1951.

"I may say in all fairness and candor that it has been a difficult decision to make because of my love for the pastorate and my relationship to the Golden Gate Seminary. I certainly have not sought a place with its many burdens and sacrifices; and I feel my unworthiness for the task, but if the call of the brethren is to be interpreted as a call of the Lord, as it seems to be, I would not fail the Lord nor his cause in California in this hour. I solicit your prayers for the wisdom and leadership of the Lord in working out all the details necessary in assuming this task."

▼ With the coming of Posey, executive secretary-treasurer, the Southern

Baptist work in California began a tremendous march forward. Perhaps no state convention of Baptist churches in America or anywhere else in the world has recorded a more phenomenal growth numerically and financially than this convention.

When the Southern Baptist Convention, meeting in San Antonio, May, 1942, recognized California Southern Baptist messengers as a part of the convention, no one with the wildest imagination ever dreamed that the convention would make such strides in marching forward in so short a time. However, in the face of many limitations and oppositions from within and without, the state convention's work has exceeded every dream.

Progress is the Pattern

The Southern Baptist General Convention of California was organized September 13, 1940, with 13 churches, one association, and a total of 1,038 members. The convention had affiliated with it 269 churches at the beginning of Dr. Posey's service as executive secretary-treasurer. During ten years, this number has increased to 875 churches and missions.

The membership of the churches in 1950 was 33,731, and it is expected that the church membership will ex-

ceed the 150,000 mark by the end of 1960. In 1950 the churches baptized 5,101, and it is expected that they will baptize around 14,000 this year. In 1950 the churches gave \$99,784.65 through the Cooperative Program, and this year (October 1, 1959—September 30, 1960) the churches gave \$761,189.49 through the Cooperative Program.

The number of associations increased from 19 to 39 during the ten years that Dr. Posey served. There were 39,597 enrolled in Sunday school in 1950. At the end of this convention year, there will be around 150,000 enrolled in Sunday school. In 1950 there were 15,220 enrolled in Training Union. In 1960 there are around 61,192 enrolled in Training Union.

It is amazing what God hath wrought in these last ten years. It has been done, and yet there is room for even greater accomplishments. To reach the more than ten and one-half million people in California who are unsaved and unenlisted in any of the churches challenges the best from any leader. Who could have imagined that such advance would be made in these 20 years and, especially in the past ten years under the leadership of Dr. Posey.

The convention office staff had to be almost completely rebuilt when Dr. Posey assumed the responsibilities of the executive secretary-treasurer's office. Much of the progress of the past ten years can be credited to a competent and efficient staff enlisted to serve with this great leader.

The Sunday School Department

The Sunday School Department has channeled reinforcements into every phase of Southern Baptists through personnel, promotion, training, and tracts. It has been a powerful factor in stabilizing the churches and leadership. People have been instructed, inspired, and indoctrinated in a total program of the Baptist denomination. The Sunday School Department reached its peak of service with a director, an associate director, a children's worker, a field worker, and two office secretaries.

It was the Sunday School Department that led out in the "100 in a Day" effort in California, which was an undertaking to establish a hundred new missions and churches on a given day, which was accomplished. This undertaking may well have been the background for the inspiration of the movement to start 30,000 new churches and missions by the Southern Baptist Convention.

The Training Union Department

The Training Union Department has played a significant part in the development of Southern Baptist work in California from the very beginning of the convention's organized life in 1940. According to the best available records, there were eight churches and missions with Training Unions in the first year of work of the convention. This department has grown from a combination department with the Baptist Student Union to the place where it has a director, a field worker, and two office secretaries.

The Brotherhood Department

The Brotherhood Department was brought into being in 1951 with the election of a secretary. This department of work has experienced continual growth.

California Baptist Foundation

It was the secretary of the Brother-hood Department who served for a while as director of the California Baptist Foundation, which came into existence in 1952. The Foundation has grown to where it has 15 employed personnel. The foundation has \$137,-207 in trust funds, and \$1,183,597, in total assets.

Woman's Missionary Union

During the ten years that Dr. Posey has been executive secretary, the Woman's Missionary Union has grown from a comparatively small and ineffective department of service, having an enrolment of 182, to a total enrolment of 21,000. In the reorganized setup in California, the Woman's Missionary Union has been made a department of convention work. It has a director, an associate director, and an office secretary.

Department of Evangelism

Evangelism is the heart of the program of California Southern Baptists. All of our departments and agencies have as their ultimate aim the evangelization of the lost out to the ends of the earth. This department faces one of the overwhelming challenges because of the ten and one-half million unsaved and unchurched people in the state of California. The personnel of the department consists of a director, associate director, an office secretary, and has combined with it the work of church music, which also has a director and a secretary.

Baptist Student Union

James L. Sullivan, executive secretary of the Baptist Sunday School Board, is reported to have said, "The ripest mission field in the world is the American college campus." The first Student Union in California was organized November, 1946, in Modesto. However, it was ten years later November 1, 1956, before a fulltime director of the Department of Student Work was obtained by the convention. There are 126 college and university campuses comprising mission fields in California. Presently there are 450,000 students on these campuses. This number is more than the enrolment of the colleges and universities of Georgia, Alabama, Louisiana, Mississippi, Arkansas, and Texas combined. Foreign missions is a real opportunity on these campuses, because there are 6,253 international students from 120 different countries or areas of the world. The Student Department has work on twenty campuses. There is a full-time director of student union work at University of California campus, Berkeley, and workers at California Baptist College, Riverside, and Fresno State College.

The Missions Division

Soon after Dr. Posey took office as executive secretary-treasurer of the work in California, a superintendent of cooperative missions and stewardship was secured. Previous to this time, the work had been done by the executive secretary-treasurer. In 1950 there were ten mission programs being served by eleven missionaries, with two missionaries assigned to the Los Angeles area program. Baptists have been on the march in missionary activities in California. In ten years the mission work has grown from ten programs to 26 programs, by the end of 1960. Eleven of these are city mission programs, and fifteen are associational. Under the new organization of the convention, there will be a missions division, directed by an assistant executive secretary. The Division of Missions has a director, two office secretaries, a director of language missions, an office secretary, and a director of Jewish work, and an office secretary.

There are over two million people of Latin-American background living in California. More Mexicans live in Los Angeles than any other city outside Mexico City itself. There are 1,500,000 Negroes; 500,000 Portuguese; 300,000 Russians; 140,000 Japanese; nearly 200,000 Chinese; 600,000 Jewish people; and more than 50,000 relocated reservation Indians.

Under the leadership of Dr. Posey, through the missions division, the home and state mission boards have eighty-seven missionaries working with the language groups in California. There are fifty-four missionaries working with the Spanish-speaking and Mexican people, three with the Slavic people, two with the Koreans, eight with the Japanese, two with the Italians, two with the International Center in Fresno, eight with the Indians, two with the deaf, four with the Chinese, and two with the migrants.

The progress report of the 30,000 Movement reveals that California has established 452 new missions and 227 new churches since June 1, 1956, for a total of 679. This places California first in the total number of new churches and missions established to date in the 30,000 Movement.

People are moving into the state of California at the rate of 36,000 a month. The state chamber of commerce tells us that by 1980 there will

be 31,000,000 people living in the state.

California Baptist College

On September 18, 1950, California Baptist College began its first year of operation in the First Baptist Church, El Monte, California. On February 1, 1955, the college moved to the new campus at 8432 Magnolia Avenue, Riverside, California. The seventy-five acre campus includes five spacious buildings of Spanish architecture, with 400 rooms. California Baptist College had an enrolment of 380, as of September, 1960, and can care for an enrolment up to 700 students.

Sunny Crest Children's Home

Sunny Crest Children's Home opened on March 1, 1957, in Bakersfield, California on a 23.1-acre site, with two cottage-type homes housing ten children each. The over-all program of care for children meets all child welfare regulations, and is considered one of the finest in the state of California.

Broadway Bond Plan of Church Finance

The Broadway Bond Plan of Church Finance was started July 1, 1948. This plan has been a tremendous help to the churches in California. A total of \$18,639,800 Broadway bonds have been issued by churches in California.

California Baptists have moved forward in a wonderful way under the wise, dedicated leadership of S. G. Posey, executive secretary-treasurer, during the past ten years; and we are grateful to God for giving us a man with a great missionary heart as our leader during these days of trial and triumph.

The Future of California Southern Baptists as I See It

S. G. POSEY

Executive secretary-treasurer, Southern Baptist
General Convention of California

THE FUTURE CANNOT ALWAYS BE RECKONED in the light of the past. Twenty years ago, Southern Baptists in California had no past as a convention, and their future was very dim and uncertain. Today, the outlook is quite different, and we can take courage as we face the future because of the blessings of God and the progress already achieved. The glorious twenty years of the past speak volumes with respect to the future.

The future of Southern Baptists in California is in the hands of God and their leadership. The leadership of Southern Baptists in the churches, in the associations, and in the Convention will determine the future of Southern Baptists in California. God did not put a premium on mediocrity in the formative years of our Convention, nor did he withhold his blessings from the untrained, inexperienced, and immature leadership in the pulpits and pews of many of our churches when their hearts were in tune with his will and purpose in the work. With a warm evangelistic, dedicated, trained, missionary, and unselfish leadership in all the churches, there is no limit to what can be expected in Southern Baptist life in California in the next twenty years.

I See a Great Potential

The people are in California in great multitudes. The population is growing rapidly every day in practically every area of the state. There are multitudes of unsaved, unenlisted, unchurched people all over the state, in every county and state. If there were as many Southern Baptist churches in Los Angeles County as there are Southern Baptist churches in Georgia, according to the population, there would be approximately 3,000 Southern Baptist churches in that county alone. By the same token, there should be 7,750 Southern Baptist churches in California today, according to our population, and the ratio of Southern Baptist churches in Georgia to their population.

By 1970 (only ten years away) when there will be a minimum of 20,000,000 people in California, and with a ratio of one Southern Baptist church for every 4,000 in population, there would need to be 5,000 Southern Baptist churches in the state. One

half of that number, in reality, would be a terrific and unprecedented advance in the next decade.

I See a Great Program

Such a population and population growth as indicated above demand that Southern Baptists in California take a long look and make their plans large. Over 10 million people unsaved and unchurched call for a great program of evangelism.

Evangelism is revealed by the Saviour in his letter to the church at Ephesus as the first love of the church. It is the modus operandi of the churches, the associations, and the state convention. It is the means of new life in the churches and, consequently, in the associations and the convention. It is the very life of the churches and the stimulus of life in the associations and the convention.

All the ministries of the churches in their own fields and through the associations and the Convention have as their objective the reaching of the lost for Christ, or they are the means to that glorious objective. should take precedence or have priority over evangelism in church, association, state, and national conventions anywhere in the world, more especially in California, where the lost multitudes are increasing in numbers by at least three million every ten years. Unless something is done to turn the tide, there will be approximately fifteen million unsaved and unchurched people in California by or before 1975.

I See a Great Program of Church and Mission Expansion

The Baptist Jubilee Advance program of church and mission expansion in America has "come to the kingdom

for such a time as this" in California, as well as the rest of the nation. It is magnifying the ministry of reaching the unreached and unchurched and is multiplying the numbers of churches and missions for that purpose. The new basis of agreement and work with the Home Mission Board in cooperative missions is another incentive in expansion of the number of churches and missions for a spiritual witness and ministry to the unchurched and unsaved in the state.

Southern Baptists in California are in this ministry of church and mission expansion wholeheartedly and will continue to be after 1964, when the Jubilee Advance, as such, officially ends. We cannot afford to limit or cease this ministry until the last migrant crosses the borders of our state and the last immigrant lands on California soil and the last baby is born to bless or curse some California home.

I See a Great Program of Educational Advance and Adventure in California

The religious education ministries of the churches are designed to meet a great need in our state. At least, one million of the ten million lost and unchurched people are, in my estimation, the direct and immediate responsibility of our Southern Baptist churches through their Southern Baptist background elsewhere or through their family and business connection with our Southern Baptist churches in the state today. That means that our Sunday schools should grow tremendously in the next twenty years as they organize to reach these and many others in the study of the Word of God.

The Training Union, Brotherhood, Music Ministry, and the Woman's Missionary Union also stand by to undergird the work of the churches in their educational ministry to reach and win the multitudes.

I See a Great Program of Christian Education

Few colleges in Southern Baptist history have made the progress that California Baptist College at Riverside has made in her first decade.

Many of us believe that our college has at least preliminary accreditation within her reach and immediate grasp. If it does not come within the next few months, we confidently expect it within the near future. Even preliminary accreditation would be a marvelous achievement when one remembers our beginning days some ten years ago, and the fact that many of our great Southern Baptist colleges did not achieve accredited standing for fifty years and more of their history.

I see not only a standard and accredited four year college of liberal arts at Riverside with thousands of students with faculty and facilities equal to the best within the next twenty years, but I see a system of Christian education in California under the direction of Board of Christian Higher Education to bless our Southern Baptist youth, our churches, our convention, and the world outside of California.

I See a Great Program of Enlistment

Christian stewardship is the answer to the problems of the churches and the convention. Southern Baptists in California are well able to carry their total program and make remarkable progress within the next twenty years. They may not think so now, but they cannot think otherwise when they take an inventory of their resources and recognize the lordship of Jesus. When the lordship of Jesus is matched with the stewardship of the believers, our achievements today will be reckoned as child's play in the light of that tomorrow.

Southern Baptist achievement tomorrow is dependent upon Southern Baptist stewardship today. The next big advance of Southern Baptists in California will be an advance in stewardship, and then advance will be seen on every line of activity in our Convention life.

I See a Great Program of Southern Baptist Child Care and Other Benevolent Ministries

Sunny Crest Children's Home, Bakersfield, was a long time materializing, and it may be necessary to wait for some time before undertaking expansion of our child care ministry, but there is need now of a regional ministry of child care throughout the state.

Civilization makes progress on the feet of little children. If we would serve California in the next generation, we must give our attention to the needy and homeless children of our generation.

Child care is important, but there are other benevolent ministries that challenge the hearts of many of our people. California is blessed with a climate and colorful environment for the care of the aged, as well as children, second to no state in the nation. Our population of elderly people and retired personnel is growing with a rapid pace. There are untold multi-

tudes in the nation who are looking forward to their retirement years and spending them in California.

The churches that take a special interest in children and elderly people and the sick of all ages are the churches that are loved and supported in any community. The same is true of state conventions. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1: 27).

Southern Baptists in California are not different because they live in California. They are as interested in child care, golden age homes, and houses of healing for humanity's hurt as Southern Baptists are elsewhere in any part of the world. These ministries will be provided in the name of the Lord Jesus in the future as funds and friends are available to make them possible.

I See a Great Program of Church Building Finance and Other Investment Ministries

Through the leadership of the California Baptist Foundation as the investment agency (and auxiliary corporation) of our convention, the Foundation has already wrought miracles in our convention life in her assistance of the churches in their building finance problems.

With the upsurge in the number of new churches and missions during the Baptist Jubilee Advance period and afterwards, the Foundation can render invaluable assistance in coping with the problems that arise in such fields.

The Foundation also has the advantage of the ministry of the Broadway Plan of Church Finance in California, which is owned by our convention and operated by the Foundation. Nothing and no one, other than the Home Mission Board, has had a greater part in the progress of our churches and our convention during the past ten years than the Broadway Plan.

The building loan funds of the Home Mission Board and the Broadway Plan have worked together in hand and glove fashion for the benefit of the churches. Each has served where and when needed the most. With this continued service available in the future, I see more churches and more adequate houses of worship rising and appearing on the horizons of our cities and countryside throughout the future.

I See Problems Galore in the Future, but I See Most of Them as Problems of Progress

There are, as a matter of fact, very few problems in our work now and for the future that dollars, a few or many, could not solve. As I look at the problems and visualize the future in my mind's eye, I can see the silhouette of California and her mass of humanity with all of their headaches and heartaches waiting for the messengers of the Lord and his cross to bring them the bread of life and the water of life for their famishing souls.

The Strategic Role of Golden Gate Baptist Theological Seminary

CARL M. HALVARSON

Assistant to President Harold K. Graves Golden Gate Baptist Theological Seminary

THE TIME was July, 1944. Beach-heads had been established by Allied Forces in France, following a historic Normandy invasion aimed at the heart of Europe and the final destruction of Hitler's Nazi forces.

Out on America's West Coast, springboard for the vast Pacific war with Japan, the San Francisco Bay Area was the scene of frantic activity and a total war effort. Naval installations, shipyards, overseas staging areas, and countless defense plants dominated the economy and life of the people.

▼ Paradoxically, yet providentially, it was in war that the idea of a new seminary was born in the hearts of a few Southern Baptist leaders on the West Coast of the United States.

The year was 1944, the place was Oakland, California, and the particular moment of Baptist history was the beginning of Golden Gate Baptist Theological Seminary.

Coming only four years after the organization of the California Convention of Southern Baptists, the birth of Golden Gate Seminary was seemingly inconsistent within a framework of war. But divine destiny carried the day, as these few men helped found a school ordained to play a unique role within a framework of peace in the coming postwar world.

Such men of unquestioned faith and vision stood with the Reverend Isam B. Hodges in the sanctuary of Golden Gate Baptist Church, Oakland, California, to consecrate the beginning of a new West Coast seminary.

Fortified with a charter from the state of California, new President Hodges gathered some dedicated pastors for a faculty nucleus; and the September, 1944, fall session enrolled sixteen ministerial students. Thus, with their own program of education and theological training launched, California Southern Baptists took an immense step forward, ushering in a thrilling decade of progress and expansion in the golden state and the Golden West.

▼ Decisive victories in both Europe and Asia brought a dramatic close to World War II in 1945, and in November of that year, the Southern Baptist Convention of California took official knowledge of the new institution and accepted responsibility for its operation through a newly appointed board of trustees.

In 1946 Benjamin Oscar Herring came from Baylor University's Department of Religion to be installed as the seminary's second president. Under Dr. Herring's forceful leadership, new property was purchased in the city of Berkeley, California. The Grove

and Addison downtown campus soon gave new life and direction to Golden Gate Seminary.

▼ In November, 1948, a new charter was secured from the state of California, granting the new institution the privilege of conferring degrees. The 1949 fall session began with a record enrolment of 150 students.

National status and support for the seminary ultimately came in 1950, at the Chicago Southern Baptist Convention. Upon recommendation of the committee on theological education, Golden Gate Seminary was accepted as a seminary of the entire denomination.

▼ Prophet-like words were spoken by Duke K. McCall that year when he said: "The most important and strategic step Southern Baptists have taken with reference to their work in the West is the adoption of Golden Gate Seminary."

The California seminary was now a seminary for the world.

The year 1952 became a year of new direction for the young and vigorous West Coast school. At a colorful Dinner Key alumni luncheon, during the Southern Baptist Convention at Miami, Florida, in May, seminary trustees, friends, and graduates all stood with jubilant thanksgiving to honor the new president-elect, Harold K. Graves.

With statesmen he could have been called the "man of the hour," but with Southern Baptists, Harold K. Graves became the "man of the day" when he assumed the key administrative post of Golden Gate Seminary in 1952.

His brilliant leadership as the third president of the seminary began a day of unprecedented advance. It was a day of march that led to a complete relocation of the campus to the now famous Strawberry Point near the seminary's historic symbol, the Golden Gate Bridge.

V Strawberry Point was famous even in 1945 when the city of San Francisco offered it to the world as the United Nations site. Its rejection by diplomats and nations meant acceptance in 1953 by Southern Baptists, as God himself kept this choice site for Golden Gate Seminary's new and unique campus.

▼ Convention leaders and men of education and learning gathered in March, 1960, to dedicate the new Golden Gate Baptist Theological Seminary, now a \$5,500,000 graduate educational center built on 126 rolling acres on Strawberry Point, Mill Valley, California.

The 1960 dedication of the Strawberry Point campus culminated eight years of aggressive and able leadership under President Graves. The dramatic growth that led to Strawberry Point reflected the vision, the wisdom, and the perseverance of a man dedicated to the highest ideals of theological education.

▼ In an age of missilery and population explosion, Golden Gate Seminary seeks to set a new pace in qualitative education on the graduate level. Academic standards are at a high level, and it is here that new patterns of theological education are emerging in a world of change and complexity.

The faculty now comprises a highly specialized group with many years of experience in their respective fields. Unexcelled in Christian commitment, doctrinal soundness, professional training, and denominational loyalty, this select group of teachers is constantly active on a campus that is alive with purposeful activity and meaningful

fellowship.

Neither is Golden Gate Seminary bothered with academic bigness. Administrative leaders feel there is no necessary conflict between bigness and value. The important consideration for the student is that he count as an individual.

The person-to-person relationship of the faculty and students is of major importance, and the seminary takes justifiable pride in its student-teacher ratio. Relatively small classes enable each professor to know personally the student, and every classroom situation becomes a dynamic teaching-learning experience.

▼ Take, for instance, the teacherstudent relationship in the seminary's clinical program piloted by J. Lyn Elder, now a recognized leader in bringing Christian consideration to bear upon the new and promising field of psychosomatic medicine and clinical psychology.

As professor of pastoral care, Dr. Elder gives specialized and personal direction to students preparing for this important ministry that will demand much of the future pastor's time and energies.

The seminary's clinical pastoral training takes the student into all of the San Francisco Bay Area where opportunities for on-the-job clinical training are unique and highly diversified.

▼ Still another example of dynamic teacher-student relationship is to be found in the personal leadership of Gaines S. Dobbins, one of America's foremost authorities in the field of church administration. This world Baptist leader and distinguished professor at Golden Gate Seminary is sharing with his students a lifetime of

experience and service with Southern Baptists.

In the atmosphere of a creative curriculum, professors and students alike find themselves challenged to do their best thinking as they prepare for church leadership in every area of Christian service.

▼ Since 1954 Golden Gate Seminary has been an associate member of the American Association of Theological Schools, and examinations leading toward full accreditation and active membership in the A.A.T.S. will be completed in 1961. At present 93 per cent of the student enrolment are college graduates, the highest in the history of the school.

But all is not academic at Golden Gate. The college senior should well consider the fringe benefits of this West Coast school, e.g., full and ample employment to support himself and unlimited opportunities for church work while a student.

▼ The multitudes flowing into the great Bay Area are not attracted just because of climate (though Marin County's, where the seminary is located, is rated one of the world's six most perfect climates). The people are coming to California because of the amazing expansion of business and industry in booming urban and suburban areas.

And Golden Gate Seminary students all share in this employment and economic support. Recently, a bank official interviewing a seminary student for employment, replied over the telephone concerning personal references: "We have no applicants that we recommend any higher than Golden Gate Seminary students."

Backed by such integrity and goodwill, both seminary students and their wives work as laboratory technicians, office secretaries, schoolteachers, machine operators, guards at San Quentin prison, industrial employees, and a host of similar jobs. Depending on the hours, salaries range from \$200 to \$400 a month.

Since 80 per cent of the student body are married, the seminary provides both on-campus and off-campus housing. Housing for families on the Strawberry campus is arranged in villages of thirty-five to fifty units each. The two villages that have been constructed consist of thirty-two studio type apartments, twenty-two one-bedroom, and thirty-two two-bedroom units.

▼ Because of an anticipated enrolment increase, the big need is for a hundred additional family apartments on the campus. Such duplex or triplex units can be built each time there is \$18,000 or \$30,000 available—no need to wait for a million dollars to build a complete housing village.

With few exceptions visitors coming to the spacious Strawberry campus use one word: "Fabulous!" And fabulous these striking facilities are, but more than the school itself is the *field*, the *Golden West*, or as the late M. Theron Rankin declared: "The most strategic mission field on earth is the western coast of the United States."

There are no waiting lines of students at Golden Gate Seminary seeking church opportunities or campus clubs to provide outlets for Christian service. California's population explosion alone has provided these outlets and fields of service. The demand is far greater than the supply. It is simply opportunity unlimited for the young man or woman who comes to the West Coast.

Seminary students now serve in over 120 churches in twenty northern California associations, covering a 40,000 square mile area, according to Elmer Gray, director of the school's field work program. Students can even receive starting supplementary salaries from the Home Mission Board under a new project to launch pioneer missions.

The impact of Golden Gate Seminary in the expansion of our work on the West Coast is seen in the fact that more than one half the Southern Baptist churches in California have been established by seminary students or alumni. Golden Gate Seminary is a part of the cutting edge for advance, both in the West and in the Orient that stretches beyond the Golden Gate. In all, the seminary seeks to be a good steward of the support it receives through the Cooperative Program and Southern Baptists everywhere.

▼ But what of the future?

One thing is sure. Every segment of American life and every area of the world is undergoing dramatic and cataclysmic change. The revolution is in electronics, in communications, in nationalism, in economics, and rival ideologies, as well as in space exploration and conquest.

It is in this confrontation with this revolution that Golden Gate Seminary finds its moment of destiny in Christian missions.

Future population projections, growthmanship in economics, and changing cultural patterns both in America and throughout the world will challenge the best minds, the best training, and the best leadership that we can possibly produce.

The saving gospel remains the same within the framework of New Testa-

ment-patterned churches and firstcentury Christian faith, but our methods and approach must be constantly adapted to change and revolution.

Basically, it is a problem of communicating our faith to the modern mind. In the West and, in most parts of the world, Christianity is being challenged by forces that would hinder and destroy. Barriers rise between men, nations, and races; and Christian leaders face the basic problem of bow to communicate the gospel to the world.

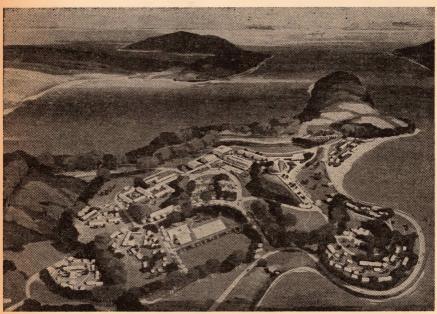
Even in the West, we are discovering that denominational catch-slogans, worn-out religious cliches, and matter-of-fact theological terms are failing to communicate the Christian faith to millions in fields of science, politics, education, and industry. Nonurban preachers migrating to the West's "mission field" often end up talking to themselves amid the mushrooming

cities of the West Coast. Reclaimed Southern Baptists understand Southern culture and religious terminology, but Christian communication is not getting through to the vast majority of the West's 25 million people.

Missionaries sent to Japan, Thailand, or Indonesia find similar barriers: strange cultures, new languages, century-old traditions, and a general indifference (if not hostility) to the message Baptists offer to the world.

The answers to problems of communication and to barriers that keep us from "making disciples" of men everywhere may well be found within the walls of Golden Gate Seminary.

that the leaders, faculty, and students of Golden Gate Seminary have dedicated mind, heart, and life that men of every race and culture can find salvation and life in Jesus Christ.



Golden Gate Baptist Theological Seminary, Strawberry Point, Mill Valley, California

We Are Taking the Gospel to Foreign Language Groups

E. J. COMBS

Director, Language Missions, Fresno, California

Phave, for years, been hearing the plea, "Go West young man" and heeding the call thereof. But, possibly those of foreign extraction have had less reason to be bound to the area in the United States where they were born and have seen the gold in the hills of the West, and maybe even more than Anglo-Americans have migrated to the Pacific Coast.

In most of our work in California and the western and pioneer areas, there has been little or no salary money available, and usually only loan money available, to help start new churches. In contrast, the denomination, through the Home Mission Board, has put a very large investment into the preaching of the gospel as Baptists believe it among the some five and one-half million people of foreign extraction who live in the state of California.

These people are from all different racial, language, national, and religious background. For that reason it has been considered peculiarly a denominational challenge. These congregations have been helped with provision for the pastor's salary by appointing the workers as missionaries and by helping to make provision for land and building needs for these congregations.

Most of the work among these special groups is done through the office of Language Missions which, for a number of years, was an office of the Home Mission Board associated with the California Convention and beginning January 1, 1960, became a function of the Southern Baptist General Convention of California under a joint agreement with the Home Mission Board.

The approach and the procedural method for reaching these people is threefold. One, the teaching of the gospel; two, winning the people to personal faith in Jesus Christ; and three, developing them in Christian service, including church membership and a concern for their own people and the people of the world. This means that most of the witness of these people is done through establishing Baptist missions and churches.

In securing leadership, every effort is always made to secure one from that particular racial or national group for a leader. So much so that the editor of the California Southern Baptist calls the Language Missions office the "Unknown Tongue Department"; but when the workers all get together, it looks like a little "United Nations."

Many things of interest happen in the work of Language Missions because of the language background. There is the fellow who couldn't speak a word of English, so they gave him a job calling trains; or the prospective worker who sent in an information form on which appeared the question, "What foreign language do you speak?" and the answer was "English."

It is difficult to know how confused and mixed up one can get until he starts working with an international situation like this. For example, the case in San Francisco where there was a Hawaiian-born pastor working in a Japanese mission, which was sponsored by a Chinese church, and had their meeting place in a Russian building. In several of our churches, there are people from as many as six to ten different racial groups in one congregation. We have one case where a Latin-American girl, who is in California Baptist College as a student, is going to an Anglo-English-speaking congregation and interpreting the pastor's message to the deaf folk of the congregation.

Work Among the Latin-Americans

Indeed, one could well imagine that not as much work has been done as might be desired. For example, among the Latin-American population living in the state, there are some 2,000,000 people of Mexican and other Latin backgrounds. There are some fifty Latin congregations in the state, and some of these congregations have people from several Latin countries. Some of these, through financial help from the Home Mission Board, have grown considerably.

The First Spanish Baptist Church in Los Angeles not only pays all of its pastor's salary, but has paid a major portion of the cost of its building, and is supporting two missions to which it contributes financial support, plus its gifts to missions through the Coopera-



A Sunday morning congregation of the Second Spanish Baptist Church, San Francisco, California.

tive Program and the associational missions program. Ever so many of these Latin congregations are either self-supporting or are fast growing toward self-support. Some of them, beginning with the Spanish church in San Ysidro, have built their own buildings entirely at their expense. Others have borrowed funds from the Home Mission Board and built their buildings.

Along with the bigness of the challenge of the Latin work, there is a good, gratifying growth and development; but needs seem almost overwhelming as we think of these people from a religion of ritualism, form, and ceremony, and the difficulty of getting an entree in the first place into their homes, hearts, and lives.

Yet, we have seen how some of those folk have grown in grace, how many of the laymen are willing to go out and tell the story of Jesus, act as lay preachers in migrant camps, and testify for what the Lord has done for them. It is gratifying to see the growth and progress among the Latin-Americans.

▼ One of the approaches in reaching the Latin-American population is La Hora Bautista, or the Baptist Hour in Spanish. This program is prepared by the Radio and Television Commission. Leobardo Estrada, of Los Angeles, is the speaker for the Baptist Hour in Spanish, and wide and varied have been the reactions from the program.

Considering coverage, the Radio and Television Commission receives a greater response from La Hora Bautista than any other program they are carrying. Since its inception only a few months ago, it has become international in scope. The use of that program is one of the approaches used

in trying to reach the nearly 1,000,000 Spanish-speaking people in metropolitan Los Angeles.

Work Among the Handicapped

Among those who have found an appeal in the West are the handicapped. For example, among the deaf it would take most any of the five most populous states of the South to find as many deaf people as there are in California. These folks have been very well received and over-all have good paying jobs, in spite of their handicaps. They have come in rather large numbers, so much so that there are probably 17,000 deaf people in Los Angeles County alone.

Not representative at all, but one of the striking pictures in the mind of this writer concerning the work among the deaf was visiting on an occasion where there were five families represented by one or more of the adults, plus some children. One interrupted the speaker more than once. Of course, he was using his hand, and this writer did not understand. But, later when the invitation was given, he was the first to respond. He said he was trusting Christ as his Saviour, and in that service every adult person stepped out, signifying his acceptance of Jesus as his Saviour.

A very interesting thing happened just following that. The same people went over to be presented to the membership of the First Southern Baptist Church, Fresno, where they were received as candidates for baptism. The pastor asked for a voice vote. Missionary Prock, who works with the deaf in northern California, immediately arose and said, "No, pastor, don't do it that way. Let the members vote so 'my people can hear.'"

The pastor changed the method of voting and had the people vote by raising the hand so that the new deaf converts could understand the language that was being "spoken" by the congregation in so cheerfully welcoming those new babes in Christ into the fellowship of the congregation.

Work Among the Russians

Visiting in one of the Russian churches is always very interesting. It is thrilling indeed to see how many of the people are able to play an instrument. But, with all of that instrumental ability present, it would do something to a person's heart to hear the people in groups, both large and small, singing a cappella.

A strange thing about the hymnal used in the Russian congregation is that it has some six hundred numbers. If the author were Russian, the name is spelled in the Russian alphabet; and if it is a translation, the name is spelled in the English alphabet. Other than that, everything about the book is Russian.

On one visit to the Russian congregation, this writer was attending a program that was such that even when the lights went out for a time, the program moved right on; and just before the writer was introduced to speak, the lights came back on. The Russian pastor pointed to the electric clock on the wall and said, "See, Mr. Combs, the clock, it waited."

The Russian brethren, in their fellowship, are very close knit and very, very strict. One who marries an unbeliever is asked to give up his church fellowship.

One prominent brother, of Russian background, came to an area and asked about Russian services. When told

there were none immediately available, but was reminded that there were other Baptist churches there, the brother said, "I can't join that church because some of those folk use to-bacco." So, at least from the standpoint of outward conduct, they set a high example for us.

It is interesting to visit one of the Russian churches when a visiting Russian comes. Since he speaks in Russian and most English-speaking people understand no Russian, it is interesting to watch the congregation as the visitor will tell about refugeeing in other parts of the world.

He will tell about when he was in Harbin, and about the group of believers there; in Shanghai, and the group of believers he knew there, or down in Auckland, New Zealand, in Saskatchewan in Canada, or some place else where he has been and has known believers. As one watches the facial expression on the hearers, he can see the tears run down their mustache and maybe on into the beard, and know that there is a depth of feeling and a sense of gratitude for the freedom that these people know in our land and the freedom in the gospel of Jesus Christ that is gratifying.

Work Among the Italians

A goodly number of people of Italian background have been won to Christ and have been enlisted as workers in the existing Baptist churches in the San Francisco Bay Area because of the work of the Italian missionaries, Mr. and Mrs. Amelio Giannetta. In an attempt to reach the Italian people, a radio ministry is used. Missionary Giannetta, who was born in Italy, reared in a Baptist orphanage there,

and married to a girl from a Baptist home, came to this country to do his college and seminary work. He is now under appointment of the Foreign Mission Board to work with the Italians in Brazil. Giannetta has been the missionary in the San Francisco Bay Area for more than seven years.

His radio broadcast is the Italian version of "Good News." Many, many Italians listen consistently. They speak to him as "father" when they meet him and get to know him, and have used many strange ways to express gratitude for the program.

One elderly lady was telling Missionary Giannetta about her appreciation for the program. She then told of her devotion to her religious background and of her devotion to her saints. She told how many times a day she kissed a saint. The missionary suggested that possibly it would be better if she kissed her husband. Whereupon

the elderly lady said, "Ung, kiss that old man? He has no teeth."

Work Among the Koreans

Mr. and Mrs. Don Kim work among the Koreans in Los Angeles. There are some 4,000 resident Koreans in Los Angeles, plus several hundred in the educational institutions in the area.

Fortunately, the Kims know both Korean and Japanese; and they have had a very favorable experience in that the Korean Consul of the area has sent outstanding dignitaries of the Government of Korea to their modest home.

The son of the minister of transportation for the nation was baptized some little time back into the fellowship of the Korean church, of which Don Kim is pastor.

Already there are back in Korea various young folk who were won to



Berendo Street Baptist Mission (Korean) Los Angeles, California. Rev. and Mrs. Don Kim, missionaries.

Christ and enlisted in the work of the church and baptized. They have finished college and gone back to Korea as college professors and in other professions to bear witness to the fact that Baptists in America cared for them when they were students there.

The Korean church, which is presently a little over a year old, has grown so rapidly in financial self-support that they have already agreed that they need help for only one more year to free the denomination entirely of additional help on the salary of their fine pastor.

One of the students won to Christ by the minister of that church was a world Olympic star, representing the Republic of Korea in the 1956 Olympics. That fellow transferred, after he was saved, to California Baptist College, and expects to go back to his native land as a preacher of the gospel as we Baptists believe it.

Work Among Various National Groups

Because of the vast diversity of population in some areas, such as the city of Fresno where there are sixty-two different national groups represented, it was felt that it would not be possible to start separate works for each of the groups. Therefore, an International Mission is being operated.

In the summer, Home Mission Board summer student, Yoshiko Shiga, worked in the Mission. Because she is from Japan, she was able to get some interest among the 10,000 Japanese, who lived in and immediately around the area of the mission. The Mission building is located right near a large Latin-American settlement, and frequently Latin children are in attendance, and some few Latin adults have

attended. The congregation is not fully international yet, but in an area where there is one Japanese theater, two all-Spanish theaters, eating houses, and other stores representing the world, one would believe that truly an international mission is the best approach to try to reach such a community.

The challenge of trying to reach the students from overseas countries who come to our colleges and universities to study is a most thrilling and interesting one. For a time an international mission center was maintained, and in that time many young fellows from the Near East were enlisted in attendance, and some of them were won to faith in Christ. People of other sections of the world also have been influenced through other phases of the Overseas Student program.

What a challenge to think of winning to Christ those who will go back to their own nations as leaders in the field of education, politics, industry, agriculture, and the other phases of national life in countries where they can influence that whole nation for the gospel and for our Saviour!

Work Among the Migrants

The ministry among the migrants has been a particularly challenging field because many of the migrants who come to California are of Mexican origin. Some of them are what we call Texans—that is, Latin-Americans, born and reared in Texas—who come with the entire family. Others are Mexican families, who are recently migrated to this country. That migration is continuing now at a very rapid rate because we have what is called an open border between our

country and Mexico, and it is non-quota migration.

One of the real challenges to our Language Missions ministry is the thousands of Mexican Contract Nationals, called "Braceros" because they earn their living with their hands and arms. California farmers say that fruits, vegetables, and perishable crops that are canned and frozen would cost from two to three times as much if it were not for the thousands of Contract Nationals who come annually to the state of California, and are used altogether in hand labor, of one sort or another.

One of these fellows was a man by the name of Dominguez. Browsing around on a Sunday afternoon in trash cans, he found a New Testament in Spanish. Later he went to a Spanish church, professed his faith in Christ, and was faithful to the services as long as he was there.

He went back to his part of Mexico, an area that is seventy-five miles from a church of any sort. Dominguez took with him a number of Spanish gospels, some hymnbooks, some Bibles, and a hand-wind record player that he might begin to teach the people of his community the gospel that he had learned to know while he was in California pruning trees, picking peaches, and irrigating fields.

Work Among the Japanese

The Japanese people are probably one of the most aggressive of the national groups that have come and have maintained their separate identity. There are some 200,000 people of Japanese ancestry living in California, among whom there are five congregations as maintained by our Baptist missionaries.

One of the most interesting of these to visit is the Grandview Church in Los Angeles. It is about 80 per cent Japanese, with a sprinkling of those from other Oriental countries, and a few Anglo-Americans in the fellowship.

That congregation is some thirty months old, and for the first eight months of 1960 has an average of \$1,500 a month income. The congregation is buying a building of their own, at a cost of \$60,000. It will be financed with a bond issue, using the Broadway Plan of Church Finance.

This is the first time that one of the language congregations has made a major property purchase such as a \$60,000 item. It is interesting to see how many of the fine, talented, consecrated young people of the congregation give of their means, even sacrificially, that their church may be promoted and that the work of the gospel may be carried forward.

Work Among the Chinese

In the work with the Chinese, we have been inheritors, so to speak, of work done by the Foreign Mission Board during the years. Two of the Chinese missionary pastors were born and received their early education in China and their seminary training in the United States.

Both of the Chinese churches, where we have been able to help them, have property of their own and have invested heavily in their buildings. The one in Los Angeles is completely self-supporting, and the one in San Francisco is almost to the stage of full self-support.

The Chinese Baptist Church, San Francisco, is consistently one of the largest congregations from the standpoint of attendance on Sunday morning among our Southern Baptist churches in the area.

The writer was interested to go one night to a service where a visiting speaker was in the Chinese service. He spoke only Mandarin. Most of the hearers spoke only Cantonese, into which the pastor translated, but it was interesting that the people got sleepy and yawned just as though it had been a long service in English.

One of the gratifying things about the Chinese ministry is how many of those young people are training for the professions or, how many young professionals are already in the churches. Certainly by comparison with some other of the Chinese churches, our Southern Baptist ministry has done well in the matter of self-support, trained workers, and reaching people.

Work Among the Indians

Another phase of work carried on by the denomination among special groups is among the Indians. Mr. and Mrs. Kelton Bonham are carrying on the work at the Hoopa Indian Reservation, a reservation containing some 10,000 people, mostly Hoopa and Weitchpec Indians. It is slow, but they are doing an effective work of winning the confidence of the people and beginning to enlist them in service.

In another area, at Covelo, in a beautiful small valley on the Covelo Indian Reservation, there are Pomo, Digger, and Payute Indians. Some of all groups are being reached.

Most of the Indians that live in California are not native western Indians, but are those from the West and Midwest who migrated to work in industry. There are probably more than 35,000 relocated Indians in the Los Angeles area, where we have an effective ministry in an Indian Center. Mr. and Mrs. D. A. Dalby are the directors of the work there. Also there are many who have come to the San Francisco Bay Area.

Challenge

In a very real sense, California is at the crossroads of the world. Not only do the people of the world come through California, many stop and stay. By winning the representatives of those nations who live in California, we can influence the world. The challenge is before us, and while we would express great gratitude for the help the denomination has given in the past, we would urge a look at the fields that are white now unto harvest.

According to the most reliable figures available, the residents of California of foreign extraction approximate the following: 2 million Mexicans; 500,000 Portuguese; 600,000 Jews; 300,000 Russians; 200,000 Chinese; 140,000 Japanese; 100,000 Filipinos; and 50,000 relocated Indians, plus some twenty tribes of western Indians.

In addition, there are said to be 17,000 deaf people in Los Angeles alone, and 75,000 Italians in San Francisco.

Other Western Frontiers

HARRY P. STAGG

Executive secretary, Baptist Convention of New Mexico

W HILE CALIFORNIA, perhaps because of its immense population and strange religious diversities, has been considered the focal point of our frontier missions in the western area of the United States, there remains nevertheless, another tremendous frontier area from Old Mexico reaching into Canada.

\$ outhern Baptist work was established in New Mexico in 1912, and Northern Baptists withdrew their affiliation. After the consolidation of the work, the new convention reported 210 churches, with 7,672 members and 93 missionaries. New Mexico was the first state to go over the top in the 75 Million Campaign in 1919, and set a ratio record in our subscriptions in the Southern Baptist Convention, with a goal of \$250,000.

New Mexico has now reached almost one million in population, and is in the spotlight of world interest in scientific development.

With consistent growth through the years, New Mexico Baptists now number 78,719, with 250 churches and 98 missions, and approximately a quarter million dollars annually in their gifts through Southern Baptist Convention causes to world missions.

S outhern Baptist work was introduced in Arizona by C. M. Rock coming from Asheville, North Carolina, in 1918, and affiliating the first work with the New Mexico Convention in 1921. The Arizona Convention was established in 1928. Most of the work in the Rocky Mountain areas grew out of this early affiliation. They began with ten churches and 1,641 members. Last year Arizona reported 186 churches, with 38,487 members.

The first church constituted in Utah was at Roosevelt in 1944, which came from the efforts of a Texas layman, Harold Dillman, who is today a missionary under the Home Mission Board. There are 27 churches, with 2,517 members in Utah, affiliated with the Arizona Convention. Last year they baptized 275 into the fellowship of these churches.

I daho now has 20 churches and missions working through the Arizona Convention, from the small beginning in Idaho Falls in 1951.

Work began in Nevada in Bolder City in 1950. There were three churches in Las Vegas, and 15 in the state. Charles Ashcraft left New Mexico work to open the field in Las Vegas. The progress there has been remarkable.

A fter a number of churches in southern Colorado had been affiliating with the New Mexico Convention, a new oil town was opened in 1946, Artesia; and the new church became affiliated with the Utah Association

and the Arizona Convention. From this beginning came the Colorado Convention in 1955, with 89 churches affiliated, including some from Wyoming, Montana, North and South Dakotas, and western Nebraska. Today there are 155 churches, 44 missions, and better than 22,000 members. Ninety of these churches and missions are in the state of Colorado.

There are now 22 churches and two missions in Wyoming, with 3,072 members, from the beginning in Casper in 1951. A family was transferred in the oil industry from Casper, Wyoming, to Billings, Montana, in 1953, beginning an interest which grew into the First Baptist Church in Billings. There are now 1,522 members of 22 Southern Baptist churches and missions in the state of Montana.

A nother family was transferred from Casper, Wyoming, to Williston, North Dakota, in 1953, which has resulted in nine churches and four missions in North Dakota. The First Southern Baptist Church, Rapids City, South Dakota, was constituted in 1953 through the interest and leadership of a Southern Baptist chaplain in Ellsworth Air Force Base. There are now six Southern Baptist churches and two missions in South Dakota.

Paul Jolly, area missionary for northern Colorado and western Nebraska, reports six churches and three missions, beginning with the work at Scottsbluff in 1955. R. H. Cagle is area missionary for southern Colorado, and Leroy Smith is superintendent of city missions in Denver. The income from the churches in the Colorado Convention as reported to the associations as of August 31, 1960, amounted

to \$1,689,999. During this past twelve months' record, \$132,226 was given through the Cooperative Program in the Colorado Convention, with \$52,000 of this going to Southern Baptist world missions. Twelve new churches were reported during the past year, with the total church property evaluation of \$8,332,760.

There are a few churches in the western area of Nevada that are affiliated with the California Convention. Beyond these borders we have work in Washington and Oregon, with some churches in Canada affiliated with this Convention. The Oregon-Washington Convention was constituted in 1948 and was accepted by the Southern Baptist Convention in Oklahoma City in 1949, having at that time twenty-one churches and a membership of approximately 2,000. The convention now reports 155 churches and 40 missions. with 23,263 members touching three western provinces of Canada, some work in Idaho Panhandle, and three churches in California. Over 14,000 have been baptized into the fellowship of these churches during this brief history.

In this vast area, largely unreached by Baptist faith, the greatest needs are for appropriate property locations and buildings, along with missionaries and mission pastors to develop the new territory. There are cities up to 25,000 population without any Baptist witness. Some of the most outstanding developments in the nation are now taking place in this area. The Home Mission Board and the Sunday School Board co-operate in services of trained leadership and financial assistance. The accomplishments of these new conventions are really fantastic. Most of the increases are by baptism. The establishment of strong New Testament churches throughout this frontier of America can wield untold influence for righteousness upon our nation in the years to come.

R. E. Milam is the executive secretarytreasurer for the Baptist General Convention of Oregon-Washington. Willis J. Ray is the executive secretary for the Colorado Baptist General Convention. Charles L. McKay is the executive secretary-treasurer for the Baptist General Convention of Arizona. Perhaps no investment made by Southern Baptists in their entire history has paid off so richly in gifts, and in a Baptist constituency of strong doctrinal convictions, and in volunteers for the ministry and world missions, as has this western frontier.

Glorieta-Unifying Influence in the West

W. C. HULTGREN

Pastor, First Baptist Church Tulsa. Oklahoma

THERE IS NO WAY for any of us to accurately or completely calculate the contribution of Glorieta Baptist Assembly as related to the growth and stabilization of our Baptist work in the West. It has been my observation over the years and deep conviction today that Glorieta is doing grandly what it set out to do—to become a training center, retreat, instrument of unity to encourage and stimulate those of us in the West.

Recently a chemical engineer from Utah was in Tulsa for a conference

designed for those in his profession. I talked with him at length concerning the smiles and tears, the heartbreak and prospect of new Baptist work in struggling areas. Glorieta, as much as any Baptist institution in the West, is geared to contribute to the need of such as these. At Glorieta last year I talked with a Sunday school teacher, who incidentally works for a railroad. We talked about the problems of Baptists being a "struggling minority." It is hard for those of us who have been

in the east and central United States to completely appreciate what it means not only to be in the minority, but to preach and witness under spiritually hostile conditions.

Another one with whom I spoke last year during Bible Conference Week came from a Baptist pioneer area in the West and said sincerely, "Our church is small, our workers few, our resources limited, but God has been very good to us." The ministry of Glorieta is so designed and directed to meet every spiritual need of every Baptist in every size church.

The conference schedule at each session is not designed for any one group, but rather intended to meet the needs of pastors, educational directors, musicians, recreational directors, Sunday school teachers, class officers, and everyone who holds any position in any local Baptist church. Added to this is the fact that those who are not serving often "catch fire" and return to put both heart and hand into the work of their church.

Identification

Glorieta unifies the spirit and commitment of our Baptist people in the West.—Over the years I have sensed in the various conferences the inescapable impression not only of fellowship in Christ, but a sense of Baptist fraternity that is not felt at other state or Southwide conferences and gatherings.

There is a great psychological value in feeling part of something spiritually successful. Part of the contributions made in large area-wide revival meetings, Southern Baptist Conventions, or a Baptist World Congress is that people from all areas are strengthened by feel-

ing part of something big and Godblessed. People of common interest, concern, and destiny come together in a warm and dynamic fellowship that is incalculable in its ultimate effect upon the work of our Lord.

Instruction

Glorieta unifies the mind through "the fellowship of learning."—Long years ago men discovered that we are no better than the tools with which we work—learning helps supply these tools.

There is a legend that tells us of how Solomon completed his Temple and prepared a splendid feast for those who had worked in its construction. When the doors of the banquet hall were thrown open, it was discovered that a strong blacksmith, carrying both sledge and hammer, was seated in the place of honor in the chair at the King's right hand. The guards immediately rushed to take him from the seat, but Solomon insisted, "Let him speak and explain, if he can, his great presumption." The blacksmith answered, "Oh, King, thou hast invited to the banquet all of the craftsmen but me, yet how could these builders have reared the building without the tools which I furnished and kept in good repair?" Solomon thought a moment and said, "The man is correct. The seat of honor is his by right . . . involved in the building of this Temple are the tools with which we worked."

It is my candid conviction that there is more concentrated instruction available to local church workers at an assembly like Glorieta than you would find in any of our Southern Baptist institutions during a comparable length of time! The person who has no interest in learning is tempted to feel that he already knows enough. The really happy person is the one who is ever seeking more light and understanding. The spiritual position of any leader or teacher is to make the best moral impressions and excite the best resolves by giving the simplest, fullest, and most accurate instruction as to truth and to duty.

In the West, where we are still pioneering and expanding, we need the ministry of Glorieta and the unity in instruction there concentrated. Here we learn easier and quicker, grow more rapidly and more effectively when we do it together.

Inspiration

Glorieta unifies the heart.—There is an indescribable encouragement and

inspiration that makes us one with each other in the work of the Lord. The spirit of occasional spiritual isolation is a valid and New Testament one. The very geographical setting of Glorieta is conducive to sensitizing the heart to hear his voice.

It is sometimes difficult for those of us who have been at Glorieta to place our finger on great bodies of fact or to even remember the names of those whom we have met. Usually the greatest contribution is an intangible, but real one—a heart that has been inspired and encouraged to be better and to do a better job of serving Christ in the place he has put us.

The great western expansion of our Southern Baptist witness is inevitable. The stability of this expansion will rest heavily upon the continued ministry of Glorieta.



Glorieta, New Mexico



The Great Awakening and the Baptists

BROUGHER P. MADDOX

Pastor, First Baptist Church, Hollywood, California

THE COMING OF GEORGE WHITEland in 1740 marked the high tide of the Great Awakening in America. Many events had preceded his flaming journey through the colonies which presaged a spiritual turning from the religious and moral decadence of the preceding century. For four short years the movement blazed; then the bickering and opposition of antagonistic church leaders dissipated the force of the movement, yet America was never the same thereafter.

Most of the missionary and social institutions of the nation, which was to be, trace their origins to the period of the Awakening. The Baptists were ill prepared for such a movement; but they, above all others, profited from it. It was immediately following this period that they began the phenomenal growth which was to consummate in their becoming the largest denomination in America.

English Background

The century preceding the Great Awakening witnessed wide variations in the emphases expressed by the religious leadership in England. The colonies were directly affected. Cromwell rose to power in reaction against the policy of enforced uniformity of the Stuarts as implemented by Archbishop Laud.

The Presbyterians held the balance of power at this time. They supported Oliver Cromwell, then turned against his son Richard, favoring the Restoration of the Stuarts, only to discover to their dismay that Charles II was a strong advocate of high church Angelicanism and Uniformity, if not Catholicism.

The period of the Restoration is notorious for spiritual decline and moral laxity.

In 1689 another radical variation in religious affairs was seen as the Glorious Revolution replaced the Stuarts with William of Orange. The Act of Toleration followed the same year, making things much easier for the Independents.

The Baptists perversely seemed to prosper in adversity and persecution. Toleration did not usher in a time of growth and development for them. They expended their energies in theological disputations and lapsed into inactivity under the deadening spell of supralapsarian Calvinism. Their leader held that "because of God's election, Christians must not presume to interfere with his purposes by inviting sinners to the Saviour, for he will have mercy on whom he will have mercy, and on no others."

Later the Hanoverians came to the throne to add nothing to the spiritual elevation of the realm of their moral example.

Puritan New England

European influences were felt in America, along with the particular social pressures which the frontier generated. Even in Puritan New England there was such a lapse in the influence of religion that they were forced into the compromising "Half-way Covenant," which permitted unregenerated persons full privileges in the churches so long as their deportment was not embarrassing to the church.

Much of the ecclesiastical problem in New England resulted from immigration of people into the area who were not primarily interested in religion. The thrust of the pioneer to the West put him out of touch with the influence of civilization, particularly churches and schools.

¹Gill as quoted in H. C. Vedder, A Story History of the Baptists (Philadelphia: Judson Press, 1907), p. 241.

Also the strong Calvinism of the churches did not commend itself to the self-made men who had met and conquered the savage Indian, and had carved out from the primeval forest a new heritage with axe and adz.

Religious Revival

There were religious stirrings in America before 1740. The Great Awakening in America was closely related to the Pietistic Movement in Germany and the Wesleyan revival in England. In America it was first noticed in Philadelphia and the Raritan Valley of New Jersey before 1726.

Theodore Frelinghuysen was the outstanding personality there. This movement spread to the English and Scotch settlers of the region under the influence of the preachers trained in the Log College built by William Tennent for the training of evangelical ministers.

Around 1734 Jonathan Edwards of Northampton, Massachusetts, concerned by the spiritual need of his own church members, began to emphasize the necessity of conversion to his people. Within three years almost every person in the district professed conversion. This movement spread throughout the colonies.

Shubal Stearns and Daniel Marshall moved from New England to North Carolina, and through them the Baptists took the leadership in the movement in the South.²

The climax of the movement came between December, 1740, and March, 1741, following the first visit of George Whitefield. The great appeal was to fear. Men were under deep con-

²Lars P. Qualben, A History of the Christian Church (New York: Thomas Nelson and Son, 1933), p. 432.

viction of sin. As they broke away from the restraints of Calvinism and the arid intellectualism of the Age of Reason, they overemphasized the emotions. People felt such dreadful conviction of sin that they groaned, moaned, and fell to the ground, while others fainted away. The terrible diatribes against sin, together with his denunciation of the unconverted ministry, by the preacher, Gilbert Tennent, added to the emotional stress of the gatherings.

All denominations were affected by the movement. Angelican ministers and others fought back bitterly against the accusations of unlearned revival preachers. The emotional excesses of the revival were attacked by Charles Chauncy, pastor of the First Church, of Boston, Massachusetts, in a pamphlet to which Jonathan Edwards replied.⁸

The ministers were divided by the controversy into two warring sections. Those who favored the revival and defended its methods were called New Lights or Separates because of their emphasis upon the possibility of individual inspiration and enlightenment through the Holy Spirit. Those who opposed the Revival were called Old Lights or Regulars. The latter group was determined to "blow out the New Light."

Legal Suppression

In Connecticut an attempt was made to suppress the movement by legal means. At the General Court in 1743, Isaac Stiles "turned the ar-

⁸W. L. Muncey, Jr., A History of Evangelism in the United States (Kansas City: Central Seminary Press, 1945), p. 36. tillery of heaven in a tremendous manner" upon the New Lights, urging his hearers to "not suffer the Boar out of the Wood to waste it (God's Vineyard) nor the Wild Beasts of the Field to devour it."

In that state the movement was largely suppressed. The opening of King George's War in 1744 brought the movement to a halt. Thereafter the regions in which the evangelical spirit was suppressed bore out the prophecy of Increase Mather, made some forty years earlier, that unless there was a change from the growing apostacy then evident that sincere people would feel constrained to "gather churches out of churches."⁵

Many new or Separatist churches were organized by those who felt that they must separate from the ungodly elements in the older churches, as well as from all connection with state controlled churches. Areas where the revival was opposed often became a prey to Unitarianism and Universalism in the years which were to follow.

Marked changes in the religious life of America resulted from the Great Awakening. There was a general quickening of religious life in the colonies and a consequent increase in church membership. Along with this went a revival of personal religion. The individualism thus manifested reached over into political life and had a part in formulating the movement toward democratic government in the

⁴From an extract in M. V. Armstrong, The Great Awakening in Nova Scotia (Hartford: The American Society of Church History, 1948), p. 9.

⁶A. H. Newman, A Manual of Church History (Philadelphia: The Judson Press, 1931), p. 675.

colonies. A higher standard of general morality is noticeable thereafter. Interest in missions, both at home and abroad, increased with special emphasis upon the Christianizing of the Indians. Rigid Calvinism was modified. Evangelism was strongly emphasized on the practical side, while theologically many turned toward Arminianism. Seeds of social reform were sown during the Awakening which were to spring up later. The period was the time of beginning for many benevolent institutions, particularly in the area of education.

Advantages to Baptists

Baptists were poorly prepared to take advantage of the movement. Many of their churches closed their doors to Whitefield and the other evangelists. They were few in number; Newman⁶ says not over five hundred, and most of the churches were located in the Middle Colonies. Persecution, with the goal of extermination, had been bitter in New England. The great Philadelphia Association was only in its infancy at the time and took no active part in the Great Awakening.

Although the Baptists took little part in the movement, they were the ones who profited most. Despite persecution the Baptists expanded in New England. So many New Light or Separate Congregationalists found their way into the Regular Baptist churches that they soon prevailed, and their evangelistic spirit was accepted.

Where there had been only eight Baptist churches in Massachusetts before 1740, by the time of the Revolutionary War, there were twenty-seven new churches. Baptists in the Middle Colonies suffered during the Revolution. The churches were scattered, but they carried their doctrine with them.

Two brothers-in-law, Shubal Stearns and Daniel Marshall of New England, moved South in 1754, carrying the spirit of the Awakening with them. They settled in North Carolina and founded many churches. The oldest, Sandy Creek, "in the seventeen years was instrumental in establishing forty-two others, from which one hundred and twenty-five preachers were sent forth. Others were only less prolific."

As Americans streamed westward across the mountains, the first colonists were Baptists, who organized churches wherever they went.

It has been seen that the Great Awakening was not an isolated event in the history of Christianity. It grew out of the Wesleyan movement in England, which in turn, owed much to the Pietists of Germany. It appears that there has been a persistence of vital evangelism among Christians from the first. When the time was ripe, God used prepared men to lead his people in America in revival.

George Whitefield is the most famous of the preachers of that time, but many others added greatly to the success of the Awakening.

When the force of the movement spread, it appears that the Baptists were in a position to absorb its thrust and make it their own, thus becoming the largest denomination to express the evangelistic spirit in this country.

One is impelled to agree with the historian, H. C. Vedder, that the secret of Baptist growth is "incessant evangelism."

⁶Op. cit., p. 694.

⁷H. C. Vedder, Op. cit., p. 318.

⁸H. C. Vedder, Op. cit., p. 320.

Contributions of the Baptist Association Prior to 1814

CHARLES H. RANKIN

Pastor, La Junta, Colorado

THE ASSOCIATION has long been a significant organization within Baptist life in America. Before the forming of a national body of Baptists, the Triennial Convention in 1814, the Association was a vital institution in fostering missions. It strengthened the bonds of fellowship and faith among the scattered churches. It also helped promote a denominational consciousness which later resulted in Baptists' organizing on a national scale. At the same time, the Association zealously protected autonomy of the local church.

Beginning of Associationalism

More than a century before a national convention or the first state convention came into existence, associations began springing up on the American scene. Philadelphia Association, the first in America, was formed in 1707, when five churches sent a "delegated body" to the meeting. For a long time "general meetings" had

been a common occurrence, similar to present-day associational meetings.

It is recorded of the Philadelphia Association that "pretty much everything good in our history, from 1700 to 1850, may be traced to its initiative or active co-operation." H. C. Vedder calls it the "venerable mother of all such bodies."

Missionaries and representatives from this Association helped establish other associations, especially south of Philadelphia where sentiment for organization beyond the local church was stronger.⁴ Upon reading an appeal from South Carolina in 1749, they sent Oliver Hart to this Colony that year.⁵ Hart arrived in Charleston (known then as Charles Town) December 2, 1749; and in February, 1750, became pastor of the First Baptist Church, where he served thirty years. He led in the organization of

¹H. C. Vedder, A Short History of the Baptists (Philadelphia: The American Baptist Publication Society, 1907), p. 305.

²Ibid., p. 306.

⁸Ibid., p. 318.

⁴W. W. Barnes, *The Southern Baptist Convention:* 1845-1953 (Nashville: Broadman Press, 1954), p. 8.

⁵A. H. Newman, A History of the Baptist Churches in the United States (New York: The Christian Literature Co., 1894), p. 278.

the Charleston Association (1751), serving for a time as its moderator.⁶ This new Association authorized Hart, in 1755, to visit the Philadelphia Association to ask for a missionary to the Yadkin River area in North Carolina.⁷

The arm of Philadelphia Association was extended to Virginia, as well as the Carolinas, when in 1752 it sent John Gano to Opekon Creek Church in Virginia. Gano made a tour of the entire South in 1754 at the direction of the Philadelphia Association.8

By sending Hezekiah Smith into Rhode Island, the Philadelphia Association had a significant part in the organization of the Warren Association in 1767.9

The first association in the American colonies exercised a profound influence over these later associations. It helped solidify and stabilize them doctrinally, largely by preparing a confession of faith which others adopted. An exchange of correspondence and annual minutes and reports, encouraged and promoted by Philadelphia Association, strengthened the newer associations considerably, particularly in areas where churches were sparsely situated on the frontier.

By 1772 half a dozen new associations had been formed, most of these in the Southern Colonies. Charleston Association, first in the South, was formed in 1751 with four churches. It helped initiate the organization of the Baptist Convention of South Carolina in 1821, the first state convention formed. Sandy Creek (North Carolina) Association began in 1758. (Dates vary, some giving 1756.) Kehukee Association was formed about 1759 in North Carolina. Ketocton (Va.) Association was organized in 1766. Warren Association, established in Rhode Island in 1767, was among the more important and influential associations of this early period.

During a fifteen-year period, between 1774 and 1789, nineteen additional ones were organized.¹¹ There were forty-eight associations in the United States in 1800, thirty of these in the Southern states and eight west of the Allegheny Mountains, mostly in Kentucky.¹²

Long before this, formal associational life had become fairly well established among English Baptists. By 1660 associationalism, or connectionalism, was the accepted pattern among churches, but the term "association" was not readily used before 1689. The gatherings were usually referred to as "general meetings" or "assemblies." 18

Many feel that the idea for associations was provided by a military expediency for defense during the English civil wars between King and

⁶Loulie Latimer Owens, "Oliver Hart," Encyclopedia of Southern Baptists (Nashville: Broadman Press, 1958, Vol. I), p. 601.

⁷Leo T. Crismon, "John Gano," Encyclopedia of Southern Baptists, Vol. I, p. 524.

⁸Loc. cit.

Newman, loc. cit.

¹⁰Robert G. Torbet, A History of the Baptists (Philadelphia: The Judson Press, 1950), p. 250.

¹¹W. W. Sweet, *The Story of Religions in America* (Enlarged edition; New York: Harper and Brothers, Publishers, 1950), p. 204.

¹² Torbet, loc. cit.

¹⁸Hugh Wamble, "The Beginning of Associationalism Among English Baptists," Review and Expositor (October, 1957), Vol. LIV, pp. 551, 553.

Parliament (1642-1649). During this conflict counties were organized into military "associations" for defense. 14

Whether this observation is entirely accurate or not, it is clear that Baptists of England, especially General Baptists, were compelled to unite against disruptive forces, particularly Quakerism and Fifth Monarchism. London Particular Baptist churches formed a co-operative body in 1644 for the purpose of issuing a confessional statement. Associationalism was embraced rather freely in England, also, as a means of promoting fellowship among the churches, sharing information, and propagating the faith through combined effort. 15

Functions of the Association

For many of the same and similar reasons, Baptists on this side of the Atlantic banded themselves into associations, and this form of co-operation became more readily accepted. Realizing that the association "serves on a larger scale the same ends which a local congregation serves on a limited scale," 16 the promotion of missions became the strongest motivation for the churches banding together in such a manner.

The early association in America helped send preachers into neglected areas, a function hardly different from today in opening new work. It was not uncommon for an association to provide money for a preacher to be "liberated" from secular labors so as to go into unevangelized, backcountry areas to preach full time,¹⁷

both to itinerate and to establish new churches. Charleston Association sent John Gano on such a mission in 1755.18

In the realm of missions and benevolences, it was the association which led the way in sponsoring institutions of learning for educating preachers. 19 Several important schools in existence now were launched years before there was a national convention or statewide organization. Philadelphia Association led in establishing Rhode Island College (now Brown University), chartered in 1764.20 In South Carolina, Charleston Association exercised much influence in bringing Furman University into reality,21 though the state convention had been recently formed. Likewise. Warren Association was equally vigorous in such endeavor.22

In a number of other ways the association served ends which individual churches could not. Often local churches called upon the association to act as a council for ordaining a candidate for the ministry,²³ a practice which has lingered.

Before the days of state denominational papers, the association afforded considerable interchurch communication. Associational minutes were freely exchanged among the associa-

¹⁷James Clark, "Associations Before 1845," Encyclopedia of Southern Baptists, Vol. I, p.

¹⁸H. S. Sauls, "Associational Missions," Encyclopedia of Southern Baptists, Vol. I, p.

¹⁹ Clark, loc. cit.

²⁰ Vedder, op. cit. p. 352f.

²⁸Loulie Latimer Owens, "South Carolina Associations," *Encyclopedia of Southern Baptists*, Vol. II, p. 1233.

²²Clark, loc. cit.

²⁰E. C. Routh, "The District Association," Encyclopedia of Southern Baptists, Vol. I, p. 87.

¹⁴ Torbet, op. cit., p. 72.

¹⁵ Wamble, op. cit., p. 553f.

¹⁶ Ibid., p. 559.

tions. Circular letters were sent by the association to the churches, these containing doctrinal statements, as well as news. A special feature at annual associational meeting time was the exchange of information. Mutual fellowship and interest were cultivated in this way.

As the association became more and more of a springboard for propagandizing missions, Luther Rice used it rather extensively to rally the churches and stimulate missionary compassion. He had gone to India with the Adoniram Judsons in 1812 under a Congregational mission society. While enroute to the mission field, he was converted to the Baptist view of baptism and was immersed. Shortly after reaching Calcutta, he returned to America to rally the Baptists to the support of missions and to raise funds for the Judsons. Rice and the Judsons resigned from the service of the Congregational society. Foreign missions had been stressed more seriously among American Baptists since Carey sailed for India. Therefore, upon his return to America, Rice found the associational organization from Boston to Savannah to be an excellent avenue for projecting his campaigns of information, inspiration, and fundraising.24 He promoted, through associations, the plan for a general mission society made up of representatives from the smaller groups. helping to set the plan in motion, "he changed the scattered Baptist churches into a Baptist denomination."25

Sometimes the association played an essential role in helping the local church resolve conflicts which the congregation could not settle. Baptist churches in England and America on occasions resorted to this outside arbitration in internal conflicts.²⁶

In similar manner, the association sought to bring about reformation where inconsistent or immoral conduct among church leaders was found.²⁷ As it felt the pulse of life over a wider area than any single church could, the association kept an eye on itinerant preachers, warning the churches of imposters, ²⁸ especially along the fringes and frontiers of civilization where communication was not always adequate.

A significant function of the Baptist association was that of stabilizing and strengthening Bible doctrine among the churches. Doctrinal sermons at annual associational meetings were for this purpose, and these filled a large part on the agenda. Another well-known mode of imparting doctrinal uniformity was by confessions of faith. Yet individual churches were always left to decide for themselves whether or not to accept the same viewpoint to which the association adhered. In most cases, however, the churches did.

Taking the lead in attaining doctrinal stability among the churches, the Philadelphia Association, in 1742, set forth the Philadelphia Confession of Faith. This statement of doctrine,

²⁴ Clark, loc. cit.

^{**}Cited by Loulie Latimer Owens, "Luther Rice," Encyclopedia of Southern Baptists, Vol. II, p. 1165.

²⁶ Wamble, op. cit., p. 551.

²⁷R. L. Holmes, "History, Influence of Associations Outlined," *The [La.] Baptist Message* (Alexandria, Louisiana, Oct. 15, 1959), p. 7.

²⁹ Routh, loc. cit.

²⁹ Clark, loc. cit.

marking a milestone in the history of Baptists in America, was adopted almost universally by other associations and most of the churches.³⁰

Local Autonomy Guarded by the Association

In no case did the early association act as an ecclesiastical body to exercise discipline over the churches. Some of the General Baptists of England wanted to give a degree of authority to the association, though this desire was not shared by Particular Baptists in that country. This was made clear by the General Assembly of Particular Baptists in 1689, when they set forth their principles in the following resolution:

"That whatever is determined by us in any case, shall not be binding on any one church, till the consent of that church be first had, and they conclude the same among themselves." 32

In Canada the Nova Scotia and New Brunswick Baptist Association, organized in 1800 with ten churches, stated explicitly that it had "no other powers than those of an advisory council."³³

The authority and autonomy of each local church were clearly recognized by Philadelphia Association in this statement of 1749:

"That an Association is not a superior judicature, having such superior power over the churches concerned; but that each particular church hath a complete power and authority from Jesus Christ, to administer all gospel ordinances, . . . to receive in and cast out, . . . to try and ordain their own officers, and to exercise every part of the gospel discipline and church government, independent of any other church or assembly whatever."³⁴

Despite the varied roles in missions and benevolences played by the Association, the idea of local autonomy was always a guiding, dominant principle. In fact, this one idea and ideal largely accounts for the success of the Association as a working organism within Baptist life. The sanctity of local autonomy was honored by the Association; then was carried over into the state and national organizations.

The Triennial Convention, 1814

Such was the scene in American Baptist life when the General Missionary Convention of the Baptist Denomination in the United States in America for Foreign Missions (better known as the Triennial Convention) was formed in 1814. Robert G. Torbet, eminent church historian, writes, "From these early beginnings of interchurch relations was eventually to develop a denominational consciousness." Associationalism contributed toward a full-grown denominationalism that was to prove effective in large missionary endeavors.

A strong motive for this larger organization centered also around the efforts of Baptists for religious freedom and writing into the Constitution safeguards for guaranteeing religious liberty. In 1767 Samuel Jones, moderator of Philadelphia Association,

⁸⁰Barnes, op. cit. p. 118.

⁸¹Wamble, op. cit., pp. 554-556.

⁸² Cited by Wamble, op. cit., p. 557.

⁸³Cited by Vedder, op. cit., p. 280.

⁸⁴ Cited by Wamble, op. cit., p. 558.

⁸⁶ Torbet, op. cit., p. 73. Used by permission.

wrote to James Manning of the newly-formed Warren Association:

"For, as particular members are collected together and united in one body, which we call a particular Church, to answer those ends and purposes which could not be accomplished by any single member, so a collection and union of churches into one associational body may easily be conceived capable of answering those still greater purposes which any particular Church could not be equal to. And, by the same reason, a union of of associations will still increase the body in weight and strength. . . ."36

The meeting of the Continental Congress shortly after this "suggested a comparable meeting of Baptist associations." In 1771 Morgan Edwards proposed a "corporation" of Baptists. Warren Association in 1775 issued a call for a "general meeting of delegates from our societies in every colony." 38

The year of the Declaration of Independence a Baptist gathering was called to meet in Virginia for forming a "continental association." In 1794 the Bethel Association of South Carolina invited the associations of the Southern States to form a general committee for the whole South."

Continuing to take a bold lead in Baptist affairs, the Philadelphia Association sent forth a plea in 1799 for a national Baptist organization or general conference.⁴¹ This was reaffirmed in 1802, something of a reiteration of their earlier call for a national body.

None of these meetings ever materialized, and these early efforts toward a national Baptist organization were frustrated. The Revolutionary War partly accounted for this. Moreover, Baptists and others succeeded in getting the First Amendment, or freedom clause, written into the Constitution during George Washington's administration. With this long-sought victory, Baptists relaxed somewhat in their agitation for religious liberty. Thus, the interest in a national organization, even the need, waned slightly for awhile.

At the same time, formidable aversion to strong denominationalism was still having its adverse effect, particularly north of Philadelphia among Separate Baptists. Some churches, even a few associations, feared rigid ecclesiasticism that a national convention might pose.⁴²

Despite the failure of Baptists to organize on a national scale before the end of the eighteenth century, such as the Methodists had done at the Christmas Conference in 1784 and the Presbyterians in 1789, the stage was set. It was clear that influential Baptist leaders felt the need and favored some type of national co-operation.

These early struggles and strivings for a larger organization with which to project themselves and promote world missions was to be kindled and kept alive until 1814, when the Triennial Convention heralded a new day for Baptists in missions and other benevolent enterprises. The growth of associations up to that date is a vital part of this chapter in the story of Baptists.

⁴² Ibid., p. 4.

⁸⁶ Cited by Barnes, op. cit., p. 2.

⁸⁷ Barnes, loc. cit.

²⁸ Cited by Barnes, loc. cit.

³⁹ Torbet, op. cit., p. 251.

⁴⁰Loc. cit. Used by permission.

⁴¹Barnes, op. cit. p. 3.

Luther Rice's Opposition

BERNES K. SELPH

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L tion from the beginning of a spiritual struggle at the age of eighteen until his death thirty-five years later.

Disturbed by the workings of the Holy Spirit, he counselled with his minister and was told to join the church. The minister's wife suggested that he forget his despondency by joining the gay society of young people.

Such advice brought little comfort. His brooding increased. Young Rice spent much time by himself and for months wept over his condition. A Christian friend talked and prayed with him and gave him books to read. One fall evening, just after sunset, he was saved.

Immediately he met ridicule within his family circle. But in his newfound joy, he began talking to others about their salvation. This brought offense. Older Christians found fault with his earnest witnessing. But Luther's heart was in it, and he could not stop.

▼ He joined the church, March 14, 1802, and established a family altar soon afterward. Only his mother and sister joined him in this religious exercise.

His father became his bitterest

enemy. As a soldier in the Revolutionary War, the elder Rice had picked up habits which troubled him in after life. His stories about Luther were without foundation but furnished information for ridicule and gibes.

However, Luther did not quit. He began leading spiritual conferences and prayer meetings the year he united with the church. This was an unusual thing, and few people attended the services.

Opposition stiffened. The old school house where he held meetings was locked. An older Christian opened his home and then refused to let Luther come when he learned of his unpopularity. A deacon was threatened by neighbors when he consented to have prayer in his home. Help came from two unexpected sources: Luther's brother, Asaph, opened his home; as did a Baptist in a neighboring community.

▶ His interest in the ministry led him to enter Leister Academy where he spent three years. To help meet these expenses, he spent his vacation period teaching school by day and conducting singing classes at night.

After completing Williams College in 1807, he entered Andover Seminary, where his contact with Adoniram Judson heightened his missionary interest. However, when Judson read the memorial of this group before the General Association in the summer of 1810, Rice's name was omitted. They felt too many names would alarm the ministerial group and cause the ministers to think them fanatics.

▼ At this point in his life, Mr. Rice faced a difficult problem. Would the young lady whom he loved go to the mission field with him? He hoped and waited. But her answer was no, and she broke the engagement.

This refusal was a blow to his plans. Immediately, he petitioned the American Board of Commissions for Foreign Missions to send him to Burma with Judson. They consented, provided he could raise passage money. There were only eleven days to prepare for ordination and raise the money.

After the ordination, only six days remained in which to raise funds. But the impossible was done. When the *Harmony* sailed from New Castle, February 18, 1812, Luther Rice was a passenger to Burma.

Even the elements seemed against him. Unfavorable winds prevented the boat sailing until February 24.

▼ Arriving at the Isle of France, June 8, he stayed about 20 days, reaching Calcutta, August 10. It was during the unhealthy season; and on the voyage from the Isle of France, he was stricken with a liver infection which almost took his life.

In Calcutta the missionaries were opposed by the East India Company. The Company had exclusive rights of settlement of individuals, and missionaries were not wanted. The officials feared that to introduce them would cause the Hindoos to oppose the gov-

ernment because of the new religious system. Revenues would be hurt. Therefore, the missionaries were ordered out.

Mr. Rice and the Judsons sailed to the Isle of France, awaiting the day that they might return to India.

They had become Baptists after leaving America under the auspices of the Congregational Church. At this time it seemed best for Rice to return to America and officially resign their work with the Congregational group and offer themselves to the Baptists.

▼ Before leaving India, Mr. Rice had written the Board of Commissioners in Boston of his new views on baptism. Upon arrival he presented them a letter of resignation. They listened but made no reply. Five days passed. He requested a decision, and the secretary of the Board told him that they had voted to consider the relationship with him closed upon receipt of his letter from Calcutta. No official word was ever given him. He was asked to refund the money expended in his outfit and passage to Indiapassage money he had solicited, much of it from Baptists.

He now felt free to work with Baptists. In a conference with their leaders in Boston, he set before them his missionary plans.

For the first time in his life, it looked as though Luther Rice would work without opposition. Everywhere he went, the work was strengthened. The Triennial Convention was organized, a missionary magazine was begun, missionary societies organized, and a college started—all in a ten year period. But his vision and success were his undoing.

▼ When Rice returned to America, he faced local interests and provincial-

ism. Baptist leaders were jealous. Some were domineering. Could these be won to missions? He exceeded fondest expectations. But his great heart and greater program could not overcome unregenerate animosities toward him and missions.

The Rev. Henry Holcombe and the Rev. W. J. Rogers wrote an accusing letter about him to the Rev. Richard Furman. In it they complained (1) That Mr. Rice should have returned to Burma when the convention was organized; (2) Eight dollars a week was too much salary; (3) That he had not brought a letter from a Baptist church in Calcutta showing him to be a Baptist. Really, Baptists could doubt that he was a Baptist.

Others wrangled about nonessentials. Sectionalism divided them. Some grumbled because money raised in the South was sent North and distributed to the cause.

Antimissionism, in the form of Hardshellism and Campbellism, reared its ugly head. Antinomianism and Arminianism, under the efforts of John Taylor, Daniel Parker, and Alexander Campbell, joined hands in battle. Mr. Parker claimed missions an infringement on God's sovereignty; Mr. Campbell claimed infringement on church sovereignty. Hardshellism appealed to man's laziness and stinginess. Campbellism appealed to his independence and suspicion.

But Luther Rice hurried night and day across country by horseback, wagon, stagecoach, and afoot to stir up Baptists. Roads were unmarked, and he often lost his way. No man suffered more from strain of travel. On one occasion, he received six hours sleep in four days. An ardent correspondent, he wrote fifty-six letters

in one day. Heartsick and exhausted, he pushed on.

Once, the brother of a woman he baptized attacked him but did little bodily damage.

▼ The crowning blow came in the criticism of his enemies against Columbian College. Through his leadership the second Triennial Convention established a college in Washington, D. C. It opened in 1822 with Rice as treasurer and agent.

Since the funds depended upon him, he made every personal sacrifice to obtain them. Scarcely taking time to sleep or eat, he traveled and wrote, soliciting funds. By 1824 the school was heavily in debt for buildings and salaries. The student body and public confidence decreased.

In the midst of this, Rice suffered a serious illness brought on by anxiety and overexertion.

Opposition increased, and in 1826 the Convention separated its educational operations from its missionary activities. Mr. Rice's critics demanded to see his journal. He was accused of speculation in investments and resigned as treasurer and agent.

Displaced from the school, he continued to work for it. In old, sometimes ragged clothes, supported by friends, he spent the last ten years raising money for the indebtedness. He gave an inheritance of some \$2,000 or \$3,000 to it, which left him without a cent in 1826. When he died, he left his earthly possessions to the school—a few papers, his horse and sulky, and an old valise.

▼ Crippled by paralysis, his tired mind and disease-ridden body could stand opposition no longer. He died in a South Carolina friend's home, Sept. 25, 1836.

Are We Children of Light?

JACK L. GRITZ

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The Word of God is its relevancy to each new generation. The New Testament message, written in the first century, is fresh and vital in the middle of the twentieth century, just as it has been in all the centuries between. The Word of God is not for one time and place, but for all time and in all places. It is, therefore, the eternal Word.

From the eternal Word of God, I remind you of an intriguing sentence. It is found at the close of the parable of the unjust steward as told by our Lord himself, and as recorded in Luke 16:8: "For the children of this world are in their generation wiser than the children of light."

The story concerns a man who is unscrupulous, but clever. And the Master comments that the sons of this present age only in which we are living are "wiser" than the sons of light who belong to eternity.

The choice of words is extremely significant. The word in the original language which describes these sons and is here translated "wiser" is not to be confused with the similar, but far different in meaning word. Opovnois means "to have understanding which leads to right action," whereas the word opovinois, means to be prudent in the matter of being "mindful of one's own interests."

It is used of one who deems himself wise and has been translated "wise in one's own conceits." The word not chosen here means "wisdom in the high sense of knowing and doing the will of God"—but this word means only to be "intelligent," "to look out for yourself," "to be sensible about material things."

▼ This observation of Jesus finds amazing confirmation in the second half of the twentieth century, in the year of our Lord, 1956. Among the most bewildering phenomena of life in the United States is the fact that any kind of a religious quack, with any kind of religious philosophy, can get a hearing and a following from the American public. Sometimes it seems that the wilder the idea and the more eccentric the personality, the wider the hearing and the larger the following.

The "sons of light" is undoubtedly a reference to those elsewhere described in the New Testament as follows: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12)—those who have experienced salvation through the new birth and have become indeed the spiritual children of God. The phrase "the sons of this age" may have many applications—but without question these words of our Lord can be applied

to the children of darkness who propagate a false gospel or false gospels, which they endeavor to substitute for the one true gospel.

▼ I refer to the cultists, such groups as the Christian Scientists, Jehovah's Witnesses, the Mormons, the Unity school, and others. They are growing by leaps and bounds. There are now nearly ten million of these cultists, and where the end will be nobody knows.

They come mainly out of the established churches and denominations. And they succeed mainly because they have seized upon an effective propaganda method and are using it to the utmost. They have learned to use skilfully and abundantly the printed page. Would you believe that the combined publication effort of five of these cults alone (the four which I named and one other) is equal to the publication efforts of all evangelical Christian denominations combined?

The children of darkness with their gospels of deception have become "wiser"—more mindful of their self-interests, more shrewd and clever—than the children of light.

The Jehovah's Witnesses now have more than a half million deluded followers in "congregations" (not called churches) meeting in "kingdom halls." Every month they print more than two million copies of Awake. Since 1920 they have printed, by their own count, 600 million copies of books, booklets, and periodicals. They peddle this trash from door to door and expect you to pay good cash for the privilege of reading it. Their printing plant in Brooklyn, New York, is one of the largest and most efficient in the world. One day last year they packed 163,000 people into Yankee Stadium. It is paying off.

The Mormons started with a book. Now they have 1,240,000 adherents. And they keep the presses rolling. They have added the Book of Doctrines and Covenants and the Pearl of Great Price, both books by their prophet Joseph Smith, and both expounding unspeakable blasphemies, such as that God is really Adam with a physical body who begot the human race by cohabitation with Eve. They believe they are all potentially gods, and they look forward to a polygamous eternity. These untruths they publish far and wide and it pays off.

▼ The Unity School of Christianity (so-called) in Kansas City is the largest mail order religious firm in the United States. The revised version of Christian Science now has about two million followers or subscribers, who have been allured by its promises. This factory of falsehoods unblushingly promises the readers of its publications health, happiness, and financial prosperity. Unity's founder, Charles Fillmore, paraphrased the twenty-third Psalm as follows:¹

The Lord is my banker; my credit is good.

He maketh me to lie down in the consciousness of omnipresent abundance;

He giveth me the key to His strongbox.

He restoreth my faith in His riches; He guideth me in the paths of prosperity for his name's sake.

Yea, though I walk in the very shadow of debt,

I shall fear no evil, for Thou art with me;

¹Charles Fillmore, *Prosperity* (Lee's Summit, Missouri: Unity School of Christianity, 1936), p. 69. Used by permission.

Thy silver and Thy gold, they secure me.

Thou preparest a way for me in the presence of the collector;

Thou fillest my wallet with plenty; my measure runneth over.

Surely goodness and plenty will follow me all the days of my life, And I shall do business in the name of the Lord forever.

Each year Unity sends out more than four million books, booklets, tracts, and magazines. Its literature is in the best taste—attractive, wellprinted, appealing. And it pays off.

▼ There are many more. Science of Mind, for example, relies almost entirely on a digest publication by that name, Science of Mind, distributed on the newsstands and through the mails. At thirty-five cents a copy it pays off.

But the end is not yet.

▼ The cultists of America are outpropagandizing us—the Baptists and other Christian peoples—through the printed page. It's true. Let's face it!

They have three chief methods of leading bewildered believers and others astray: (1) the printed page, (2) television and radio programs, and (3) door-to-door visitation. Their number one method is through their publications. Walter R. Martin, who probably knows more about the cults than any other man in America today, has said: "It is a point of no small interest that almost from their beginnings the major cult systems have consistently published attractive periodicals and books using better than average paper with good bindings and appealing picture illustrations."2

▼ I am not just pleading for the Baptist Messenger to be received and read in every Baptist home in Oklahoma—although that is highly desir-

able and important to keep our people from being led astray. I am pleading for positive, evangelistic, Christ-elevating, God-honoring, Baptist literature to be used to win the masses, who hunger and thirst for truth, to the Redeemer.

Where are the Baptist writers and publications who will do this job? We have some good study course books and some decent denominational publications for our own church members. But where is the literature to take the message on out? All we have is a handful of tracts. And it is not enough.

In the next decade we shall be fighting the battle of our lives both in this country and on the mission fields with the cultists. Their growth will be proportionate to our failure to indoctrinate our own people and educate the masses to the truths of God's Word. Will the children of light become as wise as the children of darkness?

▼ The Christians of the first century faced a similar challenge—gnosticism, the Oriental mystery religions, the cults of their day—and won. Will we? To them John the Beloved could write near the end of that century: "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world" (1 John 4:4).

M AY WE OUTLIVE, OUTTHINK, and outwrite in our century all teachers of falsehood, and may we as a people let the Spirit of the living Christ dwell in us fully until our Lord in Person shall come again.

²Walter R. Martin, *The Christian and the Cults* (Grand Rapids, Mich.: Zondervan Publishing House, 1956), p. 59.



Sermon Suggestions

WALTER L. MOORE

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The Greatness of God

Isaiah 40:9

IN THE PRESENT WORLD CRISIS, as at every other time, the most important fact is God. The most significant intellectual quest is for a worthy idea of God. The deepest human need is for an adequate experience of God. Study Isaiah 40 to learn about the greatness of God.

I. SEEING THE GREATNESS OF GOD

1. In the marvels of creation: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth" (v. 26). We do not come to know God through nature, but we can see that he is a great God.

- 2. In the operation of moral law: "She hath received of the LORD'S hand double for all her sins" (v. 2). Even the punishment of sin is encouraging, because it tells us that there is a righteous God.
- 3. In the wisdom of his word: "Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" (vv. 13-14).
- 4. In the life experiences of men: "He giveth power to the faint; and to them that have no might he increaseth strength" (v. 29).

II. Resting on the Greatness of God

1. Fears are allayed: "Comfort ye, comfort ye my people, saith your God" (v. 1). Without God, only a fool

would not be afraid now. In the light of God, no man need be afraid. He is our security in the atomic age, as he was for the Hebrews in the wilderness.

- 2. Correction of wrongs is assured: "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight . . ." (v. 4).
- 3. Significance of life is established: "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?" (v. 27). God is so great that none are small in his sight. He forgets not.
 - 4. Worship is made meaningful
- (1) Saved from futility of human effort (vv. 18-20).
- (2) Awaits the revealed glory, the Word and the tenderness of God (vv. 5,11).
- 5. A brighter day is expected (vv. 10-11).
- 6. Strength for our weakness is made available: "They that wait upon the Lord shall renew their strength" (v. 31).

III. Moved by the Greatness of God

His greatness does not relieve us from work, but makes our efforts meaningful, hopeful, and imperative.

- 1. We are to strive for reforms in line with his purpose. We are to prepare the way for him, making crooked paths straight, because he comes to accomplish that very thing (vv. 3-4).
- 2. We are to proclaim his message with great strength (v. 9). The highest mountain becomes our pulpit, and the voice is to be amplified, for we speak for no little god.

- 3. We are to minister comfort to those who suffer, though it be for their own sins (vv. 1-2). Jesus is our pattern here.
- 4. We are to spend time renewing our strength for our tasks.

Because God is great, we may expect great things from him, and must attempt great things for him.

Thanks for the Cup

Matthew 26:27.

W GRATITUDE to God for our health and well-being, the abundance of his provisions for us, and his blessings upon our loved ones and our land. Any devout person must be grateful for blessings received. Jesus was good, and it seems natural that he gave thanks.

But there is something strange about his giving thanks for the cup. What was in that cup? He said it was his shed blood. For what was he giving thanks? Can we in any sense enter into this expression of gratitude.

I. IT Was the Cup of Pain

He was giving thanks to the Father for pain in its highest meaning and purpose. Can we enter into that?

- 1. Pain and joy are linked together. Without valleys there can be no mountains. Without nights there could be no dawn. If there were no such thing as defeat, there could be no victory. Without suffering life would be monotonous, colorless, and dull.
- 2. Suffering and love are inseparable. Our greatest sufferings come, as did

those of Jesus, because we love. Suffering together gives depth and strength to love. Suffering for the beloved is the demonstration of love.

- 3. Pain is necessary to develop character. Tribulation worketh patience, and it cannot be developed any other way. We shall not have shoulders like Christ unless they have cross marks on them.
- 4. Religious experience is perfected in suffering. When we walk through fire, we discover One beside us.

II. IT WAS THE CUP OF GOD'S WILL

He said, "The cup which my Father hath given me, shall I not drink it" (John 18:11)? And again, "For this cause came I unto this hour" (John 12:27).

His high sense of destiny gave meaning to his life and death.

- 1. Some fighting men achieve a high sense of destiny in war.
- 2. Others in a call to the ministry at home or on a foreign land discover eternal meaning in their lives.
- Some Christian laymen have a strong sense of God's call to lay service.
- 4. Some discover God's purpose for them in service through their vocations.
- 5. It is a glorious thing to be convinced that your life has meaning in God's plan. Thank God for that calling, whatever it may cost.

III. IT WAS A CUP FILLED BY LOVE

The motive of Jesus in giving his life was the same as that of the Father in giving his Son. He "so loved."

- 1. It is a blessed thing to be greatly loved.
- 2. It is a greater thing to give great love. One has not fully lived who

has not loved someone more than life itself.

- 3. It is God's will that we shall love greatly. Paul prayed for the Philippians: "That your love may abound yet more and more" (Phil. 1:9).
- 4. Jesus loved us all that much. We should give thanks for all who love us, and especially for those who are more precious to us than life.

We are grateful for him who drank the cup, and for the privilege in some measure of sharing what he found in it.

Courage to Take a Stand

Acts 5:38-39

NOT EVERYBODY LOVED AND FOL-LOWED JESUS. Rich Zacchaeus took him home with him, and became an ardent disciple. But the rich young ruler went away clinging to his wealth. John was ready to die for him, but Judas betrayed him. One thief died on the cross praying to him; the other, jeering at him.

And not all love Christians. When the disciples were persecuted, the multitudes dared not be seen with them; but others were added to them. Demas forsook Paul in prison, "having loved the present world," but Luke was with him to the end.

Note three attitudes toward Christ and his witnesses:

I. THE DETERMINED ENEMIES OF CHRIST

"The high priest . . . and all they that were with him . . . were filled with indignation, and laid their hands on the apostles . . . 'Did not we straitly command you that ye should not teach in this name?" (Acts 5:17ff).

- 1. These New Testament enemies of Christ
 - (1) Zealous churchmen.
- (2) Learned in the letter of the Scriptures.
- (3) Highly respected, prosperous citizens of the community.
- (4) Of Christ's own race and nation.
- 2. There are outright enemies of Christ in our time. In many places his name is cordially hated. In many circles in our own land, one who confesses faith in Christ is jeered.
- 3. Many outward friends are inward enemies.
 - 4. The enemies did some good.
 - (1) Sifted chaff from wheat.
- (2) Made Christians examine their own beliefs.
- (3) Scattered the disciples abroad.
- (4) Stimulated their zeal. One never fights with so much zest as when he has a stout foe.

II. THE PLAUSIBLE COMPROMISE

"Let them alone . . . if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it" (5:38-39).

- 1. Advanced by a respected man (Acts 22:3). Scholarly, tolerant, and large hearted, distinguished in Jewish life.
 - 2. Helpful to the disciples.
- 3. But a "hands-off" policy will not do.
 - (1) Makes no moral judgments.
 - (2) Takes no chance in life.
- (3) Leaves others to fight for the right.
- (4) Would be tragic if followed by all. "To sin by silence," said Abraham Lincoln, "when they should protest makes cowards out of men."

III. SIMPLE COURAGE OF THE DIS-CIPLES

"We ought to obey God. . . . "

- 1. Courage in the face of a mob.
- 2. A readiness to put a general principle into specific practice.
- 3. Their explanation of their courage.
 - (1) The enemies of the cross.
 - (2) Legitimate claims of Christ.
 - (3) The promises of Christ.
- (4) Assurance of God's present activity.
 - 4. Where courage was required.
- (1) Not for prayer and worship. The persecutors in Spain permit this.
- (2) Not for obedience in bap-
- (3) Not for demonstrating Christ's spirit in daily living.
- (4) But for witnessing. Satan cows us at this point.

Two Mule-Loads of Dirt

2 Kings 5:17

Some wag has referred to Naaman as the great Old Testament athlete, "Naaman the leper." Chapter 5 of 2 Kings begins and ends with leprosy, and it is both physical and moral. The principal character is Naaman.

I. A DISTINGUISHED MAN

- 1. Captain of the host of Syria.
- 2. A great national hero.
- 3. A prime favorite with the king.
- 4. A man of great personal bravery.
- 5. An honorable man.
- 6. Respected and loved by the servant girl in his home.

7. With a great personal tragedy. He was a leper. This overshadowed everything else.

II. A MOMENTOUS MISSION

- 1. Sent by a king to a king.
- 2. Neither knew much about God.
- (1) The Syrian thought money could buy and a king dispense the favors of his god.
- (2) The Israelites thought that a king would be concerned only with national ambition and wars of conquest.
- 3. Summoned by the prophet of Jehovah. Naaman had gone to the wrong place for help.
- 4. Brisk instructions resented. Willing to deal with God on his own terms.
- 5. A servant's reasonable protest heeded of the waters, but the power of God.
- 7. Overwhelming and insistent gratitude.

III. A DISAPPOINTING COMPROMISE

1. A strange request.

He asked for two mule-loads of Israelitish soil to carry back to Syria. He thought of all gods as tribal deities, associated with the soil of their lands. Having Israel's soil, he would have the favor of Israel's God.

- 2. Putting religion in a corner.
- (1) He would build an altar on this dirt, and there he would go to worship, while spending the rest of his life on secular, Syrian soil.
- (2) Many people today thus put God in a corner, making him alien to all their daily pursuits, but going periodically to render him homage in his little sacred niche.
- 3. Worshiping what all the people worship. All the people bowed

in the temple of the heathen god Rimmon. The king went in on Naaman's arm. He basked in the limelight.

- (1) Conforming to the world. "Everybody does it." When all the people bow down in the temples of pleasure, greed, and worldliness, too often those who are servants of Jehovah are found bowing also.
- (2) Standing out above the crowd. His was the place of honor. Temptation often comes, not to the point of weakness, but of strength. We are tempted to sin in those things in which we excel.
- 4. Making effective witness impossible. The man who put his religion in a corner and continued to bow in the temple of Rimmon made no converts. And church members today who follow the same practices have no effective witness for Christ.

Christ is poles apart from Naaman. To him religion was not something in a corner but all of life. His follower must take up a cross and walk a narrow road. Followers of Naaman will not change the world; it will take followers of Christ to do that.

The Power to Change People

Matthew 26:56; Acts 5:41

We are all changing constantly. We get older. Brown hair changes to white, steady hands to trembling hands, and finally living bodies to dead bodies.

But does character change? Can

a liar become truthful, a thief honest, a drunkard sober, a profane person reverent, a lecherous man pure, a philanderer faithful, a greedy person generous, a grouch cheerful, a cruel man kind, or a selfish one unselfish?

Experience makes us wary of professions of change. Sometimes we wish we could take people and turn them wrong side out and make them different, but we cannot.

Jesus, however, was the great changer of men. The same men who "forsook him, and fled" became such as could "rejoice that they were counted worthy to suffer shame for his name."

I. Jesus Saw Need of Change Everywhere

1. People with physical needs.

He was always alert to see the conditions under which people lived. He changed the situation of hungry, needy people.

2. Inward changes needed.

He knew what was in a man, and he also saw what they could become. He came to save men from the course of what sin had made of them.

3. We can see people who need changing.

We see the tragedy of broken homes and children in trouble, empty lives striving for false goals, disillusioned people trying to drown their frustrations in drunkenness and revelry, low moral standards, and the shallowness of much that passes for religion.

4. We need to see our own need for the transforming power of Christ to make us into his likeness. II. WHERE JESUS WENT HE MADE CHANGES

1. Physical changes.

He changed water into wine, a storm into calm, a blind beggar into a seeing believer, dead Lazarus into a living witness, and a hungry multitude into satisfied people. His power constantly supplies all our physical needs.

2. He inspired life-changing decisions.

Fishermen left their nets; a tax gatherer left his desk; and many left their homes, to follow him. A persecutor on the Damascus road asked, "What wilt thou have me to do?"

Not all chose to follow. The rich man wept and clung to his riches, and the rulers hardened their hearts.

3. He used life-changing powers.

- (1) Love.—Modern psychiatry has rediscovered the power of love to transform human personality, and the tragedy of its lack. To be loved by God is our highest privilege. To love God is to love all whom he loves. Jesus taught men to love.
- (2) Understanding.—We all need someone who understands. Jesus was the most understanding of men, and he led them to understand themselves and to seek to understand others.
- (3) Faith.—Faith is powerful enough to remove mountains, even if those mountains are in the personalities of people. Every life is molded by its faith. It is not something worked up from within, but is God's gift to us. Jesus transforms by giving men faith.

HE WORLD NEEDS CHANGING. Every man needs to change. We need to be changed. Only Jesus can effect the changes that are needed.

Psychological Perspectives in Pastoral Care¹

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THE PSYCHOLOGICAL PERSPECTIVES of pastoral care remind me of early maps of America. Explorers knew that mountains existed to the west of Tidewater, Virginia. But they had no exact knowledge of the position or height of those peaks. Therefore, they liberally scattered mountains of their own imagination on the blank spaces of their maps.

In this paper I shall attempt an adventure in psychological cartography. To my knowledge there has been no clinical study of the way in which a number of pastors actually care for their people. We have no collection of data which will enable anyone to say, "this is the psychological perspective of pastors." Yet it is obvious that pastors have some attitudes toward their people which might be labeled "psychological perspectives." They operate on a basis of some theory, whether it is dim and unexamined or clear and defined in textbooks and lecture courses. A few men have hammered out a definite theory and practice of pastoral care through their clinical training and subsequent experience.

In the lamentable absence of facts. I am happy to present my own hypothesis. It is that pastors are largely at the mercy of forceful writers in the field of pastoral care. The popular writer, the theological professor, and the chaplain supervisor mediate certain perspectives of psychology to their readers, pupils, or chaplain interns. With nothing but books and personal conversations to guide me, I propose that three psychological perspectives are popular today. They are (1) the approach of Peale, (2) the clientcentered approach, and (3) the techniques and theories of psychoanalysis.

Each of these psychological points of view has value for pastoral care, and each of them has deficiencies. I will sketch each of these mountains, and then deliver my own molehill of wisdom on this subject.

The Appeal of Peale

Probably the most popular psychological perspective is that of Norman

¹Paper delivered at Pastor's Section, Southern Baptist Conference on Counseling and Guidance, September, 1959.

Vincent Peale. His simple solutions and optimistic success stories have made him one of the best sellers in the field of popular religion. In *Popular Religion* by Louis Schneider, Peale receives his just desserts as a popularizer of secular values with religious overtones.

The pastor who practices Pealism is assured of immediate visible results with his people. He can assure them that they will not only be spiritually happy but that they will also prosper materially if they will think positive thoughts after him. These superficial assurances are eagerly received by ministers of all classes in society.

However, a few phlegmatic souls have dared to think negative thoughts about Norman Vincent Peale. One of these dower individuals is Wayne E. Oates, who analyzed the appeal of Peale in the winter, 1954 issue of Religion in Life. Another unreconstructed pessimist is William Lee Miller of Yale University, who wrote "Some Negative Thinking About Norman Vincent Peale" in January 13, 1955 issue of The Reporter. Both of these men are highly critical of the superficiality of Peale's approach, especially of his approach to suffering.

It is at this point that the psychological perspective must shift back to a theological one. Southern Baptists and others have not given careful attention to the doctrine of evil and suffering. In the absence of a constructive theology that meets the reality of human need, the "common sense" Peale has flourished almost unopposed.

In a personal audience with Dr. Peale, I observed that he has a genuine love for people which is immediately communicated to those who are in his presence. It is a joy to be with him.

Yet, at the same time, his writings distress me. He presents simple answers to complex psychological problems and overplays secular success without much attention to the problem of suffering.

Dr. Peale's answer was that he did not pretend to be competent as a counselor. He spends a good deal of his time giving lectures around the country by which a large sum of money is raised for the religio-psychiatric clinic of the Marble-Collegiate Church. It is in this clinic that experts deal with personal problems. As far as my criticism of his success stories is concerned, he said that he preaches on the cross in his own church, but that in writing for the general public, we should spend more time emphasizing the positive power of Christian faith.

I would not criticize Dr. Peale unduly. He has simply crystallized the unthinking optimism of many pastors. In our successful denominational growth, Southern Baptists have had little time to think about those who suffer and those who fall. Some enterprising soul could probably demonstrate all of Peale's concepts from literature published by Southern Baptists, but I certainly do not intend to spend much time in reading that kind of literature myself.

The Client-centered Approach

The perspective of Carl Rogers has provided a much more scholarly and

²Dr. James Cox has brought me the October, 1957, issue of Esquire which contains a revelation of Peale's business corporation (Monroe Fry, "Religion as Big Business"). Since I read Esquire only on Airliners, I missed that issue, but I recommend the more sedate Popular Religion by Schneider, Louis, and Dornbusch. This is a sociological analysis of religious best sellers, which includes Peale.

objective approach to pastoral care. The perspective of client-centered counseling is eductive. The counselor seeks to understand the internal frame of reference of the other person and respond in phrases that will show sympathy, understanding, and acceptance. Dr. Rogers has been quite influential upon Seward Hiltner,4 and made willing disciples of younger theologians such as William E. Hulme. In Counseling and Theology, Dr. Hulme presents client-centered therapy as the therapy of choice for pastoral counselors and states that this new movement would find full endorsement if it were not for the opposition of pastors of a "conservative bent."

There certainly are many contributions of the client-centered approach to pastoral care. As Dr. Hulme points out, pastors have been guilty of everything but client-centered counseling in the past. Dr. Rogers has taught us how to listen. Furthermore, he has demonstrated the wisdom of patience and humility in understanding others. His writings and the work of his pupils have made pastors more aware of the human potential for growth when one is faced with an encouraging companion. Also, the counseling center of the University of Chicago has been willing to examine its own successes and failures through the rigorous examination of ten thousand verbatim interviews.

Client-centered therapy has thus provided a needed corrective to pastoral care and has demonstrated that the Christian virtue of humility is therapeutic.

On the other hand, there are definite limitations to the use of client-centered therapy in pastoral care. Dr. Hiltner has often pointed out to Dr. Rogers that he is too optimistic in his view of humanity. All persons do not possess a deep spring of good will that will gush forth if someone listens long enough. In fact, the studies of the University of Chicago Counseling Clinic have indicated that client-centered techniques are most successful with young men who suffer from intra-psychic conflict. The clinic appears to have little success with dependent persons or those whose aggressions are externally channeled.

Optimistic humanism may be considered as a philosophy which is of limited value in therapeutic situations. It is, therefore, disastrous to build pastoral care about this perspective. To do so is to limit opportunities for shepherding.

Seward Hiltner attempts to solve this problem by limiting shepherding to those perspectives which are within the limits of client-centered therapy. Coercion, persuasion, interpretation, and definition of alternatives are rejected as tools of guiding in the shepherding perspective. When the dominant perspective is moral theology, the general welfare of the community, Hiltner takes this out of "guiding" and puts it into the "organizing" perspective. Whenever the pastor goes beyond the immediate internal frame of reference of his parishioner and presents the

⁸A useful methodology would be Schneider, Louis, and Sanford M. Dornbusch's in *Popular Religion* (University of Chicago Press, 1958).

^{*}Seward Hiltner, Preface to Pastoral Theology (Nashville: Abingdon Press, 1958) p. 154.

⁸Ibid., p. 152

Christian message, he is no longer shepherding, he is "communicating."

When Dr. Hiltner was a guest in my class as a Gheens Lecturer, I presented this criticism to him. In the ensuing discussion, it became clear that our difference revolved about the word "judgment." Dr. Hiltner rejects a type of impulsive, unreflective, punitive judgment which I call "apocalyptic judgment." He accepts and uses a type of judgment which grows out of his professional training and experience.

As an example, he referred to a woman who demanded of him that he talk to her husband. He replied: "I cannot do that, but I will be glad to talk about your involvement in this, since a marital conflict is a problem to both husband and wife." Dr. Hiltner would accept this as a "professional judgment."

From my point of view, it is unfortunate that these adjectives were not used in *Preface to Pastoral Theology*, for they would help to define the professional responsibility of the pastor as a shepherd.

Client-centered therapy poses problem for those who are learners. This is the danger of adopting a clientcentered methodology as a refuge from personal encounter. Withdrawal is equated with good client-centered techniques. Actually, the experienced client-centered therapist tends to confront his client from time to time with his own personal feelings and judgments. The attempt to be "nondirective" may be quite helpful in the early stages of learning because it shields the counselee from the counselor's anxiety. But by the time a man is ready to care for his own flock, he

should be able to confront them as a mature man of God.

The rejection of dependent needs is another severe limitation of the client-centered method. There are times when each of us is dependent upon others. Personal crises are legitimate opportunities for us to call for the pastor and a Christian community to offer us support and comfort. Strange as it may seem, some neophites in the pastorate will stand by a person in obvious distress and ask, "How do you feel?"

One such minister went daily to stand by the bedside of his bishop for up to half an hour of silent staring. The pastor finally became uneasy because of the murmurings of the family, so he attempted conversation with the brief phrase, "Is there anything I can do for you, bishop?" The bishop, who had used these pastoral visits as an opportunity for a nap, opened his eyes, raised up in bed, and said, "No, is there anything I can do for you?"

This painful scene brings us to the most serious limitation of a client-centered perspective in pastoral care. A pastor gives himself to his people. He is available for them in his office, but he also seeks them out in their own homes and places of business. He offers them the resources of the Christian message and the arm of the church upon which they may lean.

We should be thankful for the cautions of Dr. Rogers which enable us to connect theological truths to inner need, but we cannot accept the inherent professional passivity of office counseling in a university as a norm for pastoral care.

Pastors do not have the selected clientele and the professional protection of a university center. It is ludicrous to think that the shepherd should sit in his office and wait for each of the hundred sheep to come by and tell him "how they feel about it." Sometimes a sheep gets caught in the brambles or lost. A shepherd has to go after him.

The Psychoanalytic Approach

Psychoanalysis has become a pervasive element in American culture. "Songs of Couch and Consultation" are available in record stores. The Bollingen Series is a massive and scholarly attempt to interpret all culture in the light of Jungian Archetypes.

Pastors have not escaped the pervasive influence of this new perspective. In fact, Hobart Mowrer, in an article in *The Christian Century*, accuses the theological seminaries of selling their religious birthright for a mess of untried psychoanalytic pottage.

Mowrer, research professor of psychology at the University of Illinois, has written numerous articles in which he has rejected the Freudian concept of sexuality and the rationalization of guilt.

Bishop Arvid Runestam writes in Psychoanalysis and Christianity that psychotherapy treats symptoms but does not deal with the fundamental issue of the soul's estrangement from God.

At the 1958 meeting of the Society for the Scientific Study of Religion, Lee Steiner attacked psychoanalysis as a pseudo-science that was incompatible with religion. He concluded: "It would indeed be a pity were the clergy to abandon their firm positions for something so evanescent."

In the light of conflicting accounts from psychologists and psychiatrists,

what is the Christian pastor to say? To begin with, pastors can acknowledge their debt to psychoanalysis for some of its clinical findings. Analysts have provided us with detailed studies of the sin of pride.

Karen Horney, who has significantly modified classical Freudianism, has been most helpful in defining the neurotic search for glory.

No longer can pastors blatantly approach people with the optimism of Norman Vincent Peale. The evidence for the psychological depravity of the soul is unmistakable.

Furthermore, analysts have rediscovered the depths of personality. The rich meaning of "soul" as it was found in the Old Testament was largely forgotten by eighteenth- and nineteenth-century psychologists and ministers. The emphasis of a hundred years ago was upon consciousness.

Paul's lament in chapter 7 of Romans that he did what he would not do and would not do what he ought to do was meaningless at that time. Sin was then defined as a wilful conscious transgression of that which a man knew to be right. The deep moral dilemmas of Scripture and modern Christian life were cycled over with the pale rationalizations of a surface phenomenon psychology.

In the religious realm pastors owe more to Jung than they do to Freud. In his early days Freud saw little more than biological sexual strivings in the unconscious. In later days he postulated a death instinct, which resided in that dark realm. It remained for Carl Jung to baptize the unconscious with the doctrine of archetypes. The unconscious might now be considered a repository for both light and darkness, good and bad. This has pro-

vided support for modern psychological theories such as those of Mowrer, which indicate that men can become psychologically sick when they inhibit and repress the moral strivings of the soul.

Psychoanalysis has also turned the searchlight of self-examination upon those who want to "help" other people. The analyst has demanded a rigorous period of therapeutic analysis for both lay and medical analysts. The compulsive element in helping has been exposed in the ministry as well. Ministers are not quite so certain today that they will gain anything by giving their bodies to be burned up in ceaseless parish activities.

It is at this point that the deficiencies of psychoanalysis begin to appear. Psychoanalysis is a method of healing. If all prospective healers must undergo psychoanalysis, then it may reasonably be assumed that all healers are sick persons. This assumption that all people can be subsumed under pathological categories has crept into ministerial circles.

In "The Call to the Christian Ministry" (Religion in Life, winter, 1953-54), Carroll Wise accuses young ministers of going into the ministry because of a failure to outgrow a sense of dependency and because of unresolved anxiety.

When I wrote to Dr. Wise that my own research did not substantiate his accusation, he replied that when I had been at the job of counseling as long as he had, I would see that what he had found in ministers was true. Whether he is right or not still remains to be validated by research.

Professor Carl Michalson of Drew University also classifies the human race according to analytical categories. In Faith for Personal Crisis he uses the neurotic mechanisms described by Karen Horney to describe the typical human reactions to anxiety. Are these types to be normative for pastoral theology?

The dilemma deepens when Professor Michalson discusses guilt. knows well the compulsive conscience that has been uncovered by psychoanalytic investigation. Condemnation is suspended and personal responsibility is not pressed upon the parishioner. But what about the conviction of sin, the deep sorrow for hurt done to others? the grief that a personal relationship has been destroyed by attitudes or actions for which we are responsible? This crisis is not just one in which we judge the way in which one attempts to handle guilt. That for which we feel guilty is also a crisis. The Pharisees felt guilty when they broke a minute article of the Law but had no feelings of mercy or justice. For this. Jesus condemned them, that they felt no guilt for their lack of love.

If a pastor calls in the home of a person who reflects suspicious attitudes towards another member of the church, shall he immediately label his parishoner as "paranoid"? We call on all people, while the clientele of the psychoanalytic couch is quite selective. I have seen no clinical evidence to support the philosophy of Michalson and Wise that all men are basically neurotic.

In the midst of the blanket accusation that all are neurotic, there stands one island of "sanity." This island is inhabited by the practicing psychoanalyst. The center of the psychoanalytic cult is the worship of man, and the high priest of this cult is the psychoanalyst. K. R. Eissler boldly

proclaims in the *Psychiatrist and the Dying Patient* that the psychoanalyst must take over the work of the priest in the care of people in crisis situations.

The ethics of this cult may be defined as what is "good for the patient" in the eyes of the analyst. For example, Dr. Eissler records his deception of a dying patient in the face of her direct appeal for the truth from him. He justifies this on the ground that she might have a psychotic break if she knew the truth. This is said in spite of the clinical record which demonstrates that during two previous crises she had done better than anyone had expected and obtained new growth through an open confrontation of reality. How is one to trust a person who owns no higher criteria than his own subjective judgment?

Probably the most basic difficulty with the psychoanalytic perspective is its half-way approach to confession. Analysts can hear confession. In fact, persons are encouraged to unearth both their present guilt and their earlier experiences, which may already be well resolved.

As C. F. Midlefort stated in the Conference on Motivation for the Ministry, psychiatrists often make the mistake of asking people to reopen the healed wounds of their soul. If a person is addicted to the past orientation of psychoanalysis, he will ceaselessly probe into the earlier life of a person. Not until he has transferred his thinking to the present realities of life or the future orientation suggested by Gordon Allport or Harry Stack Sullivan, will he be enabled to accept the fact that guilt can be forgiven and that sins can be forgotten by God.

Once a person has made his confession, then what? Psychoanalysis has

assumed that verbalization and acceptance is enough. But modern analysts are becoming uncomfortable with this assumption, as they see that people stand in direct need of forgiveness. People need to do something, as well as say something, about their guilt.

As Richard Young states in the September, 1959 issue of Reader's Digest, the resolution of guilt is largely a pastoral function. "Holy grunts" are not enough. There are times when a pastor must say, "Yes, I believe you are forgiven."

Almost fifty years ago Wilhelm Reik noted the distinction between psychoanalysis as a philosophy of life, as a body of research, and as a technique of therapy (*Psychoanalytic Theories of Religion*, Vol. I). Pastors will do well to observe these distinctions.

Few of us have used the techniques of psychotherapy in pastoral care. It will be rather difficult to carry a couch with us! But the data of psychoanalysis has been very useful to us. Our main difficulties have been with the philosophy of psychoanalysis. These have been the major defects which I have described.

Pastoral Bench Marks for Psychological Survey

If we are going to explore this unknown territory of psychological perspectives, we will have to establish some base lines for our observation. I would like to drive down several stakes and invite you to set your transits upon them.

Pastoral care should be thought of as a ministry to normal people during the everyday affairs of life. Parishioners should expect the pastor to call upon them in health as well as in sickness, in days of tranquility as in times of crisis. It is at this point that my emphasis is different from that of Wayne Oates who begins his discussion of pastoral care with a "crisis ministry" to people. He states in *The Christian Pastor* that "the pastor who visits his people when they need him saves much lost motion in aimless and meaningless visitation."6

I certainly believe in systematic visitation, but I would begin my ministry with the attitudes expressed in the middle chapter of Dr. Oates' book on Levels of Relationship—friendship, confession, counseling.

These levels of relationship are compatible with the Christian doctrine that people are to be loved for Christ's sake. They are not interesting persons only when they exhibit pathological symptoms. Nor are they worthy of our time just when they send out a cry of distress.

Another bench mark is the pastor's concern for the total range of personal experience. It is closely related to the previous point. If we are interested in people under normal situations, then we should certainly be concerned about them when some crisis develops. The psychological theories of the last twenty years have challenged pastors to be concerned about areas of personal experience which formerly seemed inaccessible.

Psychotic states, neurotic conditions, socio-pathic tendencies, and character defects are now areas which need exploration by pastors, as well as specialists in other fields.

It will be quite some time before this particular attitude can prevail in the Southern Baptist ministry. Men need extensive training in pastoral care before they will feel adequate in all the areas of personal experience.

The research of Sam Blizzard and others indicates that pastors are at least beginning to feel inadequate about their abilities as counselors and shepherds of their flock. The conditions are right for the training of men to meet the varying needs of their people. Whether we will have enough foresight, imagination, and courage to provide the training is a question that will probably be answered in our lifetime.

A third guideline would emphasize pastoral care as an active process of visitation, discipline, direction, and support for all people. It is not to be circumscribed according to the method of Seward Hiltner. It should retain all the richness of the New Testament concept of a shepherd who carries both rod and staff as tools of his office. Since the problem of "authority" is a pressing one in our generation, this particular need to combine spiritual discipline with consultation will probably receive more attention.

A final recommendation might be described as "the despoiling of the Egyptians." Pastors should adopt a heuristic approach to various schools of psychology. From each of them we can learn something, just as the children of Israel received much from the Egyptians when they left for the Promised Land.

This approach will help us to return to the Puritan concept of the ministry. Some of the early pastors in New England were thoroughly conversant with the best scientific information of their day. The modern pastor should investigate and evaluate personality theories, techniques of psychotherapy,

Wayne E. Oates, The Christian Pastor (Philadelphia: The Westminster Press, 1951), p. 14.

and sociological data with the same thoroughness as his forefathers.

The crucial point is that we give our ultimate allegiance to God alone. The various schools of psychotherapy are like lenses through which we look at man in the light of God's revelation. Those theories that provide a more penetrating and clear focus upon man and God may be accepted. Those that obscure God's light or distort a man according to a preconceived philosophical opinion should be discarded.

This point of view requires a continuing experience of learning. As Seward Hiltner has stated in his excellent work on pastoral theology, the Christian begins with theological questions, brings them to the material of shepherding, and returns either with theological answers or with new theological questions which focus upon his pastoral discipline.⁷

Coming

The 1961 Southern Baptist Handbook

The next issue of THE QUARTERLY REVIEW will be the 1961 Southern Baptist Handbook. The HANDBOOK has now been "merged" with THE QUARTERLY REVIEW. Each year in the future the third quarter issue of THE QUARTERLY REVIEW will be the HANDBOOK issue for that particular year.

It will carry the official denominational statistics for 1960, with colorful charts and graphs interpreting the progress and trends among Southern Baptists. Included also will be the latest available information on other denominations; facts of interest concerning the population, crime, alcohol consumption, and other important subjects.

The HANDBOOK is a helpful source for information in preparing programs or messages at all church levels. Be sure your copy is included in your church's next order.

⁷Hiltner, op. cit., p. 220.

Book Reviews

PHILOSOPHY

Acres of Diamonds

Russell H. Conwell (6r), \$1.00

This is a new edition of the long-popular book so often quoted by ministers and public speakers. The book itself had its origin as a lecture often delivered by its author. The book points out the fallacy of looking only to the greener pastures on the other side of the fence. Instead, there are opportunities and resources at hand, if we will only search them out and use them wisely. Acres of Diamonds has been a favorite for many years, and the new edition will find many readers.—Ray Horrell, librarian, Kingshighway Baptist Church, St. Louis 16, Missouri.

The Ethic of Jesus in the Teaching of the Church

John Knox (1a), \$2.00

John Knox confronts the problem created by accepting at face value the words of Jesus "you-must be perfect, as your heavenly Father is perfect." He reviews some oft-used ways to escape this ideal and suggests some approaches to a sound solution of the problem. He concludes by relating Christ's unattainable demand to the gospel of grace and to the Christian's life in the Spirit. The author plumbs the depths of the ethical ideals of the Scripture, and with unusual skill he looks candidly at many of the resulting, practical problems that obtain for the Christian in living out these ideals. The book is well written: the ideas are unusually provocative; the conclusions are spiritually inspiring and biblically sound. The book will be both helpful and interesting to the student, minister, and layman who have a desire to read and think .-David Q. Byrd, pastor, West Jackson Baptist Church, Jackson, Tennessee.

Knowing and Being

James Oliver Buswell (Iz), \$3.50

Knowing and Being is an introduction to philosophy, written especially for college and seminary students. It is a Christian book, setting forth a definite Christian view. This is not to say that the student's assumptions will not be rudely shaken, or perhaps many opinions changed or redirected, but the intelligent Christian student will find his precepts strengthened and his foundation more firmly established. Dr. Buswell covers such basic subjects as the following: What is philosophy, ontology, materialism, idealism, and epistemology? Also included are chapters on definitions and categories. This text should fill the need for Christian guidance for the young person, who in college will be faced with ideologies which will be extremely foreign to his Christian upbringing and education. It will give him the background and insight with which to deal with them .- A. B. Cothron, Baptist Sunday School Board, Nashville, Tennessee.

PSYCHOLOGY

The Christian as Communicator

Harry A. DeWire (8w), \$4.50

This work is the third volume of the Westminster Studies in Christian Communication. The author takes a psychological approach to his assigned subject. As he develops his thesis-every Christian is a witness and does witness through interpersonal relationshipshe reveals a warm and compassionate heart, a knowledge of a church's mission, challenges, and problems. He quotes from able and basic authorities in interpersonal relationships. His work is well documented, and he offers suggestions for further study on specific phases of his subject. This is not another book on methods of evangelism. It meets a particular need, in that the psychological approach perhaps has not been considered as much as it deserves in communicating the gospel message. The author holds up the highest standards and principles for a Christian as a communicator. The work will be generally accepted by Baptists. It can be recommended to pastors, ministers of education, counselors, youth workers, teachers, or any lay Christian worker .- Thomas J. Welch, pastor, First Baptist Church, Monticello, Arkansas.

Community Resources in Mental Health

Reginald Robinson, David F. deMarche, Mildred K. Wagle (118b), \$8.50

Community Resources in Mental Health is the fifth of a series of monographs to be published by the Joint Commission on Mental Health as part of a national mental health survey, that will culminate in a final report containing findings and recommendations for a national mental health program. There are to be a total of eight preliminary publications. This book gives a statistical analysis of 3,103 counties which were surveyed for their resources in mental health. There is evidence that the survey was made by highly competent people. It is thorough and comprehensive, and the analysis is intensely practical toward the aim of our society meeting her mental health needs. This book deserves a popular reading and an earnest following.- J. H. Avery, pastor, First Baptist Church, Panama City, Florida.

My Answer

Billy Graham (11d), \$3.50

My Answer is a compilation of Billy Graham's syndicated column dealing with a variety of problems, such as home and children, job, illness, and moral and religious questions. Dr. Graham does not claim to be a psychological counselor; he speaks out of deep religious insight and, as always, most of his answers are based on what "the Bible says." He insists that a living relationship with Christ is an indispensable ingredient in solving the ills of men. The largest part of the book deals with religious and theological questions, and here Dr. Graham is at his best. Many questions for which people are seeking answers are dealt with here, such as life after death, the nature of God, the second coming of Christ, and the conflict between Christianity and communism .- Velma Darbo, Baptist Sunday School Board, Nashville, Tennessee.

Out of the Depths

Anton T. Boisen (9h), \$4.00

This is a frank, factual account of a man who in his lifetime experienced five psychotic episodes, each of which he feels enabled him to appreciate life and understand it more clearly. His mental illness stimulated his interest in this field and helped him find his life's work. For the past forty years, he has been studying, observing, teaching, and writing in the field of mental illness. To him certain forms of this illness-anxiety and conviction of sin-are not necessarily evil. He believes them to be certain manifestations that make for health. At least, he pioneered in the thought of the relationship of religion and mental illness. It is a soul-searching, sobering book. To read it is to know something of the history of this new field of the church's work and to appreciate those affected by this sickness .- Bernes K. Selph, pastor, Benton, Arkansas.

RELIGION

The Battle for the Soul: Aspects of Religious Conversion

Owen Brandon (8w), \$1.25

This brief booklet is a study of the psychology of conversion. The writer holds that the theological aspects of conversion are central, yet his purpose in this treatise is to explore and seek to identify those practical and psychological factors with which pastors and professional evangelists should be acquainted. The author is an English pastor and obviously writes from this background and perspective. He deals with those topics which are typical in a study of psychology of conversion-the age of conversion, types of conversion, and mechanics of conversion. His best contribution is his discussion of the lapsed convert. He cites three major causes: undue social pressure, premature decision, and lack of pastoral care. The book is not particularly scholarly and does not give much that is new. -Findley B. Edge, professor of religious education, Southern Baptist Theological Seminary, Louisville, Kentucky.

The Borderland

Roger Lloyd (9m), \$2.50

The reader is invited into the Borderland between the kingdoms of theology and literature, whose dwellers interpret Christian truth in fiction, poetry, and essay, as truly as do scholars in doctrinal treatise. The book is

weak in tedium of opening pages, and there is error in Ezekiel's man with inkhorn (he was no writer, but a brander). But once past these, the reader comes to know Defoe's Crusoe, in "the classical evangelical appeal" of conversion: Charles Williams' "Apologue on Parable of Wedding Garment," exposing self-righteousness: Hughes' "Tom Brown," who in illness has a vision of the Communion of the Saints. The "Chief" dweller in the "Land" is G. K. Chesterton. who in 1905 gained a lasting stature by his "Heretics," "which forced all who read him to take Christianity with unwonted seriousness." Recommended for students, pastors, teachers, and all who will open their eyes to the beauties and blessings of divine truth expressed in unexpected sources of literature.-F. M. Warden, Division of Religion, East Texas Baptist College, Marshall, Texas.

I Am Lucifer: Confessions of the Devil

Clyde B. Clason (42m), \$3.50

The author claims not to know whether "Lucifer" is truth or fiction as he feels that it could have happened. A quote on the jacket would lead me to believe otherwise: "Suppose for a minute that the sophisticates of the present era are wrong and that the men and women of the past were right in their strongly held belief that there exists an organized drive toward evil directed by a superhuman intelligence. Give the director a name. Call him Lucifer, one of the many names by which he has been known. Make him a personality. Do not deny him a macabre humor. Let him write his autobiography objectively and (for once in his long career) honestly. The result is I AM LUCIFER. The contents are strictly the author's, and show him to have little knowledge of the truths of the Bible .-- I. S. Prine, pastor, Pasadena 10, California.

Lenten-Easter Sourcebook

Edited by Charles L. Wallis (1a), \$2.95

A wealth of material on the death and resurrection of the Lord is always a boon to a herald of the gospel. This book is especially valuable since it is a compilation of writings from a great number of outstanding Christian writers. Irrespective of one's views about the observance of Lent and Easter, the breadth of coverage which this book gives to New Testament ideas and persons will make it a work which preachers will refer to again and again.—Jack R. Kennedy, pastor, Lookout Mountain Baptist Church, Lookout Mountain, Tennessee.

Questions God Asks

Hunter Beckelhymer (1a), \$2.50

The contents of the book are eleven excellent questions that God asks. The author fails to develop the questions in a logical manner. There are some good illustrations in the book. The author is liberal in his theology. He believes the story of Adam and Eve is a myth, the book of Jonah is a parable, and the book of Job is a play and not a biography. He states that man is not saved nor damned by his opinion upon a historical matter, referring to the death of Christ on the cross. I cannot recommend the book as being of any value for our Baptist people.—James T. Shirley, pastor, First Baptist Church of St. Johns, St. Louis 14, Missouri.

Toward Health and Wholeness

Russell L. Dicks (9m), \$3.50

Purporting that 90 per cent of illnesses in America are caused by other than external health destroying forces, the author sees God as a healing power, and concludes that society's healing forces must more and more include recognition and working knowledge of emotional and spiritual factors. Personal experiences, especially in his role as hospital chaplain, and quotations from other authorities in this field make the book valuable for counselors, both medical and ministerial. His doubts about the resurrection of Jesus and the histority of some New Testament records make his theology unacceptable to Baptists, but these references do not make the book totally unacceptable, and do not even add to the author's thesis .-Paul W. Turner, pastor, Brook Hollow Baptist Church, Nashville, Tennessee.

NATURAL RELIGION

Protestant Thought and Natural Science

John Dillenberger (11d), \$4.50

Here 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. Stealey, president, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.

The Vocabulary of the Church

Edited by Richard C. White (9m), \$3.50

This book is a pronunciation guide for a very comprehensive list of words in common use in Christian literature and speech. All biblical person and place names are included along with many other important biblical words. Person and place names important in church history and ecclesiology are included along with some selected words from psychology, sociology, music, and philosophy. The standard of pronunciation is American religious usage, commonly accepted by churchmen, pastors, students, scholars, and lay members in American churches. The words are listed alphabetically with a phonetic spelling indicating the pronunciation listed immediately following each word on the same line. This book will be a valuable tool in the hands of the pastor, teacher, or student eager to know and to use the correct pronunciation of words which he and others use .- Allen W. Graves, dean, School of Religious Education, Southern Baptist Theological Seminary, Louisville 6, Kentucky.

Introducing Christian Ethics

Henlee H. Barnette (26b), \$3.75

Intended as an introductory textbook for seminary classes, this writing presents the basic biblical teachings on ethics, as found in both the Old and New Testaments, and introduces such current ethical problems as duties to self, marriage and the family, race relations, economic and political life. It reflects extensive research and mature judgment. The book will appeal to ministers who are sensitive to social and ethical problems.—Howard P. Colson, Baptist Sunday School Board, Nashville, Tennessee.

BIBLE

Between the Testaments

D. S. Russell (42m), \$2.50

This is an excellent book setting forth the principal developments of the Inter-Testamental period, particularly the literature of that period with its developments in religious thought. The apocalyptic writings receive special attention as bridging the gap in religious ideas between the Old and New Testaments. Modern scholarly opinion is accepted in general as to the dating of the Old Testament books, as well as the extra-biblical writings.

—Owen F. Herring, professor of New Testament, Wake Forest College, Winston-Salem, North Carolina.

Bible Cameos

Ivor Powell (1z), \$2.50

This book is one of a trilogy from the pen of Ivor Powell, the other two being Bible Treasures and Bible Pinnacles. This book presents "thumbnail" sketches of Bible characters—eighty in all—from both the Old and New Testaments. They are unusually stimulating from several standpoints. First, though brief, having less than two pages each, they are couched in the framework of a clear and concise outline. Second, the subject headings give the name of the character portrayed, with a "subtitle" cleverly but incisively descriptive, for example, "Jehoiakim . . . who burned his Bible." Third, each portrait lifts up a central event in the life of the character, and with

profound insight into the Scripture, makes that event livable and presently applicable. These portrait presentations invariably create an interest in the individual characters and prompt a desire to go back to the Bible, and thus to ask, "Why could not I have seen what this man sees?"—Othar O. Smith, pastor, First Baptist Church, Lebanon, Tennessee.

Bible Pinnacles

Ivor Powell (Iz), \$2.50

Here are eighty very delightful Bible studies from the gifted pen of the famous Bible teacher and evangelist of Wales. Both subjects and treatments are intriguing. The late F. W. Boreham, who writes the Forwards says, "Mr. Powell leads us up those beckoning slopes to the untrodden altitudes from which we catch breath-taking visions of boundless immensity." These picturesque studies make the truth of Bible come alive. About half of the book deals with Old Testament characters, beginning with Eve, God's first gift to man. The second half deals with the miracles and parables and other striking incidents. "Through Powell's pictorial presentation, old scenes are re-enacted, the prophets live again, and biblical events seemed to have happened only yesterday." These messages all exalt Christ and the Christian life. Many sermon suggestions will be found here.-R. Ray Stone, pastor, Waverly Place Baptist Church, Roanoke, Virginia.

Bible Treasures

Ivor Powell (Iz), \$2.50

Like its companion, Bible Cameos, this book also presents eighty pen sketches from the lives of Old and New Testament characters. Here, as before, the author brings to light the forgotten or the little-known facets of Bible men and women, and confronts us with their sins, their mistakes, their neglects, their greatness, and their glory. One marvels at the simplicity of these messages, and the ability of the author to discern and to underscore in attractive outline form the really significant factors. I know of no book that can, in such brief fashion as this, awaken such keen interest in the Bible from a biographical standpoint. There is, indeed, a wealth of material here for "sermon starters," for brief talks, and for illustrative material. Each message, less than two pages in length, is headed by the name of the character, plus a descriptive subtitle, followed by introduction and outline of seldom more than three points. Each point develops with ascending and captivating interest the particular aspect of the character which he is portraying. Preachers will find inspiration and insight in the art of outlining the Scripture.—Othar O. Smith, pastor, First Baptist Church, Lebanon, Tennessee.

Bible Windows

Ivor Powell (1z), \$2.50

Bible Windows is divided into three sections: (1) Gospel Illustrations, (2) The Christian Life, and (3) General Illustrations. Some are choice subject lessons which make interesting talks for children. Most preachers and teachers are prone to deal too much in the abstract. We need just such windows as these to get attention and to make the truth live. "Each one is vivid in its portrayal of truth and fascinating in story content." Southern Baptists should become acquainted with this famous Baptist evangelist of Wales.—R. Ray Stone, pastor, Waverly Place Baptist Church, Roanoke, Virginia.

The Corinthian Epistles: A Study Manual

Herschel H. Hobbs (66b), \$1.95

This excellent treatment of the two epistles of Paul to the Corinthians will prove of great practical value to the student. Dr. Hobbs furnishes a continuous commentary on the Greek text. He has anglicized all Greek words and arranged his comments so they can be readily used and understood by the student who is not versed in Greek. The notes are commendably thorough and may be used as a dependable introduction to the study of these Epistles.—Donald F. Ackland, Baptist Sunday School Board, Nashville 3, Tennessee.

Explore the Book: 6 Volumes

J. Sidlow Baxter (Iz), \$3.50; 6 vol., set, \$19.50

This is not a commentary, but a series of lessons on the various books of the Bible, somewhat arbitrarily arranged. The unevenness of treatment deprives the books of value for resource purposes. For example, only sixteen

pages are given to the book of Judges, in which the life of Gideon alone is selected for discussion; whereas seventeen pages are devoted to Ruth, a much shorter book. One is left with the impression that the author has allowed a preacher's enthusiasm to run away with him on certain books and subjects, to the serious neglect of others. For other reasons, these volumes cannot be recommended as a serious contribution to the understanding of the Bible. Too many expository gimmicks are used, typology is run to extremes; and although the author criticizes the Scofield Bible, he offers as alternative his own brand of dispensationalism. His teaching on the kingdom and the church is extreme in its acceptance of Jewish millennialism .- Donald F. Ackland, Baptist Sunday School Board, Nashville 3, Tennessee.

Invitation to Bible Study

Miles W. Smith (3n), Boxed, \$3.50

Dr. Smith's printed accumulation of knowledge on the Bible comes at least twenty-five years too late. There are much helpful information and explanations, but all are based on the King James Version, which the volume glorifies. If this Version is read very little now, then definitions of old English words and a lengthy concordance are unnecessary at this late date. Where people have an aversion to the newer versions, Dr. Smith's collection of information will still serve their purpose. Of course, the basic facts on names, animals, measures, time, stones, coins, arrangements of books, etc. remain the same and are helpful. Unlike some introductions to biblical knowledge, this invitation to Bible study can at least be read and understood. It is not scholarly nor critical. If half of the Bibles sold in a book store are the Revised Standard Version, there would be very little demand for this volume. It or another book with the same general information should be in the church library for reference.—Paul J. Forsythe, minister of Sunset Hills Baptist Church, Richmond 29, Virginia.

Layman's Bible Commentary, Volume 9, Psalms

Arnold B. Rhodes (5k), \$2.00

Any attempt to furnish a commentary on the book of Psalms within so few pages must be faced with problems, but Dr. Rhodes has done a commendable job in giving his readers enough information about each Psalm to afford an intelligent understanding of its message. The individual analyses are well done. The general introduction supplies the reader with useful information on the authorship, formation, and character of the psalter.—Donald F. Ackland, Baptist Sunday School Board, Nashville 3, Tennessee.

The Layman's Bible Commentary, Volume 12, Jeremiah and Lamentations

Howard Tillman Kuist (5k), \$2.00

Volume twelve of The Layman's Bible Commentary deals with Jeremiah and Lamentations. Within its brief compass, this book does a remarkably good job in analyzing the contents of these Old Testament books and providing essential background information. The author has shown rare skill in furnishing a satisfying commentary in a minimum of words.—Donald F. Ackland, Baptist Sunday School Board, Nashville 3, Tennessee.

The Layman's Bible Commentary, Volume 20, Acts of the Apostles

Albert C. Winn (5k), \$2.00

The Acts of the Apostles is the subject of volume twenty in the Layman's Bible Commentary series. In many respects, this is an excellent treatment, to which it would be a pleasure to give unqualified commendation. On the matter of baptism, however, the author is not reliable. He shows considerable concern to be impartial on some points, repeatedly acknowledging the problem of relating baptism to the coming of the Holy Spirit; but he unhesitatingly affirms that Lydia's household included children, and assumes the same for the household of the Philippian jailer. Since this commentary is offered principally to the laity, reservation must be expressed concerning this treatment of Acts .- Donald F. Ackland, Baptist Sunday School Board, Nashville 3, Tennessee.

The Layman's Bible Commen- The Proverbs for Today tary, Volume 25, 1, 2, 3 John, Jude, and 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 a-millennialists, 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 3, Tennessee.

The Religion of the Bible

S. Vernon McCasland (25c), \$5.95

This is an attractively written survey of the entire Bible, including the Apocrypha. It is the outgrowth of the author's thirty years as teacher of the Bible in colleges and is intended mainly as a textbook, though he recommends it for other adult reading. This book can be helpful to the advanced student of the Scriptures, particularly in its exemplary way of stating profound truth in language plain and clear. Most likely it ought not to be placed in the hands of Baptist laymen generally. It could easily cause disturbance by the questions which it raises quite casually. For instance, assuming the documentary hypothesis, the author declares that the early Genesis stories are drawn "from various sources; and the editors have not eliminated all inconsistencies." While he feels that many of the healings attributed to Jesus actually occurred, "it is probable that legendary elements have crept in."-George W. Redding, professor of Bible, Georgetown College, Kentucky.

Thomas Coates (21c), \$2.00

By a devotional approach to fifty-eight selected portions from the book of Proverbs, the writer shows that the Proverbs are relevant to life today. "The Proverbs reveal doctrine in action," writes Thomas Coates in the preface to his book. He also shows by his use of quotations from such writers as Carl Jung, Norman Vincent Peale, and Dale Carnegie that some of the more valuable ideas of their books were anticipated by the writer of the book of Proverbs. Though the book lacks the freshness that is essential for another addition to the great number of devotional books, it has the value of using and emphasizing a much neglected book of the Bible .- Arthur L. Walker, Jr., associate professor of religion, Howard College, Birmingham, Alabama.

The Royal Route to Heaven: Studies in First Corinthians

Alan Redpath (6r), \$3.50

This book is a study of First Corinthians. The author's method of approach is to set forth a certain portion, sometimes a chapter, and make an exposition of it. This is a highly spiritual book and will make rich contributions to those who read it. This material will be a good source for devotional purposes. It was a blessing to my heart to read it .- P. C. Williams, minister, Houston 6, Texas.

Servants of the Word

James D. Smart (8w), \$1.50

Servants of the Word is a thought-provoking study of the prophets of Israel. The author begins by emphasizing the importance of Old Testament study if one would understand clearly Jesus Christ and his New Testament church. It is really part of the voice of God to men of all generations. Many Baptists would not agreed with his divisions and interpretations of some of the Old Testament books, such as his interpretation and evaluation of the book of Jonah. Bible scholars who want to keep up with what is being written might like this book .- F. W. Taylor, retired pastor and missionary, Estancia, New Mexico.

Interpreting the New Testament

H. E. Dana and R. E. Glaze, Jr. (26b), \$3.25

This book is a revision of Searching the Scriptures by H. E. Dana, published in 1936, while Dr. Dana was professor of New Testament interpretation at Southwestern Seminary. There has been conservation of Dr. Dana's work and adaptation of the book to current needs. Major changes have included the revision of the chapter on Jewish interpretation, taking into consideration increased emphasis on lewish background in New Testament study; the addition of an illustrative chapter on the application of principles of interpretation; and a more orderly arrangement of the material as a whole. The book will be valuable as a college and seminary text and as a manual for pastors .- Peggy Ott Hackler, Baptist Sunday School Board, Nashville, Tennessee.

DOCTRINAL THEOLOGY

The Coming Reformation

Geddes MacGregor (8w), \$3.50

In this book MacGregor contends that "the heirs of the Reformation are guilty of nothing less than apostasy from the spirit of the Reformation and, consequently, from Christianity itself." The first three chapters are given to proving what the author calls "deformation." Most Baptists would find many of his criticisms are valid. However, in some instances, present-day Baptists, in harmony with the Anabaptists of the sixteenth century, would feel that the Reformation did not go far enough, so it would be inadequate to return to the spirit of Luther and Calvin. The author's solution is a continuing reformation involving a revival of discipleship, a revival of the spiritual life, and a revival of liturgy. No doubt the chapters on revival of the spiritual life and liturgy would have more value for some groups other than Baptists. The early chapters especially will prove both provocative and challenging for those interested in finding some answers to the present-day problems of Christianity.—Arthur L. Walker, Ir., associate professor of religion, Howard College, Birmingham, Alabama.

The Holy Spirit and Modern Thought

Lindsay Dewar (9h), \$4.50

This study of the Holy Spirit, rather than being general, has two points to put over. This treatment is, according to the author of the foreword, "newly discovered and highly controversial." The author is most interested in proving by his interpretation of one reference in the Synoptic Gospels that "conscience," or man's "capacity to pass moral judgment" is the Holy Spirit. He admits that the rest of the New Testament has no direct emphasis upon this aspect of the Holy Spirit's work. He calls Paul's theology "defective" for not including it, even though the latter admits that "Paul's letters are in no sense theological treatises." Christian writers, from Clement of Rome to George Fox, are berated for omitting this matter. Many things which we hold dear are explained away. Included are the inspiration of the Bible and its place of authority over decrees of the church, our view of the church and of democracy, as its form of government, and the meaning of baptism and the Lord's Supper as we understand them. -Hylon Vickers, pastor, First Baptist Church, Elgin, Texas.

An Introduction to the Great Creeds of the Church

Paul T. Furhrmann (8w), \$3.00

The title of this book gives a good idea of its contents. I think it might aptly be called "a history and development of the great creeds of the church." After an introduction that discusses general confessions of faith and biblical beginnings, the various creeds of history are discussed and developed from the standpoint of their meeting certain crises in church history. For example, the Apostles' Creed, which seems to be an outgrowth of the simple New Testament "Baptismal Creed" based upon the Great Commission, is developed into a concise statement of faith by Christians, with special emphasis in each statement to withstand the creeping error of Gnosticism. So, in each creed, in each period of history, it is given to present a fresh new confession

of the church against current error and danger. The book is an excellent historical study of Christian confessions of faith. I recommend it as interesting and accurate reading, and especially suitable for reference work.—J. Leland Hall, pastor, First Baptist Church, West Plains, Missouri.

The Life and Teaching of Jesus

Edward W. Bauman (8w), \$3.95

This book is the result of an "incredibly successful series" of lessons in a college-credit course, offered by the author over television in the District of Columbia. He has written carefully after intensive study. The result is an interesting work that is not scholarly enough for the theologians, and too critical for the average reader. The author considers John's Gospel "so at variance with the other three that we are at a loss to know which to accept." Even in the Synoptic Gospels he sees "some obvious discrepancies." He feels that "every student of the life of Jesus must decide how much of these infancy stories is fact and how much is legend." The author seems more sure about the resurrection records but here, too, he is somewhat vague. The reader turns back to mull over the very first sentence: "Jesus is a stranger in the midst of his own." -George W. Redding, professor of Bible, Georgetown College, Kentucky.

Seeking a Faith of Your Own

E. Jerry Walker (1a), \$2.00

Many books are written to young people dealing with their problems, but not many have the fresh and vital approach of this book. Mr. Walker has taken personal illustrations, news items, and incidents from history and literature and bound these together in a highly readable framework-all pointing to the problems of young people. His basic theological approach is sound but not expressed in trite theological terms. He speaks the language of young people-and since most of this material was first delivered in lectures, it retains an easy conversational style. This book will be good reading material for young people and their leaders; it will also provide excellent source material for group discussions. It covers such basic problems of young people as temptations, decision making, a philosophy of life, and human relations.—Velma Darbo, Baptist Sunday School Board, Nashville 3, Tennessee.

The Transcendence of God

Edward Farley (8w), \$5.00

This is a "motif" study in recent and contemporary theology, in which God's transcendence is seen to be emphasized under a variety of concepts. It shows the trend away from the idea of immanence which dominated European and American theology in the late nineteenth and early twentieth centuries and the liberal theology which reflected it. This new transcendence is traced through the writings of Reinhold Niebuhr, Paul Tillich, Karl Heim, Charles Hartshorne, and Henry Nelson Wieman. In his concluding chapter, the author sees this Transcendence as creator, preserver, and fulfiller, holy and full of grace as he speaks to us in Jesus Christ. This should make challenging reading for ministers and teachers. The bibliography is excellent.-B. F. Smith, division of religion and philosophy. William Carey College, Hattiesburg, Mississippi.

Why Man Was Created: The War Between God and Satan

Robert J. Gresham (19e), \$2.50

"One of the errors of millions of believers is that God sent Jesus Christ into the world to be slain so as to atone for the sins of all mankind. It is the main purpose of this treatise to show by the Scriptures that the crucifixion did not, and could not, rid sinners of their sins." In view of this statement it seems unnecessary to summarize the book.—Lewis E. Rhodes, pastor, Broadway Baptist Church, Knoxville, Tennessee.

PRACTICAL THEOLOGY

Devotions for Junior Highs

Helen F. Couch and Sam S. Barfield (Ia), \$1.75

This is a book of forty devotions and nineteen prayers for personal use by junior high youth. It is keyed to the interests of that age group to such an extent that it would catch their interest at once. The devotions have such interest-catching headings as following: "When the Price Is Right," "Do You Set the Temperature," "What's My Line," "Get Off the Merry-Go-Round," and "Cotton Candy." I would recommend it wholeheartedly for gifts for our youth of today. I think a young person would return to it again and again for personal devotion, and to use it in group devotions in Royal Ambassadors, Girls' Auxiliary, and Training Union. Two of the devotions, "Tending to Trifles" and "Too Busy," gave my own heart a lift and drove home a much needed lesson. The prayers are short and heart-searching; and although I do not usually like prepared prayers, I believe these would help young people express the deep feelings of their innermost heart .- Mrs. Madge Almand, Baptist Book Store, Nashville, Tennessee.

Leaves from a Spiritual Notebook

Thomas S. Kepler (1a), \$5.50

In his preface the author states that there is no theme nor special arrangements in the material. This is a collection of materials from various sources which appealed to him and which did not appeal to this reviewer. To anyone who is a reader of religious periodicals, who has read a few books of sermons and listened to many addresses, the material will be a reminder of things already heard. There is very little that is fresh and helpful. If you are interested in another man's scrapbook, this will interest you. I do not find it useful. Most of the quotes and historical references are more easily found in more carefully indexed books. The book might be made more useful if it had a complete topical index.—A. H. Stainback, pastor, Little River Baptist Church, Miami, Florida.

Living with the Seven Words

John Alexander McElroy (Ia), \$2.00

The writer takes the last seven words or statements of Jesus on the cross and discusses them from seven vantage points. Most thoughtprovoking is the implication that the Lord's Prayer and the Beatitudes are basically related to the seven words in their message. References to Lent and Good Friday are used frequently. Illustrations used in the fourth and fifth words of the first week might be offensive to some. There are many wonderful statements of thought and valuable illustrations for ministers and adults who will read the book.—Keith Mee, Baptist Sunday School Board, Nashville, Tennessee.

Never Forget to Live

Harold E. Luccock (Ia), \$2.00

A devotional book arranged for day-by-day meditations. The subjects are thought-provoking and soul-searching. Purpose of daily inspiration is well achieved. Choice of illustrative material is excellent. Thoughts projected are pregnant with meaning and application. This is an excellent book for meditations and devotions for busy people.—Doyle L. Lumpkin, pastor of First Baptist Church, Sparkman, Arkansas.

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 fully 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.-Gordon Clinard, professor of preaching, Southwestern Baptist Theological Seminary, Ft. Worth, Texas.

Seasons of the Soul

Archibald J. Ward, Jr. (5k), \$3.00

In words of the author himself, his purpose is "to offer a point of view and suggestions for a method which may prove helpful in dealing with some of the problems and opportunities of everyday living, leading to that balance and integration which become both wholeness and holiness." Mr. Ward, in seeking to accomplish this, has selected some one hundred psalms, in which are contained ideas and feelings most consonant with human need and divine grace. He has grouped them into four main divisions which represent "Seasons of the soul," and suggests the reader locate his own present soul season. In seeking to render the most complete poetic expression, the author has translated primarily from the French, employing German only to some extent. The book is aptly concluded with a section on "wholeness and holiness," in which Mr. Ward suggests a plan of utilization of the material and concisely indicates his entire thesis: man is made for wholeness and holiness, which he must achieve in order to function at his highest potential. A timely book, profitable to minister and layman alike.-Melbaline Camp, youth director, Severns Valley Baptist Church, Elizabethtown, Kentucky.

Sitting at His Feet

Frankie Jackson King (19n), \$2.95

Sitting at His Feet is a book of twenty-four meditations based upon the sayings and teaching of Jesus. Basic areas of human conduct and character are treated with such moving expression of thought that the reader is swept into a desire to closely follow every example and precept of Christ. Each devotion brings the reader into full fellowship with Christ. Such ideas as receiving, giving, losing, finding, forgiving, praying, trusting, loving, and many others are presented with freshness of thought. As you move across the pages of the book, the author lets you sit at his feet or follow his pathway as Christ moves and speaks to human hearts. It is truly a good book for all Christian men and women who yearn to worship and serve Christ better. Chapter 7 on the subject of "Finding" is one of the finest statements of man's desire to know God I have ever read. This chapter will stimulate every thought of the reader to know more perfectly how and where to find God .- David G. Anderson, pastor, Cooper River Baptist Church, North Charleston, South Carolina.

Understanding the Sermon on the Mount

Harvey K. McArthur (9h), \$3.50

This book is not a verse-by-verse commentary on the Sermon on the Mount, but a historical and theological approach toward understanding the practical application of the Sermon to the daily life of those professing to be Christians. Four problems are presented under four headings: "The Sermon and Mosaic Tradition," "The Sermon and the Pauline Tradition," "The Sermon and the Eschatan," and "The Sermon and Ethics." The last two chapters deal with twelve interpretations which have been given in connections with the implications of the Sermon's injunctions. The epilogue is the summation of the author's view, and is expressly stated in "Let us read and reread the Sermon until our hearts and minds and wills are steeped in its atmosphere. Then let us live with courage but with humility." This book will help one re-evaluate the Sermon on the Mount .- Bernes K. Selph, Benton, Arkansas.

We Call This Friday Good

Howard G. Hageman (42m), \$1.50

This book has excellent thought-provoking meditations on the Seven Last Words of our Lord. The author's approach is unique in sincerity that shows depth of thinking and leads the reader to think more about our Lord's care for humanity, even while he died. This is easy reading and will be tremendously enjoyed by the layman. I hope Mr. Hageman will give us more of his "Meditations" in the future.—Tom W. Dunlap, pastor, First Baptist Church, Henderson, Kentucky.

When Hearts Grow Faint

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

The subtitle of this book is "Instructions on how to live a life of joy." The author, at seventy years of age, speaks from his own experiences. After a short introductory three chapters, aimed at the faint-hearted, which includes most of us, Mr. Van Baalen gives us thirty-one short chapters, under three headings.

- (1) Comfort against self-inflicted trouble
- (2) Encouragement in view of man-made problems

(3) Consolation for God-caused sorrow I feel that the book is worth recommending, although there is nothing too new or fresh in what he has to say. The main objection is that the articles are too short. One just begins to feel the impact of what he has to say, and then he is through. A book of this kind always meets the needs of some.—Mrs. Madge Almand, Baptist Book Store, Nashville, Tennessee.

PASTORAL THEOLOGY

Can I Know God? and Other Sermons

W. E. Sangster (1a), \$2.75

This is the work of a very famous preacher and author. He has chosen sermons from his vast file which he says seem to have done the most to help those who heard them, judging from responses and requests for repetition. They are very stimulating messages including such topics as "Remember to Forget," "Christ has Double Vision," "Holy-but Stained," "The Pain of Answered Prayer," "What to Do When You Stumble," and "Paul's Magnificent Obsession." They are written in simple, direct language, much as they were delivered to his congregation of working-class and lower middle-class people. The sermons are not profoundly doctrinal, nor do they quote much Scripture. Basically, however, they seem to be well grounded in Scripture, and excel in human interest. The pastor will find them helpful, not for repetition, but for understanding a great preacher's work, and as suggestive of sermonic ideas.—Carl A. Clark, seminary professor, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

The Cross Before Calvary

Clovis G. Chappell (Ia), \$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

these 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, layman, or lady, will read this little volume with profit.—Landrum P. Leavell, pastor, First Baptist Church, Gulfport, Mississippi.

Don't Lose That Fish

Ivor Powell (Iz), \$2.50

Don't Lose That Fish is a book on soulwinning and counseling techniques that is enjoyable reading, as well as profitable. In keeping with the title, the author, who must be an inveterate fisherman, gives some splendid illustrations from his experience of fishing for fish in relation to the art of fishing for With the emphasis for these Jubilee years on Evangelism, and with new emphasis from the Baptist World Alliance meeting recently upon soul-winning, this book has a contribution to make. Encouraging persistence at the task, as well as presenting some good old thoughts in new attire as to how to deal with those seeking God's way for their lives, the book makes a worthwhile addition to pastors, church, or layman's library.-Frank B. Kellogg, pastor, Maplewood Baptist Church, St. Louis, Missouri.

I Believe in the Living God

Emil Brunner (8w), \$3.00

In this book Emil Brunner, the theologian, is presented as Emil Brunner, the preacher; and he is seen to be a preacher in the true prophetic pattern, speaking God's message to men in the light of their historical situation. While these twelve sermons are based on the various parts of the Apostles' Creed, they are not merely restatements of old themes. They are fresh treatments of the cardinal truths of Christianity: God the Creator, the Fatherhood of God, Revelation in Christ Jesus, the Incarnation, the Atonement, the Risen Life, the Work of the Holy Spirit, the Church, Judgment and Forgiveness and Eternal Destiny of the Redeemed. Every Christian will profit from a careful study of these sermons, and ministers particularly will be able to see how the great truths of theology can be preached in a profitable manner .- Russell Ware, Baptist Student Union director, Austin, Texas.

In the Unity of the Faith: Twenty-seven Sermons and Meditations

Compilation; Foreword by Edwin T. Dahlberg (23c), \$3.00

The editors of this volume of sermons have included those by men and by women; by clergy and by laity; by the white race and by the Negro; and they have been gleaned from twenty-seven different denominations, but each presents the same wonderful truth-that Jesus Christ is the hope of the world and the only Saviour from sin. Although one may not be in sympathy with the National Council of Churches, there is reward in seeing what others are preaching and to see them lifting with us the banner of the Lord in this changing world. I commend this as most helpful and heartwarming witness. These sermons are gleaned all the way from the Greek Orthodox group to the Seventh Day Baptists and the Philadelphia yearly meeting of Friends. All speak one language.-Leo S. Rudd, Sr., Baptist Student Union director, Tyler Jr. College, Tyler, Texas.

A Pastor's Diary

George Dewey Stevens (19e), \$3.00

A longer but more expressive title to this book would be "Southern Baptist Pastor, This is Your Life." This book is a day-by-day account of a typical Southern Baptist pastor of a good sized church. The pastor in the diary is one who follows the Southern Baptist program and uses Southern Baptist methods and has strong convictions about Southern Baptist doctrine. One has the conviction that he is almost reading his own autobiography, especially if he is himself a Southern Baptist pastor. A very noticeable thing is the large number of deaths and funerals the author has in a year. The book is easy reading. It is written in simple, easily understood language and is very natural and ordinary in style. I personally liked very much the use of short Bible Scripture passages each day. Every layman of every denomination should read this book. He would then appreciate his own pastor and the varied and many duties a pastor has to perform. Every pastor should read the book and ask himself whether he is really so busy.—Rev. T. M. Hodgin, pastoral missionary, Lincoln, Nebraska.

Pressing Toward a Golden Harvest

Billy Apostolon (66b), paper, \$1.00

Here is a series of sermon outlines, generally on revival themes, compiled for the purpose of stimulating the "servants of the Lord to give a greater attention to the art of Bible preaching." The sermons included are not always true to this purpose, if biblical preaching is taken to mean an exposition of Scripture. Many of the ideas offered are helpful; and many of the outlines will, as the editor desires, assist the minister without homiletic training in the building of sermon structures. The great weakness of such a volume is always its subtle encouragement to plagairism .-Gordon Clinard, professor of preaching, Southwestern Baptist Theological Seminary, Fort Worth 15, Texas.

Simple Sermons for Today's World

W. Herschel Ford (Iz), \$1.95

The author develops each sermon with simplicity which can be very easily understood. Many of the suggestions and illustrations are good and clear for the new convert, and for those approaching the age of accountability. The author's position would generally be accepted by Baptist ministers, and teachers would be interested in this book.—Thomas E. Ervin, Ir., Baptist Sunday School Board, Nashville, Tennessee.

The Soul-Winner's Guide

William S. Deal (Iz), paper, \$1.00

For the new Christian who desires a simple, elementary, nontechnical treatment on personal soul-winning, Dr. Deal has written a sixty-four page study course book dealing with the subject. He uses scriptural references copiously, a third of the content being direct quotations from the Bible. The average South-

ern Baptist would find the book thoroughly acceptable (except possibly for some ambiguous interpretations of apostasy and the perseverance of the saints). In view of the vast, excellent Southern Baptist library on this subject, the book might best be recommended for Wesleyan-type denominations.—Harold A. Shirley, pastor, First Baptist Church, Yazoo City, Mississippi.

A Theology of Proclamation

Dietrich Ritschl (5k), \$3.50

A Theology of Proclamation is a study of the biblical understanding of preaching. In considering this, the author also treats the biblical concept of the church, its worship, and its mission in the world. He feels that preaching is not only connected with theology; it is theology. After the introductory discussion of the dangers and glories of preaching, the book is divided into three chapters. The first two chapters consider (1) preaching as a form of the Word of God, and (2) the final chapter where the sermon is discussed. The author feels that expository preaching, as he defines it, is the only truly theologically legitimate preaching. Every serious minded preacher should read this book. Although he will, in all probability, disagree with parts of it, he will be led into a soul-searching re-examination of his own concept and practice of preaching .- W. T. Edwards, assistant professor of Bible and religious education, Howard College, Birmingham, Alabama.

ECCLESIASTICAL THEOLOGY

Church Education for Tomorrow

Wesner Fallaw (8w), \$3.75

Professor Fallaw calls for a radical change in the church's approach to Christian education. He contends that the church cannot give the type of religious training children and youth need using only volunteer leadership. He suggests that the minister make teaching a central function in his ministry. Indeed, the church could well have several ministers, each of whom would teach eight to twelve hours a week during the weekdays. The type of teaching done would be comparable in quality

to the best in public education. Volunteer workers would still be needed to assist in projects, drama, field trips, etc. He recognizes that ministers, churches, and seminaries must change present attitudes if his plan is to be adopted. He discusses the training the pastorteacher would need in the seminary. He concludes the book with a detailed suggestion of a curriculum that might be used with each group in the church. This plan does not seem to this reviewer to be the answer to our problem.—Findley B. Edge, professor of religious education, Southern Baptist Theological Seminary, Louisville, Kentucky.

Conversion

Erik Routley (42m), \$1.00

The author sets out to explain conversion by using what he terms "a parable." There are some helpful things about such a process, but care must be exercised not to press every phase of the "parable" to its conclusion. The author then calls in question several accepted and helpful assets in evangelism, including music and Scriptures designed to lead men to make decisions. The book might be of some help to those already grounded in these matters for an illustration or two.—Hylon Vickers, pastor, First Baptist Church, Elgin, Texas.

Earth's Remotest End

John C. Pollock (9m), \$5.95

"Is the work of churches and missionaries in Asia a vital factor in the world today?" This was the question that caused John C. Pollock, an English "parson," to resign his church in Liverpool and, with his wife, take an intriguing journey of 33,040 miles by plane, boat, train, canoe, and on foot into fifteen countries of greater Asia to form his own conclusions. It is a fascinating story. "India opened my eyes," he said. Tibet, Burma, Indonesia, Laos, the Philippines, Japan, and the other countries were equally revealing. British Baptist mission work was thoroughly viewed, as well as American Baptist. "I would not have missed the trip," the person remarked. "I have been decisively convinced that missions and the Christian churches are a weighty factor in world affairs. They helped very largely to make Asia what it is . . . Asia is on the march." The direction of that march matters to the world. A missionary of years' experience said that if the West does not help the East now (spiritually), in a generation it will be too late.—Mrs. H. M. Keck, State Woman's Missionary Union program writer, Fort Smith, Arkansas.

Efficient Church Business Management

John C. Bramer, Jr. (8w), \$3.50

Although the book is written specifically for church business administrators and relates almost completely to budgeting and church finance, it will be of help to any member of a church staff. The author's statement that the church is to be a money-spending organization rather than a money-making organization reflects the wholesome philosophy of church finance held by the writer. Mr. Bramer discusses such phases of church administration as budgeting, accounting, purchasing, insurance and maintenance, wage and salary programs, and office management.—LeRoy Ford, Baptist Sunday School Board, Nashville, Tennessee.

Five-Minute Talks for Sunday School Leaders

Louis Paul Lehman (Iz), paper, \$1.00

This handy book contains twenty-nine "fiveminute" talks, which could be expanded, if necessary. Some of these would be particularly useful to the department superintendent in youth groups, where object talks on Christian living are illustrated by "Pop Pearls," "The Spot," or even just a record player. The Adult Department superintendent will find helpful spiritual lessons drawn from everyday experiences such as "Running Out of Hot Water," "Too Brown on One Side," "Is It Portable?" and "Waste Baskets." There are practical subjects for all talks, and nothing contradictory to Baptist beliefs .- Mrs. Marie Chapman, Baptist Sunday School Board, Nashville, Tennessee.

A Guide to Church Ushering

Homer J. R. Elford (Ia), 50¢

This book gives a thorough treatment of the job of church usher. Unfortunately, the

descriptive terms used both with reference to the church building and the order of service are foreign to Baptist services. Because of this terminology variance, and because our own present and future materials more closely meet the need in this area, I cannot recommend this book for Southern Baptist use.—Gomer R. Lesch, Baptist Sunday School Board, Nashville, Tennessee.

Japanese Contributions to Christian Theology

Carl Michalson (8w), \$3.95

It is a common error for Christians to think that missions is a one-way street: the strong give, and the weak receive. This book is a clear-cut refutation of this idea. Nations like Japan, where Protestant Christianity is relatively new and comparatively weak, do have something to say about theology and ecclesiology which Christianity in general needs to hear. This work is one effort to give them a hearing. The principal theological writers of Protestantism are carefully considered in the light of the total context of Christianity and of Japan in particular. Concepts of biblical interpretation, the church, the pain of God. and others are honestly evaluated. Of special interest, however, is the nonchurch form of Christianity, which is quite influential there, All in all, this work will be valuable material for anyone interested in missions and the various trends in contemporary Christianity. -Iack R. Kennedy, Lookout Mountain Babtist Church, Lookout Mountain, Tennessee.

Message and Mission: The Communication of the Christian Faith

Eugene A. Nida (9h), \$4.50

Message and Mission: The Communication of Christian Faith is an excellently designed work which ministers should consider; however, this work will require real discipline study, if it is to be at all valuable. This book is validated by the need of our culture and our faith to be translated into language and to symbol which persons of other backgrounds will understand. The author expresses his purpose as follows: To introduce the

reader to principles and procedures of communication and to focus attention on the outworking of such factors in the communication of the Christian faith."—E. A. Verdery, chaplain, Georgia Baptist Hospital, Atlanta, Georgia.

The Progress of World-Wide Missions

Robert H. Glover (9h), \$5.00

This is a revised and enlarged edition of a thirty-six-year-old textbook that has been in wide and continuous use in many colleges and seminaries since its appearance. The author for eighteen years was a missionary to China and served as home director for the China Inland Mission for thirteen years. The book originally grew out of the author's lectures at Moody Bible Institute. It is being revised by Professor J. Herbert Kane of Barrington College. The revised edition reflects the revolutionary changes in Christian missions over the past quarter century. Eight chapters are given to historical study of the rise and development of missions. The remainder of the book studies twelve different geographical areas where significant Christian mission work is being conducted. A great wealth of information has been packed tightly into the more than five hundred pages of this new edition. The author succeeds in making missions "come alive" for the reader, with an attractiveness and appeal that is not always to be found in more formal histories of Christian missions .-Allen W. Graves, Southern Baptist Theological Seminary, Louisville, Kentucky.

The Recovery of the Teaching Ministry

J. Stanley Glen (8w), \$2.75

This book is stimulating and, at times, quite provocative. The thesis seems to be "teaching is integral to preaching"; however, the author claims, and gives a good argument for his contention, that teaching has been subordinated to preaching. This is not a book for the average church member. It is scholarly, rather technical, and difficult to read. It will challenge the thinking of the better-educated

church members and theologians.—John T. Sisemore, Baptist Sunday School Board, Nashville 3, Tennessee.

That God Is Love

Mildred Mabry (14b), \$1.25

There are seven chapters in this book, each telling the true story of refugees and their sorrows and problems and of the ministry to them of Christian mission groups, mentioning Church World Service several times. scenes are laid in Japan, Israel, and Switzerland, where a German student first learns that her father had been involved in German concentration camp atrocities. There are stories of Chinese refugees from communism, 2 Bulgarian who finally gets to the United States, and a Japanese girl who came to the United States with missionaries. The last story is perhaps the most thrilling of the collection. It tells of two air force officers and one British officer who were given sanctuary by the Waldensians in Italy. Any one of these chapters would be splendid program material for mission or other religious programs .- Mrs. Genevieve Day, librarian, Mississippi Baptist Hospital, Jackson 2, Mississippi.

Worship Programs for Juniors

Alice Anderson Bays and Elizabeth Jones Oakberg (Ia), \$3.00

No conscientious Junior superintendent should turn to this book regularly for worship programs because each program follows a stereotyped format. Each becomes a glorified "story hour." However, many of the stories are excellent, and every good superintendent needs books of such stories to use as the need arises. To that end, the "Index of stories and subjects" enhances the value of this book. Some of the suggestions for calls to worship, choral readings, poems, and meditations may also be useful to leaders of worship.—W. N. McElrath, Baptist Sunday School Board, Nashville 3, Tennessee.

Tools for Teaching and Training

LeRoy Ford (26b), 95¢

Teachers, speakers, and discussion leaders will find in this handbook a wealth of information and ideas. Although the use of aids has long been recognized as essential in teaching a lesson or presenting an idea, there has been a need for written material on how to go about it. The ideas given in this book meet that need and can be adapted for a variety of areas and situations. Teaching aids described include charts, maps, chalkboards, posters, and special devices like shadow screens, display frames, and related resource centers—most of them inexpensive and suitable for construction from materials on hand. Illustration by simple line drawings makes for clarity.—I. Roger Skelton, Baptist Sunday School Board, Nashville, Tennessee.

You Can Win Souls

C. E. Autrey (26b), \$2.75

Regardless of one's attitude about soul-winning—reluctance, fear, ignorance of how to begin—this is a book for every Christian. Clearly written and offering definite approaches, the book stresses for the Christian worker the responsibilities for personal evangelism. The author has devoted several chapters to personal work with special groups—the anxious, the indifferent, the Jewish people, Catholics, and those with false hopes. He writes with a conviction born of experience and a rich knowledge of the Bible. He also possesses a background in study of all aspects of evangelism. —Joseph F. Green, Baptist Sunday School Board, Nashville, Tennessee.

CHRISTIAN CHURCH HISTORY

History of Religion in the United States

Clifton E. Olmstead (20p), \$10.00

The author proposes to give a "fairly balanced treatment of American religion," by tracing forces, background, and conditions in America that influenced the development of religion. The vast scope, from the days of Spanish missions to the present, necessarily demands cursory treatment of some areas. The book is clear, well written, and accurate. It treats Judaism, Catholicism, Protestantism, Baptists, and the sects objectively and well. Baptists are treated sympathetically. Their role in the struggle for religious liberty is frequently pointed out. It is of interest to pastor, student, or interested layman and would be a good college or seminary textbook. It gives emphasis to the ecumenical movement. The book states that some of the results of Graham's meetings are nebulous.—A. Clark Scanlon, foreign missionary, Fort Worth, Texas.

CHRISTIAN CHURCHES AND SECTS

The Shadow of Rome

John B. Wilder (1z), cloth, \$2.50; paper, \$1.50

The author has gathered the evidence of history, ancient and modern, that the rise of Roman Catholicism in America presents a grave threat to our basic freedoms. The evidence is well documented and presented in a style which will attract the layman, as well as the minister. Great care is exercised to avoid religious prejudice and intolerance. At the same time, courage is displayed in pointing up the past and present acts of the Roman hierarchy, which clearly demonstrate the designs of the Vatican to crush religious liberty, when in the majority position to do so. In a time when Baptists and others are accused of bigotry in raising a voice of warning concerning Catholicism, every layman and minister interested in examining the records of history should read this book.-Gordon Clinard, professor, Southwestern Baptist Theological Seminary, Fort Worth 15, Texas.

The Story of the National Baptists

Owen Pelt and Ralph Lee Smith (12v), \$3.75

This book might have been so many good things and might have accomplished so many fine things. It does very little more than hit at the real story of Negro Baptists. It might have been a truly objective history, or it might have been a source book. It tries to be both and is really neither with any effect. The fundamental problem is that this is not a real history. The story of Dr. Boyd and the

publishing agency is glossed over. No mention is made of the several years of total support by the Sunday School Board. In 1905 Dr. Boyd indicated that the publishing agency would not have existed without Dr. Frost's help. Southern Baptist publications made the Negro Baptist Convention grow and solidify.—Belden Menkus, Baptist Sunday School Board, Nashville 3, Tennessee.

SOCIAL SCIENCE

Everybody's Book of Better Speaking

Dorothy Uris (7m), \$4.95

Although I have read a number of books on speaking and speech improvement, I do not believe that any of them would be more helpful to the reader than this one by Mrs. Uris. Although this author could undoubtedly help the person who is preparing to speak to the multitudes, she concentrates in this book on helping everyone to be a better conversational speaker. She has special sections for parents, for families, and one particular chapter for women. Miss Uris points out common voice faults and pokes holes in some rather widely spread theories about speaking. She suggests the use of a tape recorder both for detecting voice faults and for correcting them. She emphasizes audibility, clarity, and tonal emphasis in speaking and suggests reading aloud for practice. Aside from the help that this book would give in developing a better conversational speaking manner, the emphasis given to vocabulary building and United States pronunciation and usage of words would make the book worth its price. It is made even more valuable by an excellent bibliography and index. I can heartily recommend this book to the parent, the teacher, the student, the business person, or the housewife.- James W. Clark, Baptist Sunday School Board, Nashville 3, Tennessee.

You Can Talk Well

Richard C. Reager; Revised by Norman P. Crawford and Edwin L. Stevens (23r), \$3.95

This book, written by speech professors, covers all phases of speech organization, preparation, and delivery for the layman. It covers thoroughly every step of the speech-

making process. Parliamentary procedure, presiding over meetings, speech for selling, and interview techniques are added for good measure. Some of the material is rather elementary, but good check points are provided for the speaker who desires constant improvement. In spots, the book seems cluttered, and some of the illustrations are overdrawn. Content is generally good, however, and all those who desire a good self-improvement book in public speaking will find tremendously helpful material here.—Gomer R. Lesch, Baptist Sunday School Board, Nashville 3, Tennessee.

Danger Ahead!

C. W. Scudder (26b), \$3.25

There are some very critical problems that confront Christians in our present-day society. It is the purpose of the writer to arouse concern on the part of readers-concern that will inspire to action. He deals with the problems of crime and corruption and the factors contributing to these conditions. He calls the individual to a kind of self-examination which will result in repentance, confession, cleansing, and conquest. Suggestions are given as to what can be done by the individual, the family, the church, and the community, with emphasis on proper Christian motivations. Contemporary statistics on trends in alcoholism, juvenile delinquency, etc. are given. Pastors will find herein a sound guide for the development of sermons on social problems. The material will be of interest also to other professional Christian workers and to college and seminary students .- William I. Fallis, Baptist Sunday School Board, Nashville, Tennessee.

THE ARTS

Creative Leathercraft

Grete Petersen (78s), \$2.95

The book offers step-by-step instruction in how to create two dozen or more distinctive leathercraft items. Some of the items are very simple and easy to make; while others are quite complicated. I would question whether articles of such varying degree of difficulty should be included in the same book. Although step-by-step instructions are given, I believe

the instructions would prove inadequate in some cases. The book has some interesting projects in it, but I do not feel it is quite the book to put in the hands of a beginner in leatherwork. I believe the book would be a welcome addition to someone already established in crafts as a resource for additional craft projects.—Bob M. Boyd, Baptist Sunday School Board, Nashville 3, Tennessee.

Family Night Fun

Monroe and Shirley Paxman (20p), \$3.95

A very practical and delightful book! I wish I had had it when my children were young. For the person who is always running out of ideas, this book is chock-full of interesting things to do as a family. It is another good book for church libraries.—Mrs. Lake Pylant, Baptist Sunday School Board, Nashville, Tennessee.

Home-built Lighting Equipment for the Small Stage

Theodore Fuchs (9f), \$3.50

This is a much-needed book and is arranged in simple enough format that the average church group can use it to good advantage.—
Cecil McGee, Baptist Sunday School Board, Nashville, Tennessee.

Modern Bait and Spin Casting

Walter R. Breard (113c), \$3.75

This is a very practical discussion of artificial bait casting. The author has used his wide experience to discuss frankly and objectively the merits of the various types of artificial bait fishing. The book is written in an interesting style and will be most helpful to the beginning fisherman trying to decide which type of equipment to purchase. It will also be helpful as a refresher course to that fisherman who goes out only during vacationtime. With the large number of types of equipment on the market today, I think this book has real practical value and would be very helpful to any fisherman or potential fisherman who might read it. The book deals with how to fish, how to select equipment, how to maintain equipment, and some of the fine points of the sport.—Bob M. Boyd, Baptist Sunday School Board, Nashville, Tennessee.

The Treasury of Family Fun

Nancy Cleaver (6r), \$4.95

This is a very practical as well as delightful book for the home. It is indeed a treasury. There are ten or twelve topics for each month. Here is the contents page for March chapter: Junior Gardener, Flannel Board and Paper Doll Play, Collecting Hobbies, Grace Before Meals, St. Patrick's Day, "Let's Pretend We're Grown-Up!" Spring and Our Wild Flower Heritage, The Story of Maple Syrup, Family Project-Clothing Gift to the Needy, Wild Flower Quiz, and Easter Symbols. I think this book would be a lifesaver to many a home and mother. There is a distinctly religious flavor to the book all the way through. I recommend it highly.-Mrs. Lake Pylant, Baptist Sunday School Board, Nashville, Tennessee.

HISTORY

The War: A Concise History 1939-45

Louis L. Snyder (18m), \$7.95

This book is a handy reference guide to World War II describing events leading up to it, background of personalities involved where essential, all major actions and most minor actions; given almost entirely from a factual viewpoint with an over-all view of the larger picture. Occasionally, the author, who is a well-known history professor at New York City College, lets his personal analysis of personalities creep in. The book is masterfully written, reads easily, is not cluttered with footnotes, but because of the detailed contents and the lengthy index it has been made the most complete, in one cover, book to come out of World War II. I believe this book could well be the main source book for the war for many years to come.-Haskell D. Richardson, Baptist Sunday School Board, Nashville, Tennessee.

LITERATURE

Poems That Inspire

Compiled by C. B. Eavey (Iz), paper, \$1.00

This collection of poems consists of verses that inspire, bring comfort, hope, encouragement and challenge to the heart. Some of them are familiar and should fill a need in church libraries, as well as personal fulfillment. Some titles are "Take a Walk Around Yourself," "The Holy Spirit" (this one is calculated to make most of us take stock), "Exchange of Wills," "The Missionary's Appeal," "Chastening," "Do Your Best," and many other helpful and usable little poems.—Mrs. Genevieve Day, librarian, Gilfoy School of Nursing, Mississiphi Baptist Hospital, Jackson, Mississiphi.

South American Romance

Mary E. E. Orr (1z), \$2.50

This is an interestingly written book on romance, both spiritual and physical. It is easily read, and should be enjoyed by any age group. Zorillo wins his sweetheart to be his wife, but sin soon enters their home. After separation, suspense, adventure, they finally reunite their home, primarily due to the influence of Zorillo's mother's Christian testimony and other Christians in their South American community. Both Zorillo and his wife, Rosita, are wonderfully saved, and thus a fitting climax to the book, South American Romance.—Mrs. Howard Halsell, approved worker, Wichita, Kansas.

Tall Against the Sky

Orville Steggerda (1z), \$2.95

This is a good novel about fine people! It combines excitement, good setting, and romance without the dirt, sex, and violence so popular with many novelists. Walt Stolman was such a fascinating character, that I had to read right straight through the book. He was strong physically, mentally, and most of all, spiritually. His faith helped him, when it seemed every beautiful girl had set her cap for him, in times of important business de-

cisions, and when he faced the evil Indian Igefache.—Mrs. J. Franklin Nix, homemaker, Murfreesboro, Tennessee.

APPLIED SCIENCE

1001 Questions Answered About Trees

Rutherford Platt (8d), \$6.00

This book is one of a series of books with similar titles dealing with the various aspects of nature. The format of the book is to ask a question about trees, and then answer that question in a paragraph or two. It actually deals with one thousand, forty-four questions. I believe the book would be very helpful to the camp director, student of nature, or anyone who is interested in trees, or trying to dig up new facts for the inquiring mind of young people in Scouts and Royal Ambassadors. There are many interesting and unusual facts brought out in the book. The rather complete index makes the book very valuable as a reference work .- Bob M. Boyd, Baptist Sunday School Board, Nashville 3, Tennessee.

Therapy Through Horticulture

Donald P. Watson and Alice Burlinghame (9m), \$4.95

The discovery of the therapeutic value of working with plants came rather unexpectedly in institutions for the care of the physically and emotionally disturbed. However, when once recognized for its value in encouraging health, it has been used in increasing areas. No longer should the end result of the value of the work be seen in dollars and cents, but the results as health-giving is that which should be valued. With this premise having been established, Donald P. Watson and Alice Burlinghame have written a good handbook for persons working with sick people who are able to spend some time in physical work. This book would be valuable to others as well, though not directly interested in the sick who are in institutions .- E. A. Verdery, chaplain, Georgia Baptist Hospital, Atlanta, Georgia.

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INTERPRETING THE NEW TESTAMENT

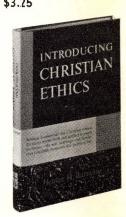
by H. E. Dana and R. E. Glaze, Jr.

This is a new edition of H. E. Dana's popular Searching the Scriptures. Part I gives a thorough study of the history and practice of interpretation from the early Jews to modern times. Part II sets forth three requisites for sound interpretation. The book offers many interesting and helpful illustrations of interpreting particular biblical passages. (26b)

INTRODUCING CHRISTIAN ETHICS

by Henlee H. Barnette

This new book deals with contemporary social problems in the light of biblical teaching and with the application of the Christian faith to these problems. The author gives more attention to the biblical basis of Christian ethics and the role of the Holy Spirit than most other books on the subject. A list of references and recommended reading material at the end of each chapter encourages further study. (26b)



GOD MADE ME NEW

by Burnice Luck

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by Robert J. Hastings

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YOU CAN WIN SOULS

by C. E. Autrey

Clear, well-written manual for personal soul-winners, from the intensive experience and study of a recognized writer and leader. (26b) \$2.75

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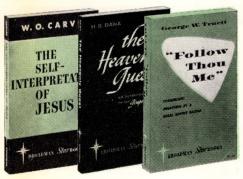
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