

SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Nashville, Tennessee

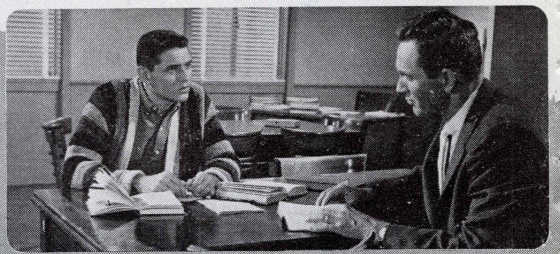
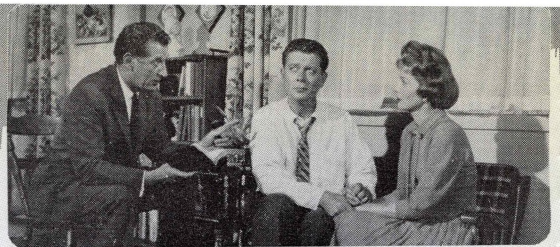
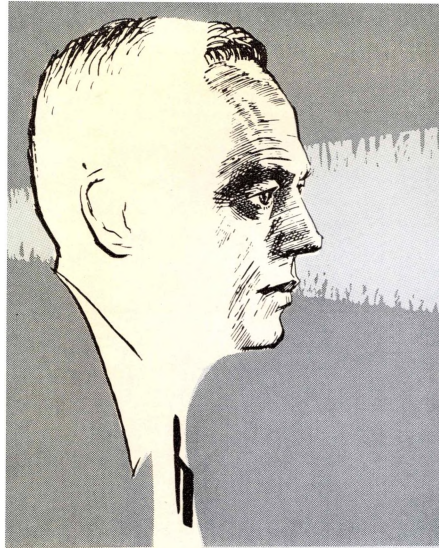


HERSCHEL H. HOBBS, PRESIDENT
SOUTHERN BAPTIST CONVENTION



REVIEW
THE Quarterly
JANUARY • FEBRUARY • MARCH • 1962

A SURVEY OF SOUTHERN BAPTIST PROGRESS



TRAIN MORE EFFECTIVE WITNESSES

. . . use these motion pictures

Answering Objections in Witnessing, Part 1

Answering Objections in Witnessing, Part 2

Presents the major objections that confront the soul-winner and shows how the Bible can help. A narrator comments throughout, making possible a comprehensive and finished treatment of the subject. Each part is complete in itself but the two parts may be used together. Each film, 14 min., color. Please specify Part 1, Part 2, or both. Rental, \$7.50 each

The Constant Witness

A Christian friend tries to help a married couple who are on the verge of divorce. Discouraged, the witness talks with his pastor and learns that in people's lives things happen which make them more susceptible to the continued efforts of the constant witness. 30 min., color. Rental, \$10.50

Reclaiming The Saved

A family decides to take a vacation from church participation when they move to their new home community. Work by active, aggressive, church members and internal family problems brings the family back to responsible church membership. 30 min., color. Rental, \$10.50

Order from or visit your . . . **BAPTIST BOOK STORE**

ALABAMA
Birmingham
Mobile

CALIFORNIA
Fresno
COLORADO
Denver

GEORGIA
Atlanta
Savannah

ILLINOIS
Carbondale

FLORIDA
Jacksonville
Miami
Tampa

KANSAS
Wichita

KENTUCKY
Louisville
Owensboro

LOUISIANA
Alexandria
New Orleans
Shreveport

SUMMER STORES

MARYLAND
Baltimore

MISSISSIPPI
Jackson
MISSOURI
Kansas City
St. Louis

Ridgcrest, N.C.

NEW MEXICO
Albuquerque

NORTH CAROLINA
Charlotte
Raleigh

Glorieta, New Mexico

OHIO
Columbus

OKLAHOMA
Oklahoma City
Tulsa

OREGON
Portland

SOUTH CAROLINA
Columbia
Greenville

TENNESSEE
Chattanooga
Knoxville
Memphis
Nashville

TEXAS
Dallas
Fort Worth
Houston
Lubbock
San Antonio

VIRGINIA
Richmond
Roanoke

The Quarterly REVIEW

FIRST QUARTER
1962

Volume 22 Number 1

Editor

J. P. EDMUNDS

Associate Editor

MARTIN B. BRADLEY

Contributing Editors

DAVIS C. WOOLLEY

E. ODELL CROWE

RICHARD E. KORNMEYER

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

Printed in the U.S.A.

Annual individual subscription
\$2.50; quarterly, 41 cents

THE QUARTERLY REVIEW, copyrighted 1961 by The Sunday School Board of the Southern Baptist Convention, is fully protected by this copyright, and nothing that appears in it may be reprinted, either wholly or in part, without special permission from the copyright owner.

Second-class postage paid at Nashville, Tennessee.



A recent issue of this periodical carried a statistical review of the progress and achievements of Southern Baptists during the past decade. Using any measuring instrument, it was truly a decade of progress.

As revealing as statistics may be, they cannot tell the whole story; for progress cannot be measured altogether by statistics. For example, it is assuring to know that during the past decade church membership increased more than two and a half million; or that our Sunday school enrolment increased almost the same amount; or that total gifts through our churches increased more than \$283 million.

However, more important is what produced this growth; who were the personalities that led in the achievements, what means were employed; and what are some of the visible results?

This issue presents that side of the picture. One cannot fully evaluate the history of Southern Baptists during the past decade. It will be seen that it was a decade of changes—in leadership, organizational structure, in programs, in techniques, and in physical assets. These, and others, were the human instruments, operating behind the scenes, which made the decade of the fifties the greatest in Southern Baptist history.

THE EDITOR

The Cover

Herschel Harold Hobbs was born in Coosa County, Alabama, October 24, 1907.

Parents: Elbert Oscar Hobbs and Emma Octavia (Whatley) Hobbs.

Education: Phillips High School; Howard College, B.A. degree, 1932; Southern Baptist Theological Seminary, Th.M., 1935; Ph. D., 1938; Honorary degree (D.D.) Howard College, 1941.

Pastoral experiences: Vinesville and Berney Points churches, Birmingham, 1929-32; Hope and Little Blue River churches, Indiana, 1932-35; Crestwood Baptist Church, Louisville, Kentucky, 1936-38; Calvary, Birmingham, 1938-39; Clayton Street, Montgomery, Alabama, 1939-41; Emmanuel Church, Alexandria, Louisiana, 1941-45; Dauphin Way, Mobile, Alabama, 1945-49; First Baptist Church, Oklahoma City, 1949-.

He has served as moderator of the Montgomery, Alabama Baptist Association; as a member of several state and Convention-wide boards; and was elected president of the Southern Baptist Convention in May, 1961.

He was married to Frances Jackson, Birmingham, Alabama, April 10, 1927. They have one son, Jerry Marlin, born January 15, 1939.

Next Issue:

The next issue will feature our aging population and what Southern Baptists are doing for this age group.

CONTENTS

A Difficult Decade	5
High Lights of the Decade	9
Historical Milestones	17
A Decade of Foreign Missions Advance	22
The Fantastic Fifties in Home Missions	27
A Decade of Brotherhood Growth	31
Woman's Missionary Union, a Decade of Progress	38
High Lights of Annuity Board's Growth and Expansion During Past Decade	42
High Lights from the Sunday School Board, 1950-60	47
Our Greatest Decade of Sunday School Progress	53
A Decade of Training Union Growth	59
A Decade of Seminary Growth and Expansion	63
Evangelism During the Decade of the Fifties	68
High Lights of Southern Baptist Stewardship, 1950-60	74
Sermon Suggestions	78
Book Reviews	84

A Difficult Decade

LOUIE D. NEWTON

Pastor, Druid Hills Baptist Church, Atlanta, Georgia

DISILLUSIONED BY TWO WORLD WARS, disgusted with blunders in Berlin, Teheran, and Korea; disturbed by the persistent spread of communism, and frightened by the indisputable evidence of moral decay, the average citizens of the United States entered the second half of the twentieth century with tense nerves, confused mind, and heavy heart.

The decade, 1950—60, may be described as both postlude and prelude—the haunting minor chords of war's desolations—the intriguing overtones of a time when man's fairest dreams might come true.

The sixth decade of this century of revolution saw unprecedented expansion in population, scientific discovery, church membership, technocracy, production of food, transportation, communication, and economic performance. At the same time, the decade recorded alarming increase in crime, gambling, drunkenness, and vice.

Approached on any front, the decade from 1950 to 1960 revealed uncertainty and insecurity. Take the

economic front, for example. The Conference on Economic Progress, Washington, D.C., has recently issued a report covering the period from 1947 to 1960 in which is declared:

This frustration on the economic front, which underpins all other fronts is due to the delusion that something will turn up without very much new and directed effort. This chronic ailment has worsened in the long-run. In the most recent "boom" year 1959, the true level of unemployment (including full-time unemployment and the full-time equivalent of part-time unemployment) was 5 million, or 25 per cent higher than in the "boom" year 1955. This was a sorely deficient "recovery" from the intervening "recession." And in the "recession" during the first quarter 1961, true unemployment seasonally adjusted was about 6.3 million, or about 25 per cent higher than in the "recession" year 1954. During 1953-1960 as a whole, an average annual rate of economic growth of 2½ per cent, in contrast with the better than 4 per cent needed during these years to maintain maximum prosperity, cost us about 18½ million man-years of unrealized employment opportunity. These losses hit every sector of our private lives and public performance.

1. *Jobs and Growth*, published by the Conference on Economic Progress, May 1961, pp. 1 and 2.

The report also states:

The American economy is afflicted with the chronic ailment of low economic growth, made manifest in a consistent roller-coaster pattern of successive "booms," "stagnations," and "recessions."

The Decade of Dollars

Asked by a national magazine to say what they thought of the decade, 1950—60, a majority of fifty widely representative Americans answered in terms of money—how much more they had made—how much more they owed!

The United States government went \$33,000,000,000 deeper in debt during the decade, from \$257,400,000,000 in 1950 to \$290,400,000,000 by the end of 1960. State, county, and municipal debts added staggering figures to the average citizen's obligations.

Although personal income had more than doubled during the decade, from \$175,000,000,000 to \$360,000,000,000, the average man wondered what had become of his money, and how he would manage to meet his next income tax payment, not to mention the installments due on his home, his automobile, household gadgets, motor boat, club dues, etc.

More dollars had been spent on education than ever before, but school leaders were turning desperately to the Federal Government to give them money for more buildings, more teachers, more textbooks, more coaches, and more gymnasiums. Meanwhile, juvenile crime soared to new highs.

More dollars had been spent in the field of health than in any previous decade, and people were living longer, but half of all hospital patients were in mental institutions, and alcoholism (the modern perfumed title for drunk-

enness) was crowding heart disease and cancer.

More dollars had been contributed through the churches, community chests, foundations, and other channels; but the decade ended with bread lines and mounting underprivileged rolls.

More dollars had been pumped into the streams of foreign aid than ever before, but the decade ended with less friends among the nations befriended. Dollar diplomacy had failed to solve our international problems.

The Decade of Disruption

But look again at the decade, 1950—60—at some of the turbulent tides that swept through the hearts and homes of the American people, uprooting ancient landmarks. The sixth decade of this century of revolution witnessed the passing of the cherished "neighborhood" image of the founding fathers. The neighborhood schoolhouse gave way to the consolidated school, miles away from the child's home. And it was not long after we began hauling our children off to town every morning that the parents gave up the rural life in which our country had grown strong and moved off to the city.

Mechanized farming, mechanized industry, mechanized business, although manifest before the sixth decade of the century, all but completed the disturbing transition from 1950 to 1960; and we began to discover what it all meant.

The shift from rural to urban life may prove the major disruption of the decade and century. Sociologists, criminologists, economists, and analysts in every area of human relations are overwhelmed by this tidal wave of uprooted humanity.



Louie D. Newton

When one fourth of employed workers are women, more than twenty-five million of them, something happens to the homes of our land—something deeply disruptive.

Broken homes! As the storm relentlessly drives fierce waves higher and higher, the observer is more and more aware of the wreckage along the shore line. The poignant stare in the eyes of helpless little children, however comfortably sheltered in crowded homes provided by the churches, private benevolence, and governmental agencies reveals what is lacking when the fire goes out in the home of father and mother.

Decade of dollars, yes; decade of disruption, yes; but there is more.

The Decade of Decadence

Albert Hyma, professor of history in the University of Michigan, writing in *Christianity Today*, June 19, 1961, declares: "Unless a marked change takes place in the United States of

America, it is doomed, just as surely as was ancient Babylonia."

C. Gregg Singer, professor of history in Catawba College, writing in the same magazine, under the same date declares: "The American dream is vanishing in the midst of the terrifying realities and visible signs of decadence in our contemporary society."

Quoting Abraham Lincoln's message to Congress in 1862, Robert M. Sutton, associate professor of history in the University of Illinois, declares:

Lincoln concluded with these words: "We shall nobly save or meanly lose the last best hope of earth." Only if we see the American dream clearly in the light of God's love, His power, and His judgment, do we have a right to hope, with Lincoln, that this nation may not perish from the earth.²

"I don't know how long America will be here," observed Louis H. Evans recently. "As long as it is a servant of Jehovah, surely. After that it simply moves on the chessboard of history."

William Penn warned: "If we will not be governed by God, then we will be governed by tyrants."

Why this array of opinion? The better to help us see what the sixth decade of this century of revolution really means. Perhaps we would agree that J. Edgar Hoover has a right to speak on this vital subject. Hear him.

Today, the forces of materialism are directing their most concentrated power against the very wellsprings of our strength. On every hand, deliberate pandering to the lower instincts is apparent. Indifference and apathy to violations of the law are commonplace. Increasing numbers of men and women are losing their sense of values. We are today threatened by twin menaces—crime and communism. Materialism has fathered both. It should be noted that the year 1959 set an all-time new high in recorded crime volume. This, however, was exceeded in 1960 with a 12 per cent increase in cities of more than

²*Christianity Today*, June 19, 1961, p. 6.

25,000 population. Even more frightening is the increase in the volume of youth crime. Behind these tragic figures hovers the moral decadence reflected in the disintegration of the home and in rising rates of illegitimate births. Nor can Americans ignore the increasing pressures of atheistic communism.⁸

The Decade of Dilemmas

Two events in the decade, 1950-60, may be selected to point up the solemnizing dilemmas into which our people were thrust. There were many others, but these suffice to identify the decade's unique and ominous dilemmas.

First, the Supreme Court's decision in May, 1954.

Second, the successful launching of Sputnik by Russia in October, 1957.

Space does not permit an elaboration of these events; but the reader will agree, I assume, that these events alone brought upon our people two of the sharpest jolts we shall ever experience.

There is ground for believing that we will, by the grace of God, master the first dilemma. But where is the man who would dare predict what will happen in the present arms race?

Even so, these dilemmas may prove our triumph, not by might, nor by power, but through our implicit trust in God.

The Decade of Development

Here I could amass an impressive array of statistics. Whether on the national level or coming closer home to the ten or more Southern states, one can point with pardonable pride to better homes, better schools, better roads, better churches—having in mind physical equations. And one is astounded to trace the upward curves in urban development, agricultural progress, social security, extended life span, etc. For all of which we give thanks, insofar as it is yielded to God.

And of our Baptist growth in so many areas, I would delight to comment, except that others will cover this field of our progress.

It was my assignment to indicate what has been the background of this sixth decade of the twentieth century; and the more I have studied the facts, the humbler I am brought in supplication before our Saviour and Lord. Let me, then, conclude with the prayer: Lord, send us a vision worthy of thyself. Let it be a vision like unto that bequeathed to our forefathers, but let it be for all men—not to enslave, not to exploit, but to set us free from the bondage of sin through Jesus Christ. For without such vision of thee and thy will, we perish.

⁸*Ibid.*, pp. 10 ff.

High Lights of the Decade

PORTER ROUTH

Executive Secretary-Treasurer, Executive Committee, Southern Baptist Convention

SPUTNIK'S BREAKTHROUGH into outer space will probably be considered the high point (this is no pun) in the decade from 1950 to 1960; but despite the dazzling scientific demonstration which has followed, the haunting question of inner space continues to plague man in the cold war of the frozen fifties.

What have Southern Baptists done about the relation of man (the real man) to God during this past decade?

How can one evaluate the changes which have taken place on such short perspective?

Without any thought of relative importance or of inclusiveness, let us suggest eight high lights of this decade which we pray shall be used to the glory of God and the advancement of his kingdom.

▲ *Baptist Jubilee Advance*.—Following several years of discussion by various groups, the Southern Baptist Convention voted in Miami in 1955 "to confer with representatives of other Baptist Conventions in North America, looking toward a five year program of advance which will culminate in 1964, the date of the one hundred fiftieth anniversary of the organization of Baptist work on a national level in the United States and North America."

Casper C. Warren, the newly elected president of the Southern Bap-

tist Convention, reported the action to the American Baptist Convention and they voted "that we hardly welcome the proposal of the Southern Baptist Convention and request that the department of evangelism of the Home Mission Society consider the implementation of the American Baptist Convention participation in the evangelistic crusade and urge that the long range objectives leading to the sesquicentennial be referred with our cordial endorsement to the appropriate committee in the general council for further development."

Seven Baptist groups in North America agreed on the following yearly objectives:

- 1959 Evangelism
- 1960 Bible teaching and training
- 1961 Stewardship and enlistment
- 1962 Church extension
- 1963 World missions
- 1964 Third Jubilee celebration

A part of the Baptist Jubilee Advance for Southern Baptists has been the 30,000 Movement which was brought as a challenge by Dr. Warren and which represents an effort by Southern Baptists during the Baptist Jubilee Advance to organize 10,000 new churches and 20,000 new missions and places for Bible study.

The Baptist Jubilee Advance has made Southern Baptists more conscious of their history, more conscious of the contribution made by other Baptist

groups in North America, and more conscious of the opportunities and challenge which lies ahead.

[^] *Change in Leadership.*—With one exception there was a change in the administrative officers of every agency in the Southern Baptist Convention between 1950 and 1960. Only a half dozen of the state secretaries who were serving in 1950 were still on the scene in 1960. This change has brought new emphases, new insights, and is reflected in the turnover in the leadership of churches and other denominational agencies.

[^] *Surveys and Self-study.*—Problems created by a rapid growth following World War II and a complexity of relationships involved in the work of the agencies with the state conventions, the associations, and the churches called for a series of surveys and self-studies during the decade. The Sunday School Board, under the leadership of James L. Sullivan, launched the trend in 1954 and reported to the Convention in 1955 "that it had both revised and enlarged its administrative organization during the year in order that the Board policies might be administered efficiently and that the denomination's requirements for enlarged service might be met. The new organization attempts to define responsibilities of divisions and departments, to prevent overlapping of functions and duplication of effort, to unify editorial and educational activities in purpose, direction, and administration, to provide adequate supervisory personnel with efficient delegation of responsibility to insure a smooth flow of work, and to make use of the best business and

merchandising procedures in order to provide an increase in support for educational and service activities."

In 1956 the Executive Committee recommended the appointment of a committee to make "a study of our total Southern Baptist Program" and authorized the committee "to employ such professional assistance as it may deem wise in making this study." Professional studies were also made of the organization of Southern Seminary, Carver School, Woman's Missionary Union, Home Mission Board, and the program and administrative activities of the Executive Committee. Louisiana, North Carolina, Texas, and California have also had surveys made with professional assistance. Other agencies and other states have made self-studies.

All of these studies have brought some preoccupation with machinery and organization, but it is felt and believed that the net end will be a greater ability of the agencies to serve the churches without overlapping and duplication of effort.

[^] *Expansion of Geographic Areas at Home and Abroad.*—At the close of the decade, there were churches or missions in all fifty of the states in the United States which were related to the Southern Baptist Convention in some way. The decade saw the overrunning of China by the Communist forces with the closing of missionary activities in that country. This resulted in the dispersion of many missionaries to new fields of service in southeastern Asia. The number of national areas in which Southern Baptist missionaries were working increased from twenty-seven to forty-five during the decade. The number

of missionaries increased from eight hundred to fourteen hundred during the same period.

[▲] *Expansion of Colleges and Seminaries.*—From a long range point of view, one of the high lights of the decade has been the expansion of Southern Baptist colleges in getting ready for the new wave of students and the expansion and building of new Southern Baptist seminaries. Furman in South Carolina, Howard in Alabama, and Wake Forest in North Carolina have all moved to completely new campuses during the decade. A new college has been started in California, and others were being planned during the decade for Atlanta, Georgia; Mobile, Alabama; and Louisville, Kentucky. Southeastern Seminary and Golden Gate Seminary were started under Southern Baptist Convention auspices at the beginning of the decade, and Midwestern Seminary at Kansas City was inaugurated at the close of the decade. Both Golden Gate and Midwestern have occupied new campus areas during this period. The property value of the Southern Baptist seminaries increased from \$14,000,000 to \$33,000,000 during the decade. The property value of Southern Baptist senior colleges and universities increased from \$54,000,000 to \$162,000,000 during the decade, and the property value of the junior colleges increased from \$19,000,000 in 1950 to \$26,000,000 in 1960. The total enrolment of the seminaries increased from 4,554 in 1950 to 6,699 in 1960, while the enrolment of the senior colleges climbed from 44,508 in 1950 to 47,863 in 1960.

[▲] *Relation of Church and State.*—The relationship of church and state

was a continual one during the decade. The inclusion of ministers in social security on a self-employed basis was voted by the Congress. Bills were approved to make money available either as grants or later as loans to denominational hospitals. Money was made available for loans to denominational schools for building of dormitories and eating facilities and later as grants for specific areas of research. Questions of property taxes for denominational agencies and even parking areas for churches were discussed. At the close of the decade, many Southern Baptists became engaged in a bitter political campaign with the question of church and state as one of the high lights of that race. At the end of the decade there were still question marks on the horizon and indications that the discussion would go on over into the soaring sixties.

[▲] *Problems of Race Relations.*—At the beginning of the decade, Southern Baptist seminaries all agreed to admit qualified students of all races. There is very little reaction by Southern Baptists to this action which was taken before the Supreme Court decision in 1954. The Southern Baptist Convention adopted the following resolution after extended discussion in 1954. "In the light of the recent decision handed down by the Supreme Court of our nation declaring the segregation of the races to be unconstitutional, and in view of the position of this Convention in adhering to the basic moral principles of our religion as they apply in race relations, we recommend: (1) That we recognize the fact that this Supreme Court decision is in harmony with the constitutional guarantee of

[Continued on p. 15]

PERSONALITY CHANGES DURING THE DECADE

Southern Baptist Convention



Baker J. Cauthen
Executive Secretary
Foreign Mission
Board



Courts Redford
Executive Secretary-
Treasurer
Home Mission Board



R. Alton Reed
Executive Secretary
Annuity Board



Rabun L. Brantley
Executive Secretary
Education
Commission



Davis C. Woolley
Executive Secretary
Historical
Commission



Paul M. Stevens
Executive Secretary-
Treasurer-Director
Radio and Television
Commission



C. Emanuel Carlson
Executive Director
Baptist Joint
Committee on Public
Affairs



Josef Nordenhaug
General Secretary
Baptist World
Alliance



Porter Routh
Executive Secretary-
Treasurer
Executive Committee
of the Southern
Baptist Convention

Some denominational leaders who have assumed their present positions during the decade 1950-'60.



James L. Sullivan
Executive Secretary-
Treasurer
Baptist Sunday
School Board



George W.
Schroeder
Executive Secretary-
Treasurer
Brotherhood
Commission



Foy Valentine
Executive Secretary-
Treasurer
Christian Life
Commission
Nashville, Tennessee



Merrill D. Moore
Executive Director-
Treasurer
Stewardship
Commission



J. W. Storer
Executive Secretary-
Treasurer
Southern Baptist
Foundation



T. Sloane Guy, Jr.
Executive Secretary-
Superintendent
Southern Baptist
Hospitals



W. C. Fields
Public Relations
Secretary
Executive Committee
of the Southern
Baptist Convention



Albert McClellan
Program Planning
Secretary
Executive Committee
of the Southern
Baptist Convention



John H. Williams
Financial Planning
Secretary
Executive Committee
of the Southern
Baptist Convention

Personality Changes During the Decade

Southern Baptist Seminaries



Harold K. Graves
President, Golden
Gate Baptist
Theological Seminary



Millard J. Berquist
President,
Midwestern Baptist
Theological Seminary



H. Leo Eddleman
President, New
Orleans Baptist
Theological Seminary



Sydnor L. Stealey
President,
Southeastern Baptist
Theological Seminary



Duke K. McCall
President, Southern
Baptist Theological
Seminary



Robert E. Naylor
President,
Southwestern Baptist
Theological Seminary



Nathan C. Brooks, Jr.
President, Carver
School of Missions
and Social Work

equal freedom to all citizens, and with the Christian principles of equal justice and love for men. (2) That we commend the Supreme Court for deferring the application of the principle both as to time and procedure until the nation shall have had time to work out methods by which transition from the present practice may be effected. (3) That we urge our people and all Christians to conduct themselves in this period of adjustment in the spirit of Christ; that we pray that God may guide in our thinking and our attitudes to the end that we may help and not hinder the progress of justice and brotherly love; that we may exercise patience and good will in the discussions that must take place, and give a good testimony to the meaning of Christian faith and discipleship. (4) That we express our belief in the public school system of our nation as one of the greatest factors in American history for the maintenance of democracy and our common culture; and we express the hope that in the working out of necessary adjustments, its place in our educational program shall not be impaired. (5) That we urge Christian statesmen and leaders in our churches to use their leadership in positive thought and planning to the end that this crisis in our national history shall not be made the occasion for new and bitter prejudices, but a movement toward a united nation embodying and proclaiming a democracy that will commend freedom to all peoples."

[^] *Consciousness of Need for Substances as Well as Form.*—During the decade Southern Baptists have recog-

nized that there must be a continued expansion and energetic effort to reach people, but there has also been the felt need for a deeper commitment to the lordship of Jesus Christ and a growth in Bible knowledge and training. The Sunday School Board, the Baptist colleges and seminaries have all had a part in emphasizing this need along with the many trained pastors and educational and music workers in the churches. This might well be one of the most significant trends during the decade in the life of Southern Baptists.

[^] *Church Debt.*—With the expansion in new geographic areas, the development of vast new suburban sections in the cities, and the change of character of the inner city, there has been a tremendous demand for new buildings which has led to significant increase in the debt report by Southern Baptist churches. In 1950 the churches reported a total debt of \$51,582,307. In 1960 the churches reported \$436,298,600. The disturbing factor about this tremendous increase has been the fact that the debt in 1950 represented only 26.1 per cent of the total gifts reported by all of the churches in that year, while the debt in 1960 represented 90 per cent of the total gifts reported by all of the churches in 1960. For many years it was a rule of thumb that a church should not extend its indebtedness to more than twice its annual receipts, or three times its total receipts at the most. With the introduction of the bond plan, many churches have gone far beyond this criteria.

In the face of this greatly increased church debt, the Southern Baptist

Convention has sought to maintain fiscal responsibility, and the states have also recognized this problem. With the exception of those states which have guaranteed these church bonds, the states have also maintained a balanced fiscal policy.

[^] *Stewardship Responsibility.*—One of the high lights of the decade was the recognition of stewardship responsibilities to meet corresponding world need and to react to biblical teaching and the spirit of Christ. This was reflected by the setting up of the Stewardship Commission, the growth of the Forward Program, and the continued expansion of the Cooperative Program. A study of the chart on giving and expenditures for 1950 and 1960 reflects several interesting facts. There has been a significant in-

crease in total giving, and in the total number of tithers and in giving through the Cooperative Program. There has been a decrease in the per cent of Cooperative Program gifts from 43.7 in 1950 to 35.9 in 1960 going to Southern Baptist Convention causes from those received by the states. This is partly accounted for by the fact that a greater number of states are paying all of the promotion expenses out of their share. This is recognized as a legitimate charge by the Southern Baptist Convention. The growth in designated giving is shown by the fact that 69.2 per cent of the gifts received in the Southern Baptist Convention office in 1950 were through the Cooperative Program, while only 60.3 per cent of the gifts received in 1960 represented Cooperative Program gifts.

STUDY OF GIVING AND EXPENDITURES 1950—60

	1950	1960
Total gifts		
reported by churches	\$197,242,154	\$480,608,972
Per capita	27.86	49.39
Missions and benevolence	33,402,224	81,924,906
Per capita gifts to missions and benevolence	4.72	8.42
Total Cooperative Program	19,186,201	48,689,694
Total Cooperative Program received by Southern Baptist Convention	8,381,948	17,470,501
Per cent of Cooperative Program gifts received by states going to Southern Baptist Convention	43.7	35.9
Per cent of all funds received by states going to Southern Baptist Convention	38.6	42.6

Per cent of all funds received by Southern Baptist Convention through Cooperative Program	69.2	60.3
Church debt	\$1,582,307	\$436,298,600
Ratio of church debt to total gifts reported by churches	26.1	90.90

There are many other factors which might well be listed for the decade in the areas of development in child care which are very significant, in the expansion of hospitals, in missionary training both through the Woman's Missionary Union and in the significant work done by the Brotherhood and through the Royal Ambassadors. There has been a growing sense of responsibility for investment of life after death as reflected in the growth

of the Southern Baptist Foundation and the various state foundations.

Underlining all of these high lights has been a continuing spirit of evangelism. This has been demonstrated in the simultaneous evangelism crusades, but more important it has been reflected in the growing personal sense of involvement and responsibility for effective Christian witness. This might well be one of the most significant developments in the decade starting in 1950.

Historical Milestones

DAVIS C. WOOLLEY

Executive Secretary, Historical Commission, Southern Baptist Convention

THE EVENTS OF THE 1950's are history, but they are so recent as to be almost "current events"! It is impossible for one to evaluate the importance of events as they are happening, and quite difficult to evaluate their historical significance in the years following immediately thereafter. The vantage point of time gives perspective which helps determine the relative importance of events that have transpired. Things that seem now to be significant may at the end of the next decade or at the end of the century be recognized as having very

little importance in the history of a movement or institution.

However, it is interesting to note some of the events of the decade 1950-60 which may be considered historically important for Southern Baptists.

Changes in Leadership

During the ten-year period, Southern Baptists experienced an almost complete change in executive leadership of the various agencies. Only the American Seminary Commission and Woman's Missionary Union, an auxil-

iary to the Convention, had the same executive secretaries. L. S. Sedberry and Alma Hunt, respectively, have continued with these agencies throughout the decade. Hardly has there been a ten-year period in all the 116 years of the Convention's history with such wide-scale changes in Convention leadership.

These changes have brought new and vigorous leaders who have been able to build wisely and well upon the foundations laid by others. The records bear out the fact that these leadership changes have contributed to an acceleration of accomplishments of the agencies for the ten-year period.

Among the accomplishments certain milestones appear along the way.

1. Expansion in Theological Education

The first of these milestones is theological education. The special committee named to study the total program of theological, religious, and missionary education recommended the establishment of three new seminaries during the period: Golden Gate in Berkeley, California; Southeastern in Wake Forest, North Carolina; and Midwestern in Kansas City, Missouri.

The Golden Gate Seminary, established in 1944, was adopted by the Convention in 1950 and chartered as an agency of the Convention. Under the leadership of President Harold K. Graves, the seminary was relocated at Mill Valley, California, and new facilities were erected and occupied.

The Southeastern Seminary, authorized in May, 1950, elected S. L. Stealey president in 1951, and the seminary opened for instruction in first-year class work in September, 1951, with an enrolment of 85.

The Midwestern Theological Seminary, Kansas City, Missouri, came into being by action of the Convention in 1957. J. Millard Berquist, pastor of First Baptist Church, Tampa, Florida, was elected president, and began work January 1, 1958. The new seminary opened classes in the Calvary Baptist Church, September 8, 1958, enrolling 150 students the first year. One year later, September 15, 1959, the new campus with four buildings was occupied. By 1960 the student body was 342, and the faculty numbered 20. The third year of seminary work leading to the B.D. degree was added.

In 1957 the *Carver School of Missions and Social Work* (former name, Woman's Missionary Union Training School, changed in 1953) became an agency of the Convention sharing in the Cooperative Program receipts and having the trustees elected by the Convention, one half of them nominated by Woman's Missionary Union. Nathan C. Brooks, Jr., pastor of the First Baptist Church, Pensacola, Florida, was elected president of Carver School in 1958, succeeding Emily K. Lansdell who had served since 1951 and who had led in the new program which emphasized social work for the first time. The school began to offer the M.A. degree in missions and the M.S. degree in social work in addition to the B.R.E. and M.R.E. degrees.

A new plateau had been reached for Southern Baptists in providing institutions for training future leadership. The Southern Seminary had erected a new library; New Orleans, an entire new plant; but before the decade ended, there were controversies in theological circles which purported to shake the foundations of the denomination. The turmoil, though mainly

confined to internal seminary affairs, was most difficult to pinpoint. Its repercussion touched all the seminaries as faculty members were shifted from one school to another. The "stirring of the nest" may serve good purposes in the end, but the milestone of theological education is not without its "pain and toil" for Baptists.

2. World Evangelization Emphasis

The decade began with an emphasis on missionary advance and evangelism. Sunday school and evangelistic forces were challenging the people with Convention-wide evangelistic crusades and campaigns to win larger numbers to Christ each year. By 1954 a World Evangelization Committee had been appointed. The Committee brought forth a call to total evangelistic advance on the part of all departments of work, and further co-operation with other Baptist bodies in America looking toward the culmination of advance in the observance of the 150th anniversary of the organization of Baptist work in North America on a national level.

This emphasis brought the foreign mission goals of 1,750 missionaries under appointment nearer to attainment. By 1960 there were 1,381 under appointment with the goal for 1964 set at 2,000.

"Televangelism" is the word to describe a new departure in evangelism introduced by the Radio and Television Commission. It has been called the greatest single advance in evangelism since the institution of personal witnessing. The program entitled *The Answer* continuing for thirteen weeks on one hundred television stations was estimated to have had fifty million viewers.

This special ministry of the Radio and Television Commission was one of the features developed during the decade under the leadership of Paul S. Stevens, director, to enable the Convention to attain its objectives.

The Home Mission advance sent workers into new areas of the United States to establish new missions and preaching points. New churches were organized in "pioneer" areas and new state conventions were organized including Alaska, Colorado, Hawaii, Indiana, Michigan, and Ohio. The Home Mission Board representatives had entered other states until Southern Baptist work was established to some degree in every state of the union.

During the decade there were new Baptist state papers established in those six new conventions. These were promotional organs of the missionary evangelistic movement in the new areas. In addition, in the territories where state conventions are not functioning, there are associations or fellowships associated with a nearby convention.

The Convention adopted the challenge to organize 30,000 churches and preaching points by 1964. The total mission gifts rose from \$10,614,718.15 in 1950 to \$24,808,919.58 in 1959.

3. Baptist Jubilee Advance

The world evangelization emphasis resulted in the creation of a Baptist Joint Committee representing seven Baptist bodies in North America, organized to observe the sesquicentennial of the organization of Baptists in America for promotion of foreign missions in 1814.

This co-operative effort of Baptists was designated as the Baptist Jubilee Advance. Goals were set and themes established for the five-year period



Left to right: Front: Roland Q. Leavell, New Orleans Seminary; M. Theron Rankin, Foreign Mission Board; J. B. Lawrence, Home Mission Board; T. L. Holcomb, Sunday School Board; Miss Alma Hunt, Woman's Missionary Union; Porter W. Routh, Executive Committee. Second row: A. C. Miller, Christian Life Commission; Norman W. Cox, Historical Commission; L. S. Sedberry, American Seminary Commission; R. Orin Cornett, Education Commission; Duke K. McCall, Southern Baptist Theological Seminary; Frank Tripp, Southern Baptist Hospital; W. R. Alexander, Relief and Annuity Board. Back row: Dupree Jordan, Radio Commission; S. L. Stealey, Southeastern Seminary; George W. Schroeder, Brotherhood Commission; J. M. Dawson, Public Affairs Committee; C. H. Bolton, Baptist Foundation; Harold K. Graves, Golden Gate Seminary.

beginning in 1959. The general theme "For Liberty and Light" was accepted; and for the first time since the division of Baptists of the North and South, the Baptists of North America had joined co-operatively to accomplish common goals based on matters of agreement. The importance of this milestone looms larger on the scene of Baptist activity as the events of the decade are considered.

4. Total Study of Southern Baptist Convention

One result of the special Convention Committee to study the Southern Baptist programs of theological, religious, and missionary education was the creating of an awareness of the need for the study of the total Southern Baptist program. This committee of seventeen, elected in May, 1956, employed the services of professional

assistance and made a thorough study to strengthen and make more effective the whole program of Southern Baptists.

Some results of this study include:

- (1) The strengthening of the Executive Committee of the Convention by relieving it of stewardship promotion;
- (2) Organizing the Executive Committee to perform services for the Convention not committed to other Convention committees or agencies;
- (3) Creating the Stewardship Commission as an agency of the Convention;
- (4) Deciding to provide headquarters building for the Executive Committee to serve its purposes more appropriately than heretofore;
- (5) Strengthening the work of each agency of the Convention by the recommendation that proper relationship be established with all other agencies; and
- (6) Authorizing the Interagency Council as a Convention organization through which the various agencies of the Convention should correlate their work.

This study of the total program of the Southern Baptist Convention has far-reaching possibilities. It will be reckoned as an important milestone in the Convention's history, since constitutional provision and bylaws have been changed to carry out details of the reports. These changes will shape the affairs of the Convention and its agencies in the decades to come.

5. Preserving Historical Records

More progress has been made in the procuring and preserving of Baptist historical materials during this decade than all the other years of the history of the Convention. This stepped-up endeavor began with the establishment of the Historical Commission in 1951 with Norman W. Cox as full-time

executive secretary. The use of microphotography has enabled the Commission to secure eight million pages of rare Baptist historical material that otherwise might never have been acquired for use of historical research students, writers, and editors. These materials with books and periodicals are housed in Nashville in the Dargan-Carver Library, which is operated jointly by the Historical Commission and the Sunday School Board.

The Historical Commission achieved a monumental task of directing the publication of a two-volume *Encyclopedia of Southern Baptists* (1958). This was accomplished through the co-operation of all Convention-wide and statewide agencies and institutions in submitting materials respecting their own activities. This achievement in itself will be a milestone to guide many in the paths of Baptist history.

6. Strengthening Higher Educational Assistance

The Education Commission set itself to render services to the denomination by accumulation, organization, and dissemination of information about Southern Baptist educational institutions. To accomplish this service, R. Orin Cornett was employed in February, 1951, as the first full-time executive secretary of the Commission. The Commission offices were located in Nashville.

What more shall be said? For the time would fail to tell of all the new institutional buildings, college buildings, and attractive church buildings, with stately spires indicating a new economic status of Baptists during the decade; new magazines and books published to get the message out on

[Continued on p. 41]

A Decade of Foreign Missions Advance

EUGENE L. HILL

Secretary for Missionary Education and Promotion, Foreign Mission Board
Richmond, Virginia

M. T. RANKIN'S CLARION CALL to Southern Baptists to advance, sounded at the Southern Baptist Convention in Memphis in 1948, is more than history; it stands as a noted milepost and significant turning point in the whole life and commitment of our Convention.

The response of Southern Baptists to his challenge was the launching of a Convention-wide program of advance. The year 1949 was one of reflection, preparation, and projection. But it was actually in 1950 that advance began to move and become a challenge throughout the Southern Baptist Convention, its agencies, and state conventions.

The Foreign Mission Board not only led the way but, like the other agencies of the Southern Baptist Convention, projected a program designed to produce a continuously accelerating advance.

▲ In his January, 1960, report to the Foreign Mission Board, Baker J. Cauthen, executive secretary, said: "During these ten years—1950-60—we have experienced one of the most remarkable periods of advance we have ever known, as work has been projected in many lands in the Far East and other areas." As Dr. Rankin's successor, Dr. Cauthen took up the torch of advance; and with devotion, challenge, and dynamic leadership, he

has carried it high and forward throughout the Southern Baptist Convention.

I. INTO NEW AREAS

First of all, this advance has carried Southern Baptists into many new areas.

From January 1, 1950, through December 31, 1959, Southern Baptist missionaries entered the following African fields: Southern Rhodesia (1950), Northern Rhodesia (1959), Nyasaland (1959), Tanganyika (1956), and Kenya (1956). Moreover, many new mission stations were established and additional areas reached by the gospel in Nigeria and Ghana.

▲ In Europe, in addition to the enlargement of our missionary undertaking and the adding of mission stations in older fields, fraternal relationship with the Portuguese Baptist Convention was established in 1959, and a couple was sent to Lisbon to serve as fraternal representatives (missionaries). Also in 1959, upon the invitation of the French Baptist Federation, the Board approved our sending fraternal representatives to France and appointed a couple as missionaries to initiate this undertaking.

In the Near East work was opened in Jordan in 1952 and Gaza in 1954. The work was expanded in Lebanon and Israel.

[^] Latin America, too, has been an area of Southern Baptist missionary expansion.

In 1950 our missionaries entered Ecuador and Peru; in 1951 they entered the Bahamas, and in 1954 work was begun in Honduras. Moreover, many new stations were opened and new areas entered in the older Latin-American fields.

[^] Likewise, Southern Baptist missionaries occupied new lands in the Orient in the decade of the fifties.

Missions were established in Hong Kong, the Philippines, Taiwan, and Thailand in 1950; and entry was made into South Korea, Malaya, and Singapore. Indonesia was entered in 1951; Pakistan, in 1957; and Okinawa and South Vietnam, in 1959.

Mission Fields Entered, 1950-'59

ENTRY DATE	MISSION FIELD (AREA)
1950	Ecuador (Latin America)
1950*	Hong Kong (Orient)
1950	South Korea (Orient)
1950	Malaya (Orient)
1950	Peru (Latin America)
1950*	Philippines (Orient)
1950	Singapore (Orient)
1950	Southern Rhodesia (Africa)
1950*	Taiwan (Orient)
1950*	Thailand (Orient)
1951	Bahama Islands (Latin America)
1951	Indonesia (Orient)

ENTRY DATE	MISSION FIELD (AREA)
1952	Jordan (Near East)
1954	Gaza (Near East)
1954	Honduras (Latin America)
1956	Kenya (Africa)
1956	Tanganyika (Africa)
1957	Pakistan (Orient)
1959	Guinea (Africa)
1959	Northern Rhodesia (Africa)
1959	Nyasaland (Africa)
1959	Okinawa (Orient)
1959	South Vietnam (Orient)

II. IN ADDITIONAL MISSIONARY PERSONNEL

On January 1, 1950, there were 156 missionaries under appointment to Africa, Europe, and the Near East, located as follows: Africa, 123; Europe, 16; and the Near East, 17. At the close of 1959, there were 423 stationed in this area, with 335 in Africa, 38 in Europe, and 50 in the Near East.

*Date Mission organized

Two hundred and seventy-seven missionaries were under appointment to Latin America on January 1, 1950, stationed as follows: Baptist Spanish Publishing House, 9; Bahama Islands and Central America, 4; Mexico, 15; and South America, 249. At the close of 1959, 494 missionaries were stationed in this area, with 10 at Baptist Spanish Publishing House; 24 in the Bahamas and Central America; 45 in Mexico; and 415 in South America.

Furthermore, the Orient was an area to which many missionary appointments were made in this decade.

In 1950, 199 missionaries were still assigned to China; 41 to East Asia; 38 to Hawaii; none to South Asia and Southeast Asia. These totaled 278. But

by December 31, 1959, there were 236 missionaries in East Asia; 38 in Hawaii; 12 in South Asia (East Pakistan); and 178 in Southeast Asia, making a total of 464 for all the Orient.

Mission Fields and Staff

	Number of Missionaries	
	January, 1950	January 31, 1959
AFRICA, EUROPE, NEAR EAST		
Africa	123	335
Ghana, Guinea, Kenya, Nigeria, Northern Rhodesia, Nyasaland, Southern Rhodesia, Tanganyika		
Europe	16	38
France, International Seminary, Italy, Spain		
Near East	17	50
Area Totals	156	423
LATIN AMERICA		
Baptist Spanish Publishing House	9	10
Bahama Islands and Central America..	4	24
Bahamas, Costa Rica, Guatemala, Honduras		
Mexico	15	45
South America	249	415
Argentina, Brazil, Chile, Columbia, Ecuador, Paraguay, Peru, Uruguay, Venezuela		
Area Totals	277	494
ORIENT		
East Asia	240*	236
Hong Kong, Japan, South Korea, Macao, Okinawa, Taiwan		
Hawaii	38	38
South Asia	0	12
Pakistan		
Southeast Asia	0	178
Indonesia, Malaya, Philippines, Sing- apore, Thailand, Vietnam		
Area Totals	278	474
Grand Total	711	1,381

*Includes missionaries to China

Missionary Appointments 1950 - 1959

1950	114	1955	104
1951	59	1956	121
1952	81	1957	109
1953	70	1958	137
1954	67	1959	144

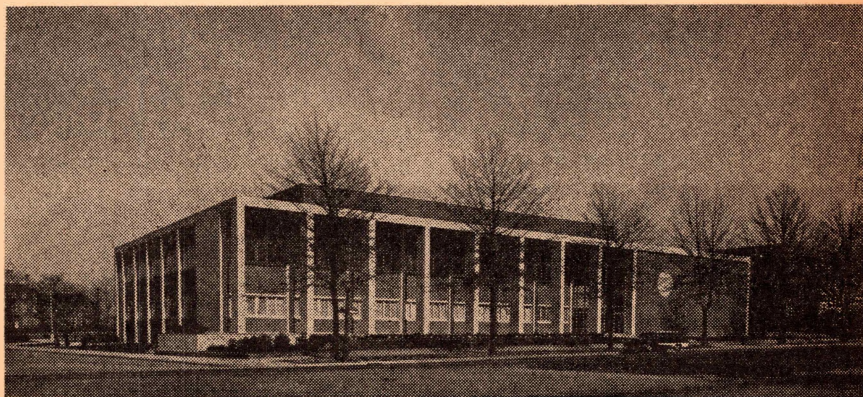
III. IN EXPANDED MINISTRIES

The decade of the fifties was one of expanding ministries on the part of Southern Baptist foreign missions.

Teachers and directors of religious education, music, industrial arts, and agriculture were appointed. Missionaries also were sent out to serve as mission business managers, accountants, hospital administrators, student workers, architects, dentists, builders, and technicians of many types.

▲ Nursing schools were established; stewardship, evangelism, and church membership training campaigns were conducted; hospital, seminary, and academic school programs were expanded; and in every area of Southern Baptist missionary endeavor, much effort was expended to deepen and intensify our missionary ministries.

Mission hospitals treated more patients; our schools educated more students; and programs of evangelism by churches, associations, and conventions resulted in many more conversions to faith in the Lord our Saviour. Then, too, the production of Bibles, Christian journals, books, and literature for Sunday school, Training Union, Woman's Missionary Union, Brotherhood, and other special purposes was multiplied many times over. Churches, ordained and unordained preachers, and many denominational organizations experienced a continual increase in number. The training of Christian leadership for the pulpit and the pew constituted a program of priority for both the Missions and the national conventions.



Foreign Mission Board Building, Richmond, Virginia

IV. IN FINANCIAL RESOURCES

In 1949 the Foreign Mission Board had an income of \$5,461,709.23. The income of the Foreign Mission Board

for 1959 was \$16,475,780.34. Significant, indeed, is the record of gifts for Southern Baptists' foreign mission program.

Through the Cooperative Program

<i>Year</i>	<i>Amount</i>		
1950	\$3,015,294	1955	5,311,630
1951	3,451,421	1956	6,207,709
1952	3,888,035	1957	6,995,226
1953	4,098,520	1958	7,608,182
1954	4,772,123	1959	7,465,912

Total Gifts for Foreign Missions

<i>Year</i>	<i>Amount</i>		
1950	\$5,949,142.66	1955	10,838,862.34
1951	6,842,461.11	1956	12,474,639.00
1952	7,826,365.34	1957	14,003,660.53
1953	8,827,970.92	1958	15,334,738.58
1954	9,965,196.71	1959	15,985,116.39

▲ Nothing but deep gratitude is ours for the remarkable progress registered during the past decade.

But advance must continue throughout the decade of the sixties. Approximately 786 missionaries are urgently needed now. New mission fields should be entered as soon as possible. Many areas of the older mission fields, each with a population of many million, are without Southern Baptist missionaries.

If Southern Baptists will become convinced that world missions is a basic task of every New Testament church and dedicate themselves in an all-out effort to implement this conviction, we can face this new decade with confidence and hope. The next decade, therefore, can bring forth advance beyond anything we have ever known.

The Fantastic Fifties in Home Missions

L. O. GRIFFITH

Director, Division of Education and Promotion
Home Mission Board, Atlanta, Georgia

THE FIFTIES WERE FANTASTIC YEARS in home missions. Fantastic because of the increase in professions, missions, new churches, territory personnel, organization change, budget doubled, seven programs formulated, co-operation with state mission boards, services added, fantastic failures revealed, and a fantastic future possible.

Building on the foundation of 115 years of missionary activity, missionaries reported substantial increases in professions of faith. There were 6,703 missions and 3,198 churches started with the assistance of home missionaries. The territory expanded from 24 states to 50, and from 75,000,000 people to over 180,000,000.

Missionary personnel more than doubled, going from 754 to over 1,600 regular missionaries, and from 271 summer workers to 525. J. B. Lawrence retired after serving twenty-four years as executive secretary. He laid the foundation for home mission progress by paying a large debt, getting an office building, and making plans to meet current mission needs. Courts Redford, assistant executive secretary, succeeded Dr. Lawrence in 1954.

Two programs, "Five Year Crusade for Christ" and "Four Years of Conquest

for Christ," were launched, beginning in 1951. Dr. Redford developed and guided in implementing the emphases.

The establishment of a Department of Missionary Personnel to encourage, screen, and lead to appointment aided in the increase in workers. The Board voted qualifications for home missionaries which brought strong endorsement by church leaders and the denomination. A larger number of well-trained young people answered the call to home mission fields.

A new organizational setup was voted after extensive study by a committee of the Board. The new organization included administration, five divisions, and ten departments with specialists who render distinct services. The divisions are to correlate and expand similar work.

Financial support for home missions more than doubled in the fifties. In 1950, \$660,000 was given for home missions by Southern Baptist churches through the Cooperative Program; in 1959, over \$2,000,000 was given. Woman's Missionary Union, sponsoring the Annie Armstrong Offering for home missions, raised \$664,475 in 1950; in 1959 over \$2,000,000

was raised. This increase in financial support made possible expansion of home mission work.

The Executive Committee of the Southern Baptist Convention requested the Home Mission Board to formulate all of its work into programs. Requests for Cooperative Program allocation were to be made on the basis of the programs. The following programs were set up by the Home Mission Board: Associational and Pioneer Missions, Chaplaincy, Church Loans, City Missions, Evangelism, Language Groups Ministries, and Work with National Baptists.

Most of the seven home mission programs are carried out in co-operation with state mission boards. Co-operative agreements have been made with almost every state mission board. The formation of a Southern Baptist mission program has been set in motion. The programs are people-centered, for there is a ministry for every person in the fifty states, Cuba, Panama, and Canal Zone.

Extensive studies revealed the need of a juvenile rehabilitation ministry. Plans to guide in such a ministry were studied and adapted. Over thirty cities have included in their city missions program a plan for counseling, sponsoring, and other services to juveniles.

The "big-cities" were studied, and a ministry was started by providing a special appropriation to a city each year for purchase of church sites and pastoral support. Chicago, New York, and San Francisco were given at least \$100,000 each for this initial push.

Churches, through an associational organization, have been enlisted to observe Jewish Fellowship Week and to express friendship to Jews in other ways. Catholic information has aided in an understanding of the problems of winning Catholics to Christ, intermarriage, and separation of church and state.

The long range rural church plan was enlarged to the church development service, which provides a guide for each church to reach its maximum in missions and evangelism.

A survey plan was developed to locate the people the church should minister to, places for missions and new churches, and to indicate trends that would help churches in future planning. The survey plan is in co-operation with the Sunday School Board and has information needed for starting missions, an enlargement campaign, and revivals. Associations are scheduling their survey, enlargement campaign, starting of missions, and revivals in the same year. The results have been gratifying.

A major effort has been made to show Southern Baptists that to win twenty million language people in America to Christ, churches must sponsor missions with language people, as well as provide home missionaries for them. Anglo churches in a number of states are sponsoring language missions.

The first Southern Baptist home missionaries for language in the Eastern states were appointed in 1959. The

work in Panama has been greatly expanded. Spiritual results in Cuba have been phenomenal, in spite of political turmoil.

Convention-wide simultaneous crusades in 1950, 1951, 1955, and 1959 brought a large increase in baptisms. During this ten-year period, a new look has been taken at the Program of Evangelism. Plans have been made to encourage Southern Baptists to see that the Program of Evangelism is creating and maintaining a proper climate for witnessing and Christian growth, and is a continuous soul-winning activity on the part of the church. Training plans in personal witnessing and for Christian growth were provided for Southern Baptist churches.

The downtown church and its inner city ministry has been given guidance in plans for a weekday ministry that would reach scores who are not being touched by any church. The work in mission centers and good will centers has been strengthened.

To teach people to read is missions. Surveys reveal that an alarming number of people cannot read the Bible. The literacy ministry, which was established in 1959, has received a remarkable response and resulted in a great mission thrust.

The work of the Chaplains Commission was expanded to provide guidance in industrial, institutional, and hospital chaplaincy. Chaplains in the military report over twelve thousand professions annually.

Work with National Baptists was made a department in the Missions Division, giving a working relationship

with other mission programs. The addition of state directors for National Baptist work has accelerated and correlated the work in these states. An advisory committee initiated by the Home Mission Board was set up in 1954, composed of representatives of Southern Baptist Convention boards and agencies. This committee conducted a survey on National Baptist work and has been helpful in the enlargement of ministries in co-operation with National Baptists. There has been an increase in the number of institutes and attendance in the training of Negro pastors and laymen. Scholarships and Baptist Student Union personnel were increased.

The Church Loans Division has increased its funds from \$1,887,790 to \$3,614,700. The need for providing church sites or aid in obtaining church sites, particularly in pioneer areas, caused the Board to set up the church sites fund, which has increased from \$100,000 in 1956 to \$485,366 in 1959. An advisory committee, composed of nine nationally known businessmen, was set up to counsel and guide toward increasing services to the churches in the field of church loans. There is a plan being implemented that will enable the Home Mission Board to increase its amount for church loans.

The pioneer work, which includes the states in the northern United States from the west coast to the east coast, was accelerated by a larger budget and personnel. Every state is now served by Southern Baptist churches through the Home Mission Board.

In 1956 the Home Mission Board had church extension as a special emphasis. In that same year C. C. Warren, then president of the Southern Baptist Convention, challenged Southern Baptists to double their preaching places by 1964. Since church extension is home mission work, the 30,000 Movement became a major activity of the Home Mission Board.

Missionary education and promotion of the Board were correlated by being placed in a division. Production of filmstrips, motion pictures, slide sets, and promotional materials was greatly accelerated. How-to-do-it materials have been produced to aid home mission workers, church, associational, and state leaders in their work of missions and evangelism. The *Home Missions* magazine, graded study series, tracts, and other material were synchronized with current emphases of the Home Mission Board. Plans were made in the late fifties for a leadership edition of the magazine.

An expansion of the news service of the Board was made, and in 1959 the Board joined with other boards and agencies in a teletype system of communication. Policies were established and followed to guide in the education and promotional work of the Board. These were to promote home missions as a part of world missions, with churches as the sponsor of our home mission programs; to promote the Cooperative Program as the best way of supporting missions; to join with other boards and agencies in getting the story of missions to the people; and to major on presenting missions and evangelism as the task of home missions.

These fantastic years, which produced a religious revival in America, also pointed to fantastic failures. Crime rate doubled. The indulgence of the American people in alcohol, gambling, and immorality reached an all-time high. Juvenile delinquency threatened to engulf the nation's youth. Racial and social actions became world news. The inner city was left, in many cases, without a witness or a very weak witness. Millions live in the sprawling suburbs with little or no gospel witness. There were twenty million language people in the United States, with not more than 5 per cent evangelized, and most of them without the gospel. Baptisms were less than population increase. Millions lost the sense of missions and doctrinal conviction. A small per cent gave personal testimony to the unsaved, indicating a deadening of Christian concern. A smaller per cent of the total gifts of Southern Baptists in the last of the fifties went to world missions. These and other facts make the fifties a fantastic failure in many areas on the part of Christian people.

What is our hope? The fifties were fruitful years in home missions. By building on the past, workers were able to accomplish far more than had been done in any other decade. With its foundation of more than a century of efforts, with its task of missions and evangelism, with the prayerful support and co-operation of all of our people, home missions has a fantastic future.

A Decade of Brotherhood Growth

GEORGE W. SCHROEDER

Executive Secretary-Treasurer, Brotherhood Commission
Memphis, Tennessee

FEW REALIZED in 1950 that the Brotherhood movement among Southern Baptists stood on the threshold of a decade of glorious and significant advance. God was to move with and through his men.

That which followed during the ten year span was amazing. At the close of the decade, it was hard for those most closely associated with the Brotherhood to fully comprehend that which came to pass. Men were rallied to the cause of Christ as never before. They were challenged and used effectively in every area of Christian endeavor. Their contributions gave strength to the over-all work of their churches and denomination. Historians will undoubtedly find a parallel between the utilization of men through the Brotherhood movement and the most significant period of advance ever witnessed by Southern Baptists.

A look at the record for the decade will reveal something of that which God did with and through men.

New Status

At the beginning of the decade, God moved to give new status to Brotherhood work within the Southern Baptist Convention. He prepared the way for the period of advance by making the denomination aware of its men. At the same time he caused men to realize their denomination recognized that which they could contribute to the Master's cause.

The new status came in the form of a recommendation from the Executive Committee of the Convention. It was approved after presentation by Henry W. Tiffany of Virginia. It read: "We recommend that the Convention approve the change in the name of the . . . Baptist Brotherhood of the South to the Baptist Brotherhood, and in order to effect these changes amend Convention Bylaw 6 (c) to read as follows: (c) Commissions: . . . and Baptist Brotherhood."

This action changed the status of Brotherhood work from a standing committee of the Convention to a commission. It opened the door for men as never before. It made them feel that they were wanted and needed in the work of their Lord as it was being projected in and through their churches and denomination.

A new day dawned in the Brotherhood endeavor. Organized work among the men in the churches began to grow at a phenomenal rate. Men began to respond as never before. Their achievements for Christ during the next ten years were noteworthy and gave strength to the work of their churches and denomination.

Change in Leadership

Early in 1951 Lawson H. Cooke, who had served as executive secretary of the Brotherhood work since 1936, expressed his desire to retire. The Commission, meeting in its annual session in October of that year, elected

George W. Schroeder as his successor. Schroeder assumed his new responsibilities on January 1, 1952.

Much credit for that which happened to Brotherhood work during the 1950's must be given to Cooke. He was a leader with vision. He loved men. He saw their worth in the cause of Christ. He labored for fifteen years among Southern Baptists, urging them to enlist and utilize their men. It was under his superb leadership that Brotherhood work began to move and grow. He organized the movement and laid good foundations for future growth. Those who followed have reaped much of that which he sowed.

Enrolment and Organizational Gains

A most notable evidence of Brotherhood advance during the decade is revealed in enrolment and organizational gains. In 1950, according to the report of the Southern Baptist statistician, there were 5,076 churches with Brotherhoods; enrolment was 167,744. At the end of 1960, the number of churches with organizations for their men had risen to 14,161; and enrolment had reached the record high of 395,484.

It was not until 1954 that the Convention voted to transfer Royal Ambassadors, Southern Baptists' missionary organization for boys, from Woman's Missionary Union to the Brotherhood Commission. The first report by the statistician covering Royal Ambassador work was made in 1955. At that time 144,974 boys were enrolled in Royal Ambassador chapters in 8,125 churches. At the end of 1960, churches reporting Royal Am-

bassador work had risen to 14,161, with 223,618 boys enrolled. This increase in five short years revealed the deep concern of men in discharging their responsibilities as conveyed by the 1954 Convention action.

Additional Responsibility

The year 1954 proved to be most historic in the work of the Brotherhood Commission. Prior to that time its major task was to assist the churches in the mobilization, development, and utilization of men for Christ. Its work was to be enlarged. It was to be assigned an additional responsibility. The new assignment came when the Convention, meeting in Kansas City, voted to accept a report from a committee it had previously appointed to study the boys' work program in the churches and make recommendations as to how it could be strengthened and enlarged.

The committee was chaired by R. E. Naylor of Texas, who presented the report to the 1954 Convention. The report carried the following recommendations: "(1) That the following proposal of Woman's Missionary Union, to transfer Royal Ambassador sponsorship to the Brotherhood Commission, be approved by this Convention. (2) That the Royal Ambassador program continue to be a missionary organization. (3) That the Convention allocate adequate funds to the Brotherhood Commission for the promotion of this work. (4) That the necessary additional financing be a matter to be referred to the Executive Committee."

It may well be that history will reveal one of the most important



A Brotherhood group plan their work for the new year

actions taken by the Convention in its 1954 meeting was the transfer of the Royal Ambassadors. By this action of the Convention, the Brotherhood Commission was instructed to enlarge its work to assist the churches in the missionary education of boys. Such action opened a whole new era in Brotherhood endeavor.

Enlarged Staff

The newly assigned Convention responsibilities with Royal Ambassadors, coupled with the rapidly growing work among men, necessitated the enlarging of the Commission staff. The Convention recognized such needs and allocated additional funds to care for the expanding work. New personnel was added in the promotion and business divisions. An editorial division later was established to meet the growing demands in the production of literature and publications.

In 1950 the total operation of the Commission was carried by a staff of

seven people. They cared for the administration, prepared the publications, produced the promotional materials, did field work, supplied the churches with materials, stabilized growth, and projected new methods to reach and develop the constituencies they served. Additional personnel was added as monies became available. A study of the annual reports of the Commission, including financial statements, will give one a glimpse of the needs which were met by the enlarged staff.

In 1950 the Commission was producing one publication, the *Brotherhood Journal*. The business operation showed an income of approximately \$27,000 in sales for the entire year. In 1960 the Commission was producing four publications. In addition, numerous tracts and other materials were made available for the church organizations. Total sales of publications and supplies surpassed \$475,000 during 1960.

The expansion of the Commission's business operation was duplicated in its other divisions. As new responsi-

bilities were assigned by the Convention, more personnel was needed. As thousands of new organizations were established in the churches, more demands were made of the promotion division to service their needs. As the organizations grew, new publications and other materials became necessary. Such growth necessitated an enlarged staff. By 1960 the Commission's staff had increased to a total of thirty-nine full and part-time employees.

Financing of the enlarged staff did not come solely from monies allocated by the Convention. The business and editorial divisions of the Commission were self-sustaining. All monies allocated by the Convention were used in the administration and promotion divisions of the Commission. Such bespeaks of the efficiency and economy by which the Commission operated in discharging its Convention assignments.

New Publications and Literature

Literature available for church Brotherhoods in 1950 was limited to one publication, an organizational manual, and a few tracts dealing with the mechanics and activities of the organization.

By 1960 the picture was amazingly different. Four publications were available. Books dealing with Brotherhood and Royal Ambassador endeavors were published. Filmstrips and tape narrations depicting the Brotherhood and its work with men and boys were being distributed. Scores of leaflets, pamphlets, posters, and other aids and materials were provided.

What happened in this area of the Commission's work in ten short years was truly fantastic. In 1950 the pieces

of Brotherhood literature distributed across the Convention numbered in the thousands. At the close of 1960, they numbered in the millions.

At the beginning of the decade, the *Brotherhood Journal*, a quarterly publication for men, was the only publication being published by the Commission. It had a circulation of 54,000 a quarter, or a total of 216,000 copies for the year. In 1960 the same publication had a total circulation of 425,000 copies, or an increase of 100 per cent.

The Commission began publishing *Ambassador Life* in 1957. This monthly magazine, prepared exclusively for Royal Ambassadors, had a circulation of 55,000 when the Commission assumed the responsibility of its production from Woman's Missionary Union. By the end of 1960, monthly circulation had risen to more than 87,000, or over one million copies per year.

Two new publications, *Ambassador Leader* and the *Brotherhood Handbook*, made their appearance during the period. The *Handbook* is published annually, and in 1960 over 25,000 copies were distributed. *Ambassador Leader*, published quarterly, had a 1960 circulation of over 16,000 a quarter, or 64,000 copies a year.

As one looks back to the publishing operation of the Commission in 1950 and compares it with the same operation in 1960, he is amazed. This phase of the Commission's work grew in fantastic proportions. It had no semblance whatsoever to that which it was at the beginning of the decade.

Facilities Acquired

Ten years ago the Brotherhood Commission was located in a down-

town office building in Memphis, Tennessee. The whole operation of the Commission—administration, promotion, and business, including shipping—was conducted in approximately 525 square feet of rented office space.

As work among the men grew, the acquiring of additional office and operation space was inevitable. The Commission moved to acquire property; and in December, 1951, the first piece was purchased. The site chosen was ideally located on a main thoroughfare in Memphis. The residence on the property cared for the immediate housing needs of the Commission, and the adjoining vacant lot provided for future expansion.

The Convention had previously provided funds for the purchase of property through the capital needs section of its financial budget. As Brotherhood work continued to grow, the Convention made additional funds available. In 1956 the Commission began its long range building program and erected the first unit. Within twelve months it had been outgrown, and the second unit was built. As the work expanded, the third and fourth units were added in 1959 and 1960. The building, when finished, contained over 26,000 square feet of floor space. Total cost of land and construction was \$395,500. Of this amount, \$218,650 was provided through the capital needs section of the Convention budget; the remainder was taken from the Commission's business operation. The fact that the Commission has grown from inadequate rented quarters in 1950 to a beautiful and most functional building to house its work in 1960 is visible evidence of advance in Brotherhood work. South-

ern Baptists can be proud of their Brotherhood Commission building. It is one of the finest in Memphis.

National Meetings

Two nationwide meetings were held during the late fifties. They proved to be the most important and significant of their type ever held.

In 1957 the men met in their first National Conference. The meeting was held in the municipal auditorium of Oklahoma City, and 6,282 men were in attendance. During the sessions the men heard outstanding Christian leaders, witnessed dramatic presentations depicting the work of their churches and denomination, and participated in seminars to better relate their individual lives to the cause of Christ.

Royal Ambassadors met in their Second Nationwide Congress in 1959. (The first such meeting was held in 1952 under sponsorship of Woman's Missionary Union.) The Congress was held in Will Rogers Coliseum, Fort Worth, Texas; and 8,500 boys representing practically every state in the union were in attendance. The boys were privileged to meet and hear outstanding Christian leaders and athletes and saw visual presentations of home and foreign mission work. They also listened to renowned professional Christian men who gave instruction as to how every boy could relate his life to the cause of Christ through the profession or vocation he chose to follow.

The Congress was a deep and meaningful Christian experience to the boys who attended—one which will live in their memories for many, many years.

New Organizational Structures

As Brotherhood and Royal Ambassador work grew and gained stature, it became evident that old organizational patterns developed across the years would have to be reworked. Realizing change was needed, the Commission moved to study and explore new methods and approaches to men's and boys' work. Committees were appointed; research was conducted; conferences with church, state, and seminary leadership were held. Final decisions, after years of exhaustive study, resulted in a complete change-over in Brotherhood and Royal Ambassador organizational structures.

The new pattern for enlistment, development, and utilization of men was presented to the churches in 1960. The new approach to the missionary education of boys through Royal Ambassador work was inaugurated in 1961.

Other Areas of Achievement

Many and varied were the areas of work attempted by Brotherhood men during the past decade. Not all showed the degree of success expected. They did, however, mark a point of departure for future and continued development and effective use of men. These areas included:

Foreign Mission Tours.—Sponsored by the Brotherhood Commission in co-operation with the Foreign Mission Board, hundreds of men were privileged to visit mission fields in many sections of the world. They traveled at their own expense. Upon their return they shared their experiences with thousands of men in state, district, associational, and church Brotherhood meetings.

Pioneer Mission Work.—Working with the Home Mission Board, hundreds of men were enlisted to give a week of their time to serve in the pioneer areas of our nation. They paid their own traveling and living expenses. They worked under the direction of area missionaries in an all-out effort to establish new work for Christ.

Co-operation with Other Agencies.—Men proved their concern for all the work of their denomination by seeking to be of assistance to other Convention agencies. The work of every agency was given emphasis in Brotherhood meetings. Men gained knowledge about their denomination. Their response enabled every agency to strengthen and enlarge its work.

Brotherhood Leadership and Service Training Program.—Inaugurated in the late fifties, the basic purpose of this program is to develop a trained leadership for Brotherhood and Royal Ambassador organizations. It also provides learning opportunities for men to better understand their Christian obligations and opportunities. It features new approaches to acquiring Christian truth, especially as it relates to the individual man.

World Leadership.—Leaders of the Brotherhood Commission and other Baptist men's groups began working in the mid-fifties through the Baptist World Alliance to establish an organized movement among Baptist men of the world. Fruits of their efforts were realized when the Alliance, meeting in Rio de Janeiro in 1960, voted to establish a Men's Department in its organization of work.

This abbreviated listing gives a glimpse of additional work attempted by Southern Baptist men for Christ during the past decade. Fruits of their

efforts in these areas will undoubtedly continue to pay dividends to the cause of Christ for generations to come.

States Make Contributions

It is impossible to fully evaluate Brotherhood work in the Convention during the fifties without taking into consideration that which was achieved in the states. It was during this period that state leaders realized more fully the potential of men and moved to provide assistance to churches for their enlistment.

According to the record, only sixteen states affiliated with the Convention had Brotherhood Departments in 1950. By 1960, twenty-seven reported departments. These departments were well financed and staffed with a total of forty-seven dedicated and qualified men serving as secretaries and associates.

The contributions of these state Brotherhood leaders to the over-all advance of Brotherhood work during the decade are immeasurable. These men were responsible for the enrollment and organizational gains. They rallied church leadership to organize and use their men. If credit for Brotherhood advance during the fifties is to be given, these are the men who should receive it.

During the period the Commission worked closely with these leaders in shaping Brotherhood work. They shared their knowledge of men's work in annual planning conferences and committee meetings. They gave invaluable assistance in the development of organizational patterns and promotional objectives. With their superb co-operation, the Commission unified the Brotherhood movement throughout the Convention. That unification made possible the most glorious decade

of advance ever witnessed among Southern Baptist men.

Evaluating the Advance

One cannot escape the truth that God moved among Southern Baptist men during the past decade. The magnificent growth in their organized work was not by accident. God was the prime mover. It was he who prepared and used the men in assisting their churches and denomination to achieve unparalleled advance during the period.

But, does God seek to say more to us as a denomination of people in that which he has done with his men? Those closest to the Brotherhood and its work would answer with an emphatic yes!

God gave us a glimpse of that which men can and will do for the cause of Christ.

He revealed enough to cause us to realize that men must be given an ever-increasing role in the life and work of their churches and denomination.

He caused us to see that new methods and approaches to achieve age-old Christian objectives are worthy and practical and have a definite appeal to men.

He showed that men want to make their contributions to a world cause and can be trusted with responsibility.

He unveiled a whole new concept in the development of a strategy for world conquest for Christ, one that deeply involves men.

What will we do with that which God has revealed to us? The period of advance among Southern Baptist men must not be ignored. God has marvelously prepared his men for the

[Continued on p. 62]

Woman's Missionary Union, a Decade of Progress

ALMA HUNT

Executive Secretary, Woman's Missionary Union
Birmingham, Alabama

A LONG WITH OTHER SOUTHERN BAPTIST agencies, Woman's Missionary Union can look back at the years 1950-60 as a decade of progress.

By the early fifties, Woman's Missionary Societies, Young Woman's Auxiliaries, Girls' Auxiliaries, Royal Ambassador Chapters, and Sunbeam Bands had grown to more than one million women and young people. There also was evidence that with broader plans and renewed dedication that more and more women and youth, coming into our churches in increasing numbers, could be enlisted in this vital missionary organization.

It is not surprising that a resurgence of interest in missions was manifesting itself in all our churches. All across our land there was a looking to the future, a renewal of life, as it were. World War II was over; and by the beginning of the "fabulous fifties," Americans had set their sights on the years ahead with a determination to leave behind the trials and sorrows of the war years.

Always our churches reflect the tenor of thinking among our people. The home and foreign missionary enterprise was expanding at such a rate it was difficult to be accurate in one's figures in number of states where Southern Baptist work flourished and

in the countries which had welcomed Southern Baptist missionaries. Women were made enthusiastic in their promotion of the work of these boards by the many signs of progress evidenced by God's blessings.

Not only did our citizenship take new sights after the war, but the modern technological age was moving into high gear. New products, new gadgets, broader horizons of travel, and accelerated living characterized the fifty decade, even in the beginning years. Change and new directions were commonplace.

The leadership of Woman's Missionary Union recognized the signs of the times as demands came to headquarters personnel for an appraisal of where we were and an evaluation of our program of work as we renewed our dedication to the responsibilities for which Christ has called us.

Where were we? What were some of the challenges? Our program of work—could it be restated in terms more in keeping with the times? Personnel—was there not need for great expansion in this area? Adequate headquarters for discharging our responsibilities—what should be done? The natural result of consideration of enlarging our promotional staff and expanding

our work made it imperative that we consider the physical facilities necessary for maximum performance.

Challenges to our program of work were isolated by Woman's Missionary Union as various churches agreed to undertake pilot programs of work in terms of enlarging the mission vision of women in Baptist churches. These pilot groups were maintained for one, two, and three years.

So it was, using the finding from these groups and taking advantage of women's experience-in-training, that in 1956 the old Standard of Excellence was replaced by our present Aims for Advancement. Aims for Advancement became a measuring rod for excellence in missionary work by Baptist women and young people. This greatly strengthened our program of work. It also was strengthened by regional leadership conferences, state workshops, and annual council meetings held in Birmingham, to which responsible state leadership was brought periodically for specialized training.

A distinctive mark of the ten-year period is there was a steady increase in attendance at Woman's Missionary Union conferences at Ridgcrest and Glorieta, where missions and methods are on the agenda.

In the early fifties, two major personal needs were realized. Because of our desire for added emphasis on stewardship, a stewardship director was elected. She worked from her home outside Birmingham, and this avoided further congestion in the headquarters offices, which already were too crowded for best work. A few months later a community missions director



Alma Hunt

was elected. In order to strengthen our major emphasis on missions, we elected, and with no more to offer than a part of a table and a chair in the packing room, we brought to our offices a mission study director.

But more needed to be done in the area of personnel than squeezing in two or three additional workers. By the middle of the decade the Woman's Missionary Union's Executive Committee voted to have a professional survey made and employed the firm of Booz, Allen & Hamilton to make the survey. The report of this firm was accepted by the committee in May, 1956, and the plan of organization inaugurated in October of that year. This plan called for continued enlargement of the staff. By 1960 the professional staff had been greatly enlarged and strengthened.

God in wondrous ways leads his own in working out their problems. A headquarters building had been under con-

sideration for a number of years. Early in 1950 we bowed our heads over architect's drawings. Throughout the months we labored, having our "desires" drawn by the architect, and then asking him to cut down and reduce space to come within the limits of our financial resources. All the Woman's Missionary Union space in the Comer Building was filled, wall to wall and floor to ceiling; and a decision had to be forthcoming.

After spending eleven and one-half months in drawing up plans for the new building, we learned that a beautiful three-year-old building, strategically located, was available. One month later, in January, 1951, our Executive Committee voted to purchase this insurance company building located at 600 North Twentieth Street in downtown Birmingham. From our experience with drawing plans, we knew we had a lovelier and far more adequate building than we could have erected. By 1960 two additional floors had been added to this building, amply caring for the present needs of our operation.

During this decade there also were forward steps taken in the area of defining the scope of our work. The Southern Baptist missionary education organization for boys, the Order of Royal Ambassadors, had been developed and promoted from its beginning in 1908 by Woman's Missionary Union. This organization had grown to such an extent that in 1953, at the first Convention-wide Royal Ambassador Congress, marking the forty-fifth anniversary of the organization, there were 5,000 Royal Ambassadors and counselors in attendance at Atlanta, Georgia.

For a period of three years, from 1954 through 1957, Royal Ambassador work was sponsored jointly by Woman's Missionary Union and the Brotherhood. It was in 1957 that the transfer of the organization to the Brotherhood was consummated. With the transfer went the membership of 162,724, the materials, and the Royal Ambassador magazine, *Ambassador Life*, with a subscription list totaling 67,319.

It was also in this decade, in 1956, that Woman's Missionary Union transferred to Southern Baptist Convention direction the old Woman's Missionary Union Training School, which had been renamed Carver School of Missions and Social Work.

During this decade a significant contribution to Christ's kingdom has been a steady strengthening of the Baptist witness in many countries and on all continents. The first year of the decade, 1950, brought again into active relationship the Women's Committee of the Baptist World Alliance. Reorganization took place when the Baptist World Congress was held in Cleveland. Reactivating of the Women's Committee in our country gave to our membership a new sense of oneness of purpose with Baptists around the world. This relationship has grown and steadily becomes warmer in the ensuing years.

Figures reveal very little of real value in trying to assess a decade of progress. If youth inspired of God through dedicated leaders could be tucked into a report; if women who put behind them petty values and who have walked through the years in partner-

ship with God—if these were included in a report, then the measure of all our ways would be more accurate.

Actually, if our doings have not been led of God, then all has been in vain.

Our call to service for the decade ahead must be, "Let us pray!" Let us pray for divine wisdom, for vision and dedication of all our resources.

Figures of comparison follow.

	1950	1960
Membership	996,531	1,400,583
No. organizations	56,874	84,597
No. org. observing Home Mission Week of Prayer	31,000	49,000
No. org. observing Foreign Mission Week of Prayer	26,608	51,212
Annie Armstrong Offering	\$704,436.55	\$2,126,085.43
Lottie Moon Christmas Offering	\$1,854,634.59	\$7,706,847.29
Royal Service subscription	211,564	440,273
The Window subscription	30,030	58,092
<i>Tell and Sunbeam Activities</i> replaced <i>World Comrades</i> in 1953.		
	1953	1960
<i>Tell</i> subscription	87,817	229,197
<i>Sunbeam Activities</i> subscription (for leaders)	10,611	51,157

We pray that for ourselves, as well as all phases of Southern Baptist life, that the past decade of progress will

be but a stepping stone into the decade of the sixties to greater achievement for the glory of God.

HISTORICAL MILESTONES

[Continued from p. 21]

the printed page; the new departments of work promoting church administration, church recreation, and kindergartens to reach the last church

member in every association—all to the glory of God during the decade 1950-60.

High Lights of Annuity Board's Growth and Expansion During Past Decade

R. ALTON REED

Executive Secretary, Annuity Board, Dallas, Texas

THE YEARS BETWEEN 1950 and 1960 could easily be called the decade of decisions, as well as the decade of great growth, for the Annuity Board of the Southern Baptist Convention.

^ In the thirty-third annual report of the executive secretary of the Annuity Board, made in 1951, one sentence almost reads like a prophecy of things that were to take place: "We believe it (1950-60) will prove to be a decade of unprecedented growth, with vastly increased strengthening of the reserves of all our retirement plans. . . ."

Eight major decisions made by the administrative officers and board of trustees during this ten-year period certainly affected the over-all ministry that almost tripled in size in every department, thus fulfilling those words expressed in 1951.

Among these decisions were the initiation of the Ministers Security Plan in 1954; initiation of the Southern Baptist Protection Plan and closing the Ministers Retirement Plan to new members in 1954; complete change in the administrative officers caused by the deaths of two Board leaders in 1954; two moves to new locations, the first in 1952, the second in 1959; establishment of a complete promo-

tional-public relations program for the purpose of keeping Southern Baptists informed properly about this vital ministry; change in actuarial study procedure in 1959; streamlining of bookkeeping and billing services in 1958; initiation of the Variable Annuity Fund in 1959; and, increasing the annual Board meeting sessions to two full days in 1956.

^ The year 1950 ended with the Annuity Board holding in trust, \$20,518,200 for pastors, church and denominational employees, plus the agencies, boards, and institutions who participated in the retirement program.

Four years later, following the death of Walter R. Alexander, the executive secretary who penned the prophetic sentence quoted from the thirty-third annual report, the funds held in trust had increased to \$35,091,515.

And when the decade ended on December 31, 1960, the total funds held in trust more than doubled, to some \$82,036,033.

This accelerated growth during the last five years was the result, primarily, of some of the major decisions that were made.

^ In 1952 the Board made its first of two moves when it set up offices in the four-story Baptist Building

which it owned jointly with the Baptist General Convention of Texas. The Annuity Board's thirty-six employees occupied the fourth floor.

Two years later, on January 4, death claimed Orville Groner, treasurer of the Board; and on December 13 of that same year, Dr. Alexander died.

Following Dr. Alexander's death, the writer was elected to fill the executive secretary's post, after having served the Board almost two years as director of public relations.

▲ A promotional program that was started a year earlier was climaxed on July 1, 1954, when the Ministers Security Plan and the Southern Baptist Protection Plan were initiated.

The Ministers Security Plan was a supplemental plan to the Ministers Retirement Plan, allowing a minister to retire as early as age sixty. It also provided an increase in the disability protection by some 80 per cent more than it had been, and it allowed the widow supplement to remain in effect after the minister retired.

The initiation of the Southern Baptist Protection Plan brought into operation the all-inclusive retirement plan which had benefits for retirement, death, and disability. When it was begun, all other basic plans were closed to new members. This plan held two radical changes that the former plans administered by the Annuity Board did not. The older plan had annuity credits that could be built up at the rate of 2 per cent of the salary basis for each year of participation up to a maximum of twenty-five years.

Under the provisions of the Southern Baptist Protection Plan, the credit toward an age retirement annuity was 1.5 per cent of the salary basis for every year of actual participation in

the plan regardless of the length of service. This provision made the plan very attractive to the younger pastor who could build up larger retirement credits by starting in the program at an early age.

▲ The second change was that the person participating in the new plan would receive credit according to the dues he actually paid into it. If he failed to pay dues in full for a particular year, it was not mandatory for him to make up the payments. He was simply credited with the dues he actually deposited, and his salary basis was reduced for that year if he had failed to make a deposit at any time.

With the exception of R. S. Jones, associate secretary, who later retired in 1958, and Mrs. Mable McCartney, registrar, the Board had a complete slate of new administrative officers in 1956.

As mentioned before, the writer was named executive secretary.

Floyd B. Chaffin, formerly the executive secretary of the Louisiana Baptist Convention, was named associate secretary in charge of public relations. L. Taylor Daniel, formerly director of the Baptist Foundation of Texas, was named associate secretary in charge of relief, disability, and endowment.

Fred W. Noe, formerly the business manager for the Tennessee Baptist Convention, was named treasurer. Owen Henley, an employee of the Board since 1945, was named an officer as assistant director of investments.

Dr. Jones, who had formerly handled the relief department, was given the duties in the investment department vacated by Mr. Groner's death.

The promotional program that was started in 1953 was greatly enlarged.



Annuity Board Building, Dallas, Texas

^ Under the direction of Dr. Chaffin, the public relations department sought to interpret the Annuity Board's ministry to the thousands of Southern Baptists who were affected by it. It also had as an objective to earn the understanding and acceptance of every Southern Baptist for this ministry.

With a limited number of personnel and a large area to cover, every method of promotion was used; such as colorful brochures and folders, news releases, films, filmstrips, and direct mail. The Board's own publication, *The Years Ahead*, soon became a byword.

Field men were added to the promotional staff from time to time in

various states. When 1960 closed, there were fifteen of these men keeping Baptists informed about the Annuity Board's ministry in twenty-one state conventions.

▲ During the last three years of the decade, a new promotional approach was initiated. In years past the Annuity Board attempted to enlist preachers into the plan by encouraging them to get their churches to put them into it. Many pastors hesitated to ask their churches to do this for them. Consequently, a large number of them were not receiving the protection the Annuity Board had to offer.

This new approach was aimed primarily at the laity. It showed them the advantage of putting their pastors into the protection program.

All the forementioned methods of promotion were used to get the message out to the laymen who incidentally received it with appreciative hearts. Some of these laymen had had tragedies happen in their churches such as their pastors dying and leaving a wife and children without any kind of provision for them. These laymen knew what it meant to have to dig deep into their own pockets to help out at such times. Much of the financial burdens they had to bear could have been eliminated if their pastors had been in the protection plan.

Because of this accelerated promotion, the number of churches and pastors participating in the plans increased from less than 35 per cent at the end of 1955 to slightly more than 61 per cent by the end of 1960.

This increase in new members was a major factor in the growth of the Board in every area of work. More employees were needed to handle the

work load, so by the end of 1960, almost 125 persons, excluding the field men, were on the payroll.

This increase also meant a larger income from premiums and dues. Consequently, it increased the responsibility of the finance committee and the investment department, now headed by Mr. Noe, who took over as director of investments when Dr. Jones retired.

▲ The finance committee, made up of outstanding Baptist businessmen, guard the funds with a watchful eye, making only investments that are financially sound.

This increase accelerated the work so rapidly it demanded modern business equipment such as the IBM and bookkeeping systems which were installed in 1958.

▲ There are always problems in growing. The Annuity Board needed more space, which was not available. A building committee was appointed to study the problem. The committee recommended the construction of the present building in which the Board is housed. This building, completed in 1959, is a fifteen story skyscraper located in downtown Dallas, Texas. It also has a floor below the street level and a two-story extension alongside. Built as an investment, it houses the Board on the second and third floors and part of another. The remaining space is leased.

▲ Since the Board's founding in 1918, Huggins and Company of Philadelphia, Pennsylvania, did the actuarial studies on all the plans. Much time and money was spent in correspondence and shipping of records.

So, in 1959, under the direction of the actuary, the Board started doing most of this work in its own office. In addition to saving large amounts

of money and time, it also allows for a more exhaustive study since the records are right at hand.

The actuarial studies are made every three years on each state convention's plan. The study is a check to see that the plan always remains actuarially sound. Huggins and Company continues to verify and to write the final reports on the Board's studies.

Annually, the board of trustees meet in Dallas to hear reports on the year's work. In years past the meeting lasted less than one day. This was too short a time to inform them about all the areas of work.

Now the Board meets for two full days and one evening session and hears reports on each area of work given by the officer in charge of that particular section.

▲ In 1960 the Annuity Board took one of its biggest steps when it became the first church pensions board to introduce a variable plan. Called the Variable Annuity Fund, this supplemental plan was designed to help participants in all plans set up a defense against long range inflation.

The fund was very successful in its first year, although it was started during a period that was considered a recession year by the business world. At the beginning the fund's unit value was \$1.00. When the year closed, the unit value had risen to \$1.076.

The variable plan received considerable backing during the Church Pensions Conference when two nation-

ally known economists urged administrators representing the thirty-three Protestant pension boards to start such a plan as soon as they could.

▲ In conclusion, interest in the Annuity Board's ministry has grown steadily. It has even extended into another agency of the Southern Baptist Convention.

The Baptist Brotherhood, under its executive secretary, George Schroeder, has been co-operating with the Board in promoting the retirement program through the church Brotherhoods. This agency has taken on a five-year project to help get every Baptist church to participate in this program and to assume the 10 per cent dues.

At one time many Southern Baptists thought the Annuity Board was some kind of enigma. Little was known about it. But gradually they have begun to see the real ministry we are trying to perform for the retired or disabled minister or the widow of a pastor.

Many of the decisions recorded above have brought about this change.

Yet, everyone at the Annuity Board realizes, as we try to increase our service to Southern Baptists, that we must first of all depend on the strength and wisdom that can only come from the Lord.

Every officer and employee is convinced that this Board shall grow and prosper just as long as those in responsible positions continue to lean heavily upon Him for guidance. This is being done readily and willingly.

High Lights from the Sunday School Board, 1950-60

H. E. INGRAHAM

Director, Service Division

NOT A HISTORICAL ACCOUNT—just some high lights from a decade of a denominational agency's life and work.

The Sunday School Board is a tremendous Bible-teaching, Christian-training enterprise. It is operated as a self-sustaining publication business, projecting materials and programs for use by our churches. The central purpose is to assist the churches in reaching more people, teaching more Bible, winning more souls to Christ, and developing Christians in spiritual life and service.

It is set as one member in the family of Convention agencies to do its work and co-operate helpfully with all other denominational agencies and conventions in furthering the cause of Christ from every church to the ends of the earth.

The decade of the fifties was a period of great growth in the whole denomination. The Sunday School Board contributed to and benefited from this growth.

In 1950 the membership of Southern Baptist churches was 7,079,889. In 1960 this had risen to 9,731,591. In Sunday school the enrolment went from 5,024,553 in 1950 to 7,382,550 in 1960. Training Union membership rose from 1,440,895 to 2,664,730.

During this decade 3,903,235 were baptized by our churches. The Pioneer Missions Movement extended our churches into every state in the Union—all fifty of them.

New states, new associations, new institutions, and new churches—all were a part of the onward march. The Sunday School Board has moved along in the vanguard of this denomination-wide growth in every field.

There has been great expansion in product, in volume, in income, in organization, in personnel, in services rendered, in materials provided, and in contributions and achievements. The evidences of the blessing of God are *Yea and Amen*. All glory to his name.

The circulation of periodicals in 1950 reached a total of 42,816,297. In 1960 this figure had risen to 81,061,589.

In 1950 there were 766 employees, and in 1960 there were 1,309. The total revenues in 1950 were \$10,509,-928, and in 1960 they were \$26,812,-677.

Now let's look at this revenue. It is all that came in. Out of it was paid all the costs of production and distribution. Out of it came all the educational and service activities of the Board. Out of it large contributions were made to state co-operative work and to Southern Baptist Conven-

tion operating expenses. Out of it came all the expense of capital improvements at Nashville and at the assemblies. There have been many calls and even demands for every dollar the Board has received. Careful economies in production and operation have enabled the educational and missionary work that has been done. Every dollar of earnings is reinvested in the sources that produced it, in many and varied services to the churches and to the denomination.

Changing Leadership

In 1953 T. L. Holcomb retired, after eighteen years of leadership as executive secretary-treasurer of the Board. His tenure was marked by amazing progress. His leadership was dynamic, progressive, and well balanced. He stood foursquare for the Bible as the Word of God. He magnified evangelism. He had a heart for the small and remote churches along with the larger and stronger ones. He cultivated denominational fellowship. He was friendly and fair-minded. Believing in the mission and destiny of this institution, he led forward with full dedication and energy. He served nobly in the line of his illustrious predecessors, J. M. Frost, T. P. Bell, and I. J. Van Ness.

The unanimous choice of the Board for a successor was James L. Sullivan, pastor of the First Baptist Church, Abilene, Texas. A native of Mississippi, graduate of Southern Baptist Theological Seminary at Louisville, Dr. Sullivan had served churches in Mississippi, Kentucky, and Tennessee. He had been a valuable member of the Sunday School Board while pastor of Belmont Heights Baptist Church in Nashville, Tennessee.

The favor of God has been upon the leadership of Dr. Sullivan since he came to this position of tremendous responsibility. His many endowments and abilities have enabled the ongoing of this institution in many and marvelous ways. His genius for analysis, for the understanding of issues and problems, for dividing them aright, and seeing the way out and on has served him well. His faith and courage in daring to recommend and to do the big things that make for outstanding advance have been a challenge to all.

The progress and achievement of the Board during the part of the decades of the fifties under his administration attest the temper and strength of his leadership. There is much to be done, and there is every evidence that the Board has in James L. Sullivan, as its executive secretary-treasurer, a man dedicated and able for leadership in continuing and increasing progress.

Tribute to whom tribute is due—but here there can only be the mention of a very few others. J. N. Barnette retired as secretary of Sunday school work in 1957, after thirty years of work and leadership in this field. His contribution is past estimate. As leader of the movement for "A Million More in Fifty-Four," he was said to be at that time "the most important man among Southern Baptists." He was succeeded by A. V. Washburn, a long-time associate and man of great heart, real friendliness, boundless energy, and great ability.

J. E. Lambdin retired as secretary of Training Union work in 1959, after thirty-four years with the Board in that field, with several years prior to that as Training Union secretary of

Alabama. His concepts, contagions, and contributions are written largely into the life of Southern Baptist churches through the development of the Training Union. We cannot here evaluate; we simply record recognition and appreciation.

He was succeeded by Philip B. Harris, formerly with the Board, coming fresh from years on the faculty of Southwestern Seminary in the School of Religious Education. With wide understanding and great abilities, he is leading forward.

The list of other changing workers is too long for recording here. God has blessed this Board with a galaxy of great men and women in all of its realms to do its work. Such evidence of divine favor marked the fifties and the Board is surging forward into this new decade of the sixties with many more workers of equal dedication and abilities.

Organizational Expansion

Constant growth requires an expanding organization. An expanding organization produces growth. It is a gigantic task to plan, produce, and distribute such a mass of periodicals, books, church supplies, free materials, and numberless other items essential to the furtherance of the tasks committed to this Board. It is a tremendous job to receive, process, and ship some sixty thousand orders each quarter, to produce and distribute some four million books each year, some twenty million free leaflets, films, music materials, and myriads of other items. Then, there is the monumental task of operating two Convention-wide assemblies and forty-seven Book Stores.

Expansion of organization has been a regular process. When Dr. Sullivan

came in 1953, special studies were instituted and some long range plans were begun. More divisions, more departments, more sections, and more groups were added. Now with a recent action practically completing these plans, the Board has four divisions, twenty-four departments, and right at 1,309 workers.

Increasing Physical Provision

Since the beginning, this Board has provided and owned the necessary building space in which to do its work. This policy has meant economics beyond estimate. Present literature prices would have to be greatly increased if there were not these adequate buildings in which to do all the work.

Additional properties and buildings in Nashville during the fifties include: in 1951 a building of 125,000 square feet to house our contract printers; in 1953 the top nine floors of the Administration Building, providing 70,246 square feet of office space; in 1959 a giant Operations Building of 321,650 square feet to provide warehousing and shipping space; in 1960 a new Book Store in Nashville; and in 1960 the old Shipping Building was converted into the North Wing of the Administration Building and is used for needed office space. Let it be said again that the provision of this space is both an economy and a means of efficiency in getting the work done.

A Million More in Fifty-Four

Among many important and continuous movements and programs of progress, during the fifties, "A Million More in Fifty-Four" merits special mention. It was a movement led by

the Sunday School Department. It caught the imagination of the whole denomination. The state leadership groups helped create and project it.

All seemed to realize for once that the growth of our Sunday schools is our most direct approach to growth in all phases of the life and work of our churches. Build the Sunday school and you increase the attention given God's Word. As the Sunday schools grow, the work of evangelism is given larger scope. Carry the thought on out to missions, stewardship, Christian growth, and every other area and it is obvious that when Sunday schools grow, all other phases of church life are given added opportunity.

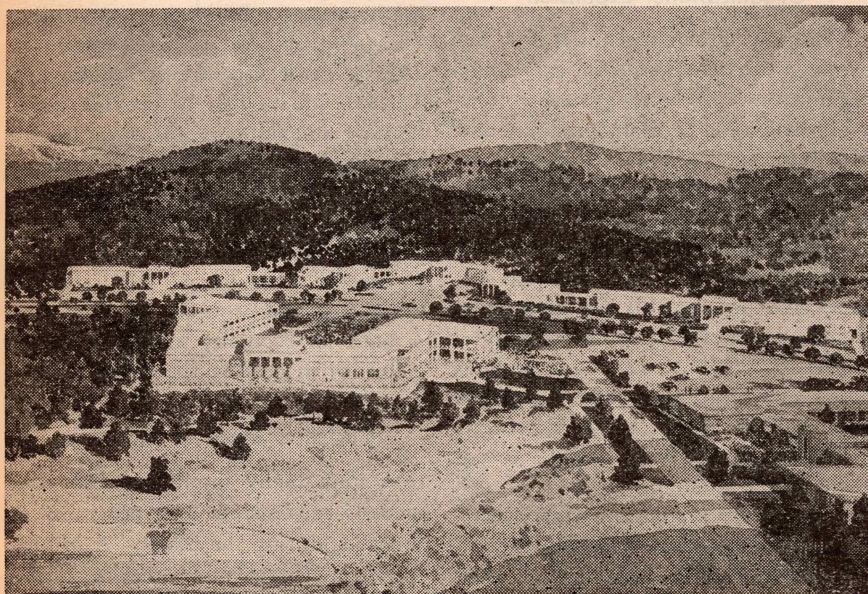
So the whole denomination supported the effort, and 1954 saw the largest increase in Sunday school enrollment—by far—that we have ever known. The million was not attained

but 597,361 was recorded as the net increase that year.

Glorieta

The entire development of the Glorieta Baptist Assembly is an achievement of this decade. The Southern Baptist Convention in 1949 accepted the offer of New Mexico Baptists of some eight hundred plus acres at Glorieta, provided the Sunday School Board would accept it and develop an assembly for the denomination. It was accepted and has become a symbol in the West of the unity of Southern Baptists.

The Board acquired some 358 additional acres. With the aid of about \$200,000 in outside gifts, mainly from Texas, New Mexico, and Oklahoma, the Sunday School Board has developed the assembly. The facili-



Artist drawing of Glorieta tomorrow

ties now include at least twelve major buildings, and with roads, cottages, water, lights, sewerage, and so forth, represent a replacement value of over six million dollars.

From twelve to eighteen hundred guests attend each week through the season. To provide for these requires sleeping quarters, dining facilities, auditorium and conference room space, with service facilities for administration, recreation, maintenance, and so forth.

This Baptist assembly, owned and operated by the Sunday School Board and serving all the work of the Southern Baptist Convention, is a modern miracle. Surely God's favor has been upon it.

Increasing thousands will attend. Lives will be affected. Churches will be strengthened. God's call to special service will be heard and answered by an increasing stream of preachers, missionaries, and various other vocational Christian workers. The unity of the denomination will be welded. Fellowship will be deepened. All areas of our total cause have had a contribution of good from Glorieta. And this contribution will increase as Glorieta grows and serves.

Ridgecrest

Expansion in the fifties at Ridgecrest includes the full provision of facilities for a girls' camp, enrolling 125 girls. At least a dozen new major buildings have been erected, and many other improvements have been made.

This assembly is in its sixth decade and is established as a Southern Baptist institution of inestimable value in all of its many and varied contributions to the cause of Christ.

Publication Expansion and Improvement

The decade of the fifties saw the greatest expansion ever in the Board's editorial ministry. In 1950 there were sixty-three periodicals and in 1960 there were eighty-three.

Constant and vigorous is the effort at improvement in all of this work. Surveys, studies, experiments, correspondence, group seminars, and just every form of effort has been and is being used to increase the scope and reach and effectiveness of our Bible-teaching and Christian-training materials. Details are far too numerous for description or listing here.

Catalogs are free for the asking. Books and pamphlets describing all that is involved in these areas are available. One notable annual we mention is *The Curriculum Guide*, which sets out between its covers all of the courses and materials offered as curricula for use in the churches. This publication began in 1960 and is issued annually.

Church supplies, records, forms, audio-visual materials, church administration guidance, and many other items to meet needs have been and are being produced on an ever growing scale.

The publication of books for Southern Baptists and by and on Baptists for the nation and the world are a major concern and projection. Workers have been added. Budgets have been increased. Progress was achieved during the decade in this field.

During the decade 530 new books were published. Just the mention of a few outstanding titles would have to include: *Encyclopedia of Southern*

Baptists, Baptist Hymnal, An Introduction to Pastoral Counseling, The Southern Baptist Convention: 1845-1953, The Baptist Deacon, Right or Wrong? Iron Shoes, Introducing the Old Testament, Very Truly Yours, Listen to the Night (children's book), *I Know Why We Give Thanks* (children's book), *Maid of Israel*, and *Worthy Is the Lamb*. During the ten years a total of 18,401,570 copies of Broadman and Convention books came from the presses.

Two Young and Growing Services

That "every church needs and can have an adequate functioning church library" is being borne in on the consciousness of our people. In 1950 we had a list of 4,312 such libraries. In 1960 the number had risen to 7,214. For a period of some fifteen years, our churches were being led to establish libraries at the rate of one a day. Now that has risen to two a day. The increase of this ministry will add a new dimension to the work in the churches.

In 1948, by action of the Southern Baptist Convention, the Board projected a Church Recreation Service. Operation of this department began early in 1954 with two workers and has grown into a force of nine. A program has been developed, materials published, influences projected, field work accomplished, and a major need is being met.

The assemblies at Glorieta and Ridgecrest have special Church Library and Church Recreation Leadership Schools. Two new quarterly magazines, *Church Recreation* and *The Church Library Magazine*, are being published.

The 30,000 Movement

Projected in 1956 and beamed for culmination in 1964, this movement holds the attention of Southern Baptists and the religious forces of the nation.

Projected to start thirty thousand new churches and church mission stations by the year 1964, it is a part of the Baptist Jubilee Advance, which is engaging the co-operative effort of seven major conventions of Baptists in the nation.

The 30,000 Movement is a Southern Baptist movement. It is meaning and can mean the greatest advance we have ever made. The Home Mission Board and the Sunday School Board are dividing the extra expense of promoting this movement. Every educational and promotional emphasis that can be made is being made by all Sunday School Board departments and workers.

Programing

Under instruction from the Southern Baptist Convention, the Sunday School Board, along with all other Convention agencies, is engaged in the study and procedure of programing.

The purpose is to objectively state all phases of work being done, to do program budgeting to see how much goes into each program, and to build measurable goals by which to check and see if the best use of men and means is being made.

The Board's statement of objective and programs has been proposed and adopted by the Board. Later it will be presented to the program chairman of the Southern Baptist Convention Executive Committee and passed on

to the Convention for adoption. A printed folder on "The Baptist Sunday School Board's 19 Programs" is available.

Conclusion

Oh, oh, the space is all gone, and so very much has not been mentioned. Every phase of the work of the Board has seen growth and expansion during this decade.

The Book Stores have experienced great problems and great growth. They represented nearly half of the total income of the Board. Yet their operation is so expensive as to make it difficult for them to break even. They are truly missionary, educational,

evangelistic, and enlistment substations serving the people and the churches.

In closing this sketch, let us again make the simple statement: The Sunday School Board is one of the family of denominational agencies set to the specific tasks of (1) furthering Bible teaching and Christian training in the churches; (2) publishing materials; (3) operating book stores; (4) and operating assemblies.

The effort is to spend all of its resources of people and money to help the churches to (1) reach more people; (2) teach more Bible; (3) win more souls; and (4) do more in enlisting and training Christians in growth and service.

Pray for your Sunday School Board.

Our Greatest Decade of Sunday School Progress

A. V. WASHBURN

Secretary, Sunday School Department, Baptist Sunday School Board

THE PERSPECTIVE OF TIME is necessary to evaluate fully historical events. Perhaps the past decade of Sunday school work is too close to us in time to be appraised properly. However, from the standpoint of growth in enrolment and in many other measurable aspects, Southern Baptist Sunday schools made greater progress in the ten-year period 1950-60 than in any

other comparable period in history. A careful study of what happened and why, what was back of, and what undergirded this decade of progress is worth noting.

I. ROOTS OF SUCCESS

The progress realized in the decade just closed was rooted in basic understandings and experience of six

preceding decades of Sunday school development. When the Baptist Sunday School Board was established in 1891 with Dr. Frost as the first executive secretary-treasurer, there began to be an accumulation of experience, philosophy, and leadership which was to bear abundant fruit in the years to follow.

Of the many which might be chosen, we point out the following roots of success.

1. Solid Principles and Methods of Growth

Southern Baptists have always affirmed strong belief in the authority of Bible, have magnified its study, and have sought to provide the best possible Bible study helps for use by the churches. Strong conviction that the Bible is God's Word, that it is the sole rule of faith and practice for a Christian, and that it is the textbook for the Sunday school has provided a sound foundation for developing effective and growing Sunday schools.

However, it was not until an emphasis upon Sunday school organization and administration was developed that significant gains in the Sunday school program were realized. A science of Sunday school building was introduced during the period from 1900 to 1920, and was crystallized into a definite pattern in the early 1920's by Arthur Flake. His five steps in building a great Sunday school have been at the heart of Sunday school growth since he first stated them and made them central activities of an enlargement campaign.

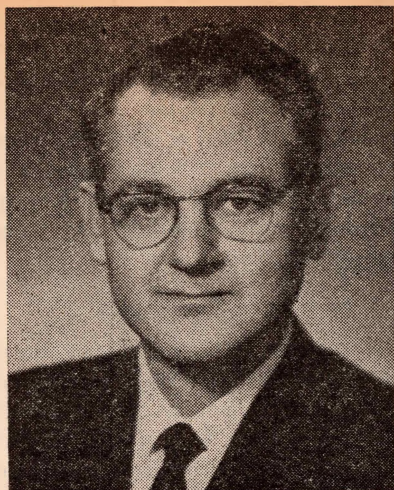
- (1) Know your possibilities—take a census.

- (2) Enlarge your organization—enlist more officers and teachers.
- (3) Provide a place—make adequate room for classes and departments.
- (4) Train your workers—teach the workers Bible fundamentals and principles of Sunday school administration and teaching.
- (5) Go after the people—practice regular visitation of members and prospects.

These simple and fundamental principles of growth were applicable to every size and type of Sunday school and were promoted with vigor and enthusiasm.

2. Personal Leadership

To call the roll of great personalities who through the years have contributed to the development of the Sunday school program would be all but impossible. However, a number of individuals stand out clearly in focus. To mention only a few, B. W. Spilman, L. P. Leavell, and P. E. Burroughs laid solid foundations for the Bible content, the educational approach, and the practical teaching emphasis of the Sunday school program. I. J. Van Ness and Hight C Moore contributed to the early development of the Sunday school curriculum with more adequate lesson helps. Harvey Beauchamp and Arthur Flake laid foundations for age basis grading, Standards of Excellence, the Six Point Record System, and principles for administering and promoting the program of Sunday school work. Harry L. Strickland, William P. Phillips, and Harold E. Ingraham made



A. V. Washburn

large contributions in the area of administration and promotion, leading to expanded organization in departmentalization for all age groups in the Sunday school, with special emphasis upon adults.

Under the vigorous leadership of J. N. Barnette, all of these trends and developments were organized and developed into a tremendous program, bringing the associational Sunday school organization into strong focus and stating the principles or laws of Sunday school growth in such a way as to lead to the fullest implementation. These laws of Sunday school growth are:

1. Enrolment increases in proportion to workers at the ratio of ten to one.

2. Classes reach their maximum growth in a few months after their beginning.

3. New units grow faster, win more people to Christ, and provide more workers.

4. Grading by age provides the logical basis for adding new working units.

5. Promotion recognizes the natural laws of individual growth and development.

6. Enrolment and attendance increase in proportion to the number of personal visits.

7. The building sets the pattern for Sunday school growth.

Along with these personalities referred to are a host of others both in state and Convention-wide service who with dedication, vision, and spirit interpreted and promoted a concept of the Sunday school that has made Southern Baptists first in Sunday school work among all denominations.

3. *Underlying Philosophy of Sunday School Work*

To study the history of Southern Baptist Sunday school work gives another insight into its success. The Sunday school has been dominated by a church-centered approach to its task. One must immediately become aware in studying the Standards, following the study course books on principles and methods, and observing the emphases through the years that the Sunday school program has been primarily devoted to serving the purposes of the church. Its focus has been on service to people in the name of Christ and on behalf of the church and denomination. The general Standard of Excellence begins by rightly relating the organization to the church and placing it under the control of the church. It continues by relating Sunday school pupils to the purposes of the church and concludes by relating them to the larger interests of the denomination. The wide acceptance and use of the Sunday school by South-

ern Baptist churches is in recognition of its indispensable contribution to achieving the basic purposes of a church.

II. FRUITS OF SUCCESS

Interdenominational Sunday school history points to the twenty-year period from 1890 to 1910 as the greatest era of Sunday school growth and development. It was the Golden Era. During this period Southern Baptists were only beginning to develop their concepts and program. There has been increasing growth in our Sunday school work through these intervening years. From about 1920 to 1950 the Sunday school work in most denominations made little headway, and in some the enrolment actually declined. For a time there was much speculation that the Sunday school had about run its course of usefulness.

In the light of these trends, it is significant that Southern Baptists made steady gains and that their greatest decade in Sunday school growth was realized in the period 1950 to 1960. It is gratifying also to note that since 1950 there has been an upsurge of interest in the Sunday school by most denominations.

1. *Increase in Sunday School Enrolment*

In 1950 Southern Baptists reported a Sunday school enrolment of 5,024,553. In 1960 the enrolment stood at 7,382,550—a net gain of 2,357,997. This is a 47 per cent gain over the past ten years, and an average net enrolment gain of 235,799 each year. To look at it another way, Southern Baptists added to their Sunday school enrolment 4,534 more people every Sunday for 520 Sundays! Our ten-year Sunday school enrolment gain

was greater than for the preceding twenty-five years.

During this same period, membership in Southern Baptist churches increased 2,651,702 or 293,705 more than the increase in Sunday school enrolment. Thus, the gain in Sunday school enrolment could well have been even greater than it was.

2. *Increase in Bible Study*

Unfortunately the increase in actual Bible study is not always guaranteed by expanding Sunday school enrolment. However, it is apparent that those enrolled in Sunday school do study the Bible with more regularity and profit than those not enrolled. In fact, persons not enrolled in Sunday school generally study the Bible very little. The circulation of Bible study helps provides some additional indication of the growing study of the Bible during the past decade. In 1950 the total circulation of Sunday school lesson materials, including Uniform and Graded lessons, totaled 33,306,582 pieces. In 1960, 50,172,154 pieces were distributed to the churches.

3. *Vacation Bible School Enrolment up 83 Per Cent*

In many ways, the most remarkable development in the Bible-teaching program of Southern Baptists has been in the area of Vacation Bible school work. Positive promotion of the Vacation Bible school began for Southern Baptists in 1925, when an enrolment of 28,167 was reported. Now nearly 80 per cent of our churches have a Vacation Bible school each year, and the enrolment was 3,004,730 in 1960. The enrolment gain for the decade was 1,361,958—almost as much as for all preceding years.

4. *January Bible Study Week*

Another spectacular gain has been made in Bible study through January Bible Study week. While complete records are not available, approximately 6,500 churches observed this special week of study in 1950, and perhaps 14,000 churches participated in the study in 1960. Some indication of the great values of this week of special Bible study is reflected in the wide usage of the guidebook prepared each year. In the decade of 1950-60, 2,889,120 copies of the January Bible study books were sold, and the total persons enrolled in these studies would be twice that number, or approximately 5,778,240.

5. *Contributions to Evangelism*

It would be difficult to overstate the value of the Sunday school in winning lost people to Christ. Pastors through the years have indicated that from 80 to 90 per cent of the baptisms come through the Sunday school. The gains in Sunday school enrolment are usually indicative of what we may expect in the number won to Christ year by year.

C. E. Autrey, director of the division of evangelism of the Home Mission Board, has made a careful study of the baptisms in Southern Baptist churches since 1950. He discovers a close relationship to the gains in Sunday school enrolment tied in with evangelistic crusades and the number of baptisms reported. He writes: "Unless we can come back to enrolling great numbers in our Sunday school, we will not be able to continue to baptize great numbers of people. The ratio of baptisms is absolutely tied up with the number of people enrolled in our Sunday school.

The greatest technique in evangelism in the twentieth century is not revivalism, but is the Sunday school. There might have been a time when there were other techniques which served their time; but in this generation and in this day, Sunday school is our greatest. I feel that my division would be unwise not to use the Sunday school as the great vanguard in evangelism."

In other areas, such as stewardship, church buildings, and advances in our missions program, the fruits of reaching and teaching people through the Sunday school have been evident.

III. UPON SECOND LOOK

A more careful study of our greatest decade of Sunday school progress reveals some interesting facts.

1. *Promotion of "A Million More in '54" a Significant Factor in Gains*

Five years of the entire decade show a marked influence from the special enlargement emphasis that culminated in 1954. These years are from 1953 to 1957. During this time there was a year of preparation for the "Million More in '54" campaign, the year of the campaign itself, and three following years that reflected the momentum of the drive. During these years a gain of 1,481,294 was realized. A concentrated focus by all organizations and agencies of the denomination was given to Sunday school enrolment for the year 1954. This focus enlarged the vision and accelerated the program of the entire denomination.

2. *Most of the Gain Came from 40 Per Cent of the Churches*

Studies have indicated that 40 per cent of the churches do most of the gaining; 40 per cent show small or no gains, and 20 per cent show actual

losses. These percentages vary slightly from year to year, but throughout the past decade would apply generally. Back of the gains has been the application of the five steps in building a great Sunday school.

3. The Best Rate of Growth Has Been in New Units

A newly established Sunday school grows at a rate nearly ten times faster than the rate for all Sunday schools during the decade 1950-60. The average gain per Sunday school per year was about seven, while the average gain the first year for a new Sunday school is more than sixty.

The rate of growth in new departments and classes in existing schools is equally impressive.

We do not have accurate figures to indicate just what the enrolment gain for 1950-60 would have been if no Sunday school had shown a loss in enrolment. Last year a study was made of one association that showed a net gain of approximately one thousand. If the Sunday schools in this association that showed a loss had simply held their own and shown no gain, the net gain for the entire association would have been more than twice that figure!

IV. WHAT OF THE NEXT TEN YEARS?

With all of the discouragements besieging Southern Baptists just now,

the next ten years in God's providence should be the best yet. The population continues to grow at a rapid rate. The need for spiritual revival and knowledge of God's Word grows with every passing day.

Southern Baptist Sunday schools can make greater progress in the next ten years than ever before and greatly set forward every phase of church and denominational life, provided—

1. Southern Baptist Sunday school officers and teachers are motivated in their work by genuine concern for the welfare of people. We must guard against assuming that when we provide certain organizations and engage in certain activities, right results always come. Organization does not create spiritual energy. It simply channels spiritual power expressed in personal concern in the most effective way.

2. Churches ascribe priority to Bible teaching and its vital relationship to the total program of the churches. The work of a church in evangelism, stewardship development of members, and a program of worldwide missions cannot be fully realized apart from a major emphasis on "Outreach for the Unreached" for Bible study. Nor, in the light of this fact, can a teacher be indifferent to his responsibility to teach and relate his members to the entire church program.

A Decade of Training Union Growth

PHILIP B. HARRIS

Secretary of Training Union Department, Baptist Sunday School Board

THE TOP EXECUTIVE in one of the largest and best-known corporations in America is also director of an Adult department of the Training Union in his church. His pastor reports that this executive "expressed his conviction about Training Union thus in a recent deacons' meeting: 'If they had it at four o'clock in the afternoon, I'd be there.'"¹

This top executive was really voicing the conviction of a great host of Baptist people as to the worth of Training Union for those who want to be better church members. According to the latest figures available, 2,664,730 people of all ages now avail themselves of the training which this organization provides for church members and their families.

What contributions did Training Union make to the lives of these people during the decade from 1950 to 1960?

Printed Pages

At the beginning of the decade, Training Union provided a quarterly for each age group, Junior through Adult, plus leadership quarterlies for the younger age groups.

At the end of the decade, each age group had an additional quarterly. The list included *Baptist Adults*, *Baptist Young Adults*, *Baptist Young People*, *Baptist Married Young People*, *Baptist*

Intermediate Union Quarterly I, *Baptist Intermediate Union Quarterly II*, *The Intermediate Leader*, *Baptist Junior Union Quarterly I*, *Baptist Junior Union Quarterly II*, and *The Junior Leader*.

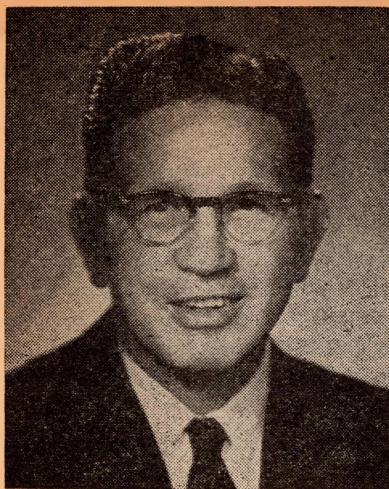
The addition during this period of special helps in programing added to the value of each of these quarterlies.

The beginning of this period saw the introduction of two periodicals for children's workers to replace *The Story Hour Leader*. Before the end of the decade, periodicals for use with children had been expanded to include *The Primary Leader*, *Every Day with Primaries*, *The Beginner Leader*, and *Every Day with Beginners*. The Training Union Department co-operates with other departments in producing *Church Nursery Guide* and *Living with Children*.

The most unusual publication started during this period is *The Training Union Quarterly for the Deaf*, which dates from 1958. *The Braille Baptist* also includes articles from Training Union publications.

Raymond M. Rigdon came to the Training Union Department in 1953 as editor in chief of lesson courses. By 1960, editors assisting him included the following: LeRoy Ford, Adult; Rice A. Pierce, Young People's; Betty Jo Corum, Intermediate; Richie Harris, Junior; Doris D. Monroe, Primary; Marie Hedgecoth, Beginner; Alma May Scarborough, Nursery.

¹Gerald Martin, pastor of Poplar Avenue Baptist Church, Memphis, Tennessee.



Philip B. Harris

Editors had given guidance to individual writers for many years. However, since 1955, the editor in chief and the age-group editors have held annual writers' conferences for all age groups.

The Baptist Training Union Magazine increased in size from 48 pages to 64 pages. This made it possible for administration workers to include additional helps for department and general officers and associational officers. During the decade there were two special issues of the *Training Union Magazine*. The first honored J. E. Lambdin, long-time secretary of the Training Union Department, upon his thirtieth anniversary. The second, in December, 1959, honored Dr. and Mrs. Lambdin upon their retirement from the Training Union Department. Both issues carried high lights of the history of Training Union.

Dr. Lambdin served as editor of the *Training Union Magazine* until his retirement. Philip B. Harris, who succeeded Dr. Lambdin as secretary of the Department, became editor of

the *Magazine* in January, 1960. Mabel Beeker served as associate editor throughout the period.

Through the years the Training Union Department had promoted the Graded Training Union Study Course for All Church Members. Since 1959, Training Union principles and methods books have been designated as category 18 in the Church Study Course. However, under the direction of C. Aubrey Hearn, the Training Union Department continues to promote the study of all books in the course which will help its members to become better church members.

The Training Union Department has also provided envelopes of promotional materials for each age group and posters and other materials for use in promoting the activities included in the Training Union calendar for the year. The number of items included has greatly increased during this decade.

From these printed pages Training Union members have gained knowledge of the Bible and denominational activities.

Promotional Projects

State and Regional Enlargement Clinics and Workshops.—Workers from the Training Union Department of the Sunday School Board have assisted state and local workers in clinics and workshops. They worked in all states and assisted in Alaska and Hawaii even before they became states. At the end of 1960, Hawaii attained the distinction of having a Training Union in each of its churches and in three of its missions.

Age-group directors in the department in 1960 included Harvey T.

Gibson, Administration; R. Maines Rawls, Associational; Robert S. Cook, Adult; Carlton Carter, Young People's; Versil S. Crenshaw, Intermediate; Frances Whitworth, Junior; LaVerne Ashby, Primary; Nora Padgett, Beginner; and Florrie Anne Lawton, Nursery.

Associational Emphases.—During this decade, "M" (Mobilization) Night became the largest simultaneous gathering of Southern Baptists. Last year 511,948 people attended "M" Night meetings in 1,050 associations in the Southern Baptist Convention. Churches represented were 21,029, and pastors present were 16,105.

In October, 1958, the Training Union Department joined with the Church Administration Department in sponsoring clinics for church officers and committees to be held annually in associations throughout the Southern Baptist Convention territory. Through these clinics the Training Union has been able to render additional service in training of church leaders for specific tasks.

Assemblies.—Attendance at the Training Union Leadership Assemblies at Ridgcrest grew from 7,960 for three weeks in 1950 to 12,864 in a comparable period in 1960. The attendance during the first Leadership Assemblies at Glorieta in 1953 was 1,888 for the three weeks. By 1960 the total attendance at Glorieta had grown to 3,264.

Orientation of New Church Members.—The Training Union Department was already offering special help in the training of new church members. In 1950, at the request of the Training Union Department, James L. Sullivan wrote a book for use in

orientation classes. The title of the book, which has gone through several revisions, is *Your Life and Your Church*.

Church Membership Study Week.—The official designation for the Training Union week of study each March became Church Membership Study Week in 1960. The emphasis for the week and the books to be studied will change each year to conform with the annual theme.

Youth Activities.—Training Union had sponsored Youth Week for many years. In 1955, in line with the new emphasis on greater use of associational organizations, Associational Baptist Youth Night came into being. Other special youth activities include the Intermediate Sword Drill and the Young People's Speakers' Tournament. In 1953 Hawaii sent its first participant to Glorieta Baptist Assembly for the Speakers' Tournament.

Southern Baptist Training Union Convention.—The Training Union Convention held in Atlanta, Georgia, in December, 1959, both highlighted the promotional activities of the decade and climaxed the service which J. E. Lambdin had rendered through Training Union.

At this convention Dr. Lambdin presented Philip B. Harris as his successor and bade him Godspeed.

When J. E. Lambdin wrote his memoirs in 1955, he traced the history of the Training Union to that time and then wrote the following: "All I have seen is preparation for a great future." He and his co-workers had laid the foundation so well that when Philip B. Harris succeeded him on January 1, 1960, he was able to lead out immediately in a long range pro-

gram of Training Union advance.

Through participation in these and other projects, Training Union mem-

bers went beyond the printed pages toward the goal of becoming approved workmen.

Circulation of Training Union Periodicals

	1950	1960
<i>Baptist Training Union Magazine</i>	145,365	345,079
<i>Bible Readers' Guide</i>		211,016
<i>Training Union Quarterly for the Deaf</i>		1,669
<i>Baptist Adults</i>	556,000	788,869
<i>Baptist Young Adults</i>		225,144
<i>Baptist Young People</i>	319,365	349,603
<i>Baptist Married Young People</i>		75,630
<i>Baptist Intermediate Union Quarterly I</i>	381,400	334,349
<i>Baptist Intermediate Union Quarterly II</i>		257,517
<i>The Intermediate Leader</i>	35,265	61,679
<i>Baptist Junior Union Quarterly I</i>	390,904	362,753
<i>Baptist Junior Union Quarterly II</i>		284,896
<i>The Junior Leader</i>	36,937	74,131
<i>The Primary Leader</i>	20,062	46,565
<i>The Nursery-Beginner Leader</i>	19,860
<i>Every Day with Primaries</i>		186,146
<i>Every Day with Beginners</i>		109,011
<i>Church Nursery Guide</i>		96,248
<i>Living with Children</i>		254,926

A DECADE OF BROTHERHOOD GROWTH

[Continued from p. 37]

future. Will we push them aside? Will we fail to use them in places of responsibility and leadership? Will we fail to deepen their Christian concepts? Will we circumscribe their efforts? Will we limit the work of their organizations?

The answers to these questions will either open or close the doors of op-

portunity and service to the men of Southern Baptist churches. If closed, we will break faith with God who has prepared them for this hour. If opened, only by the use of divine arithmetic can be calculated that which they can contribute to the Master's cause in the days ahead.

OUR MEN ARE READY. Are we?

A Decade of Seminary Growth and Expansion

DUKE K. McCALL

President, Southern Baptist Theological Seminary
Louisville, Kentucky

PERHAPS the most surprising single impression coming from a study of theological education among Southern Baptists between 1950 and 1960 relates to the volatile nature of schools which the general public thinks of as being stable to the point of dullness. It is probable that more dramatic changes have occurred within theological education in the past decade than in the previous ninety years.

History

The decade opened with three denominational seminaries: The Southern Baptist Theological Seminary, Louisville, Kentucky (1859); Southwestern Baptist Theological Seminary, Fort Worth, Texas (1908); New Orleans Baptist Theological Seminary, New Orleans, Louisiana (1918).

Golden Gate Baptist Theological Seminary, now in Mill Valley, California, founded in 1944 and adopted in 1945 by the California Baptist Convention, became a Southern Baptist agency in May, 1950. At the same session, the Southern Baptist Convention founded Southeastern Baptist Theological Seminary, Wake Forest, North Carolina. It opened in 1951, with S. L. Stealey as president.

In 1957 the Convention founded Midwestern Baptist Theological Semi-

nary, Kansas City, Missouri. Millard J. Berquist was named president. Thus, the decade which began with three seminaries ended with six.

Changes in administration took place during the decade at Southern, Southwestern, New Orleans, and Golden Gate. At Southern, President Ellis Fuller died and was replaced by Duke K. McCall in 1951. The resignation of E. D. Head as president of Southwestern opened the way for the election of J. Howard Williams. Upon Dr. Williams' death in 1958, Robert Naylor became president. Ill health forced the retirement of Roland Q. Leavell from New Orleans in 1958, and Leo Eddleman succeeded him. B. O. Herring resigned the presidency of Golden Gate in 1952, and Harold Graves was elected.

Beginning in 1945, seminary enrollments skyrocketed. The 3,973 students in three seminaries in 1950 became 6,038 students in six seminaries in 1960. The increase of 2,065 students in the decade represented a 51.98 per cent increase.

Perhaps of more importance than total enrolment is the number of graduates in each school year. The following table indicates the number of diplomas or degrees awarded by each school.

Table of Graduates

1950-1960

Academic Year	Theology Graduates	R.E. Graduates	Music Graduates	Total Graduates
<i>1949-50</i>				
GG	20	5	4	29
NO	43	23	2	90*
SE	—	—	—	—
SS	187	—	11	198
SW	165	126	23	314
<i>1950-51</i>				
GG	18	6	2	26
NO	54	26	3	103*
SE	—	—	—	—
SS	232	1	14	247
SW	172	168	27	367
<i>1951-52</i>				
GG	30	10	2	42
NO	90	29	5	145*
SE	—	—	—	—
SS	236	3	15	254
SW	206	147	21	374
<i>1952-53</i>				
GG	18	3	—	21
NO	106	35	4	174*
SE	—	—	—	—
SS	248	1	12	261
SW	248	194	27	469
<i>1953-54</i>				
GG	21	11	1	33
NO	132	41	8	206*
SE	62	—	—	62
SS	284	13	16	313
SW	262	194	25	481
<i>1954-55</i>				
GG	35	11	—	46
NO	120	54	16	190
SE	99	—	—	99
SS	224	31	15	270
SW	263	188	20	471

*These figures include, respectively, 22, 20, 21, 29, and 25 graduates in the School of Christian Training.

Academic Year	Theology Graduates	R.E. Graduates	Music Graduates	Total Graduates
1955-56				
GG	33	14	1	48
NO	155	70	20	245
SE	101	—	—	101
SS	258	47	28	333
SW	300	180	10	490
1956-57				
GG	21	10	2	33
NO	130	68	22	220
SE	114	—	—	114
SS	297	46	23	366
SW	276	189	17	482
1957-58				
GG	49	19	2	70
NO	168	66	17	251
SE	130	—	—	130
SS	259	51	41	351
SW	278	169	14	461
1958-59				
GG	46	10	2	58
NO	140	62	21	223
SE	169	—	—	169
SS	270	56	39	365
SW	241	166	20	427
1959-60				
GG	59	18	1	78
NO	177	66	33	276
SE	201	—	—	201
SS	178	49	32	259
SW	264	155	20	439

No wonder that by the end of the decade it had become difficult to find places of service within a few weeks after graduation for so many new ministers!

Faculty

The inability of the seminaries to add new faculty members during the depression of the 1930's meant there were only a few theological professors in the middle age range

when the 1950 decade began. Thus, the large number of young new faculty members recruited in the 1950's had not served long apprenticeship with older, maturer colleagues. They therefore found it easy to discard traditions.

The total teaching staff, not counting fellows or teaching assistants, was, in 1950, 82 professors and 6 instructors, as against, in 1960, 188 professors and 40 instructors.

The oft-repeated criticism of the theological faculties as being "ingrown" was counteracted by the gradual employment of men who received their theological training outside of the Southern Baptist Convention and the liberal use of sabbatical leaves for study at other institutions.

Winds of controversy blew through the faculties. First at Golden Gate, resulting in the retirement of the president, in 1952. Next the wind struck Southwestern, and its president retired also in 1952. The most disastrous controversy swept through Southern Seminary, resulting in the dismissal of thirteen professors in the School of Theology, in June, 1958. In 1959 a small cyclone dipped down on the New Orleans campus and resulted in the resignation of two professors. As the decade ended, the storm warnings were up at Southeastern.

The controversies which disturbed the tranquility of the campuses had only one thing in common. In every case it has been impossible to get any unanimity as to precisely what the controversy was about in the first place. Theology and administrative processes are usually identified, but the specific issues and the culprit depend on which faculty member, which administrator, or which trustee is trying to explain how the impossible tragedy happened.

Accreditation

In 1950 Southern Seminary and Southwestern were already accredited by the American Association of Theological Schools. New Orleans received accreditation by the A.A.T.S. in 1954. Southeastern was accredited in 1958. Golden Gate and Midwestern hold associate memberships in the

A.A.T.S.; both are applying for accreditation.

Perhaps the greatest influence of the A.A.T.S. on Southern Baptist Convention seminaries, however, came through its faculty fellowship program which served to enlarge the number of seminary professors spending sabbaticals in foreign and university related divinity schools. The total effect has been to orient the thinking of Southern Baptist Convention seminary faculty members to the good opinion of their theological colleagues in non-Baptist institutions.

Academic Facilities

The enlargement of the physical plants and of the libraries of the seminaries has opened the door for many changes. The dollar yardstick may be applied to the physical plant of the seminaries. In 1950 Southern Seminary's plant was valued at \$3,528,312 which became, by 1960, \$8,611,645. Southwestern in 1950 was almost exactly the same as Southern, at \$3,469,303, which became, by 1960, \$7,575,058. New Orleans Seminary, though it did not move to its new campus until 1953, was already counting that campus in its plant value of \$3,028,077 in 1950. The value of the campus grew until in 1960 it was \$6,225,600. Golden Gate reported in 1951 its Berkeley campus to be valued at \$239,995, but in 1959 it moved to its new Marin County campus and reported in 1960 a plant value of \$5,454,352.

Southeastern began with the purchase of the Wake Forest College campus for \$1,600,000 from which the college did not move until 1956, but

this campus had been improved by 1960 until its value had reached \$3,528,555. Midwestern bought originally one hundred acres of land in Kansas City which by 1960 it improved to the point that it reported a plant value of \$979,604. Thus, Southern Baptists began 1950 with seminary campuses valued at a total of \$10,025,692; and in 1960 owned, for their six seminaries, campuses valued at a total of \$32,374,814.

Almost as important to an educational institution as the faculty is the library. All six of the seminaries have new library buildings erected during the decade. Library holdings, as reported in school catalogs, grew during the decade as indicated by the following report.

	1950	1955	1960
Golden Gate	4,500	12,000	25,500
Midwestern	—	—	20,000
New Orleans	30,000	40,000	66,000
Southeastern	—	15,000	35,400
Southern	58,000	73,760	147,000
Southwestern	50,000	90,000	225,000

Finances

During the decade, Cooperative Program allocations to theological education grew from \$600,000 to \$3,000,000 annually. The division of the lump sum allocation to the six seminaries was transferred from Convention action to a formula adopted by the seminary presidents in 1958 and first applied in 1960. After providing a base figure (\$150,000) for each institution, the allocation is essentially in terms of the number of students in each school. Increased income was also made available through enlarged endowment for the three older seminaries.

	1950	1960
New Orleans \$	2,829	\$ 704,701
Southern	2,357,713	4,353,312
Southwestern	2,140,205	3,752,120

At the end of the decade, Southeastern had accumulated \$199,226 of endowment. Endowment for the other two schools was insignificant.

Curricula

The changing needs within the churches and the shifting emphases within theological education made this decade a volatile one for the curricula. At Southern Seminary in 1953, the Southwestern pattern of the three school organization was adopted but with more independence for each school under a separate dean. Thus, the three older seminaries were organized into a School of Theology, a School of Religious Education, and a School of Church Music, whereas, the three new seminaries operated on a one-school structure.

Each of the three older seminaries offered courses leading to the Doctor of Theology degree and the Doctor of Religious Education. Southern and Southwestern also offered the Doctor of Church Music degree. Southeastern and Golden Gate offered the one graduate degree, Master of Theology. Midwestern was limited to the single Bachelor of Divinity degree.

The degree system had moved, by the end of the decade, toward uniformity, with the offering of diplomas to students whose academic prerequisites did not qualify them for a degree. Then, in theology, the Bachelor of Divinity, the Master of Theology, and Doctor of Theology degrees became standard. In religious education the two degrees were Master of Religious Education and Doctor of Religious

Education. In music the Bachelor of Church Music, while requiring college graduation as prerequisite, was provided for those not having a major in music. The two main degrees became the Master of Church Music and Doctor of Church Music.

Summer school, begun at Southwestern in 1916, became the norm for all but Midwestern. The wider window open on the world of general theological scholarship was illustrated repeatedly in the type of lecturers invited to the several campuses.

Student Life

Married students accounted for about three out of every four students on seminary campuses. The result was the dispersion of campus life. Students lived and ate as family units rather than as dormitory mates. It was not

uncommon for the student's family to live on the church field and for the married student to live in the men's dormitory from Tuesday through Friday.

The student's time and energy was also pre-empted as he worked often in secular jobs to support his family. Thus the sense of community on the seminary campus eroded, and the time which the student spent on his education was limited.

The growth of theological education was a mixture of cause and effect in a rapidly expanding denomination. At the end of the decade, the training of God-called men and women had reached a new plateau both qualitatively and quantitatively. Even so, the vision of the Great Commission challenges all six seminaries to continue their growth.

Evangelism During the Decade of the Fifties

C. E. AUTREY

Director, Division of Evangelism, Home Mission Board, Atlanta, Georgia

E VANGELISM IN THE FIFTIES may be easily understood by a look at its leaders, the accomplishments, and evangelistic trends of the fifties.

Evangelistic Leaders

The Division of Evangelism was directed in the fifties by two men: C. E. Matthews of Texas and Leonard Sanderson of Tennessee. Matthews led until 1956. He placed firm emphases on the simultaneous crusade and state evangelistic conferences. He instituted

the idea of a unified program of evangelism for Southern Baptists and saw it mature in the first half of the decade.

Matthews was concerned about personal evangelism and promoted the church council on evangelism as the instrument to direct the local church in doing personal witnessing. He wrote a study course book on *Every Christian's Job*, which proved to be very popular and helpful. More than anyone else, he taught Southern Baptists

the value of public invitation and how to use it.

Leonard Sanderson introduced new ideas and a fresh approach which was indispensable at the time. Sanderson kept a firm emphasis on mass evangelism and, at the same time, opened the door to closer co-operation with all boards and commissions of Southern Baptists. He laid the foundation for a mighty progress in educational evangelism. The friendly, co-operative spirit of Sanderson won the confidence of all the leaders of the Convention. This made for excellent public relations. Sanderson, more than anyone else, created an atmosphere for a wider basis of evangelistic operation. His vision and Christian diplomacy in the last half of the fifties gave evangelism a sweep of imagination and a scope of possibility which it had not known before.

More people were baptized into Southern Baptist churches during the four years Sanderson led than any other four years in our history. During these four years, 1,611,298 were baptized. Both Matthews and Sanderson were assisted by a small, but most capable staff, and the secretaries of evangelism employed by most of the states comprising the Southern Baptist Convention.

Accomplishments in the Decade

Southern Baptists baptized 3,895,851 during the decade. This was the largest number of baptisms of any decade in our history. This was 1,370,777 more than were baptized during the decade of the forties, which was previously our most prolific decade. In the forties Southern Baptists baptized 343,054 more than they did in the thirties. The gain in baptisms

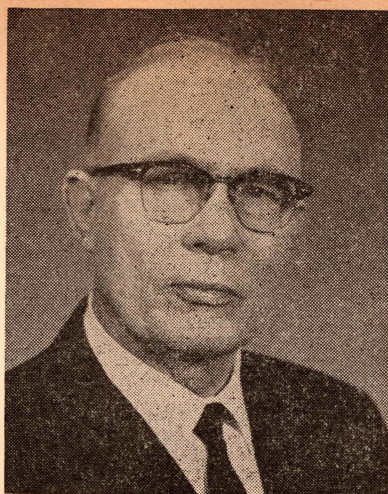
in the decade of the fifties was more than a million more than the gain in the forties. At the close of the forties, the total church membership of Southern Baptists was 6,761,265; and at the end of the fifties, our membership was 9,485,276, which was a net gain for the decade of 2,724,011. This decade of evangelism was characterized by simultaneous evangelism. The simultaneous crusade reached its height during this period. In 1950 all of the churches west of the Mississippi River held simultaneous revivals. This was the first big-scale simultaneous crusade. Previous to this, the method had been confined to the association under Matthew's leadership. During April 8-23, 1950, all of the 8,441 churches and their missions, west of the Mississippi River, conducted simultaneous revivals. The Convention reported 376,085 baptisms in 1950, which was the largest number of baptisms the Convention had ever reported in a single year up to that time. In 1951 the 18,158 Baptist churches, east of the Mississippi River, engaged in a simultaneous revival. These churches reported 120,000 baptisms during the two-weeks' effort. This was the largest single effort in mass evangelism ever undertaken by the Convention, or by any Christian body up to that time.

During 1953, Southern Baptists made plans for a Convention-wide simultaneous revival to be held in 1955. These plans were presented to the Executive Committee and were later approved by the Convention. The state secretaries of evangelism worked closely with Matthews and his staff to perfect these plans. The territory of the Convention was divided into three zones, running across the nation from East to West. The tropical zone

included Cuba and all parts of the Gulf states from the Atlantic to the Pacific, including the southern part of New Mexico, Arizona, and California. The dates were March 16-20. The central zone included 1,200 churches, and the dates were March 27-April 10. The northern zone embraced the northern part of the Convention and the pioneer states. Part of the Alaskan effort was included in this zone. It began on Easter and ran for two weeks. The states reported that about 300,000 united with the churches during the crusade. This was the largest organized effort ever reported in the history of mass evangelism. Churches of Southern Baptists reported 416,867 baptisms for 1955.

Another great simultaneous revival was planned and held in 1959. This revival was held in conjunction with the Baptist Jubilee Advance. It was a nation-wide crusade, and each state divided its territory to suit its convenience and to enable the pastors to assist each other in preaching in the crusade. Leonard Sanderson led in this great crusade and worked closely with other Baptist bodies of the nation. Southern Baptists baptized 429,063 in 1959 for an all-time high in baptisms for the Convention.

Four big-scale simultaneous revivals were conducted in the fifties, but it would be a mistake to think that this was all that transpired evangelistically. The Sunday school conducted several great enlargement campaigns—the most remarkable being in 1954. They undertook to enrol a million in 1954. They succeeded in enrolling almost 600,000. This was a boost to evangelism. While the Sunday school enlargement drive was on in 1954, our



C. E. Autrey

baptisms climbed from 361,855 the previous year to 396,857. This surpassed the previous years when the Convention held the big-scale crusades. This revealed the importance of Sunday school enrolment in reaching the lost for Christ.

In 1954 the National Baptist Convention, Inc., U.S.A. approved the establishment of a Department of Evangelism with a full-time secretary to supervise the work throughout the United States jointly with the Department of Evangelism of the Home Mission Board. A guidebook was prepared for the Negroes similar to the *Southern Baptist Program of Evangelism*.

The Division of Evangelism of the Home Mission Board, and what was then designated the Department of Direct Missions, co-operated in stimulating evangelism among the American Indians in 1954. They promoted revivals in all of the Indian churches. The personnel of the Home Mission Board and many others helped in this needed enterprise. It was conducted

in the form of a simultaneous crusade.

A stronger pastoral evangelism developed among Southern Baptists during the fifties. Southern Baptists knew that the only way to develop evangelistic churches and keep them evangelistic was to encourage the pastors to be evangelistic and to teach them the techniques of mass and personal evangelism. This was done in the state evangelistic conferences and in the clinics held in conjunction with the co-operative associational revivals. It was done through floods of wholesome literature which came in the form of magazine articles, study course books, and the state papers. The willingness of the editors to co-operate with the Division of Evangelism in this matter contributed greatly to pastoral evangelism.

During the fifties, some progress was made in personal witnessing. Soul-winning Commitment Day was begun. Our leaders began to recognize that personal evangelism was the weak point in our armor.

The Division of Evangelism developed some clear-cut ideas on Christian growth. A class for new members was promoted across the Convention. Dr. Sullivan's book on *Your Life and Your Church* was adopted as the standard for such vital training. The members were taught for six Sunday nights during Training Union hour by the pastor and were then graduated into all the training organizations of the church. Our program in the sixties would have been quite different if this particular phase had worked 100 per cent. It was a success, however, and added much to the strength of Southern Baptist evangelism.

The Training Union prepared programs helpful in developing new

Christians. The Deacon-Led Spiritual Growth Program gave substantial help to the efforts of the Training Union. One week in February was designated Transfer Church Membership Week, but was never promoted vigorously. Finally, the month of February was designated Transfer Church Membership Month. It is now being vigorously promoted to lead all detached Baptists to unite with a church in the community where they live. The Division of Evangelism has a permanent emphasis, also, on the transfer of church membership.

In 1958 a *Revival Plan Book* was prepared by Vernon Yearby for the 1959 crusade. This was the first time such a plan book had ever been devised. The plan book is now being used for both perennial evangelism and revivals. It is currently the most popular evangelistic material available to Southern Baptists.

During the fifties, Southern Baptists began to promote overseas many of the popular and effective methods being used in North America. In 1951 C. Y. Dossey, of the Division of Evangelism of the Home Mission Board, was sent to South America by the Foreign Mission Board to prepare for and conduct simultaneous revivals in Argentina, Paraguay, and Uruguay. These meetings were successful. Dossey taught other methods currently being used in North America, as well as simultaneous evangelism.

In the winter of 1957, the Foreign Mission Board sent the writer to Japan to teach our proved methods of evangelism to the pastors and church leaders. A series of conferences were held on every major island of Japan. These were the first evangelistic conferences ever conducted in Japan. The

missionaries, pastors, and nationals were brought to the central meeting places on Monday; and until Friday noon, the entire day and part of the night was spent in studying the methods which were being used so effectively in America. This was done to a less degree in Formosa and Hong Kong. The same year Dr. Sanderson conducted a simultaneous revival in Formosa. This, however, was not the first time our leaders had gone overseas for evangelistic emphases. Roland Q. Leavell held some great revivals in Asia, and Duke McCall and W. A. Criswell and others had gone on evangelistic preaching missions to many mission fields across the earth.

In 1958 Dr. Sanderson and Jack Stanton from the Division of Evangelism went to South America and traveled over Venezuela, Brazil, Argentina, Chile, and Peru. They met with the missionaries in some places, and with both missionaries and pastors in others. In Argentina they taught in the seminaries by day and preached and taught in the clinics held in the local churches at night.

Also, in 1958 the writer visited Italy, Egypt, Lebanon, Jordan and Israel, and taught and preached in Egypt, Lebanon, Jordan and Israel. The methods which Southern Baptists had used effectively were modified and suited to the evangelistic needs of the workers in these areas. Many days were spent in Lebanon, where a revival was conducted; and the Baptist pastors and leaders were taught for four hours each day the methods of evangelism. The techniques which bless Southern Baptists in the homeland were found to work with the same effect overseas. Other groups of

Southern Baptist preachers during the same year, went to Italy and England and conducted simultaneous revivals with great effect.

Trends in the Decade

During the decade of the fifties, the program of evangelism expanded from an almost exclusive emphasis on revivalism to perennial evangelism. Evangelism began to expand so as to permeate the total Southern Baptist life on all levels. There was a definite trend toward educational evangelism to meet the needs of perennial evangelism. By educational evangelism, we mean using more thoroughly the Sunday school, Training Union, Woman's Missionary Union, and Brotherhood to evangelize. The evangelistic leaders learned in the fifties the value of working more closely with all of our existing organizations in witnessing and in spiritual growth.

More was accomplished in personal witnessing than the figures indicate during this same decade. In 1950 the ratio of baptisms was one for twenty-two. In 1960 the ratio was one for twenty-five. This shows a decline in the ratio of baptisms a member. The main reason for this decline was possibly our increase in size. We gained 2,724,011 church members in the fifties, and 4,118 more churches. The increase in numbers accounts for the drop in the ratio of baptisms. When our churches get larger and older and our number of churches increase, there develops an evangelistic clumsiness with which we have not learned to cope. For instance, North Carolina with 3,315 churches and a membership of 904,998 showed a baptism ratio of 1 to 30.3, while Ohio with 216

churches composed of 35,792 members showed a ratio of one to nine. The size and location of the churches were contributing factors. As we grow larger, our ratio per capita of baptisms declines. This is not necessary and must be corrected. These figures say that a Southern Baptist who is converted while a Junior will win only two during a lifetime. If he is converted later, he will have a chance to win possibly only one. This should arouse Southern Baptists to place more emphasis on perennial evangelism.

The need for a firm perennial evangelism may be seen from a cursory glance at the number baptized each year during the fifties. The revival campaign in 1950, when all of the churches west of the Mississippi River were involved in a campaign, enabled us to baptize 476,085, which was a peak year; but there was a decline in baptisms for the next three years, and it was four years before we went above the 1950 mark. In 1955 we baptized 416,867 as a result of the Convention-wide simultaneous crusade, but there followed four years before we came up to the 1955 mark again. We skyrocket during a big-scale crusade, but we coast until we put on another big-scale campaign. This was characteristic of the fifties. This tendency can be curbed. The answer is a better program of perennial evangelism. We should not emphasize less mass evangelism, but we should place stronger emphasis on perennial evangelism. We shall follow the Soul-winning Commitment Day with better training and thorough direction. We shall train and lead teachers and officers to win souls. We are placing more emphasis on a week-by-

week witnessing. This move began in the fifties.

A stabilizing trend is easily recognized in the fifties. The unified system which was followed in the decade eliminated, to a degree, sectional and sporadic evangelism and gave it a universal and constant lift. Evangelism grew in stature among Southern Baptists during this period. Denominational evangelists, as well as independent evangelists, came to enjoy an unprecedented prestige. The men who have dedicated their lives to soul-winning are now considered more or less equal in position to the theologian, pastor, and missionary. There was a time when we looked askance upon the person who left the pastorate to enter the field of evangelism.

This attitude has changed considerably; and in the main, this transpired in the fifties. This was due in part to the influence of the Division of Evangelism of the Home Mission Board. It discouraged excesses. It encouraged the use of the best methods with utter dependence upon God. It magnified the place of the Holy Spirit. It discouraged the use of high pressure. It guarded against commercialism and magnified the Saviour. The dedicated men who were connected with Southern Baptist evangelism kept the New Testament purpose uppermost—the salvation of sinners. They conceived of salvation in its larger context. It meant to them more than conversion. It comprised the total life of the converted. It pleaded for Christian growth as a part of the evangelistic process. These positive and healthy emphases helped stabilize evangelism in the fifties.

High Lights of Southern Baptist Stewardship, 1950-1960

MERRILL D. MOORE

Executive Director, Stewardship Commission, Southern Baptist Convention

IN ORDER TO EXAMINE THE RECORD of Southern Baptists in the area of stewardship in the ten-year period 1950—1960, let us inquire: What has happened in this period in our giving of money?

What has happened in this same period in the teaching and promotion of the Bible doctrine of stewardship?

What has happened in our philosophy and practice of stewardship?

I. WHAT HAS HAPPENED IN OUR GIVING OF MONEY?

Total gifts through the churches for all causes in 1950 were \$197,242,154; and in 1960, \$480,608,972. This represented an increase of \$283,366,818, or 144 per cent.

Mission gifts for all missionary, educational, and benevolent causes included in the above totals in 1950 were \$33,402,224; and in 1960, \$81,924,906. This represented an increase of \$48,522,682, or 145 per cent.

To break these figures down still further, the amounts given *through the Cooperative Program* for missionary, educational, and benevolent causes in 1950 were \$19,186,201; and in 1960, \$48,689,694. This represented an increase of \$29,503,493, or 154 per cent.

Of these amounts in 1950, \$8,381,948 was given through the

Cooperative Program for Southern Baptist Convention causes, and something over \$10,000,000 was given for causes in the several states. In 1960 Southern Baptist Convention causes received through the Cooperative Program \$17,470,501, and state causes received approximately \$31,000,000. Thus gifts for Southern Baptist Convention causes through the Cooperative Program were increased 108 per cent.

The Lottie Moon Christmas Offering for Foreign Missions increased from \$1,854,634 in 1950 to \$8,238,471 in 1960. This increase was \$6,383,836, or 344 per cent.

The Annie Armstrong Offering for Home Missions in 1950 was \$704,436; and in 1960, \$2,226,165. This offering showed an increase of \$1,521,729, or 216 per cent.

The offering for the Cooperative Program given through the Vacation Bible schools is an educational offering; that is, the emphasis in making this offering is not placed upon the amount of the offering. It is gratifying to note, however, that this offering rose from \$100,442 in 1950 to \$456,630 in 1960. This was an increase of \$356,188, or 355 per cent.

Per Capita Gifts

Much of the increase in gifts shown above resulted from the increase in

Southern Baptist membership, which in 1950 stood at 7,079,889; and in 1960, at 9,731,591. Thus we need to compare the average gifts per member as well as the dollar totals.

In 1950 the average per capita gift for all causes was \$27.82; and in 1960, \$49.39, an increase of \$21.57, or 78 per cent.

The average per capita gift for all missionary causes rose in the same period from \$4.72 to \$8.42, an increase of \$3.70, or a comparable 78 per cent increase.

Average per capita gifts through the Cooperative Program rose from eighty-nine cents to \$5.00, an increase of \$4.11, or 462 per cent.

Missionary Support

Total gifts through all channels to foreign missions in 1950 were \$5,884,661; and in 1960, \$12,609,138. This represented an increase of \$6,724,477, or 114 per cent.

This made possible an increase of the work of the Foreign Mission Board. In 1950 it had 803 missionaries at work in 33 countries. In 1960 there were 1,480 missionaries (84 per cent increase) at work in 45 countries (36 per cent increase).

The Home Mission Board in 1950 had 1,025 missionaries at work in 31 states, Alaska, Cuba, Panama, and the Canal Zone. In 1960 there were 2,035 missionaries (98 per cent increase) in 50 states, Cuba, Panama, and the Canal Zone (55 per cent increase). Gifts to the Home Mission Board through all channels totaled \$1,844,157 in 1950; and \$4,640,029 in 1960, or 152 per cent increase.

Some Observations

Comparisons of percentages is not without its severe limitations. It is interesting, however, to notice that on a percentage basis the largest increases indicated above are shown to be in this order:

1. Average per capita gifts through the Cooperative Program 462 per cent
2. Vacation Bible school Cooperative Program gifts 355 per cent
3. Lottie Moon Offering for Foreign Missions 344 per cent

A further examination and evaluation of these figures could be rewarding. Some comments on these have been:

"We rejoice in the growth of the Lottie Moon Offering for Foreign Missions. Their educational and prayer programs make missions live and lead the people to give."

"The average per capita gift through the Cooperative Program in 1950 was so very small that a large percentage gain was not difficult."

"Baptists give gladly through the Cooperative Program when it is made clear to them."

"Our greatest need is to let our people know what a tremendous power for good we possess in the Cooperative Program. Tell them. They will give through it."

"When we personalize the Cooperative Program, our people respond."

II. WHAT HAS HAPPENED IN THE TEACHING AND PROMOTION OF STEWARDSHIP?

In the Organizations

Sunday school, Woman's Missionary Union and its youth organizations,

Brotherhood, with its Royal Ambassadors for boys and young men, and Training Union have continued and increased their effective teaching of stewardship and missions.

Woman's Missionary Union, through Mrs. R. L. Mathis, reports significant increase in stewardship education plans and their effectiveness, particularly following their Convention-wide Stewardship Council held in 1954. Their new plan of work called "Aims for Advancement," adopted in 1956, includes as its fourth aim: "We will seek to magnify Christian sharing through enlistment of members as tithers, continuous giving to world missions through the Cooperative Program, and generous gifts to Woman's Missionary Union offerings for foreign, home and state missions."

Each of their organizations, including Woman's Missionary Society, Young Woman's Auxiliary, Girls' Auxiliary, and Sunbeams gives strong stewardship emphasis every quarter. Results are reflected in an increase in tithers reported in these organizations from 315,581 in 1950 to 529,656 in 1960; increases in Lottie Moon and Annie Armstrong offerings as indicated above; and in the portion given through the Cooperative Program by, and under the influence of, women.

Brotherhood reports continued and increased emphasis on stewardship and Cooperative Program in all the literature used by Brotherhood and Royal Ambassador organizations. Each Brotherhood organization now has a stewardship leader. George Schroeder, executive secretary of the Brotherhood says: "It is interesting to note that during the decade Southern Baptists made their greatest advance in every area and particularly in missions. It

was during this same ten-year period that the Brotherhood work witnessed a phenomenal growth. It is not hard to link the two."

During the past decade the Sunday school and Training Union were given greater responsibility for stewardship education, as reported by W. L. Howse. Stewardship lessons for Juniors, Intermediates, Young People, and Adults were used in Sunday schools and found wide acceptance. The assembly periods of these same departments were utilized to present the budget needs of the churches. During the past decade the Sunday school emerged as the most adequate organization for subscribing the church budget and encouraging the payment of pledges.

The Training Union while occupying a supporting role in budget subscription was equally effective in providing information and motivation for this task. Through stewardship content in Training Union lesson course materials and assembly programs, church members were led to become stewards of their material resources.

Sunday schools and Training Unions promoted the study of stewardship books in the Church Study Course. Thousands of awards were granted for the study of these books during the decade, 1950-60.

In the States

The state conventions have increased the extent and effectiveness of their stewardship and Cooperative Program promotion. While there were few states with such in 1950, in 1960 nearly every state had a staff member giving assistance to the state

executive secretary in the promotion of stewardship and the Cooperative Program. Most of these staff members were giving full time to these responsibilities. In some of the states these were combined with certain other duties.

Associational or regional conferences were held each year in many states during this period. Beginning in 1961, each of the states was to conduct, in addition, a one-day state stewardship conference intended for key pastoral leadership in the state.

Enlistment Programs

Early in the decade Tithers Enlistment Visitation was used with effectiveness. In 1953 new graded stewardship study courses were used in many thousands of churches. These books have continued to be used every year.

In 1957 the newly developed Forward Program of Church Finance was offered to the churches. This has added great effectiveness to the work of the churches in teaching stewardship, building better budgets, enlisting more people in stewardship and missionary giving, and increasing gifts through the churches for their local programs and missionary causes.

III. WHAT HAS HAPPENED IN OUR PHILOSOPHY AND PRACTICE OF CHRISTIAN STEWARDSHIP?

Let us ask several questions, which each of us may seek to answer for himself:

1. Do we have deep conviction about stewardship as a basic Bible doctrine, or are we preaching tithing primarily because it produces more money?

2. Are we concerned more for the spiritual welfare of the individual than we are for increased church income?

3. Have we been as faithful in teaching the Bible doctrine of stewardship as we have in teaching our Bible doctrines? If not, wherein does the fault lie?

4. Have we kept up with our increasing memberships? As each new member comes, whether by letter or by baptism, are we teaching him what the Bible says about stewardship?

One pastor said: "In my Pastor's Class for New Members and in other ways, I seek to speak to every new member individually about the importance of his stewardship in the sight of the Lord. Unless I reach him with this message then, the church is very likely to lose him in its stewardship enlistment program."

A member of another church said: "We used to be a church composed of members dedicated to the principles of Christian stewardship. We failed to reach the new members as they came. In consequence, the congregation lacks the deep stewardship convictions it once had." Still another: "We reach our new members as they come. Our church has really grown in its stewardship."

5. Are we using the available tools for stewardship enlistment as we might? For example, Is this church using the Forward Program of Church Finance in its budget and stewardship enlistment program?

6. Are we teaching and practicing the *whole* of the Bible doctrine of stewardship with even the measure of effectiveness that we are teaching and

[Continued on p. 83]

Sermon Suggestions

WALTER L. MOORE

Vineville Baptist Church, Macon, Georgia

God Is a Dreamer

"Hath God chosen . . . things which are not, to bring to nought things that are" (1 Cor. 1:28b).

Is this not true of all creative activity? The writer of Hebrews tells us: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3).

God, then, is a dreamer, seeing visions of things that do not exist, and going about the task of bringing them into existence.

I. MEN ARE NOT CONTENT WITH THINGS AS THEY ARE

1. Sometimes they are. Static cultures remain unchanged for centuries. We are now in a period of great change.

2. Changes come when men begin choosing what is not.

(1) Mechanical inventions change transportation, communication, and all the externals of life.

(2) New approaches bring progress in education, government, and the whole culture.

II. GOD HAD WORKED IN AND THROUGH MEN TO BRING ABOUT WHAT HAD NOT EXISTED

1. Progressive revelation of himself.

(1) A people chosen

(2) A law given

(3) Prophetic insights

(4) The new covenant

2. Social changes have resulted.

(1) Value of individual human lives

(2) Disappearance of slavery

(3) Elevation of womanhood

(4) Spread of education

(5) Political and economic progress

III. GOD IS STILL WORKING CREATIVELY IN HIS WORLD

1. Some unsatisfactory realities.

(1) War continues

(2) Unjust and oppressive government

(3) Racial tension

(4) Economic injustices

(5) Alcohol and drug addiction

(6) Ignorance and lack of opportunity for many

2. The church in the world.

(1) Not as bad as some think. God is active in it, and there are sacrifices, advances, and points of strength that men do not know.

(2) Some truths sadden us.

(a) Bitter divisions exist.

(b) Vast sections of the church compromise truth.

(c) Many Christians do not follow Christ.

(d) Worldly ambitions and ideals often affect leadership.

(e) Lack of compassion for a lost, needy, suffering world.

3. God has chosen.

(1) A body for Christ (Eph. 5: 26,27). This perfect church does not exist now, but he has chosen it to take the place of that which now is.

(2) Local church fellowships. In every place he chooses not merely the local church that now exists, but the true church that he is working to create.

(3) Redeemed individuals. He chooses not only the man you are, nor even the best of the many persons within you, but the redeemed and sanctified person that you are capable, by his grace, of becoming. He chooses the individual in the Beloved. As he saw in volatile Simon the future Peter, the rock, so he chooses in each individual the person he can become.

So God chooses. But he makes himself dependent upon our choice. Choose ye then!

Joy in Christian Experience

Psalm 51:12

Christians used to be thought of as stern, serious, and even sad people. This is hardly the picture of the current church member. The preacher is characterized by a toothy smile and a glad handshake rather than a long face. Church members insist that a Christian can do anything anybody else can if he enjoys it. In our emphasis on peace of mind and the joy of living, we no longer sow in tears.

I. THERE IS JOY IN CHRISTIAN EXPERIENCE

1. It is not life's only joy.

(1) There are sinful joys in illicit sex, gambling, liquor, etc.

(2) There are legitimate joys that are not religious in family life, work, sports, music, art, etc.

2. A deeper joy results from the kind of relation with God that the Bible describes and makes possible.

(1) The Old Testament sounds the note often in the Psalms: "God my exceeding joy" (Psalm 43:4); "In thy presence is fulness of joy" (Psalm 16:11); "In thy name shall they rejoice all the day" (Psalm 89:16).

Isaiah declares, "My servants shall sing for joy of heart" (Isa. 65:14). Nehemiah declares, "The joy of the Lord is your strength" (Neh. 8:10).

(2) Jesus came to bring joy. At his birth the angels sang "Good tidings of great joy." The Wise Men rejoiced with exceeding great joy. The Sermon on the Mount begins with the word that means happy. He promised joy that would not be taken away. He prayed that his joy might be fulfilled in his followers.

(3) The early church had joy. The disciples were filled with joy often. They caused great joy unto all the brethren, and even rejoiced that they were counted worthy to suffer. One of the fruits of the Spirit is joy.

(4) Christians still experience joy. It is independent of circumstances, entirely different from worldly pleasures, and grows out of one's relation to God.

(5) Joy a Christian duty. We are commanded to rejoice, and told that joy is spiritual strength. It is the mark of a healthy relationship with God, and essential for effective witness to others.

II. CHRISTIAN JOY MAY BE LOST

1. Through vicious sin, as David did.

2. Through worldly influence, like Samson. Pleasant, legal, unnoticed, excused.

3. Through neglect of cultivation. Lack of prayer, Bible reading, worship, service.

4. Frequently an unconscious loss. We are not aware that the glow has gone.

5. Often a concealed loss. We may pretend a joy that we do not have.

III. LOST JOY MAY BE REGAINED

1. Peter came back when he remembered the words of Jesus, went out and wept for his sin, and responded to the overtures of his risen Lord.

2. David came back when he heeded the prophet's rebuke, repented deeply, accepted forgiveness, and rededicated life.

3. God has not left us. We find him when we go back to where we left him. Every Christian has periods of lost joy and needs periodic renewal.

Retreat from Life

Luke 12:13-21

One of the most familiar of all Jesus' parables is that of the rich fool. And yet we have not learned its lesson. Who of us would not like to be the rich man with his full barns?

He had many enviable qualities. He was rich, and we do not despise that. He made it honestly by farming. He was a good farmer, for it is no accident when lands produce abundantly. He was thoughtful and considered his problems. He was provident, making plans for the future. He was satisfied

with what he had, not covetous for more. And he was ready to enjoy himself.

We find nothing derogatory about him, but God said he was a fool.

"There is a coward and a hero in the breast of every man," wrote Principal L. P. Jacks. "Each of the pair has 'logic' of his own adapted to his particular purpose, and aim—which is safety for the coward and victory for the hero. The two are perpetually at variance, the reason of one being the unreason of the other; and the truth of one being the falsehood of the other." The rich man represents the coward, trying to make life secure, and really retreating from life.

I. HE RETREATED FROM HIS FELLOWMAN

1. Others had helped to enrich him.
2. Others were in need.
3. His inward thought was only of self. Outwardly he may have talked differently.
4. Wealth brought anxiety.
5. Selfishness always brought folly.

II. RETREATED FROM OWN HIGHER NATURE

1. His body and soul not differentiated.
2. He would feed soul on cake and wine.
3. He thought this satisfaction lasted.
4. Material things never satisfy the soul. Put first, they shrivel it up.

III. RETREATED FROM DEATH

1. Should not be morbid preoccupation.

2. Courageous souls can face it frankly.

3. Soul in retreat cannot think of death.

4. Foolish complacency. Tried to convince his soul, but soul unconvinced. His corn lasted, but he did not.

IV. RETREATED FROM GOD

1. Trappings of a substitute religion: Instead of prayer, obedient servants; for fellowship, boon companions; for communion, loaded dining tables; for peace of spirit, confidence in possessions; for divine providence, well-filled bins; for resources to meet life's crises, denial that they will come.

2. Materialistic religion failed dramatically.

3. No real security in life except that of victory. Made secure, not by things, but victory over things.

4. Not rejecting material things. They are good and useful.

5. But a life of faith in God, the creator and sustainer of all things and joyous participation in a new order of spirit. The only security is that which is based on such trust.

6. Warning also applies to nations who seek security in material strength. Living for things not really living. It is retreating from the real issues of life.

Blame Somebody Else

Exodus 32:22-24

While Moses was on Mount Sinai, the people began to complain. They asked Aaron for a god, and he told them to bring their golden trinkets, and with them he molded a calf, like

the gods of Egypt from which they had come. When the horrified Moses discovered what his brother had done, Aaron pleaded innocence.

I. BLAME SOMEBODY ELSE: "Thou knowest the people, that they are set on mischief."

1. Preachers sometimes blame others for their failure to preach courageously, to use their time efficiently, to study diligently, to minister helpfully.

2. Young people hide behind others. A poor student blames his teachers or his classmates. He accepts conduct uncritically if everybody is doing it, or it might hurt someone's feelings if he didn't or others might think him goody-goody.

3. Businessmen excuse bad ethics because the competition does it. Husbands and wives blame each other for marital failure. Church workers who have not paid the price of leadership blame others for not co-operating.

II. JUST MY LUCK: "There came out this calf."

1. We blame impersonal causes. Just my luck to be born at this time, for things to work out as they have.

2. The calf came out because Aaron had poured the metal into the mold he had made, and he wielded the graving tool that finished it. To a large extent we make our luck.

III. SOME TRUTHS ABOUT EXCUSE MAKING

1. It is dishonest.
2. It is cowardly.
3. It is often unkind.
4. It lowers your dignity as a person.
5. It is self-deceiving.
6. It makes improvement unlikely.

IV. THERE WAS TRUTH IN THE EXCUSE

1. People did complain. They were to blame.

2. There is no such thing as complete freedom. We are in a world with powerful compulsions bearing upon us.

3. Usually there is some truth in our excuses.

4. Psychological theory recognizes and sometimes overemphasizes this truth.

V. BUT WE DO NOT HAVE TO BE AT THE MERCY OF THE PRESSURES

1. There is no living worth the name without the acceptance of responsibility. No organization needs excuse makers.

2. Moses would have none of it. He accepted his responsibilities, and expected others to do the same.

3. Not only leaders, but followers are responsible.

4. They paid the price of their folly: "And the Lord plagued the people, because they made the calf, which Aaron made."

5. They went on to become great. Honus Wagner, one of baseball's all-time greats, also made more errors than any other. Errors are not to be excused, but corrected where possible, and then forgotten.

6. Moses called upon the people to make a choice: "Who is on the Lord's side?"

You are in a world of pressures. But the test is how you behave in the face of those pressures.

On Being an Optimist

Jeremiah 8:8-13

The prophet Jeremiah writes of a time of backsliding and spiritual barrenness in Judah, but adds that the religious leaders were the greatest offenders. They saw their time as good, and themselves as God's chosen and blessed leaders. Consider what the prophet says of the leaders of the dominant religious institutions of his day.

I. GOD LOOKS AT WORLDLY RELIGION

1. Have twisted written law to make it a lie: "The false pen of the scribes has made it into a lie" (v. 8, RSV). We do this by rejecting authority of Scripture or by twisting its meaning for our own purposes.

2. Rejected the prophetic Word of God (v. 9). Successful religious leaders may crucify prophets. Prophetic preaching not popular in churches.

3. All given to covetousness (v. 10). Ministers and laymen alike strive to enrich own selves, companies, or institutions.

4. Can't stick to truth: "Everyone deals falsely." Advertising, promotion, and even reports often do not reflect reality.

5. Lives lack spiritual fruit (v. 13). Jesus cursed the fig tree as type of Jerusalem, with all the foliage of religion, but no fruit. Is this true of Western Christianity? Of our own denomination? Of your church?

6. Have no sense of shame (v. 12). The weakness of Roman Catholicism is inability to repent. They must maintain infallibility. We feel that we must boast, when we should blush.

7. But with loud, hollow optimism: "Saying, Peace, peace, when there is no peace." When their nation was about to go down, they dealt in soothing platitudes.

II. THE OPTIMISM OF JESUS

1. Stated in two great sayings.

(1) John 12:32: "And I, if I be lifted up from the earth, will draw all men unto me."

(2) Matthew 16:18: "I will build my church; and the gates of hell shall not prevail against it."

2. Based on a thoroughgoing pessimism.

(1) The crime of the crucifiers.

(2) The radical nature of man's sin.

(3) The strength and durability of the gates of hell.

3. Optimism concerning self.

(1) A dedication that would lay down his life.

(2) A unity with the Father that would make this a divine act.

4. Optimism about the Father.

(1) His love.

(2) His activity.

(3) His ultimate victory.

5. Optimism concerning death.

(1) His life would extend beyond it.

(2) His power would be greatly increased.

(3) He would draw men to himself.

(4) He would build his church.

6. Optimism concerning lost humanity.

(1) They could be drawn by a cross.

(2) They could be drawn up to Christ.

7. Optimism concerning his followers.

(1) They would become a fellowship.

(2) That fellowship would battle against entrenched evil everywhere.

(3) It would be ultimately victorious. Let us renounce cheap optimism, and share the faith of our Lord.

HIGH LIGHTS OF SOUTHERN BAPTIST

STEWARDSHIP, 1950-1960

[Continued from p. 76]

practicing that part which deals with money?

7. Are we giving with a purpose? Is our giving missionary-motivated?

Are we really serious about winning a lost world to Christ?

High lights in the next ten years will reflect answers to these questions.

Book Reviews

PHILOSOPHY

Psychology

The Context of Pastoral Counseling

Seward Hiltner and Lowell G. Colston (1a), \$4.50

This book is made up from case histories, tests, and interpretative generalizations. According to the author, it "is designated primarily for the working pastor." "The cardinal theme of the volume is, therefore, to help the minister with his daily task of helping other people, under God, to help themselves." Any pastor, psychiatrist, clinical psychologist or social worker will profit as he studies the four dimensions: (1) Setting, (2) Expectation, (3) Shift in Relationship, and (4) Aims and Limitations.—*A. Hope Owen, president, Wayland College, Plainview, Texas*

Counseling for Church Leaders

John W. Drakeford (26b), \$2.75

Church members have personal problems, and they want help. Pastors have neither the time nor the opportunity to counsel with everyone, but other church leaders can share in the ministry of counseling. The author tells why this is important and how it can be done. His basic emphasis is on the necessity for giving serious attention to people who are waiting for someone that will take the time and pains to listen to them. Willingness to listen, he insists, is not nearly so easy or so common as most people suppose. It is a rare but valuable quality in leadership. The author recognizes that the application of sound counseling techniques to informal relations will open the way to opportunities for more formal

counseling and supplies guidance in this area. To show that counseling is nothing new, he cites many counseling instances recorded in the Bible. A chapter on understanding people from the standpoint of dynamic psychology may help the reader understand both himself and others. The author deals with the relatively normal, seriously neurotic, and psychotic personalities. The book is in three parts. The first part discusses the normal relationships within the church and introduces the layman to personality concepts which he can use. The second part provides a summary of modern counseling techniques and clearly sets out the limits within which the layman should work. The third part deals with specialized considerations in counseling.—*Oneta Gentry, Baptist Sunday School Board, Nashville, Tennessee.*

Design for Happiness

W. V. Myres (26b), \$2.50

"You can be happy." Jesus said so, and he meant it. Twenty centuries of time have failed to disprove his plan for happiness and contentment. As a matter of fact, time has proved Jesus was correct. . . . "Yes, Jesus knew the secret of a happy, stable, contented life. And the very things he taught are being used by psychiatrists and psychologists today. The principles are the same, 'only the names have been changed to confuse the ignorant.'" The author believes that the Sermon on the Mount is not merely a moralistic pronouncement, but basically a guide to happy living. He combines biblical study and psychology to interpret the Sermon in a way that is sound both theologically and psychologically. He succeeds in avoiding the potential pitfall of stressing possible practical applications to the neglect of the religious and moral foundations in Jesus' teaching.—*Joseph Green, Jr., Baptist Sunday School Board, Nashville, Tennessee.*

Emotional Problems of the Student

Graham B. Blaine, Jr. and C. McArthur (12a), \$4.95

This book describes the psychiatric problems of college students and the manner in which they are dealt with by a University Health Service. The book is a collection of articles by practicing psychiatrists who themselves have helped students with their paralyzing problems. All college personnel who deal with students in any way would, of course, profit from a careful reading of this book. Sunday school and Training Union workers with Young People also would find their attitude toward, and understanding of, Young People greatly strengthened.—*Rice A. Pierce, Baptist Sunday School Board, Nashville, Tennessee.*

Healing Words

Charles L. Allen (6r), \$2.50

The thesis of the book is expressed in the words of the author. He writes, "Throughout my ministry I have been concerned with the influence of the mind on the physical health of the body." This concern is reflected in sixty-four articles covering a wide variety of topics such as prayer, faith, and attitudes. Sound psychological principles are interwoven with biblical teachings to give insight into many of life's problems and their solutions. The clear, brisk style makes the book easy to read and very beneficial. One who searches for a penetrating devotional book will do well to consider this one. Pastors may also find the vivid illustrations worthwhile. A very readable and inspirational book.—*John A. Ishee, minister of education, Severns Valley Baptist Church, Elizabethtown, Kentucky.*

The Pastoral Care of Families

William E. Hulme (1a), \$3.50

In a day when pastors are being bombarded and even frightened with the demands for counseling responsibilities which are placed

upon them, this book is indeed a Godsend, written out of a background of adequate training and experience. The book represents a sound Christian theology and utilizes tested techniques of communication and dealing with people. The book is unique in that it provides a pastoral guide to counseling responsibilities at the various stages of life, with three particular stages receiving the most attention: adolescence, young marrieds, and middle age. It is very readable, with logical chapter divisions and well-outlined discussion. The marked appeal among Baptists will be to pastors, church libraries, group and discussion leaders at various ages, and parents.—*J. T. Ford, pastor, Wieuca Road Baptist Church, Atlanta, Georgia.*

Pastoral Counseling for Mental Health

Samuel R. Laycock (1a), \$1.00

Written in terms of the average minister's understanding, free from lengthy terms and phrases, this book seems to fit the need of the many pastors who have not received special training in counseling. The tone of the book is set in the introductory chapter. The author indicates that religious or spiritual counseling is the chief function of the pastor as he deals with the individual's religious problems and his relation to God. This manual confines itself to counseling the individual to help solve the varied and personal and social problems of his daily living and of his relationship with other people. This book should have a good reception and fill a need. It is one of the few books on counseling that do not minimize or ridicule the spiritual needs of the individual being dealt with in counseling.—*Cecil Finfrook, pastor, First Baptist Church, Aurora, Colorado.*

Release from Guilt and Fear

Gordon Powell (70h), \$2.95

Dr. Powell in this helpful book relates in a single way the teachings of the Bible and psychological findings regarding guilt and

fear. I found the book stimulating, helpful, and most of all, biblical. The book is a series of sermons and lectures delivered by Dr. Powell to his congregation. It can be a source of spiritual help to all young people and adults.—*James Lackey, Baptist Sunday School Board, Nashville, Tennessee.*

The Religion of a Sound Mind

R. Lofton Hudson (26b), \$1.00 (A Broadman Starbook)

This book takes the problem-solving approach and shows the relevance of biblical truth to everyday experiences in meeting tensions and temptations. John L. Hill once said of the author: "Dr. Hudson is aware of the relation of healthy-mindedness to the growing problems of nervousness, and he believes that the Christian religion has a great deal to contribute to the solution of these problems. He presents his messages, therefore, in down-to-earth style and puts large responsibility upon the individual. Worry, jealousy, and anger are featured as manifestations of unsoundness; humility is listed as the greatest of Christian virtues; and most wholesome and pungent advice is given on such important subjects as Act Your Age, How to Be Happy, Keeping on the Beam Spiritually, and Growing Old Gracefully. This is definitely a thoughtful and thought-provoking book."—*William J. Fallis, Baptist Sunday School Board, Nashville, Tennessee.*

MODERN PHILOSOPHY

Christology and Personality

Surjit Singh (8w), \$4.50

The author is dealing with the unity of the personality of Christ and does not separate too clearly the spiritual and the human. He projects the idea that the unity of the inner and outer life is first achieved in the historical life of Christ; that upon the one who enters into the relationship of love and trust of

him, he confers the right and power to bear the image of God and to become a personality in the true sense of the term. In Christianity the primary relationship is person to person. It is a very interesting book for those who would be interested in the philosophical approach to theology.—*Ira H. Peak, pastor, Toulminville Baptist Church, Mobile, Alabama.*

God's People in God's World

Arthur R. McKay (8w), \$1.00

This book is a series of lectures given at Purdue University in 1961. The purpose of this book is "to help us to realize the significance and meaning of being the people of God, destined to communicate his love in our time." Arthur R. McKay has developed his theme in five key words: servant, disciple, herald, steward, and pilgrim. In these addresses, he describes the people of God in the historic and contemporary scene. The analytic method is used throughout, vigorously exploring the experiences of life and courageously pointing out the resources that are available to deal with them realistically and competently. The value of a book such as this one resides not in the comfortable, relaxed feeling which it produces, but rather in the mood of introspection and uncomfortable self-examination and action.—*John R. Cobb, pastor, Inverness, Mississippi.*

In Search of God and Immortality

The Garvin Lectures (43b), \$3.95

This volume contains nine articles on the subject of God and immortality written by some of our most outstanding contemporary thinkers. The authors represent a wide variety of intellectual and religious background—Jewish, mystical, liberal Protestant—and each has unique insights to contribute. The ideas presented are, generally speaking, of a philosophical nature and are interesting to compare with our own conservative biblical tradition. All students of philosophy and theology

would find *In Search of God and Immortality* most stimulating.—*Robert B. Barnes, professor of Bible and Greek, North Greenville Junior College, Tigerville, South Carolina.*

Three Prophets of Religious Liberalism: Channing, Emerson, Parker

C. Conrad Wright (43b), \$1.25

This book is of limited appeal to the scholar, pastor, and student. It is an introduction to three classic Unitarian points in religious liberalism, representing turning points in the history of American Unitarianism. This book is certainly a must for every scholar of Christian denominationalism, both liberal and conservative. The individual will find himself evaluating his own concept of Christianity and the changing concepts of Christianity by the masses of the world. In re-evaluating Christianity today, these sermons were influential far beyond the confines of the religious denomination that produced them. This book undoubtedly was published for the sole purpose of spreading the liberal Unitarian philosophy.—*Quenten M. Boyd, superintendent of missions, Trenton, Missouri.*

RELIGION

A Letter to American Christians

Dr. Richard M. J. Chan (19a), \$2.50

Calling for a revolutionary reformation among Christians in America, this frank appraisal of contemporary American Christianity identifies it with Lutheran Laodicea. The author writes from a unique standpoint, having been born and reared as a Buddhist in China, but converted to Christ in 1948. The weaknesses and perversions of modern preaching, education, the idea of brotherhood, church membership, and Christian missions are among the subjects dealt with. The author's thesis states that American Christians need to

search their souls and re-establish their thinking along more thoroughly New Testament lines. I think what he says is right. But he fails to give sufficient data and analysis to warrant this type of book.—*Paul W. Turner, pastor, Brook Hollow Baptist Church, Nashville, Tennessee.*

The Noise of Solemn Assemblies

Peter L. Berger (11d), \$1.75

In what he insists on calling an essay, the writer has discussed American Christianity as a religious establishment. It is his contention that such religion serves to integrate and support society and aids in adjusting the individual to society. He feels that such a functionality has destroyed the relevance of the religious experience.

The answer presented by the author is four-fold: Christian diaconate, the helping outreach to the individual in distress; Christian action, the attempt to modify the social structure itself; Christian presence, the erection of Christian signs in the world; and Christian dialogue, the attempt to engage the Christian faith in conversation with the world.

Sociologist Berger made some very telling points. His book should challenge any reader, even though at points he is obviously biased.—*Arthur L. Walker, Jr., associate professor of religion, Howard College, Birmingham, Alabama.*

BIBLE

Baker's Bible Atlas

Charles F. Pfeiffer (66b), \$7.95

In spite of the fact that there are many Bible atlases on the market, Baker's will make its place. Especially will it be appealing to teachers in Sunday schools, because of the excellent cross referencing of geographical locations and historical facts. C. S. Hammond

provided the maps, the same ones distributed by Baptist Book Stores.

Charles F. Pfeiffer, associate professor in Old Testament in Gordon Divinity School, has written other books in the biblical field. E. Leslie Carlson, one of the two consulting editors, is professor of Old Testament at Southwestern Baptist Theological Seminary.

The atlas is organized to follow the scriptural narrative. The concluding chapter is of special interest, for it gives an enlightening resume' of the Bible lands today, including a review of archaeological research to the present day.—*W. Murray Severance, Baptist Sunday School Board, Nashville, Tennessee.*

Encounter with Christ

Merrill R. Abbey (1a), \$3.00

An excellent treatment of the main themes of the Gospel of John. The book is interesting, inspirational and beneficial to the serious reader. The material is well illustrated. The book is not Baptist in background. However, there are only a few limited items with which we will not agree. The book will prove to be the most blessing to those who need encouragement, a deeper walk with the Lord, or something extra in the way of study material on this Gospel.—*Paul E. Wilhelm, associational missionary, Lamar, Arkansas.*

The Epic of Revelation

Mack B. Stokes (6m), \$5.75

This book begins with basic principles, as the revelation of God in nature and finally in Christ, giving full value to the Bible as the record. Logical progress: Purpose of Creation, Providence and the Moral Order, Function of Freedom, Role of Man, Preparation and Promise, Fulfilment in Christ, Alienation and Atonement, Mission of the Holy Spirit, and History and Eschatology. Most chapters run thus: Biblical Foundation (of which many Scripture passages are illustrations), Theological Elaboration, Existential Relevance (used to describe a man's "existential encounter"—or experience, both with God and

all factors of life). Suggested readings follow each chapter; notes occur at the end of book (regrettably no index, Scripture or general, appears). Strongly recommended for laymen, students, teachers—all who seek light and reassurance on the vital issue of revelation. "What saith the Scripture?" Therein is man's final authority.—*F. M. Warden, chairman, Division of Religion, East Texas Baptist College, Marshall, Texas.*

The Gospel of Mark

Ralph Earle (66b), \$2.50

This is a brief but effective homiletical approach to the Gospel of Mark. As one of a series, it seeks to provide background material and ideas useful in preaching. The overall theme of the series is "Proclaiming the New Testament," each done by a different author.

Ralph Earle, professor of New Testament at Nazarene Theological Seminary, Kansas City, Missouri, has followed the purpose of the series of studies. He writes a concise, practical summary of the historical setting, expository meaning, doctrinal value and practical aim followed by a suggested sermon theme and outline.

There is a degree of freshness to the ideas and outlines, but one feels that it is too brief in treatment. The doctrinal position of the author is conservative and will be appreciated by Baptists. This is a desirable book and set of books for the pastor or student, even though one would desire a fuller treatment of the subjects.—*I. B. Hall, pastor, First Baptist Church, Marietta, Georgia.*

History of Interpretation

Frederic W. Farrar (66b), \$6.95

This book is a reprint of a classical treatment of the history of biblical interpretation. It begins with early rabbinic interpretation and surveys rather comprehensively the history of biblical interpretation until the original date of the book (1885). Chief

interest in it should come from pastors and college and seminary professors. It is an excellent source for parallel reading in a class on hermeneutics and may be used as a textbook. However, its original date makes it somewhat obsolete for a textbook, though it could easily be supplemented. We would recommend that every pastor add a copy to his library. With reference to laymen, there will be little interest in such a volume.—*Fred D. Howard, Wayland Baptist College, Plainview, Texas.*

Layman's Bible Commentary. Vol. 13: Ezekiel, Daniel

Carl G. Howie (5k), \$2.00

These two apocalyptic books of the Old Testament are helpfully presented by Dr. Howie, although his position, particularly with regard to Daniel, will challenge some evangelical thought. He stands by the traditional authorship of Ezekiel, but relegates Daniel to the Maccabean period on grounds which will be familiar to students. In both books, he finds the fulfilment of the prophetic element in the past rather than in the future. One's evaluation of this volume is likely to be influenced by one's own eschatological viewpoint.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Layman's Bible Commentary. Vol. 16: Matthew

Suzanne de Dietrich (5k), \$2.00

Translated by Donald G. Miller, one of the associate editors of this series of commentaries, this exposition of the First Gospel should be well received. Though necessarily condensed, it furnishes a very satisfying treatment of the text. The author's qualifications, both of mind and heart, are much in evidence. The introduction questions the traditional authorship of the Gospel but takes no strong ground against it.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

The Letters of John and Jude

William Barclay (8w), \$2.50

Here is another excellent commentary by William Barclay in the Westminster series. One of the most prolific writers in the New Testament field today, Barclay attains a wholesome balance between exegetical and homiletical comments in his treatment of these epistles. His treatment is a popular one, showing the results of scholarship but not its tools. Barclay possesses a profound insight in the Scriptures. He does not dodge problems of interpretation. He gives ample background to assure an understanding of the Scriptures in their setting.

Lay readers, as well as pastors and students, will profit from Barclay's fair-minded, scholarly, and practical approach to the Word of God.—*Wilbur C. Lamm, Baptist Sunday School Board, Nashville, Tennessee.*

The Mind of Jesus

William Barclay (9h), \$5.00

The aim of the book is to try to make it possible to understand the mind, work, and meaning of Jesus. The author accomplishes this in an excellent fashion, relying basically on materials in the first three Gospels of the New Testament as his resource materials.

The only portion of the book which would not be generally acceptable to Baptists are the author's views of the virgin birth. However, it is nevertheless information which needs to be heard.

The deep insight and clarity of purpose with which the author writes makes this work one of the truly great theological endeavors of our time.

Here is something fresh for the pastor, a classic for the scholar, a tool for the teacher, and a light for the layman.—*Warner A. Bumgardner, pastor, La Fayette Baptist Church, La Fayette, Kentucky.*

The Old Testament (Its Origins and Compositions)

Curt Kuhl (5k), \$4.50

Believing that only by a historical survey of its content can one understand the reli-

gious significance of the Old Testament, the author has as his aim to analyze the books and collections of the Old Testament. In his analysis the individual literary units are distinguished, and the developments which led to their incorporation into the completed books are traced. Wide use is made of references from the Old Testament itself to aid in the classification and development of the books. The author shows how he utilized the various units in accomplishing his purpose, and points out the theological significance of each book. The value of the book is enhanced by the author's simplicity of style, his constructive approach to the study of the Old Testament, and the comprehensiveness of the study.

Seminary students, advanced college students, professors, and pastors who wish to keep up with the best in biblical scholarship will find this book a valuable addition to their library.—*W. T. Edwards, Howard College, Birmingham, Alabama.*

New Testament Guide

John H. Bratt (1e), \$3.00

The central theme of the book is the Christian community. The author develops this concept through outlines of each book of the New Testament, showing the Christian community being founded by the incarnate Son of God; the development of the Christian community in the Roman world; and the glorious destiny that is to be the Christian community's.

As the author states, it is not an original work. Yet, it should prove helpful for personal or group study of the New Testament. Each book of the New Testament is completely outlined and thus, the individual passages may be viewed in relation to the entire writing. Authorship, recipients, and central theme are brought out, again providing helpful information for the New Testament student.

A good book for the beginning Bible student.—*Warner A. Bumgardner, pastor, La Fayette Baptist Church, La Fayette, Kentucky.*

The Ten Commandments Yesterday and Today

James Burton Coffman (6r), \$2.50

This author has obviously read widely on his subject and has overloaded his brief manuscript with quotations from other writers. Much that he says is good; but it is difficult to feel any enthusiasm for his book. He allows himself to be sidetracked into tangential themes as, for example, in his treatment of the Sixth Commandment, he deals almost exclusively with the Christian and war. Mr. Coffman's exegesis of certain biblical passages is open to serious question, and some of his statements provoke strong disagreement: "The oneness of God is like the oneness of a man and his wife"; "The solemn christening (*sic*) of Jesus implies that the name is as important as the child Himself"; "Every man is predestined to be a Christian."—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

Translating the Bible

Frederick C. Grant (92s), \$4.25

A distinguished scholar here tells the story of Bible translations and revisions down to the present. The reader gains insight, as he follows this fascinating account, into the problems and the principles governing such work and learns how bitterly it has always been opposed. Deepened appreciation is developed for the translators and revisers in making the Bible more meaningful to us. This volume should be read by all students of the Bible and kept for reference.—*Owen F. Herring, professor of New Testament, Wake Forest College, Winston-Salem, North Carolina.*

The Word of the Lord Grew

Martin H. Franzmann (21c), \$4.00

This is an introduction to the study of the New Testament which emphasizes the Holy Spirit's presence as guide to the developing life and literature of the church. A con-

servative historical and theological treatment is used throughout, and a teacher's interest in guiding the student-reader is clearly and helpfully present. The dates of the New Testament books are somewhat arbitrarily given, and the story of the developing church is tied in with the books and dates. A good outline of each book is woven into the text. A helpful, but not, I think, a great contribution.—*Sydnor L. Stealey, president, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.*

PRACTICAL THEOLOGY

Christian Courage for Everyday Living

Dr. Andrew Kosten (1a), \$3.00

The author discusses courage in relation to reason, faith, hope, love, vocation, and family. He opens chapter six by saying that courage devoid of reason is blind; courage lacking in faith and hope leads to despair and pessimism, and courage without love is selfish and cruel. His discussion is fresh and down to earth. The style is simple, and the book is easy to read. He offers good counsel in the areas mentioned, and any reader will be helped by the book. *W. Lloyd Cloud, pastor, First Baptist Church, Richardson, Texas.*

George Matheson: Devotional Classic

Andrew Kosten (1a), \$2.00

This is a deeply spiritual collection of meditations by a writer little known to the present generation except as the author of the hymn "O Love That Will Not Let Me Go." The compiler, Andrew Kosten, has selected and arranged the series to follow the life of Christ. Each consists of a Scripture passage, brief comments, often a stanza of a poem by Matheson, and a prayer. This is a fine addition to the devotional shelf in the church or personal library.—*Ray Horrell,*

Training Union director, Kingshighway Baptist Church, St. Louis, Missouri.

Grains of Sand

Bernice Hogan (1a), \$2.00

Grains of Sand is a book of brief devotions with Scripture, comment, and prayers. The devotions usually contain one brief passage of Scripture and one main thought in the brief comment. It is not designed as an exegetical treatment, but to strengthen the Christian's life. The author tends to take that which is considered insignificant to show its importance. Such a small item as a grain of sand, a pebble, or a seed is used to illustrate the importance of one life, one act, or one attitude. It will give strength and encouragement to the discouraged, the lonely, the ill, and the elderly. For those who need a lift and for those who are discouraged, I recommend this book of devotions.—*Herbert E. Bergstrom, associate professor of religion, Eastern New Mexico University, Portales, New Mexico.*

The Knowledge of the Holy

A. W. Tozen (9h), \$3.00

Each chapter of this book begins with prayer and ends with poetry, with a well-seasoned dose of theology sprinkled between. There is always a practical application to the Christian life, even though the theology is profound in some cases. The author states that God is love, that the grace of God is both infinite and eternal, and that mercy is God's goodness confronting human misery and guilt.—*B. Carter Elmore, pastor, Rayon City Baptist Church, Old Hickory, Tennessee.*

Lamps for the Journey

Robert E. Keighton (1a), \$1.75

The author has a misconception of the conversion experience, for he does not calculate

the conviction of the Holy Spirit or his constant companionship. He feels that the Christian life is a journey into the unknown and infers that there is no guidance. Except for the verse of Scripture at the beginning of each of the thirty-one chapters, there are very, very few scriptural notations scattered among the many stories and illustrations. It is a very poor devotional book.—*B. Carter Elmore, pastor, Rayon City Baptist Church, Old Hickory, Tennessee.*

There Are Sermons in Stories

William L. Stidger (1a), \$.95

This little book is composed of brief stories, ranging from true happenings to mythology, which the author has gleaned from various sources. It is well written, edited, and indexed. The subjects covered by these gems of poetry and prose are rather inclusive, considering the size of the book. The material on "fear" alone is worth the price of the book. This little book should be in the library of every teacher, preacher, and minister. It will prove to be invaluable to the person who speaks often. It will be equally valuable to the one who brings an "occasional" devotion.—*Finis A. Williams, Baptist General Convention of Texas, Austin 2, Texas.*

The Weaver

Harold E. Dye (26b), \$1.00 (A Broadman Starbook)

The book is told in the first person as though it were the personal experience of the author in seeking an Indian rug of a special pattern. Pablo, introduced so effectively in *Through God's Eyes*, is his companion in the search. While an Indian woman is completing the weaving, the author and Pablo spend some time in the desert, giving him occasion to consider the possible significance of the various threads that will go into the rug: red for courage, blue for strength, black for sorrow, etc. Eight of the twelve chapters are given to this sort of inspirational reflection. The atmosphere of the Southwest, a warm appreciation of the Indian people, and deep Christian convictions are revealed in this book.

—*William J. Fallis, Baptist Sunday School Board, Nashville, Tennessee.*

Youth's Talents for Christ

R. L. Middleton (26b), \$1.00 (A Broadman Starbook)

When this book was first published in 1940, Dr. John L. Hill wrote about Mr. Middleton: "His services have been really outstanding due to his intelligent consecration and his tireless labors. In these years he has discovered and applied the need for interesting and inspiring program material for the opening exercises of Intermediates and Young People. He has read widely, clipped discriminatingly, and assembled attractively—and through it all has maintained an unbroken thread of biblical truth calling the lost to salvation and urging the saved to full investment of their lives in Christian service. This book contains the best of his material."—*William J. Fallis, Baptist Sunday School Board, Nashville, Tennessee.*

PASTORAL THEOLOGY

Dear Mr. Brown

Harry Emerson Fosdick (9h), \$3.00

This volume by Harry Emerson Fosdick presents in masterful language the author's views on certain aspects of Christian faith and life. It is presented in letter form with each chapter a letter written to a fictional Mr. Ted Brown, a college student who is disturbed by some questions asked by a college friend. His pictures of God in chapter 4, and of Christ in chapter 10 are provocative, and demand serious attention to one's own concepts of the Father and the Son. One might be enlightened by the author's definition of vicarious sacrifice, or disturbed by his dissertation on the virgin birth. His view of this and miracles, in general, is sure to clash with much thought today, among scholars as well as laymen. Of particular interest is his illustration of the Trinity as revealed in man's

Trinity of Experience with God. The book is well written and well worth reading, and is filled with abundant illustration from the common things of life.—*H. S. Cummins, pastor, Gretna Baptist Church, Gretna, Virginia.*

Deliverance to the Captives

Karl Barth (9h), \$3.00

A compilation of eighteen sermons by the well-known German theologian and writer, Karl Barth. The messages are unique in that they were originally planned for and preached to prisoners in the Basel Prison, Basel, Switzerland. For the most part the messages are simple, direct, and easily understood. His choice of vocabulary, sentence structure, and word pictures are good. The compilation is a good example of textual preaching. Barth selects a brief verse; then builds his message around the key words or phrases therein. For example, Leviticus 26:12: "I will walk among you, and will be your God, and ye shall be my people." He uses the following outline: (1) God is with us, (2) God is our personal Father, and (3) We are now his people. The others take a similar approach. For those who are admirers of Karl Barth and are familiar with his other works, the book will probably have appeal.—*Robert J. Hastings, Kentucky Baptist Building, Middletown, Kentucky.*

The Faith Magnificent

William Charles Cravner (12v), \$2.95

This book takes its title from the first chapter. However, there is no continuity of this theme. Rather, the work seems to be a collection of devotional type messages on a variety of subjects. The author's writing is very jerky and hard to read. His use of pronouns is amazing. Rereading of previous lines is necessary many times to find to what noun the pronoun refers. Sentence structure is very poor. The work abounds with trite expressions. The whole book seems to be composed of short spoken messages recorded and printed without editing. Since nothing new or original is found in the book, it is not considered

as of sufficient value to be recommended.—*W. Burman Timberlake, pastor, Sacramento, California.*

Monday Morning Religion

Luther Joe Thompson (26b), \$1.95

This is a collection of brief essays or chapters on the everyday practice of one's faith. The author says that he wrote "in protest of the heresy of compartmentizing life: the assumption that certain days and certain things belong to God, and that other days and other things belong to the world." Sunday may be the day of formal worship, but believers may need fresh reminders on Monday that all days are God's days. Dr. Thompson has keen insight for exploring the deeper meanings of a Scripture text. He also has the kind of curiosity about human foibles that leads him to probe where others would only tap. Finding a weakness, he applies courageously the truth of God. All the while he is speaking the language of every man.—*William J. Fallis, Baptist Sunday School Board, Nashville, Tennessee.*

Preaching and Biblical Theology

Edmund P. Clowney (1e), \$2.50

The author's thesis is that biblical theology ought to be the useful tool of the preacher, not something "to be buried on the study desk." He develops this by defining biblical theology; discussing the authority of preaching; showing the perspective of preaching; and by relating biblical theology to the immediate content of sermons, and giving some suggestions of tools and methods to be used in biblical theology preaching. His position that revelation and redemption are progressive is acceptable to the Baptist tradition. The content is quite fresh and illuminating. The author brings the reader into contact with many of the best theologians, both contemporary and ancient. However, the book is written on the level of the seminary or postgraduate student. The untrained minister would not find it practical.—*Warner A. Bumgardner, pastor, La Fayette Baptist Church, La Fayette, Kentucky.*

Service Book for Ministers

Joseph E. McCabe (6m), \$3.95

This is a collection of services especially designed for the minister in liturgical churches and churches that follow the calendar year. Included are prayers that are appropriate for the various occasions, services for each seasonal event, appropriate Scripture passages, invocations, hymns, and benedictions. The first section will not apply to Baptists. The section on weddings and funerals may prove to be helpful to pastors. The suggestions for ministering to the sick are quite comprehensive.—*Lee Gallman, Howard College, Birmingham, Alabama.*

ECCLESIASTICAL THEOLOGY

African Encounter: A Doctor in Nigeria

Robert Collis (9s), \$4.50

An Irish doctor who accepted the post of head of the Department of Pediatrics at University College, Ibadan, Nigeria, writes this engaging book about his experiences and observations. The book is of value for missionary background material. Some of the language used should have been censored. I found the book quite interesting. It is well written. It presents an intriguing picture of events in an emerging Africa.—*C. Aubrey Hearn, Baptist Sunday School Board, Nashville, Tennessee.*

All Ye Who Labor

Wade H. Boggs, Jr. (5k), \$2.50

A fresh view of Christian vocation, springing from the basic idea that "laymen and

ministers alike must be deeply persuaded of God's sovereign purpose to complete his work of creation and recreation through those who answer his call to be his co-laborers." Writing on a subject long neglected by many Christian leaders, Mr. Boggs stimulates one to discover the proper place of vocation in the Christian community. He gives a good history, in outline form, of vocation and occupation throughout the centuries. He relates vocation to theology, marriage, industry, and politics, to name only a few. Of special interest is the Presbyterian church-centered guidance program discussed by Mr. Boggs. His book should prove of exceptional interest and value to concerned ministers and laymen alike.—*John W. Lucas, pastor, Cliffside Baptist Church, Cliffside, North Carolina.*

Christian Nurture and the Church

Randolph Crump Miller (9s), \$3.50

In this book the thesis of the author is that genuine Christian education takes place within a Christian community; persons become Christians within a Christian fellowship; we educate people to be the church. It is the purpose of the educational ministry of the church to guide the changes which take place in individuals in all of their relationships, helping them to become believing and committed members of the community of the Holy Spirit, the church. The church is the people of God and the body of Christ, a fellowship in which all baptized people share a ministry of love and reconciliation. The local congregation is the church in a particular place. Through infant baptism one becomes a member of this nurturing body, with the hope that they will come to a confirmation or decision of loyalty to Christ. Baptism is considered a sacrament to meet the religious needs through an acceptance to community. Dr. Miller has some very good ideas on the role of the teacher in the church and the acceptance and communication between persons; on the functions of the church; and on the pastoral care of the church, though Baptists would not agree with some of his methods. He insists that churches should educate toward an ecumenical church.—*Nell Magee,*

Rachel Henderlite (5k), \$2.50

This book, in my opinion, is outstanding! Not only is it excellently written, but also its content presents a challenge which is much needed in the life of our churches at the present time. Basically, the author is pointing up the fact that our churches are missing the mark in Christian education. Their undue emphasis is upon "moralisms." There is not enough adequate emphasis upon God's grace or upon "codes of conduct." Churches are failing in teaching an understanding of Christian commitment, and its relationship to the true purpose, and ultimate goal of the church. Theologically, the book is sound. I recommend it highly to anyone, preacher or layman, who is really concerned about the shallowness of much that we are doing in our churches.—*John E. Lawrence, pastor, First Baptist Church, Shelby, North Carolina.*

The Churches of the New Testament

George W. McDaniel (26b), \$1.50 (A Broadman Starbook)

This book was published in 1921, after several years of research and study. Dr. McDaniel said in the Introduction: "The aim of this book is to show the origin, character, principles, and practices of the New Testament churches; to show the unity which existed in essentials amidst the variety of material and diversity of environment; to point morals and deduce lessons for twentieth century pastors, laymen, and churches." Because it represents serious Bible study and conservative interpretation, the book still has a message for pastors and churches who are trying to understand and follow the New Testament pattern.—*William J. Fallis, Baptist Sunday School Board, Nashville, Tennessee.*

The Future Won't Wait

Harvey A. Everett (23f), \$1.75, paper; \$2.95, cloth

This book is divided into five chapters: the first three present a brief sketch of current changing communities; the fourth considers the challenge fluctuating society offers the church, and the final chapter suggests ways that youth can help to extend the church's influence. In describing the various types of churches and communities, Mr. Everett has attempted to arouse young people to ask questions about their own in the hope that they will sense the urgency of the church's mission as they face the opportunities of youth and the responsibilities of adult leadership.—*Jean Merritt, Baptist Sunday School Board, Nashville, Tennessee.*

Days of Decision

Beverly Chain (23f), \$1.75, paper; \$2.95, cloth

This collection of short stories reveals the customs and traditions, so engrained in the daily living of the Latin American youth. The author weaves into the center of each story a current crisis confronting the main character. The conflict involves the youth to the point of a definite decision or stand. The decisions include business and vocational choices and answers to what is right socially, politically, and religiously. The decisions made by evangelicals are noticeably unselfish and on the side of right. The conflict and temptations of the Latin American youth are similar to those which face youth in our neighborhoods. The book would appeal to Intermediates and young people. It is unlike any books I have read recently. It is highly recommendable.—*Doris De Vault, Woman's Missionary Union, Birmingham, Alabama.*

A Hard Look at Adult Christian Education

John R. Fry (8w), \$3.50

This book is well named. It is, indeed, a hard look—an almost pitiless look. The author

begins by saying that "most of the Christian education of adults conducted by the church today is almost useless," that it is "square." From this disenchanting jump-off, he proceeds to flay educators, educational theory, denominational publishers, group processes, and even Bible study itself. He advocates that short-term "contract" groups seriously study fiction. The author pictures Christian education as nothing more than the education of Christians and learning as nothing more than thinking. He calls for Christian educators to aid the "thinking" man rather than to "evade him by use of its bag of dynamic tricks." This book will provoke much thought and much more adverse reaction. One uneasily agrees with much that is said and gladly disagrees with most of it. Perhaps there is a limited use for this book on the professional level of Adult work. Its cynicism is neither appropriate for, or helpful to, Baptist Adult workers. It is recommended only with grave reservations.—*John T. Sisemore, Baptist Sunday School Board, Nashville, Tennessee.*

New Church Programs with the Aging

Elsie T. Culver (18a), \$3.50

This book is a most stimulating and comprehensive introduction to the need for the church and its older members to help each other. The author, an ordained Congregational minister, has done much work in recent years with the aging in Berkeley, California, and was a delegate to the 1961 White House Conference on Aging. The book is not written in technical language and is readable by the church staff member and the layman alike. She devotes a chapter each on older adults and economics, religious education, religion and health, worship and counsel, fun and recreation, and the ballot boxes. The book does not present an outlined program for older adults in churches, but it does cover the whole field of the church's possibilities with its senior citizens. It sets the imagination of the reader loose to see the endless opportunities for developing and using its older members. Although the book mentions quite often the ecumenical approach to adult work through councils of churches and civic

groups, it does major on the local church. I feel that this book has a place in the library of all church staff members interested in knowing where to begin with a program and approach to meet the needs of its older adults.—*Lewis W. Martin, Jr., First Baptist Church, Florence, South Carolina.*

The New Time Religion

Claire Cox (20p), \$3.95

This is a most fascinating book both from content and reader's appeal. The author has attempted to give a total picture of the life of the churches of today (mainly from membership of National Council of Churches) as compared with their life "yesterday." Occasionally, Southern Baptists are mentioned. The author attempts to give a composite picture of the church's life—its membership, ministers, message, money, missions, music, moral—social issues facing it, methods, and means of doing its work. The style is captivating. Even the statistics are made to live before the reader. Many human interest stories are interwoven in text which adds to its reader-appeal. It is not an encyclopedia; but it is packed full of information, facts, and inspiration. All can find it appealing, especially pastors and teachers.—*Paul Leath, pastor, Fresno, California.*

One Great Ground of Hope: Christian Missions and Christian Unity

Henry P. Van Dusen (8w), \$3.95

The book is an excellent volume on the ecumenical movement, its history, its present status, and its hopes for tomorrow. The book contains two appendixes: I. The Chronology of Christian Unity 1795-1960; II. A Draft Plan for the Integration of the World Council of Churches and the International Missionary Council. There is an abundance of

data which will be valuable to the student who desires to keep abreast of the Christian missionary movement in its entirety. Many Southern Baptists will find vindication for their fears about the ecumenical movement. There will be a limited demand by Southern Baptists for this volume.—*Eugene T. Pratt, secretary of evangelism, Jefferson City, Missouri.*

The Pastor and Vocational Counseling

Charles F. Kemp (14b), \$3.50

Since vocational counseling is fast becoming part of the work of pastors, directors of religious education and other church staff members, the author seeks to give some direction in this task. The book is divided into two sections: (1) An Interpretation of the Vocational Guidance Movement, and (2) The Minister and Vocational Counseling. The author is fairly repetitious, but not to the point of being monotonous. Persons interested in the history and development of vocational counseling would particularly like the first part. Others, however, would profit from reading the first chapter and then skipping to the fifth chapter.—*Bob Kilgore, Baptist Sunday School Board, Nashville, Tennessee.*

The Quiet Crusaders

Henry McCorkle (23f), \$1.95, paper; \$2.95, cloth

Beginning with a captivating account of the Baptist World Alliance in Rio, the author of *Quiet Crusaders* related many stories of inspired leadership of the various evangelical groups of Latin Americans. Along with the victories of these Christian leaders, he points up the crying need for the gospel and all its concomitant blessings. One has no doubt about the courage and faithfulness of the national leaders, many who are second and third generation Christians. A Baptist who is acquainted with his denomination's work in South America might wonder why more is not told of the Baptist leaders. A book this size could

be devoted entirely to Baptist crusaders. Yet it is refreshing to note that other denominations are at work at the world mission task, too; and the need grows for more crusaders all the time.—*Davis C. Woolley, Historical Commission, Nashville, Tennessee.*

The Ultimate Weapon—Christianity

Paul Stevens (5n), \$3.95

This book calls for an all-out offensive in behalf of the Christian faith through foreign policy. It is an appeal to use "the world's most feared idea," the Christian faith, on the cold war against communism. The grand strategy should take advantage of all favorable factors at work in the world today. It should plan a long range advance involving adequate personnel, literature, organization, and supplies. Time is short. Immediate action is required.—*J. M. Crowe, Baptist Sunday School Board, Nashville, Tennessee.*

CHRISTIAN CHURCH HISTORY

Makers of Religious Freedom in the Seventeenth Century

Marcus L. Loane (1e), \$4.00

The author undertakes to give a historical account of the struggle for religious freedom in the seventeenth century. The four leading characters of this romantic period are two Scotchmen: Alexander Henderson and Samuel Rutherford; and two Englishmen: John Bunyan and Richard Baxter. Bishop Loane has presented the theme in a most excellent style, worthy of study by all Protestant groups. The reader will be delighted with the accuracy and adequacy of the material and will find a challenge not usually found in other books of this purpose. By all means, read it.—*Paul*

D. Bragg, pastor, First Baptist Church, Lexington, Mississippi.

man, Baptist Sunday School Board, Nashville, Tennessee.

Valiant for the Truth

Compiled by David Otis Fuller (6m), \$7.95

The author's purpose is to present a collection of sermons or writings from the great expositors of the gospel of Jesus Christ. He does this by presenting selections representing evangelical preaching throughout the history of the Christian church. A few of the selections are original. All are good. It is a book every pastor should read, not only for his own personal benefit, but for the interest and growth of his congregation; for it shows how men through the ages have possessed the conviction that truth is absolute, and God, in Christ, reveals the truth. The biographical sketches of the men are excellent and most helpful. The compiler says that all of these men held verbal inspiration essential, but does not prove this position.—Warner A. Bumgardner, pastor, La Fayette Baptist Church, La Fayette, Kentucky.

ARTS—RECREATION

Recreation

Living Like Indians

Allan A. Macfarlan (18a), \$6.95

This book is a treasure house of ideas for outdoor games, activities, and projects from organizing simple hikes into the woods to planning elaborate overnight excursions in true Indian tradition. Happy hours around the council-ring fire, exciting problems in designing and building Indian wigwams, conveyances, clothing, and implements; interesting assignments in learning tracking lore and trailblazing are some of the ingredients that make this book a real prize for leaders of youth groups, as well as other camping and outdoor enthusiasts. Heartily recommended to church recreation leaders.—William F. Kautz-

DRAMA

Wake to Thunder

Don Fearheiley (26b), 50¢

The author has described his manuscript as "an Easter play in one act." Like his previous play, *A Star Too Far*, it has a contemporary setting and deals with a life-situation problem—religious unbelief occasioned by disappointment in life. The central character is a young woman that has become very bitter against religion and religious people. Rapid action moves toward her realization that her attitude has made her miserable and alienated her friends. In the final moment, as the depth of her loneliness fully reveals itself to her, she recognizes her own need for the kind of faith she has denounced in others.—Joseph Green, Jr., Baptist Sunday School Board, Nashville, Tennessee.

The Stumbling Block

Mary Glazener (26b), 75¢

The setting of the action is in Jerusalem at the time of Paul's final visit and arrest. On this visit Paul is accompanied by a young Christian Greek, whose presence intensifies the hostile feelings of the Jews toward Paul and his sister's family. Because he is Christian, Paul's brother-in-law was already suffering for lack of trade from his non-Christian friends. Housing a Gentile convert brings further involvement as the time of the feast approaches. It is not until the climax of the play that Paul's brother-in-law, torn between his Jewishness and his Christianity, makes his choice. Based on Acts 21-23, this tense and dramatic struggle culminates in the recognition that all are one in Christ.—Oneta Gentry, Baptist Sunday School Board, Nashville, Tennessee.

Here's great news for churches that reproduce their bulletin and other publications by offset printing!

THE BAPTIST MAT AND STENCIL SERVICE NOW OFFERS REPRODUCTION PROOFS WITHOUT THE MATS . . . AT A COST OF ONLY \$5.00 A QUARTERLY SET!

You realize that illustrations make your publications **live**. To use these proofs, simply cut out those desired . . . then paste them down on your layout with all the other elements of the paper. The metal plate from which the bulletin or paper is to be printed is now ready to be made.

You who need the mats for regular printing will appreciate still receiving the proofs with the mats so that you can easily see just how the designs look. These are \$9.00 a quarterly set, while stencils for mimeographing are available at \$2.25 a quarterly set.

The Mat and Stencil Service supplies economical illustrations for use in your church publications to promote . . .

*Activities on the denominational and local calendars.

*Doctrinal themes.

*Seasonal holidays and occasions.

Thirty or more designs of varying sizes are included in each quarterly set.

Make full use of this valuable help to increase readership of your church papers and bulletins. The proofs are now listed separately on the literature order form. By all means, order for second quarter—do it by Monday, February 12!

If you would like to have a **FREE** sample set of mats . . . proofs . . . or stencils, fill out this coupon and mail to:

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

QR-1-62-3

____ Yes! I do want a **FREE** sample set of . . .

☐ Mats

☐ Proofs

☐ Stencils

Name _____

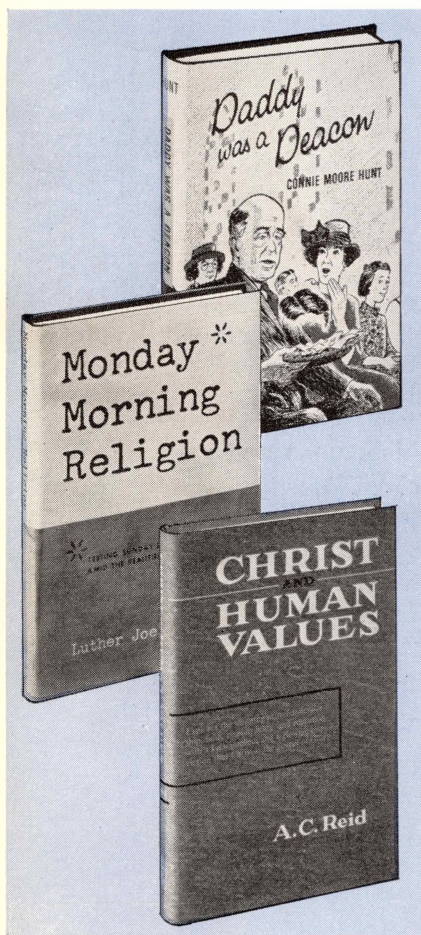
Address _____

City and Zone _____

State _____

Name of My Church _____

THINK TWICE and you'll think BROADMAN



DADDY WAS A DEACON

by Connie Moore Hunt

\$2.95

In a heart-warming, chatty style the author paints a compelling word picture of her lovable deacon father. Through the eyes of a young girl, you see not only the vivid image of a father but also the influence of a Bible-loving family upon her life.

Biographical and autobiographical . . . but more than this . . . **Daddy Was a Deacon** is a human-interest portrait of the American way of life. You will delight in sharing experiences with this fascinating and lovable Oklahoma family. (26b)

MONDAY MORNING RELIGION

by Luther Joe Thompson

\$1.95

Here is a levelheaded, "nonpreachy" book written to show believers that **all** things belong to God. Brief, realistic comments on the everyday practice of Christian faith tell how you can work in harmony with God today, tomorrow, and every day. (26b)

CHRIST AND HUMAN VALUES

A. C. Reid

\$2.50

After recognizing man's achievements, Dr. Reid hastens to show that these do not meet man's needs. He then points to Jesus as our power for living. Stimulating discussions of faith, moral confusion, freedom, responsibility, and education. Vigorous in thought and style. (26b)

Order from your

BAPTIST BOOK STORE

See inside the front cover for the address of your store.