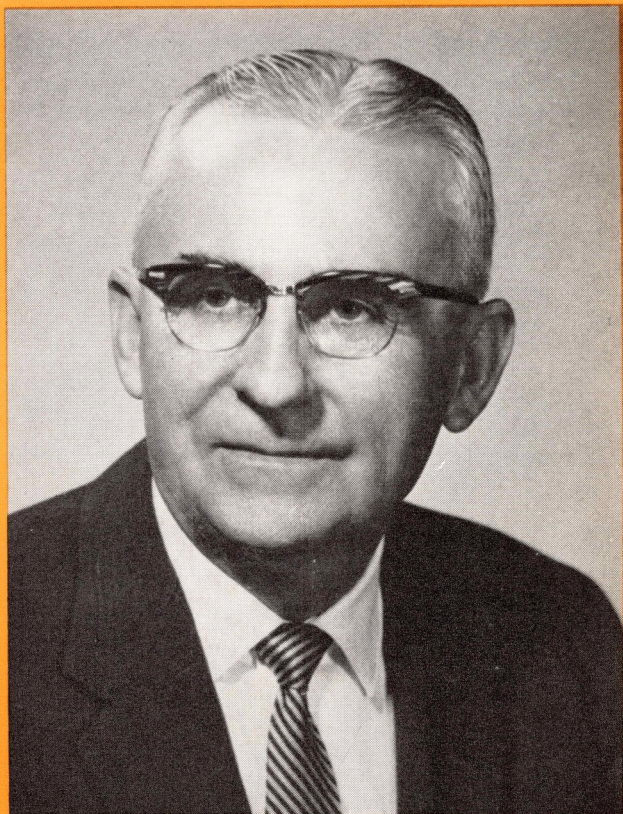


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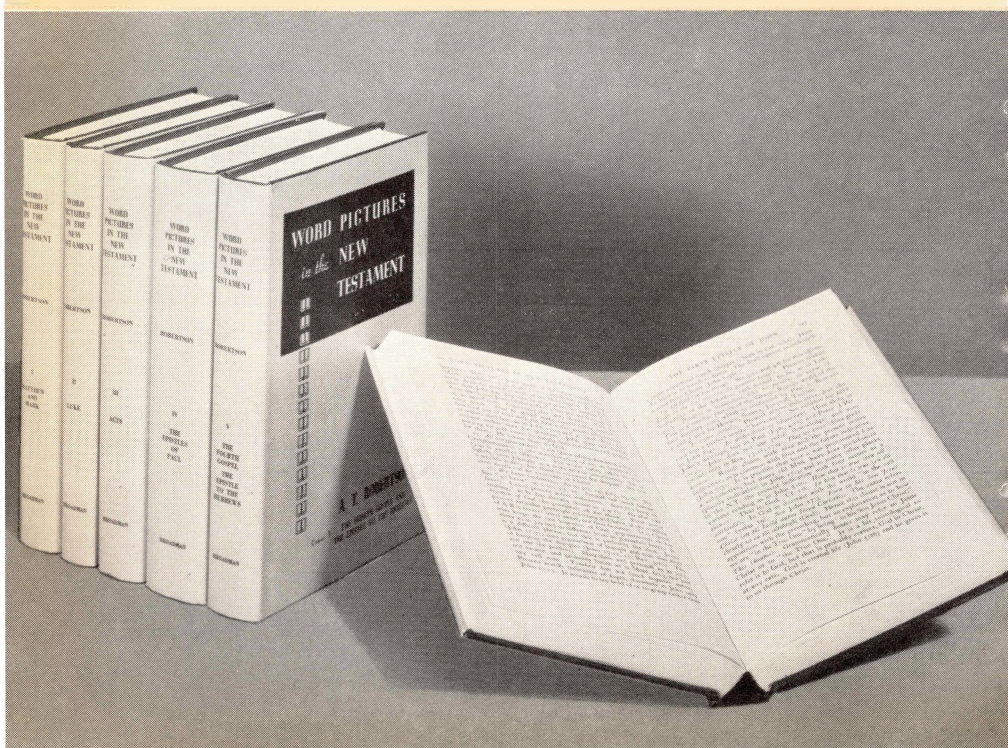
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The Quarterly REVIEW

SECOND QUARTER
1962

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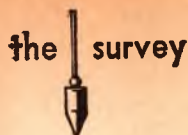
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Much is being written these days about the "exploding population" of the world. Every nation, every state, and every community is affected. One aspect of the problem is the increasing number of older people. For example, the 1960 Census of Population revealed that about one in 11 persons in the United States was 65 years of age or over. Almost 17 million of the 179 million population were in this age group.

Our national government indicated its interest in this problem in 1961 by promoting a White House Conference on Aging. More than 2,500 delegates, representing 53 states and territories, and more than 300 national voluntary organizations interested and active in the field of aging, met in Washington, D.C., January 9-12, 1961, for this meeting. The basic objectives were to define "the circumstances, needs, and opportunities of America's older citizens," and to recommend actions by governmental and private groups that will enable all our people to achieve maximum satisfaction in their added years.

A denomination as large as Southern Baptists has a great responsibility in this area. Almost a million of the senior citizens, perhaps, are the responsibility of Southern Baptists. Many of them are still working, maintaining homes, and active to a remarkable degree. Many of them are physically unable to care for themselves.

What are Southern Baptists doing to meet the physical and spiritual needs of this latter group—those unable to care for themselves? This issue is an attempt to answer this question. We believe that many of our readers will be surprised at what we *are* doing; but, even more, we hope they will be motivated to give more serious consideration to the needs of these wonderful people who have blessed our lives through the years.

THE EDITOR

The Cover

Rabun Lee Brantley was born at Sylvania, in Screven County, Georgia, July 12, 1903.

Parents: William Luther and Lillie Waters Brantley. His father (deceased) was a farmer and a banker.

Education: High school, Sylvania, Georgia (1918); Mercer University, 1920-24, A.B., M.A. degrees; George Peabody College, 1924-28, Ph.D.

He was married to Elizabeth Estes, June 22, 1929. They have two children, William Henry (1938), and Richard Estes (1944). A third child, Rabun Lee, died in 1956.

He served as president of Virginia Intermont College from 1954-56, and was vice-president of Mercer University from 1956-59. He has been executive secretary of the Education Commission of the Southern Baptist Convention since 1959.

Next Issue:

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

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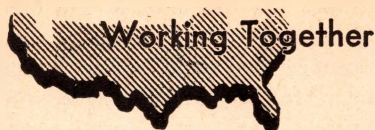
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Texas Baptist Homes for the Aging

E. L. CARNETT

Dallas, Texas

Many Baptists still retain the century old image of "over the hill to the 'pore' house" when discussion turns to homes for older people. That is, if they have not seen one of these modern-day social miracles, a Baptist home for the aging. A visit to any one of them would be a revealing experience.

In Texas, the Buckner Baptist Benevolences, under the Baptist General Convention of Texas, operates a comprehensive benevolent program which ministers to child care, foster homes and mothers' aid care, unwed mothers, a ranch for troubled boys, a home for mixed-up girls, and two homes for the aging. On September 1, 1961, a total of 1,026 persons were being ministered to, with 706 of them housed in six units, located in five widely scattered cities of the state. Our concern here is about the homes for the aging.

Texas Baptists have two such homes, one in Houston and the other in Dal-

las. They operate under the same policies and procedures. Trite as it may sound, the prime purpose is to provide a congenial, thoroughly Christian atmosphere in a group-living situation for older Texas Baptists who need a home. Social agencies describe them as "custodial care" homes. That means that in the usual terms of reference they are not nursing or convalescent homes.

Applicants for admission must be Texas Baptists (residents of the state at least one year) in good standing who are sixty-five years of age or more. They are to be in reasonably good health, age considered. They must be ambulatory. That means they are able to care for their rooms, make their own beds, care for their bathroom needs, go to the dining room and normal activities where a group lives together.

They should be mentally sound. No one recognizes more than we that there

are many seniles who need care. A casual observer can see how impossible it would be to have the desired "happy family" atmosphere, and place the confused person with those who are completely sound.

Some of the intangibles that must be considered for group living are attitudes, disposition, emotional stability, and the personal desire to come to the home. An oversight at this point is to court trouble for interhome relations later.

Entrance is by application, interview, and medical examination. The family doctor fills out a comprehensive report on an applicant for our files. The purpose is for us to know the physical condition of the one we are considering and to have a medical history for reference by our own doctor when he treats them.

Each of the Texas homes has an infirmary to care for the residents when they become ill. They provide facilities and accommodations that are superior to many small licensed hospitals. Nurses are on duty around the clock. Charts and orders are maintained on all the patients. They are rated tops by county and state agencies. Recently a representative from the Health Administration in Washington asked a local agency to select five homes out of the seventy in the county for him to make a spot inspection. Ours was one of the five named. He appraised our home as "a classic example of total care for senior citizens."

Food is important, especially for oldsters. In our homes the meals are served family style in a central dining area. Tray service is provided for those who

are unable to come to the dining room. Special diets are provided on doctors orders. The meals are carefully planned in advance for taste interest and balanced nutriment. It is doubtful that the average household serves better food day after day. A wholesome, savory, varied breakfast is served every morning. Our dinner is at noon. Drop in any time and take lunch with us and you will think we knew you were coming and fixed special in order to impress you. Supper is a lighter meal. Many prefer cooked or dry cereals. Sometimes we have soup and salad or a fruit plate or hamburgers. At all meals fruit juice of their choice is available. They eat well.

Each home has a laundry where all linens and the residents' clothing is washed and ironed. Those residents who are able do their own ironing. If not, it is done for them. Their dry cleaning is done for them.

The floors are composition tile and are kept immaculately clean. The private rooms are mopped regularly for the residents, and they do their own dusting. Cleanliness is a must throughout.

What about activities? The average age of those in the Texas homes is eighty-two. That means that many are much older. It is seen that there is not a very wide area for participant activity. Failing eyesight and hearing, coupled with joints that cry when they are bent, limits activity. The most rigorous sport around our place is "42" and dominoes.

Recently a Boy Scout troop came out and put on an outdoor show for the folk—Indian dances, knot-tying,

firebuilding—the works. It was hilariously received. Another time a group of Brownies entertained with songs, readings, and pantomime. The public library at Dallas has set up a circulating library. The home has its own committee and librarian to look after the book-lending and receiving. The books are changed every thirty days.

Where do they come from? They come from all sorts of social and cultural backgrounds. Finding the catalyst for forging these varied elements into a cohesive society, and each retain his own entity, is an interesting part of the task. There are people who have farmed, worked in factories, or kept their homes. Some are school-teachers, nurses, postmasters, ministers, ministers' widows, missionaries, and clerical workers. Some are of means and some of lesser means. Some of them are social and some antisocial. The common denominator for all is the need for a home, and here they have found it. With many it is not a question of money, but a question of where can I be sure of care until God calls me home, and where I can be the happiest. This is their choice.

About a third of the residents are able to get out for church services. Those who stay in are provided with varied programs designed for their spiritual well-being. Five days a week (just after breakfast) a Bible study is led, which is really a preaching and prayer service. On Wednesday evening just after supper, the supervisor leads in a service. The message is not a casual devotional talk, but an effort to bring a message of power. There are frequent programs brought by various church groups from nearby.

The supervisors at both the Texas homes are ministers. They are men with pastoral experience and background. They must live with their congregations, and living with them elicit the total confidence of the residents. These people have problems just like others. There are times when they must weep on somebody's shoulder. Sometimes they receive a letter telling them of some heart-breaking experience with a relative back home. No kinsman is nearby to talk it over with. The supervisor enters into their experience with them and does his best to help.

The first unit was constructed in Dallas on fourteen acres, and located in a grove of trees where sixty years ago camp meetings were held under the direction of George W. Truett, J. B. Gambrell, and others. The first building was a two-story, two persons to the room, which accommodates twenty-four people. This building houses the kitchen and dining room, assembly room, library, parlors, and game rooms. An elevator is provided for their use. It is completely air-conditioned, summer and winter, with controls in each room according to taste. At that, you can get two together and one will want it hot and the other cold. Oh, for the wisdom of Solomon sometimes!

This unit was opened in the fall of 1954. Many who entered then are still here. In January, 1960, a resident wing to care for twenty-five in private rooms was opened. At the same time a very modern infirmary was erected. It has ten private rooms and one three-bed ward. A nurse is on duty at all hours, each nurse working an eight

hour shift. Plans are on the drawing board for another wing to care for twenty-five in the living area, and fourteen more in the infirmary.

The Houston home is located about fourteen miles west of the downtown area on a lovely wooded campus of forty-five acres. All the buildings there are one-story, and all rooms are private. They have an infirmary with laboratory equipment and round the clock nursing service. In most every point what can be said of one home can be said of the other.

At both places it is possible for retired Baptists to build their own cottage or duplex on the grounds. For instance, one end of a duplex with two bedrooms, a bath, a living-dining room of ample size, with a kitchen and garage attached can be built for \$8,500 to \$9,000. It must be brick with central heat, and a choice of attic fan or air-conditioning. The builder has the privilege of living in it at a cost of utilities and insurance (no taxes) all of which runs less than \$20.00 a month the year round. When the residents become unable to keep house or care for themselves, they are taken into the main unit of the home proper and are cared for there the rest of the way. The house then becomes the property of the home for the use of others. At present there are two duplexes and one private cottage in Dallas, housing eight people. At Houston there are four duplexes and three

cottages which accommodate twenty-one people. The total residence at Houston is seventy-seven, and at Dallas it is sixty-eight.

The question in most minds at this point is, what does it cost a resident to live in these homes? The full price is only \$125 per month; and they pay for their doctor, medical and hospital bills, and personal needs. The policy is that part of the total must be in this full pay group. If they have the means, they will want to pay it. The others pay according to their ability to do so. If they can pay \$100, they are expected to do so. If it is less than a hundred dollars a month, that is worked out on an individual basis. Some have state old age pensions. In Texas that is \$71.00 per month. They are given an ample refund of that for their personal needs—\$13.00 per month. If they also receive social security, that applies to their maintenance in the home. The average income for the homes is about \$90.00 per month per person. The average cost of operation, not counting building costs, is \$115 to \$120 per month.

How do the people who live in these homes feel about it? They are grateful and appreciative for what they have. Perhaps the most common expression is, "How comforting to know that for the rest of my life, in good health or prolonged illness, I know I will be cared for." That is the sense of security we desire to elicit from all of those who live here.

Bethea Baptist Home

DARLINGTON, SOUTH CAROLINA

Joe Burnette, superintendent-treasurer

Beginnings

THE BETHEA BAPTIST HOME was actually born in the hearts of the late P. A. Bethea and his wife of Darlington. These two devoted Christians whom God had richly blessed accepted the call of God to be partners with him in establishing a home for the aging among South Carolina Baptists. The foundation of such a home was made sure with a gift of approximately 170 acres of land and \$100,000 in cash. These two Christian stewards continued to give until they had given approximately \$250,000 in cash and over 300 acres of land. This was all begun in 1952.

In 1955 A. L. Gross was elected to serve as the first superintendent-treasurer of the institution. It was under his guidance that plans were drawn for buildings to house the home for the aging.

The architects selected were James and Durant of Sumter, South Carolina. This firm took much interest in this pioneer effort of South Carolina Baptists. The architects joined members of the board of trustees, the superintendent, and others in many research trips to visit many homes for the aging. These trips enabled plans to be drawn to include better features of many homes and enable Bethea Home

to be one of the most modern of such homes. Hardie Bass and W. A. Harrell of the Church Architecture Department, Baptist Sunday School Board were very helpful in the plans for the building.

The date of June 26, 1958, was very important in the history of Bethea Home, as that was the date for the ground-breaking ceremonies. Over six hundred South Carolina Baptists came to this memorable event.

The building was completed and ready for occupancy on October 1, 1960. The first residents moved in on that day.

The Buildings

The first units of the Bethea Baptist Home include the administration building, dormitory units, dining room, and kitchen. Colonial design, typical of elegant Southern architecture, is used for the main building, and modified Colonial is used for the other buildings.

Each resident has an individual room with a private bath. The rooms are painted in attractive pastel colors and are approximately 12 by 15 feet in size. All of the rooms are conveniently located near the lounge, dining room, and recreational areas inside and outside of the home.

The rooms are equipped with comfortable bed and bedding, comfortable chairs, dresser, and large storage closets. Because personal mementos are important, the residents are free to have some treasured belongings and "bits and pieces" in their room, even though this may be inconvenient occasionally from a housekeeping point of view. Radios and television sets are also permitted.

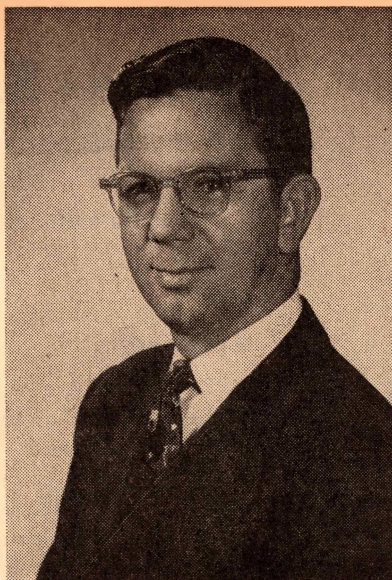
It is hoped the resident's room will be a real home, and everything is done to make it so.

Modern buildings of homes for the aging are being designed with the needs of the individual in mind: comfort, security, warmth, light, companionship, beauty, dignity, and interest. The general aim should be to create homelike surroundings rather than impressive structures. Comfort and convenience of residents are major objectives. All of this has been in the minds of those responsible for building Bethea Home.

The dining room is an important part of a building for the aging. Bethea Home has a very attractive dining room. Small tables seating eight people are used. This gives a sense of family life. Meals are served family style. Flowers and other decorations are used to make the tables attractive.

Recreation

Most older people have led busy and useful lives and want to continue to do something pleasant and useful. This means recreation plays a vital part in homes for the aging. Medical science has warned that inactivity in old age can possibly speed up degenerative processes and have a



Joe Burnette

devastating effect on mind and body. Planned work and play are important phases of preventive care.

Residents welcome certain types of programs. Sometimes this is hard to predetermine in advance. The aging should have some choice in what they want and need.

Residents at Bethea Home enjoy travelogues, discussion groups, song fests, hymn sings, movies, Bible study, radio programs, television, and just talking.

Residents will soon inaugurate an arts and craft program in the home. A large area has been designated as the Arts and Crafts Room. Several of the churches have made contributions to equip this room. This type of activity plays a very important part in

helping the residents do something they like and in keeping them busy.

Our library is also a very important part of the recreation life for the residents. Many books and magazine subscriptions have been given to the home. The residents spend much time reading. One of the residents acts as librarian.

The television lounges are usually crowded with viewers. The home has four such lounges, but the older people seemingly never tire of watching their programs.

Worship at Bethea

Christian fellowship can be made to mean much to aging individuals. The resources of religion must be offered freely to the older person in a way that meets his need. He is often lonely, separated from home and family and old church ties.

Residents are encouraged to hold membership and attend a local church. Transportation is provided for those able to attend the services.

Each day is begun with a devotional period at the breakfast period. This is called "A Thought for the Day." This usually consists of Scripture reading, a few comments, and prayer, conducted by a resident or a member of the staff. This is really the Bethea Home family worship period.

Two periods of worship are conducted at the home each week. One is an afternoon service each Sunday; the other is a vesper hour immediately after supper on Thursday. These two services are usually conducted by pastors from the surrounding areas.

During the year, many other opportunities for worship and spiritual development are presented. Such events are usually conducted by Wom-

an's Missionary Union circles, Brotherhoods, youth groups, and others interested in doing something for the home.

Who Lives at Bethea?

At the present time, the home has thirty-one residents; but the capacity of seventy-five will probably be reached in the very near future, as more than enough applications are on file to do so.

The Bethea Baptist Home seeks to minister to four groups; those having no funds; those having a small income such as social security or welfare; those having enough to pay expenses; and those having enough to pay expenses plus an amount for the home's future growth.

Prospective residents are required to fill out a rather extensive application blank, and their doctor fills out a complete medical record. The applications are then considered by an admissions committee. The committee seeks to work out a way for the people to become residents, if at all possible.

The minimum age for admission is sixty-five. No maximum age has been established, but all residents are required to be able to take care of themselves and get around when admitted. The Bethea Home is not a nursing home, but a home for the aging. The home does have a nursing staff, but this is to provide medical care for the residents already admitted.

The Home has designated one section of residential rooms for infirmary space. These do meet the needs somewhat, but a real need of the Home is an adequate infirmary. This will



Group of residents that toured the Charleston Gardens

probably be the next phase of building that will be launched.

Administration of the Home

Before Gross was elected to serve as the first superintendent-treasurer of Bethea Home, he had worked with the South Carolina Baptist Convention for many years and was well known throughout the state.

His untiring labors and abounding energy were given cheerfully as he

studied, traveled in research, and shared in the variety of duties in the preparation for the actual construction of, and then in operating, the Home.

The work of Mr. Gross during the years of building the home and then in its first year of operation was very fruitful, and he did much to make the Home one of the most modern in the country.

In June, 1961, he resigned his position to become secretary-treasurer of Southern Mutual Insurance Company.

In July, 1961, Joe Burnette, minister of religious education of the First Baptist Church, Columbia, South Carolina, was elected the second superintendent-treasurer. He had served as minister of education in the Immanuel Baptist Church, Tulsa, Oklahoma, and the First Baptist Church, Baton Rouge, Louisiana.

The new secretary-treasurer had served as a trustee for the Home for a number of years during the planning and construction days. He had also attended the University of Michigan Conference on Aging and the White House Conference on Aging and had worked extensively with the aging.

The work of the Home is under the direction of a board of trustees, composed of twenty-five members. These are selected by the South Carolina Baptist Convention. The board is composed of pastors and laymen throughout the state.

The Days Ahead

Betha Baptist Home is still in its infancy. It is the baby institution of South Carolina Baptists. As those Baptists become better acquainted with the aging, more can be accomplished.

Support has come from the Cooperative Program, memorial gifts, and through special offerings through the Sunday schools on each fifth Sunday. Others have seen the importance of working with the aging and made special gifts. The big need ahead is for more people to be concerned with this phase of our mission work.

The building of cottages on the Betha property is one of the bright spots of the future. Individuals are building cottages as memorials but

do not plan to live in them. These will be for couples desiring to live in their own home, but near other Christians of the same age and interests. The cottages will be located near the dining hall and other facilities of the Home. These can be used, if the residents desire. Others are making plans to build their own cottages. At the present time, one cottage is completed; two others are in the process of being built, and two others are in the planning stage. It is anticipated that many others will be built, and property has been set aside for this.

The staff and the residents of Betha Baptist Home also have a desire to aid the Baptist churches of South Carolina to render a more effective ministry to the aging. This means not only for those living in the Home, but the elderly in the churches.

The feeling prevails that the church leaders and church groups need to be made conscious of the needs of the aging and to help solve these needs. Helping to solve the financial, health, housing, and other material problems will also aid in the growth of the individuals spiritually and in the service aspects of living.

Churches can seek to provide for Senior Citizens groups. This will include a program of recreation and spiritual development. The churches must continue to remember the older members of the congregation. This can be done by special recognition occasionally and by visitation.

Old age should be a time of great beauty of personality and real richness of living. "The best is yet to be" is a real goal of aging people.

[Continued on p. 16]

Baptist Village Homes for Retired People

WAYCROSS, GEORGIA

Harvey R. Mitchell, administrator

Baptist Village is owned and operated by the Baptist Convention of the State of Georgia and is located at Waycross, Georgia. It is a retirement area for those people who feel the need of an adjustment in life in their latter years and who would like to live in a prepared area. The physical grounds (548 acres) are located three miles directly west of Waycross, Georgia, a city of 25,000 people. It is twenty-five miles north of the Florida line and about fifty miles from the Atlantic Ocean. The site is a level one which makes it possible to boast that there will not be a step on the place.

The structure is modern in design, and it is thoroughly air-conditioned with many safety features built in. There are four types of occupancy to be had at the Village. The goal is for three hundred when complete. It is to have eight units which will handle twenty-eight people each, with either single or double occupancy. The arrangement is what is called "outside circulation." Covered walkways connect all of these units to the Administration Building as well as to the Doctor's Building and Infirmarys.

No one needs to be fearful of wet weather at the Village. In the single occupancy, there is an entrance from the walkway, as well as an entrance from the private patio. It has a foyer, a walk-in wardrobe, built-in furniture, and a private bath. All of it has wall-to-wall carpeting to protect slipping. In the double occupancy, there are three entrances—one from the covered walkway into the living room, one to the bedroom, and also one to the patio. It consists of a nice living room with built-in furniture and a large storage closet, a private bath, a large wardrobe that has two chests of drawers in the center; and each end has an area in which to hang garments.

All of the apartments are on corners, so that everybody can have cross ventilation, as well as air conditioning. In the midst of the unit within the seven buildings that make it up, there is a day room. This is an area in which the people meet to have fellowship and games and church meetings and the like.

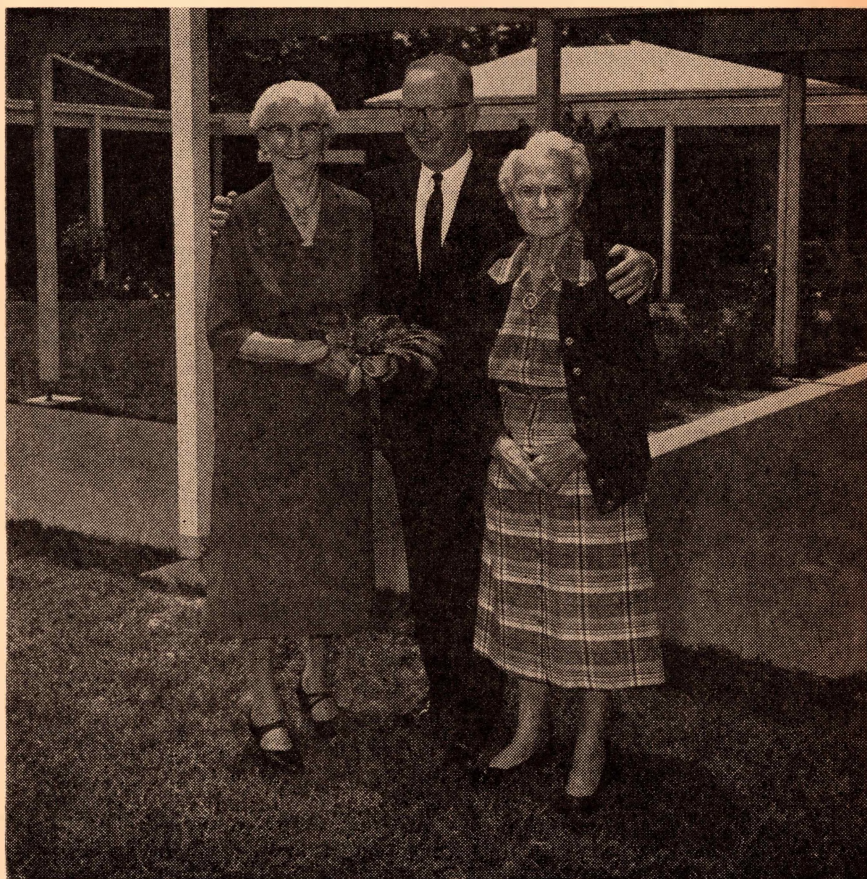
It also has space for them to do their own laundry with automatic machines.

A communications system is installed throughout the entire area to make it possible for the friends to have constant contact with the office and with the nurses, as well as with other residents.

The Administration Building is a service center and consists of a lovely dining room, a residents' meeting area, a beauty shop, a prayer room, hobbies, and ample room for offices. The central

system also houses the kitchen and storage area.

Couples who desire may come and build a cottage and have a lifetime entity in it. However, if they feel that they have made a mistake, the policy of the Village ministry is to give them back the cost of the cottage up to a period of ten years. After that, there will be a deduction of 5 per cent a year.



Open court showing first resident of the Village on the left. Oldest resident is on the right. Administrator Mitchell is in the center.

The financial plan of the ministry is a very simple one. Individuals coming for residency come in keeping with their ability to pay. That simply means the Village ministry intends to be part benevolent for those who need it. About one third of the residents will be of the lower income bracket who will have only small pensions. They will be helped from a benevolent fund which comes from the churches and individuals throughout the year. About one third will be able to pay their monthly costs, except medical expenses; and, another third of the residents will be cofounders. They need the ministry but are able to pay the cost of their dwelling and all maintenance while a resident of Baptist Village.

The Baptist Convention of Georgia allocates a certain amount each year for a building fund that must be matched in order to claim. Then, there is a certain amount that comes from an annual appropriation for the operation of the promotion of the office and the ministry there. Also, the third Sunday in June is set aside each year

as a day for special offerings for this cause.

The Village has been opened to the residents for three and one-half years. There is now space for 56. Plans call for enlarging to 112 spaces this year, plus a part of the Administration Building which will be adequate for a residency of 150 to 200.

Morning devotions are conducted by the residents themselves, and worship services are held every Sunday afternoon from 4:30 to 5:00. It is the hope of the administration that the residents will join the church of their choice in the city nearby, so that they will have their own pastors and church-related organizations. The residents live at the Village about as they live in any other town except their buildings are closer together. They have the maximum security of the intercom and the nurses around the clock, along with a trained staff. A registered nurse is in charge of health, and a dietitian is in charge of the food. A staff of six doctors is headed by a chairman, and the Village is licensed with the State Department of Health.

BETHEA BAPTIST HOME

[Continued from p. 13]

With over seventeen million persons sixty-five or older now and the estimate of twenty million by 1970, the challenge grows heavier and heavier. With all this in mind Bethea Home

seeks to render a ministry to those in the home and to those throughout the state. The goal is to add life to years and years to life.

Missouri Baptists Ministering to Their Aged

JOHN H. BURNEY

Superintendent, Baptist Home for the Aged, Irondale, Missouri

IT WAS ABOUT FIFTY YEARS AGO that a small group of Missouri Baptist preachers and laymen began to be burdened over the plight of numerous aged members in the churches who were homeless. This situation aroused enough compassion in the heart of one man that, with a few of his friends, the work of ministering to this group was launched. It has had many difficulties and trials, but it has blessed the lives of Missouri's faithful in their sunset years for nearly half a century. The man was Milford Riggs, who at that time was pastor of the Ironton Baptist Church.

● In February of 1913, the trustees were organized; and in April of the same year, the Home was chartered for the purpose of ministering to the aged members of Missouri Baptist churches who needed its care. It was in a rented building, before public welfare, old age assistance, or social security could offer any help. Depending solely upon the generosity of Missouri Baptists for support, the doors were opened by faith to those who needed a home. The first guest was admitted May 6, 1913. Twenty-eight guests were in the Home by the end of the year. The work was adopted by the Missouri Baptist General Associa-

tion in 1917. Thus was the beginning of the first Home for senior Baptist citizens in the Southern Baptist Convention.

● In 1919, a 175-acre site in beautiful Arcadia Valley was purchased. It is a hundred miles south of St. Louis in one of the most picturesque sections of the Ozarks, one mile east of Ironton, a county seat town, on State Highway 72. The founders of the Home could not have chosen a more beautiful location.

Erected with funds solicited from Missouri Baptists, the main building was completed in 1923, at a cost of \$240,000. It is four stories high, with spacious sun parlors and porches on each floor, and is strictly fire proof, being constructed of native Missouri red granite. Its present appraised value is near \$1,000,000. It is modern and is equipped with an elevator for the convenience of the guests.

● The beautiful chapel is on the first floor and has a seating capacity of two hundred. It has a nice Grand piano, with other suitable furnishings, and a public-address system equipped with headphones for the hard of hearing. Pastors and church groups come frequently to conduct services, and some members of the Home family

come to the chapel in wheel chairs or on crutches. These services are piped to the infirmary floor above so those who are bed-ridden may enjoy the programs.

● It is a glorious and thrilling adventure to walk down the corridor on the infirmary floor and note the facial expressions of those who are wearing headphones. A visiting church choir in the chapel may be singing one of the old hymns, such as "Amazing Grace." As one walks through the infirmary area, he will hear and see God's aged, bedridden servants, wearing headphones, joining in the singing.

For additional worship and entertainment, a moving picture screen has been installed with a projector for showing sound films. Most of the films shown are religious in nature, some educational, but others are purely for entertainment.

● There are no restrictions on visiting in the Home. Only the doctor's "No Visitors Please" sign at the door of the sick may restrict visiting. The Home's guests visit freely with one another, and visitors from the outside are welcome at any hour of any day. Actually, the Home has no fixed or written rules. Everyone is a member of a Baptist church, and everyone is a professing Christian. In view of this fact, hard and fast rules have not been found necessary.

● Members of the Home family engage in many forms of recreation. Recently there was a Chinese checker tournament. Other such games are enjoyed by many. Members gather informally about the Grand piano in the chapel to sing hymns and enjoy Christian fellowship. Most of the individual living rooms have radios, and on each floor there is a television and

lounge area where groups gather to watch their favorite programs. Then, there is the library filled with good books for the enjoyment of those whose eyesights permit them to read. Most of the better magazines and periodicals come to the Home, along with numerous daily papers.

● Many who are able to do so find useful activity in reading the daily news to those who cannot see. Generally, the people living in the Home are busy people. This is illustrated by a remark heard one evening as a lady spoke to her neighbor across the hall: "I meant to get that done today, but I didn't have time. I'll try to do it tomorrow."

Both men and women find useful productivity in various types of hand work. Items made at the Home are arranged on display and sold. The maker of the item gets one-half the selling price, while the other half goes to replenish the raw material. Also, most family members have growing plants in their rooms. Last year, members of the Home placed a number of entries in the county fair, and received more than a dozen blue ribbons. Useful interests and activities help to maintain a happy, cheerful spirit at the Home.

Among the special services at the Home, perhaps the beauty shop is the most popular among the women. They receive everything from a shampoo and set to a permanent wave. The oldest ever to receive a permanent was 101 years of age.

● About ninety-five family members go to the spacious dining room for their meals; more than forty are in wheel chairs. Meals are served family style at tables seating six to the table. An average of about twenty-five who



Main entrance of the Baptist Home for the Aged, Ironton, Missouri

are bedridden, or otherwise unable to go to the dining room, have their meals served in their rooms. These trays are delivered in an electric food conveyor that keeps the hot foods hot and the cold foods cold.

Just who are these 118 family members now living in Missouri's Home

for the aging? There was a time when most of those living in the Home were able-bodied. In depression years many elderly people found themselves without work or income. They had to eat, and they had to have a place to stay. In many cases they came to the Home, not because they were unable

to work, but because they could not find work enough to buy food and raiment.

● Today, the picture has changed. Most elderly people can subsist, at least until they become partially helpless. For this reason churches do not make application for their members until they become invalids or semi-invalids. Twenty years ago there were only five people in wheel chairs. Today there are forty-six.

Family members have come from every section of the state, and represent almost every occupation. Their average age is 83 years plus, the oldest being 102. They have been Baptists an average of nearly sixty years. In their day they have been active in community and church life. There are preachers, preachers' widows, a medical doctor, deacons, Sunday school teachers, etc. By and large the Home family is made up of the church leaders of yesteryear. There's nothing wrong with their spirits, but the old bodies are weakening. Some are paralyzed and without control of natural bodily functions. The work of the Home is truly a work of Christian love.

To be admitted to the Home, one must have been a member of a Baptist church in Missouri for at least one year, and must be at least sixty-five. Not only must there be a desire to come to the Home, but there must be a real need by the applicant for the service the Home has to offer. Application must be made by the church of which the applicant is a member. About three fourths of all who come to the Home have no property, money, or income. In these cases there are no financial requirements. If an applicant chances to have money or property, it must all be turned over to the Home

when he enters. The Home is not equipped to care for mental cases, and cannot receive applicants with communicable diseases.

There has been a constant waiting list for several years. Churches making applications must expect to wait from four to six months before their members can be received. The Home receives about thirty-five new members each year.

● How is the Home supported? The Home is supported by Missouri Baptists with approximately one half its entire support coming through the Cooperative Program. Receipts from applicants, wills, the endowment, and special contributions make up the balance necessary to carry on the work. It costs about \$200,000 a year to operate the Home. There is no old age assistance or state aid of any sort received by the Home or by members living in the Home. Approximately one fifth of our family members do receive small social security checks, which they turn over to the Home month by month. Each member receives a small monthly cash allowance from the Home. The endowment, which has been built up through wills and special gifts, provides about 10 per cent of the Home's financial needs. As the ministry to Missouri's senior Baptist citizens is improved and expanded, friends of the Home are being encouraged to include the work in their wills.

To keep Missouri Baptists informed concerning the Home, a small monthly 4-page publication, *The Baptist Home*, is mailed to approximately 48,000 subscribers.

● The work at the Home is carried on by a staff numbering forty-six. Making up the nursing staff are

twenty-four nurses and nurses aids, who work under the direction of a registered nurse who is in charge of patient care. The Home's physician comes twice a week and makes his rounds through the infirmary, and is subject to call at other times for any emergency. If major surgery is required, the patient either is taken to Missouri Baptist Hospital in St. Louis or to the local hospital in Ironton. The dining room and kitchen staff, the laundry crew, the cleaning staff, and others, together with the administration and public relations department, make up the forty-six staff members needed to carry on the work.

● A new wing is now under construction which is 250 feet long by 39 feet wide, plus sun parlors and porches, with kitchen and dining area 32 by 62 feet. It is a fireproof structure of concrete, steel, and haydite blocks, faced with rough Norman brick. It will have forty private living rooms, with rest room and lavatory facilities available to each room.

This addition is being constructed at a cost of approximately \$350,000,

less furnishings. A good part of the financing is being done by memorial gifts; but there will be considerable borrowed money, and it is hoped that such memorial gifts will continue to be received until all debts on the building are paid. This new construction comes as a result of the prayers of a great many people, and because of a waiting list of aged and infirm Baptists who are in urgent need of the Home.

● Although Missouri Baptists were first in the Convention to recognize the need and try to do something to meet that need, Missouri Baptists would also be first to acknowledge that they have fallen far short of what might have been done and what should have been done. Friends of the Home are praying that God will continue to bless the work, and that the ministry to God's aging servants will continue to grow.

"Cast me not off in the time of old age; forsake me not when my strength faileth" (Psalm 71:9).

Coming

The 1962 Southern Baptist Handbook

The next issue of THE QUARTERLY REVIEW will be the 1962 *Southern Baptist Handbook*. The HANDBOOK was "merged" with THE QUARTERLY REVIEW in 1959. Each year in the future the third quarter issue of THE QUARTERLY REVIEW will be the HANDBOOK issue for that particular year.

Florida Baptist Retirement Centers

VERO BEACH, FLORIDA

J. Perry Carter, director

AFTER A RATHER EXTENSIVE STUDY of the needs to be met, together with what was being done by others in the field of providing for elderly people, the Florida Baptist Convention voted unanimously and enthusiastically to establish a work for "housing and the care" of senior citizens. The study was made by a committee of the State Board of Missions, whose recommendations provided for the development of some four or five retirement centers in various locations throughout the state.

All centers are to be operated by a board of trustees, elected by the Florida Baptist Convention, and a general director. The Constitution and bylaws were drafted by a special committee and adopted by the Convention; and a charter, as a nonprofit corporation, was secured from the state.

In the meantime, conferences were being held with Mr. and Mrs. Walter S. Buckingham of Vero Beach, Florida, who had made known something of their interest in giving a portion of their homestead property for the location of a unit of this program. The negotiations resulted in the Buckinghams' giving twenty-three acres of beautiful grove land, with a large two-story house, all of which has been conservatively valued at \$150,-

000. Thus, the first unit of Florida Baptist Retirement Centers is located at Vero Beach. Our building program, which has already amounted to more than \$150,000, was begun in the fall of 1960, and we opened the Center to our first residents on March 6, 1961.

● The main building, a portion of which has been completed, has the appearance of a motel unit in the form of the letter "H," with the lobby, the dining room and kitchen area, and the offices located in the cross section. The ends of the two sides, as one approaches the property, were made into two-room efficiencies; while the remaining portion of the sides consists of single rooms, with private baths and large walk-in closets.

The plans provide for enlargement by extending the two sides out into the grove and by building another cross section beyond the court, the landscaping of which will include a fountain, a number of palm trees, one or two orange trees, and evergreen shrubs, which grow so beautifully in south Florida.

● We are also building duplex cottages which are designed for couples and for light housekeeping. They are quite attractive in appearance; and each unit has a Florida room, a living room, a bedroom, a dining-kitchen

area, a bath, a walk-in closet, and a carport. Provision is also made for air conditioning, if it is so desired. All buildings are of concrete block construction with specially designed stucco. Practically fireproof, they are so constructed as to withstand the force of hurricane winds, at least to the extent that such is possible. The total building program for the Vero Beach Center will provide for 250 to 300 residents, though it is not our plan to have that many here since we will have other similar centers elsewhere.

We are especially happy for the fact that our residents are among the finest people to be found anywhere. The first one to come had been the state Baptist Training Union secretary for Illinois. Two had served on foreign mission fields for a total of eighty-four years. One of them is Mrs. H. A. Terry, who is well known among Southern Baptists and who served as a missionary in Brazil for forty-five years. The other missionary served for thirty-nine years in India. One resident was an outstanding minister and pastor in Florida. Another served long and well as a deacon. Two are widows of pastors, and all the others were faithful lay workers in their churches. The background of their common interest in the Lord's service makes for a rich and rewarding fellowship among them as residents.

● Thus, it will be seen that our residents are retired ministers and their wives, retired missionaries, and retired lay workers in the churches. It is not our purpose to be exclusive in determining who may become residents. But we feel that the background of common interest in the

Lord's work among such people will more nearly insure a happy and rewarding fellowship.

Unhappiness in any group of people who come to live closely together is so often the result of the absence of a common background of interests. We know of a case in which a retirement home assumed responsibility for the care of a person who came to be so dissatisfied, and who caused so many others to be unhappy, that it became necessary for the home to make provisions for the resident in a private home, as a means of carrying out their contract.

● A woman who had made application for residency came to visit the Center before making final arrangements. Her presence among the residents was both amusing and tragic. Though she professed to be a Christian, the whole of her background of experience was clubs, parties, cards, and the other things which are so largely a part of the lives of many professing believers. She found herself as completely out of place as if she had been a foreigner. She knew she could never be satisfied here and never followed through with her application. Indeed, she would have been the source of unrest and unhappiness among all the residents. It is highly important that we have regard for the right sort of fellowship among the residents.

● At the present time, we have no provision at the Center for caring for the sick and the infirm. Our publicity emphasizes the fact that we are a retirement center and not a nursing home. Our plans call for an infirmary which we hope to have later on. All but one of our present residents have hospitalization. We

have a good hospital in Vero Beach, and it has proved very satisfactory for them to make their own engagements with local doctors and with the hospital for their care. Two have already been hospitalized for a short period, and their needs were met in a very fine way. We do, however, and gladly, go as far as our limitations allow in taking care of those with minor and temporary illnesses.

● Though we have not yet developed a complete program of planned activities, our residents are about as busy as they can be. Each day begins with the breakfast meal which is followed immediately with a period of devotional Bible study led by the director. The residents participate very freely in the discussions, and the period seems to set the tone of things for the rest of the day.

The Bible-study period is followed by a bit of room tidying, personal reading, and letter writing. It is of interest to note the many letters each resident receives daily which means, of course, that they write a large number themselves. By the time such individual matters are attended to leisurely, the bell rings for lunch, after which it is time to "take a nap."

By two-thirty in the afternoon, things begin to stir again and several residents are ready for a trip to town for mostly "window shopping." Those who do not go find enjoyment in the many other activities provided for them.

● One of the first human interest experiences we have had was when a woman, widow of a Baptist minister, came to the Center as a new resident and found that the room assigned to her was next door to a classmate of

hers during college days. Since the other resident had been a missionary for a long while, they had not seen each other in many years, and neither one knew that the other was a resident until they came together at the Center.

A delightful feature of the fellowship at our Center which takes place at the dining table and elsewhere is the topics of their conversation. They do not want to talk about their ages or their ailments or the disappointments they may have had. They prefer rather to talk about the pleasant experiences, about the Bible, or about what the Lord and his people are doing. Almost every time they come together, someone tells a good joke that brings a hearty laugh. Or, it may be a witty expression. I wonder, sometimes, how long their store of such pleasantries can last without repetition.

● Though advance payments or "founder's fees" are not required, some residents do elect to make them in return for which we give them contracts for life tenancy in the units occupied which, of course, reduces or eliminates their monthly payments. Our residents are not required to surrender their possessions upon applications or at any other time. We want them to maintain and to feel their full independence, at least so far as the retirement center is concerned. Moreover, should it become necessary for anyone to leave who has made an advance payment, we reimburse him for the full amount of such advance payment, less an agreed monthly charge which is stipulated in his contract. Whether in

[Continued on p. 30]

North Carolina Baptist Homes

WILLIAM A. POOLE, GENERAL SUPERINTENDENT

Winston-Salem, North Carolina

THE NORTH CAROLINA BAPTIST HOMES for the Aging are providing Christian nurture and love for a wonderful group of people in the golden years of life. Here the soldiers of the cross of Christ live the abundant life in an atmosphere of true Christian maturity, peace, and happiness.

Facilities

North Carolina Baptists have four such Homes. The newest is the Hamilton Home, Hamilton, North Carolina. Two of these homes, Resthaven and The Hayes Home and Administration Building, are located in Winston-Salem. The Albemarle Home is located in Albemarle. The combined facilities of all of the Homes will serve 180 men and women. North Carolina Baptists are justly grateful for the splendid provision they are making for the aging in their midst. We want to move forward in making more rooms available as rapidly as possible.

The greatest single problem in this program is lack of room. Vacancies are few, and when there is one, the person to be accepted must be selected from a long and ever-growing waiting list.

Admission Requirements

To be accepted, a person must be sixty-five or more, ambulatory, of

good Christian character, and recommended by the pastor. The average age at present is around eighty. Many have either no financial resources at all, or only a limited income; but as Baptists we welcome them and are more than happy to supply what is lacking in their financial need. Others have property or assets which they may turn over voluntarily to the Homes in return for the assumption of the responsibility of permanent care. Still others have neither property nor assets to assign, but can make regular monthly payments to cover their expenses.

There is nothing to hinder any financially needy aging Baptist among us from coming to one of the Homes when space is available. Satisfactory financial arrangements can be made in each case, and no one would ever be prevented from being admitted for lack of funds.

Medical Care

One of the greatest sources of security to an aging person is proper medical care. This need is met very adequately through an infirmary, well staffed with nurses and well equipped. The infirmary serves as a receiving center for all of the Homes, when a resident needs nursing care for any length of time, or when the resident becomes a bed patient permanently. Residents who need special therapy,

treatment, examinations, or surgery are transferred to the Baptist Hospital of North Carolina, located in Winston-Salem, and then brought back either to the infirmary, or returned to one of the four Homes.

A Christ-centered Ministry

Our ministry is a Christ-centered one, and great emphasis is placed on individual attention. Very often the residents are heard to say, "You make us feel as if we are the most important people in all of the world." Residents are challenged in each Home through daily devotional services, through Sunday school classes, Training Unions, Missionary circles, and prayer and worship services, to keep on growing in grace and in knowledge of Christ.

Many are active beyond the spiritual life of the Homes in their local churches, and very often furnish good "seasoned" leadership in the various places of service. People in local missions in needy areas very often discover that the residents are angels of mercy, and find warmth and comfort in the many quilts and baby clothes that have been put together with hundreds of stitches of love.

Havens of Rest

We like to feel that our Homes are veritable havens of rest for many of our sons and daughters who return to their native states from Southern Baptist mission fields. We are glad that North Carolina has joined the ranks of the states in our Convention who are providing for those who have given their lives for Christ in faraway places. It is noteworthy that there is not at present a Southern Baptist Home for the Aging. The state Convention

Homes are filling in the gap, but the Homes are too few in number. We are happy to have in our North Carolina Homes both missionaries and the parents of missionaries. A special guest room in one of our newest facilities, a duplex apartment, is being provided for active missionaries who visit our Administration Building in Winston-Salem from time to time.

Adding Years to Their Lives

Two residents are shining examples of the fact that, through our ministry, the Lord is adding years to the lives of those who have come to live with us. They are "Aunt Fannie" Drumwright and Mrs. Pauline Arnold.

Aunt Fannie Drumwright, of the Hayes Home in Winston-Salem, celebrated her one hundredth birthday on July 6. She is the first resident of our North Carolina Baptist Homes to reach this remarkable milestone in life, and all of us who know her and love her rejoice with her in this great achievement.

Mrs. Pauline Pugh Arnold, at the age of ninety-two, is a happy and very active resident of the Albemarle Home. She is next to the oldest resident in our Homes, but does not allow the years to keep her from many useful and enjoyable activities in daily living.

The busy hours of the day for her include playing the piano for the daily devotional services in the Albemarle Home, which she does beautifully and without faltering. She makes all of the aprons for the kitchen and dining room staff members and keeps them in good repair at all times. She sews the Albemarle Home name tabs on every piece of laundry that is used. She is the first to visit the Stanly County Book-



Residents of North Carolina Baptist Homes, Inc., Winston-Salem

mobile when it pulls up in front of the Albemarle Home and walks away with several volumes of fiction, which she reads avidly. One of her favorite hobbies is working among flowers and helping to beautify the grounds of the Albemarle Home.

Formerly a resident of Black Mountain, Mrs. Arnold came to the Albemarle Home on September 29, 1955; and since that time has been blessing, inspiring, and amazing all of us who know and love her.

Personnel

Each of our Homes is adequately staffed. The administrative staff consists of the general superintendent, a

business administrator, a secretary, a switchboard operator, a bookkeeper and treasurer, and an assistant bookkeeper.

The infirmary is supervised by a registered nurse with a splendid nursing staff. Other personnel at the Administration Building, which is the largest of the four Homes, and which contains the administrative offices of all of the Homes, include three supervisors, a dietitian, a maintenance and transportation man, a beautician, a barber (on call), an arts and crafts director, maids, janitors, and cooks. The other Homes have a supervisor and a smaller nursing, maid, janitorial, and kitchen staff.

Trustees

Twenty trustees, elected by the Baptist State Convention of North Carolina, make the policies of the Homes, and in co-operation with the Convention and the administrative staff, guide the work and develop the program.

The Tie That Binds

The Baptist churches of North Carolina are the lifeline of this marvelous ministry in every respect and provide, through the Cooperative Program and the Special Day Offerings on the third Sunday of February each year, about half of the total support

needed. The balance of the necessary funds is provided by payments from the residents themselves and memorial, personal, and corporation gifts.

The residents, surrounded by Christian love, sharing in rich experiences of Christian grace, ministered to on the high level of Christian compassion and concern at all times, give to all of us who serve them the assurance that they are the most blessed and privileged group of people in all of the world. We, who serve them, in turn count it a high and holy privilege to give ourselves cheerfully and unreservedly to this choice labor of love.

Arcadia Baptist Home

MRS. FLORENCE NORRIS, ADMINISTRATOR

Arcadia, Louisiana

Indian summer, with an abundance of colorful foliage adding to the zest of the health-giving atmosphere, convenient fishing nearby in the front-yard lake, an abundance of fresh fall vegetables a few feet from the back door, and other qualities of "good living" are enjoyed by a group of senior citizens in North Louisiana. They are spending their days of retirement in air-conditioned, all-weather comfort in one of Louisiana's newest and most modern homes for the aged.

Located in Bienville parish's Arcadia on a site of unexcelled beauty, this haven of splendor and convenience is brand-new, having been completed during the summer of 1960 in the middle of 115 acres of rolling terrain donated to the Louisiana Baptist Convention by the congregation of the First Baptist Church in Arcadia.

Arcadia Baptist Home is the name of this modern institution which was designed and constructed by Louisiana Baptists. Dedicated by them as a

wholesome, Christian residence hall for older men and women who desire good care and comfort during their golden years, the Arcadia Baptist Home already represents the epitome of gracious living.

The Home provides privacy, hobbies, recreation, and social life.

All of these elements, and many others, are prevalent among the activities in which residents of this new home are engaged. For instance, single or double rooms are available and guarantee the utmost in privacy. Each type room is equipped with handsome and conveniently-arranged appointments that even the most fastidious oldster would enjoy.

So far as hobbies are concerned, there are unlimited possibilities in this direction. A thriving and bountiful vegetable garden, conceived and tended by one of the male residents, has been a veritable showplace throughout the summer; and it continues to provide lagniappe for the Home's dining tables. Other outside hobbies are prevalent, such as landscaping and general "puttering" about the grounds; and convenient fishing is available in the picture-postcard lake, which is located not so far from the front door.

Who knows? Maybe another Grandma Moses will emerge from the number of fledging artists who are following this pursuit in the arts and crafts department of the institution. Mrs. Irma Engel, a gifted artist whose canvasses decorate the Home, has charge of the department. She is also dietitian and assistant to Florence Norris, RN, the administrator. Both Mrs. Norris and Mrs. Engel have had previous experience in their present vocations.

The Arcadia Baptist Home is the only institution of its kind in Louisiana, inasmuch as it is a Protestant-operated and owned residence. It is the only institution of its kind operated by Louisiana Baptists, and one of the few sponsored by Baptists anywhere.

The affairs of the Home are under the general direction of a board of trustees, composed of twelve members. These are elected by the Louisiana Baptist Convention and, like other board members of the convention, they serve without pay. The Arcadia Home was designed for the comfort and safety of the aged, and represents modern thinking in housing for the elderly. Those who live in the home pay a monthly charge adequate to pay the operating cost.

An applicant to be received as a resident of the Arcadia Baptist Home must be ambulatory, of good moral character, a citizen of the United States, sound in mind and body, and must possess the necessary qualities of living congenially with others. Such an applicant must be sixty years of age or more.

The Home is not a hospital, nor does it assume obligation to give hospital care to the residents; although, of course, there is an infirmary in the building. Mrs. Norris and local doctors and others of the community are available for service to the residents.

Although the Arcadia Baptist Home is a brand-new institution, already its residents represent a cross section of geography. This in itself has proved to be a major element in golden age

living, because there are unlimited conversational tidbits and never-ending tales of former days that are lived and relived so many times! And these precious and nostalgic memories which are vocalized by the Home's attractive and eager residents apparently kindle thoughts that have been dormant through many, many years. Otherwise, how could there be such undaunted and unblemished serenity?

The Arcadia Baptist Home is a happy institution, a place where good living is abundant—a modern, unique home which offers older citizens a new and broader concept of gracious, comfortable living. There's no place like home—the Arcadia Baptist Home, that is, for those senior citizens whom we love!



Living room of Arcadia Baptist Home, Arcadia, Louisiana

FLORIDA BAPTIST RETIREMENT CENTERS

[Continued from p. 24]

terms of advance payments or through the monthly fees, a portion of the monthly payments is considered as rent or as a replacement fund. In this way, there is no exchange of deeds;

and the death of residents who have made advance payments cancels their contracts in such a way as to leave no payments of any kind to be made to their relatives or to their estates.

Baptist Home of Northern Kentucky

NEWPORT, KENTUCKY

C. L. Drake, superintendent

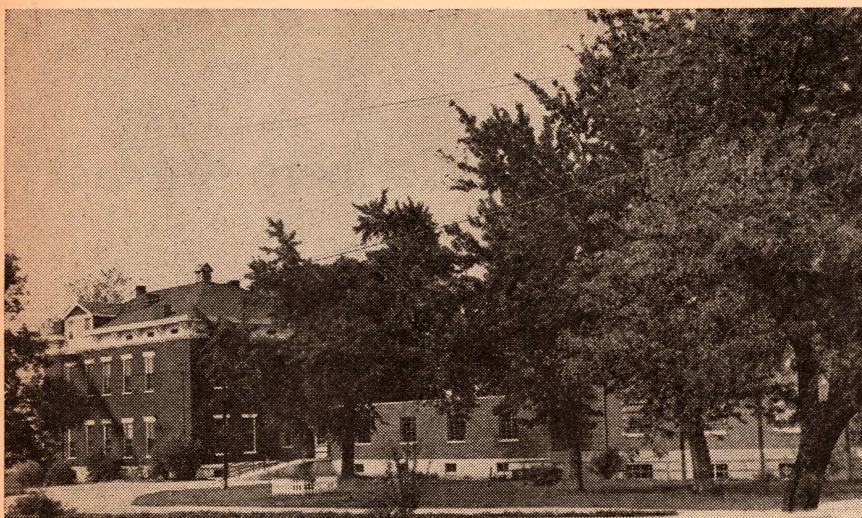
The Baptist Home of Northern Kentucky was brought into existence in 1952 by the North Bend and Campbell County associations of Northern Kentucky. Property belonging to Campbell County Protestant Orphans Home was purchased for \$75,000 by the board of directors set up by the fifty-two Baptist churches in these associations.

The first purpose of the home was to provide a place for elderly citizens who needed specialized care under Christian sponsorship during their declining years. It was not long until experience taught the board of directors and the management that there was a greater demand to care for the chronically ill and those who had become senile due to declining years. From an original capacity of sixteen, the Home was increased to a capacity of seventy-two. Twenty-one of these are in the Home for the aged, and fifty-one in the Nursing Home Division. Both divisions are known under

the one title, Baptist Home of Northern Kentucky.

In the Home for the aged, clean home-like accommodations are provided. Those entering are known as residents. At first they were received with entrance fee and a monthly rate for board and care. If, and when, they were ill, each resident became a patient in the Nursing Home Division at the same prescribed rate with twenty-four hour nursing care. While residents live in the Home for the aged, they are provided maid service, balanced meals in the dining room, and laundry service. Everything possible is done for their happiness and comfort.

In the Nursing Home Division all hospital equipment is used. Wards of three to four beds, semiprivate and private rooms are available. Those who enter directly into the nursing home as needing twenty-four hour nursing care are charged a flat daily rate, which includes everything except doctors' fees and the cost of medicine.



Baptist Home of Northern Kentucky, Newport

The responsibility of such an institution as the Baptist Home is a challenging one. To the patient or resident it is a threefold ministry—physical, spiritual, and social. It is impossible to provide the needed physical care for an aged person in their own home or that of their children without paying dearly in money, physical output and mental anxiety, and sometimes mental exhaustion. Thus, the ministry of our home to these elderly people is a great service to their families and a genuine blessing to the elderly people. As much freedom as the patients physical and mental condition allows is given to all. Any restrictions imposed are for the patients safety and well-

being. The doctors' instructions are strictly adhered to.

The Bible says, "Man shall not live by bread alone." Therefore, as a Baptist institution, we accept the responsibility of providing spiritual food for all capable of receiving it. Regular services are conducted on Sunday morning, Tuesday following the noon meal, and Wednesday evening. All ministers having connections with the residents are welcome and frequent callers. Various groups from the churches come at scheduled intervals for programs of one sort or another. This kind of therapy is indeed very helpful to the happiness and contentment of all.

Virginia Baptist Home, Inc.

F. B. LESUEUR, SUPERINTENDENT

Culpeper, Virginia

ONE OUT OF EVERY eleven persons in the United States is now sixty-five years old and over; and if the trend continues, by 1975 one out of every eight may reach this golden age.

Years ago parents believed that if they educated their children and prepared them to make a living they could be self-supporting until the end. I do not think that is true today, because of longevity and the increase in population. Too, automation means there is more work done by fewer people.

Many of our people will live twenty-five to forty years in retirement. It may be possible for a person finishing college at the age of twenty-two or twenty-three and working forty-two to forty-five years to live as long in retirement as he worked at his job. Although the person may be much better physically, it is not likely that the retiring age will be raised. It is more likely that it will be lowered.

At the Virginia Baptist Home we have building and grounds and assets amounting to about two and one-half million dollars. We have 232 beds in our main buildings, consisting of the main building, East, West, B, and C wings. We have 52 beds in our infirmary, making a total of 284 beds. We usually think of our capacity as being about 250. We always have to keep a few vacant beds in the infirm-

ary in case of emergency. Sometimes there may be a person occupying a bed in the infirmary who will go back to their room; therefore, two beds are being taken by one individual for the time being.

The infirmary is equipped with the latest facilities for treating people with arthritis and other diseases of the aged; such as the ultrasonic machine, lights, and also hydraulic lifts for taking patients out of bed and putting them in the tub. We have traction beds; therefore, one can be taken care of in the infirmary about as well as they can anywhere, if all they need is nursing care. We provide hospital care for those who need it. All medical expenses are taken care of. There are two doctors on call at the home. There are two registered nurses; the others are practical nurses. We have approximately sixty people on our staff and in our employ. About twenty of these are in the infirmary.

Security.—We try to give our people a feeling of security. We tell them that we will provide whatever they need in the way of food, shelter, and medical care, and see that they have a Christian burial. I think this is one of the things that our aged people want—a feeling of security and to know that whatever they have is sufficient to take care of them as long as they live.



Virginia Baptist Home, Inc., Culpeper

Hobby shop.—We have a hobby shop, and we try to encourage the residents to be busy at whatever they can do. Many of them are too old to learn many new things; but for those who can crochet or sew, the hobby shop provides a way to sell the things they make, and the resident receives all that is realized from the sale. This keeps them busy and gives them some extra spending money for themselves.

Farm.—We have a 300-acre farm in connection with the Home which supplies the Home with all the meat and vegetables we need. We have a dairy which provides us with milk. All the surplus is sold to help take care of the expenses of operating the farm.

Religious services.—We have a chapel which seats over two hundred,

and we provide at least five stated religious services each week. Seven different ministers come each month and conduct vesper programs each Tuesday and Friday evening. On one Friday evening the Woman's Missionary Union meets. We have a Sunday school class which meets each Sunday morning. This class is usually attended by approximately 150 persons. We try to enlist as many churches as we possibly can for the Sunday afternoon vesper service at 3:30. Churches and religious groups come many miles to conduct services. We are on the lookout for all special groups, choirs, etc., which might be in our vicinity so we can bring as much talent and interest to our people as possible.

Thus, are we trying to meet the physical and spiritual needs of the senior citizens entrusted to us.

The Associational Superintendent— Man in the Middle

SAMUEL SOUTHARD

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The following article is a condensation of an address given at the City Missions Conference, St. Louis, Missouri, May 19, 1961.

The Dilemma of Authority and Power

The Baptist denominational official is caught in a no man's land between authority and power. On the one hand, local Baptist churches have the authority to direct and criticize all denominational work. The official has no authority except that which is lent to him by the churches for so long a time as he can retain their confidence. On the other hand, the official is made responsible for the success of complicated and expensive programs. To get the job done, the official must improvise his own methods, for no clear procedures and lines of authority are laid down for him by the churches. As he develops informal methods of action, power tends to fall in his direction. The more successful his work, the more power gravitates without legal sanction to the man who can produce a satisfying program.

These are some of the conclusions of Paul Harrison's study of officials of the American Baptist Convention in *Authority and Power in the Free Church Tradition* (Princeton University Press, 1959). I believe that a similar study of the Southern Bap-

tist Convention might reveal the same dilemma. How are we to administer a multi-million dollar organization on the ecclesiastical tradition of local church autonomy?

The answers to this question must await the expensive and soul-searching process of sociological analysis and theological debate. In the meantime, we can ponder some of the effects of this problem upon a man in the middle—the city mission superintendent.

One effect of this dilemma is conservatism. The official who has no explicit ecclesiastical authority must justify his existence by production. If some of his projects fail, then existential questions are raised about his position. To protect himself, the official conserves the gains he has made and is quite cautious about prophetic pronouncements or untried programs.

Since this way of life is soul-stupifying, the official may seek to break out of it by assuming charismatic leadership. That is, he develops the personal magnetism and spontaneous imagination which will lead others to enthusiastically identify with his proposals because he has made them under God's leadership.

The true charismatic leader is a blessing to the kingdom of God. However, he has imitators who are a curse to themselves and to the church. These are the quasi-charismatic officials who use religious language to sell the associational assembly on a plan which has already been carefully engineered by telephone and personal interview. Professor Harrison observed in his study of the American Convention that one leader had to move from one messenger to another, prompting him on the time when he was to arise with a "spontaneous" speech for some spirit-led proposal.

A third problem is obsolete constituency. That is, the official makes his predictions about reception of a program on the basis of his own experiences with the constituency. The official who has continued contact with all segments of the association will be up to date, but the man who is surrounded by paper work and routine office associates tends to rely on his memory of how things were when he *was* in the pastorate. That may have been ten or twenty years ago. The constituency of the convention may have shifted from lower class to middle class since World War II. The educational level may have risen from common school to high school. So far, we don't know how reliable our memories are. The American Baptists have just spent about \$30,000 to survey their churches and compile a composite picture of the average American Baptist town and city churches.

A fourth difficulty of little authority and accumulated power is compe-

tion. Local church, city, state, and Convention-wide programs are sometimes like the radio in my car when I drive back from some church at night. Each station has an assigned frequency, but at night the programs bounce against each other and often cut each other out. Sometimes they both fade away!

These are some of the problems faced by the man in the middle.

The Mediation of Church and Convention

Being in the middle is complicated, but it has some compensations. Let us now turn to some of the values of the associational missionary's position.

One of the central assets of the associational-level official is his ability to interpret the Convention to the churches and the churches to the Convention. He is the *denominational* representative.

The strength of this position may be illustrated from one of the papers presented at the Conference on Motivation for the Ministry held at the Southern Baptist Seminary in 1959. Professor Tom Bennett, a sociologist at George Washington University, described part of the Effective City Church Study, which is based on nineteen hundred responses from churches of twelve denominations. In this study Professor Bennett found that laymen identify clergymen as part of a denominational organization. Most of the laity have little to do with the church machinery; they believe that the pastor will run the church according to the processes and policies of the denomination. The minister is often identified so closely with organization that he is seen as

the representative of a system rather than as a person.¹

The associational missionary is right in the middle of the minister's ecclesiastical security program. In many instances he represents the emphases which may be approved by the denomination; he describes the methodology by which a new program proceeds. In essence, he is defining the attitudes and activities which are identified as "Southern Baptist."

I believe that this impact, noted in many communions, is heightened among Southern Baptists because of our contact with influential laymen in associational meetings. To these dedicated persons, the city or associational missionary is *the* interpreter of Baptist programming. Professor Bennett found that laymen make little or no distinction between religious and other organizations. It is therefore natural for them to equate the denominational officer with their district manager or the Methodist's bishop. We may not like this equation, but it won't be changed until we develop a denominational structure that is uniquely theological. At the present time, laymen see the job description of an important pastor like that of a Sears, Roebuck executive, and the denominational organization as similar to the Red Cross.

We therefore have a pioneering task in interpreting the true meaning of our faith and translating it into programs that are theologically consistent. Pastors resist the same old promotion, but many of them will

respond to a new, reflective approach that challenges them to demonstrate the basic goals of a Baptist organization. I cannot tell you just how to do this, but I believe that pastors, denominational officials, and professors could find out together. I do know that we have slipped away from our original emphasis upon service for the sake of others and are in danger of perpetuating programs for our own sake.

To meet this challenge, we must also consider a second strength of the associational official. This is his command of facts and his personal relationships in the community and in the denomination. The associational or city missionary is the resource person for Baptist community projects. After a few years, he will know city officials, key laymen in the churches, and all the pastors better than any other Baptist. This knowledge is power.

How can this power be translated and controlled as legitimate authority? First, the denominational official can be professionally trained for the use of this power. This would mean that his service to the denomination would be a career as well as a calling. I believe that he needs this strength. It is unethical to load a man with responsibility and then say, "Well, he left the pastorate." If we ask a man to bear this weight, we must give him a secure platform upon which to stand.

Now suppose that some of you liked this idea. Where would you or your successor be trained? I don't know. Seminaries have special schools for YMCA secretaries, Baptist Student Union directors, chaplains, and college administrators. But who has thought enough of the denominational official

¹Tom Bennett, "The Layman's Understanding of the Ministry," in Samuel Southard, ed., *Conference on Motivation for the Ministry*, pp. 72-82.

to provide him with professional training?

A second way to develop authority is through the use of modern techniques for community planning. The sociological survey of a city is well established as an instrument of city government, councils of churches, and business corporations. If a city mission program provided the funds for a Baptist college or seminary department of sociology to survey a metropolis, the results would give new meaning to the church community census with which we are already familiar. What *kind* of Baptists are in our cities? Are we to organize missions for laborers from depressed economic areas or for executives transferred from a booming young town?

A third legitimate use of authority is to make knowledge available to all Baptists who support the Cooperative Program. The superintendent of missions or associational missionary may have definite ideas about the kind of preaching that he would like to hear, but he is to make the survey of an unchurched area as open to one pastor as he is to another.

This last comment brings us to the issue of personalities. It is in this area that the denominational official has his third source of strength. He is in the midst of most of the interpersonal strains of the association. He knows the new pastors, the established pastors, and those who want to be pastors. From this personal point of view he is much like the metropolitan bishop of the early church.

In the days when the cities of Asia Minor flourished, the bishop oversaw the selection, training, and consecration of candidates for the ministry. This is one of the most important—

and often neglected—responsibilities of associational workers today. The mission superintendent may be sought out for advice by one who wishes to preach; he may organize conferences on church vocations; he can lead churches to form associational ordination councils; he urges, or discourages, men to attend college and seminary. He may be the one who keeps contact with the student and offers opportunities for summer employment or recommendation for permanent placement as a pastor or denominational worker.

I remember with joy how a missionary in my home state wrote to a state worker in Kentucky when I first came to the Southern Baptist Seminary. I had been to see the state worker before the letter arrived, and he did not place me because I knew no one in the state. But when the letter of recommendation came, he had confidence enough in that missionary to offer me a responsible position. When I graduated, both the missionary and the state secretary recommended me to churches in my home state. It is this kind of personal interest that draws a young man close to his denomination.

I wonder if we could make this spirit of warm fellowship a part of our ordaining councils?

As in the Acts of the Apostles, so in the days of Bunyan, Truett, and Newton the Holy Spirit spoke through the church to those who would be ministers. When we have called out the candidates, then their ordination is confirmation of our corporate decision that they should be prepared for special service. We are their shepherds, their elder brothers.

The associational missionary also is in close contact with new pastors. He may well be the ambassador of the association to many who need to see its work through his eyes. This is especially important for men who have just come from seminary, college, or Bible school. I find that many students are hostile to denominational authorities. They need someone on the field who will personalize rather than push a program of stewardship, evangelism, or census-taking. We try to prepare students for this by presenting questions about the importance of denominational fellowship:

Do pastors provide an intimate fellowship in the association?

Does the new pastor find fulfillment of his talents in work with people as a Baptist pastor?

Are there denominational leaders with whom he identifies, and who identify with him?

Does the denominational ideology and methodology reveal and strengthen his own integrity?²

The young graduate needs the support and guidance of established denominational leaders. Our students want to know how to interpret the Bible to people in the light of historical research; they want to know how the gospel can be related to current social issues. I hope that you will offer them guidance and protection as they create a disciplined membership and openly discuss knotty problems about science and Scripture,

²These questions are based upon the psychological evaluation of religious young adults by Dr. Eric Erickson, in *Young Man Luther and Childhood and Society*.

authorship and inspiration. The associational missionary can be like Paul strengthening the gifts of a young Timothy.

Finally, the missionary is a comforter and sustainer of established pastors. To whom may a minister turn when his son becomes an alcoholic? his wife threatens to leave him? a powerful laymen smears his character? a church split spells personal failure? To whom do devoted laymen turn when a pastor is dissolute or conniving? Where may they lay the burdens of ecclesiastical concern?

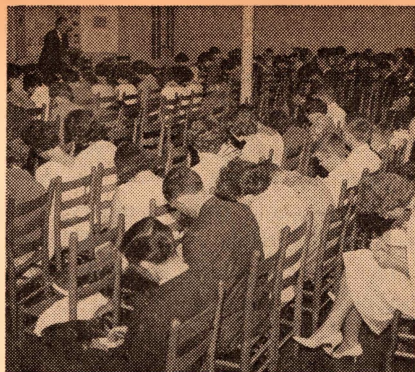
To these men, pastor and laymen, the missionary is a pastor, for "pastor" is more than an office, it is also an attitude of tender and loving concern for others. I have a theory that, when denominational representatives care for their pastors and lay leaders, those persons in turn will be more thoughtful with the people in the local churches. Thus love will increase.

But to do this, someone must care for the man in the middle, the official. Who will bear his frustrations?

In most cases the executive is an ordained minister who does not have the usual opportunities to express his beliefs or fully utilize his training. His priestly opportunities are limited; his prophetic expressions must be carefully guarded; and his preaching—when he enjoys the opportunity—should be expressed in such a way that everyone in the denomination will continue to contribute funds to his agency. Therefore, the executive professional is a minister and yet not a minister, and the ambiguity of his role invades almost every phase of his life.³

³Paul M. Harrison, *Authority and Power in the Free Church Tradition* (Princeton: Princeton University Press, 1959), p. 149.

A Missionary in the Making



A group of missionary volunteers at Ridgecrest



Candidates interviewed by Foreign Mission Board personnel



Foreign Mission Board's chief medical adviser examines candidate for physical fitness



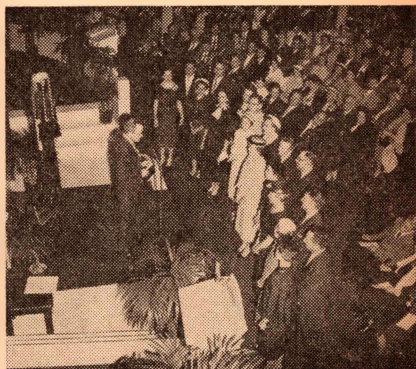
Doctor advises Foreign Mission Board personnel of candidate's physical fitness



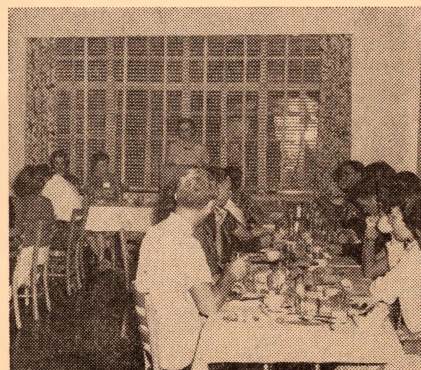
Missionary volunteers are presented to Foreign Mission Board for testimonies concerning call



Foreign Mission Board's executive secretary presents candidates with certificates of appointment



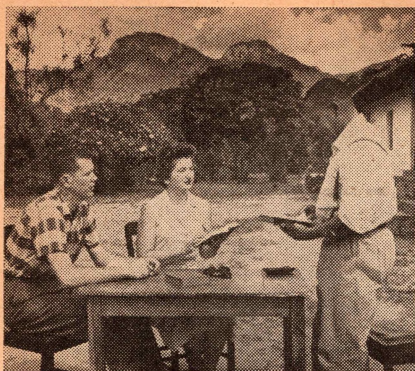
Appointees receive charge by executive secretary of Foreign Mission Board



After appointment, missionaries participate in orientation program by Foreign Mission Board personnel



Missionary family welcomed to field of service



Missionaries engage in language study with native teacher

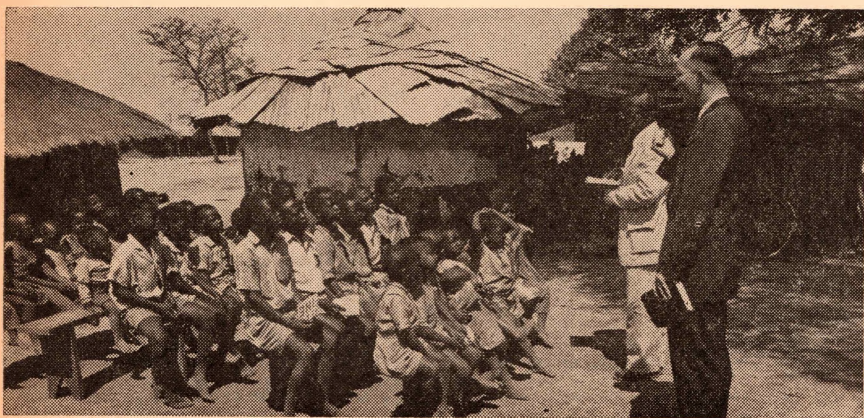


Several missionaries join in class study with native teacher

A Missionary in the Making (Continued)



Having completed training, missionary begins work by teaching a Sunday school class



Missionary and native worker conduct Vacation Bible school



Missionary doctor and nurse witness through a healing ministry



Taking advantage of every opportunity to witness, missionary distributes tracts to women washing clothes



Missionary teaches native to sew in welfare school



Missionary instructs natives before they start out on weekend preaching trip

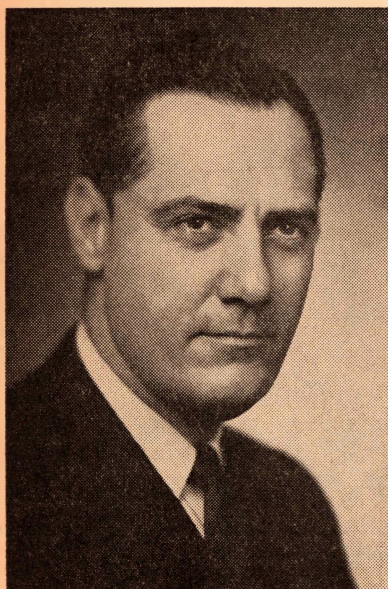


Missionary's dream comes true as converts are baptized

A Step Forward in Faith

HAROLD W. SEEVER

Pastor, Dauphin Way Baptist Church, Mobile, Alabama



Harold W. Seever

SCRIPTURE READING: Matthew 16: 13-18.

It was Jesus Christ, God's only begotten Son and the Saviour of the world who said, "Whom do men say that I the Son of Man am?"

In this instance Jesus was seeking a personal confession and not a verdict.

You are familiar with the facts concerning the life of Jesus Christ: born of a virgin, lived a most interesting and fascinating life, was in all points tempted like as we are, and

sinned not; was crucified and on the third day rose again from the dead conquering all sin and even death.

For you, we may be just reciting facts from recorded history, but for many it is a great step forward in faith to be able to say: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

To know Jesus Christ in a vital, living faith brings you knowledge that nothing on earth can shake.

It was not a company of light-hearted men who were following Jesus Christ to the coast of Caesarea Philippi. All of them were exceedingly weary and disheartened. They were keenly aware of the rising storm of hostility toward Christ and were amazed at the great number who had gone back and no longer walked with him. Knowing, however, that they were leaving the multitudes for a time, an air of relief prevailed among them except in the heart of Jesus.

Jesus knew that his earthly ministry was practically over, and that the need of the moment was to perfect the faith of those loyal to him. These must rise above vague and earthly conceptions of his divine mission. Jesus opens the conversation by asking a most pertinent question, "Whom

do men say that I the Son of man am?"

The disciples knew the answer to that question and quickly condensed the verdicts of men concerning Jesus and cautiously briefed their Master on the common expressions of the day.

I. WHAT WERE THE VERDICTS OF UNBELIEVERS CONCERNING JESUS?

Take note of the fact, though unlearned men, the disciples were supremely sympathetic and wise in their judgments. With a fine delicacy they kept from Jesus the unnecessary idle, thoughtless gossip of the evil-minded slanderer.

Some were saying that he was a glutton and wine-bibber; others mocked him because he gave attention to publicans and sinners; other sneered at him as a carpenter turned prophet; some called him a political enthusiast, and still others called him simply dreamy mystic.

The disciples paid no attention to these ill-judged and venomous insults. They recalled the serious and meditative conversations of the market place, of the Supper table, and of the synagogue.

"Some say that thou art John the Baptist; some, Elias; and others, Jeremiah or one of the prophets."

Why was Jesus thought to be any one of these great spiritual leaders?

John the Baptist.—When Herod Antipas heard of Christ, he thought that he must be John the Baptist, because both Jesus and John were utterly fearless and absolutely sincere.

Elias.—Some remembered Elias as standing before the King to restore the kingdom to God's people. They realized that Jesus spoke of the king-

dom and paid no deference to those who sat in high places, and thus their verdict of him was that he must be Elias.

Jeremiah.—When they looked upon Jesus and saw him moved with compassion and with sorrow in his eyes, as men turned from him and mocked his teaching, there were those who believed that he was a second Jeremiah.

To thousands today, Jesus is only the gentle, meek, lowly, compassionate, and entreating Lord with warning on his lips. They see only his deeds and words, never his mission and his cross, and thus rank him no higher than Jeremiah.

One of the prophets.—This was the wisest of the four verdicts, for Jesus was to this group a teacher come from God. In their minds Christ was just one more in the succession which began with Moses, just one of the long line of lonely and heroic men who spoke the word of the Lord.

It is the same verdict the best minds of our age, outside the church, are eager to support. Christ to this group is merely the greatest prophet of humanity. As precisely as these men in Jesus' day fell pitifully below a true conception of Christ and what he came to do, so their modern successors fall below the true conception of Christ who came not merely to teach but to redeem. Thus, the men of the past and the men of today continue to pass judgment upon Christ and render their verdicts in response to the question, "Whom do men say that I the Son of man am?"

II. THE CONFESSION OF A DISCIPLE

But note if you will, between verdict and confession there lies religious ex-

perience. A verdict is an honest opinion of an outsider. A confession is the consent of the mind, the heart, and the will, supported by the devotion of the life.

A verdict says in measured tones, "Christ is one of the prophets." A confession cries out in adoring rapture, "Thou art the Christ, the Son of the living God." It is to this confession that Jesus refers when he responds to Simon Peter, "Blessed art thou, Simon Bar-jona: for flesh and blood have not revealed it unto thee, but my Father which is in heaven."

Jesus is stating the birth of faith in the soul is the act of God himself. It is interesting to note that John in his gospel affirms this truth, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

How much light this casts on the whole matter of sin! We believe that Jesus was sinless; therefore, sin is not a part of our true nature. Sin is an interloper, a usurper. Account for its presence as you will by survival or invasion, its destiny is to be driven out; and when that great victory is won, we shall be God's planned creation, at last.

When you meet Jesus face to face, you will know yourself to be standing in the presence of the very self of God, and as did Peter you cannot refrain from crying out, "Thou art the Christ." I do not explain this, I simply testify to this truth.

III. A STEP FORWARD IN FAITH

The most pressing question in our time is, "What think ye of Christ?" To have lived, toiled, and loved, and never to have truly seen the Lord is to have missed not only the prize of

life, but to have lost everything worth having, and certainly to have lost your own soul. Your character, your life, your destiny are all wrapped up in your answer to the question, "Whom say ye that I am?"

It is a tremendous step forward in faith to move from verdict to the confession to say, "I know Jesus—I believe."

I hope I can impress upon you how lost and hopeless your life is without Christ, and on the other hand how satisfying, abundant, and complete your life can be through faith in Jesus.

The difference unquestionably can be exemplified in this instance.

A young man was struggling in a business which demanded energy, wisdom, and hard work. Being a true, sincere Christian, he knew that Jesus could give him the strength he needed. His church was very close by, and so every day promptly at twelve noon on his way to lunch he slipped into the back pew for a second. His pastor passing through the sanctuary saw the young man; and noticing that he stayed only for a moment, became curious. One day he waited in the vestibule, and approaching the young man said: "Jim, I notice that you come here every day at twelve o'clock and slip in and slip out. You stay for such a short length of time that I am curious to know what you are doing."

"Pastor, I am sure you realize my desire to succeed in business and in life. I feel a need for spiritual strength in the middle of the day, and so I drop in, say a prayer, and go on my way, and gee, it helps a lot."

"You say a prayer, Jim? Why, you don't stay long enough to pray."

"Oh, yes, sir, you see God knows all about everything, and all I need

to say is, 'Jesus, it's Jim,' and he understands!"

The pastor was indeed rebuked for there couldn't be a more perfect prayer of faith, "Jesus, it's Jim." That was all he really needed to say.

Just a few years later Jim was stricken critically ill. The family knew that he couldn't live. One day the pastor stood at his bedside and said, "Jim, do you know?" "Oh, yes, sir," replied Jim, "I know, and it's all right. I am not afraid."

Not afraid? Only a Christian can say that.

"Jim," said the pastor, "you are so young. Is there any message that you can share with other young people?"

"Yes, sir, there is. Remember the time that you stopped me in the church and asked me about my prayer? I have received an answer to that prayer and I want to share that answer with everyone. I have seen Jesus. He was so real, and in answering my prayer, he said to me, 'Jim, it's Jesus,' and that is all I need."

You will have to come to terms with Jesus, not a prophet, nor a great humanitarian, nor the greatest teacher, but the Son of the living God, the Christ, the only one who can forgive you of your sin.

It is not a verdict that Jesus seeks, but a confession. Why don't you give your life to Christ now, because he can do more with it than you can.

You Can't Run Out on Life

H. GUY MOORE

Broadway Baptist Church, Fort Worth, Texas

SCRIPTURE READING: Jonah 1:1-3: "Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness has come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord."

● This is the story of Jonah. It is, in truth, the story of God's chosen people Israel. It is the story of the New Israel—the Church. It is the story of everyman—every man called

to fulfil God's purpose in his place and in his time.

God needed a man to carry his message to a city that desperately needed that message. For that assignment he commissioned Jonah. Jonah knew the message; he had had God for himself but he felt no obligation to share him with the outsider—especially if he lived in Nineveh. So he booked passage on a freighter—not for Nineveh but for Tarshish. He would escape the obligation—or so he thought. His rebellious project was cut short in mid-sea by a violent storm. The sailors suspected there was someone aboard causing their trouble. Jonah admitted his guilt; and in spite of the "pagan" sailors' effort to save him and the

situation, the storm grew worse. Even they knew that man can't run a course contrary to God! To dissolve the dilemma, Jonah finally volunteered—after he had drawn the short straw—to be cast into the sea. Then God took over and provided transport for his reluctant prophet in the right direction.

And therein begins "the story of the whale." But that is not the real story. The real story is that God's message must get through to Nineveh, and Jonah had been picked for that job and God's purpose will not be defeated—deflected, perhaps, but not defeated. You can't run out on God!

● What a pity that so great a story has been swallowed up by a minor detail. "The tragedy of the book of Jonah," as George Adam Smith has said, "Is this: that a book which is made the means of one of the sublimest revelations of truth in the Old Testament should be known to most only for its connection with a whale." But that is religion and that is life—too often losing their real meaning among the things that do not matter. Or as one author has said: "Jonah is not historically the story of a whale, but it is morally a whale of a story! Like Herman Melville's *Moby Dick*, its truth belongs not to science but to art. That the people who read it understood its meaning is evidenced by the fact that they placed it, not among the books of history, but of prophecy. Not that a man can live physically inside the belly of a whale, but that he cannot survive spiritually outside the all-encompassing goodness of God—that is the meaning of Jonah."¹

¹Charles H. Heimsath, "A Whale of a Story," *The Pulpit*, November, 1945 (Chicago: Christian Century Foundation) p. 254.

● One sometimes wonders if the Bible would survive if it were only inspired literature—and literature it is of the highest order—history, prophecy, prose, and poetry. But it is literature that speaks to life. It is as timely as it is timeless. And here it speaks to one of life's strongest urges—the desire to run out on life. Says John Sutherland Bonnell in a book that deals with man's problem in one tragic area of his existence: "Often people fail because they have established a pattern of failure in life. From childhood they have never learned to face difficulties. When an obstacle looms up on life's horizon, they beat a hasty retreat. They refuse to face any kind of adversity. Their philosophy is set forth by Peer Gynt in Ibsen's play:

To know for sure that other days
remain beyond the day of battle
To know that ever in the rear
a bridge for your retreat stands open.

Anyone who keeps his eye on that bridge in the rear will never learn how to stand up to life."²

So it was with Jonah—for quite a different reason. He *tried to escape when he was squarely confronted with the compulsion of God's way*. He knew which way he should go. He did not try to run away because he was a coward or because he was afraid of defeat. His problem was of a higher order. It was a conflict between the clear will of God and his own will—the way he thought the world should be run. In short, it was a conflict between Jonah's self-will and the sovereign purpose of God. He was trying to escape, but that from which he was trying to escape was within him. "No change of environment, not the moun-

²John Sutherland Bonnell, *No Escape from Life* (New York: Harper and Brothers, 1958), p. 5.

tains, not the sea air, not the desert, not the altitude or latitude or longitude, could help him to escape if what he was trying to escape was there compelling him. And God was there—not in Palestine, not in Tarshish, but besieging Jonah.”³

● Jonah does not stand alone in that struggle. The greatest of history have shared it with him. Listen to Paul’s autobiography of that inner struggle—on a different level, to be sure, but no less a struggle between two wills. “For in my inmost self I delight in the law of God; but I find a different law in my bodily faculties waging war with the law of my will, and taking me prisoner to that law of sin which is in my bodily faculties.”

Even our Lord faced it. From the wilderness to the garden he was confronted with the choice—the Father’s way or some other way. In Gethsemane it reached its agonizing conflict and there it was settled once and for all, “O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.”

● Perhaps in no man of history, at least close to us, is that struggle more clearly revealed than in the soul of Lincoln. “We think of another man, a lone man in the White House during a nation’s moral crisis, not caring whether God was on his side, but only striving to know what the will of God might be in order that he might be found on God’s side. He too was sure of God’s character, sure of God’s justice. ‘The Almighty has His own purposes.’ Lincoln would strive to dis-

cern these purposes that he might further them. In *John Brown’s Body* Stephen Vincent Benet recounts Lincoln’s struggle to know the will of God. At one point he recalls a friend who had some hunting dogs, young, sleek, alert. But there was an old deaf dog which had only one virtue: He never lost the scent. And Lincoln lifts his eyes on high and says:

I am that old, deaf hunting dog, O Lord,

• • • • •
Therefore I utterly lift up my hands
To You, and here and now beseech Your aid.
I have held back when others tugged me on,
I have gone on when others pulled me back
Striving to read Your will, striving to find
The justice and expedience of this case,
Hunting an arrow down the chilly airs
Until my eyes are blind with the great wind
And my heart sick with running after peace.
And now, I stand and tremble on the last
Edge of the last blue cliff, a hound beat out,
Tail down and belly flattened to the ground,
My lungs are breathless and my legs are
whipped,

Everything in me’s whipped except my will
I can’t go on. And yet, I must go on.

• • • • •
So much for my will. Show me what is Yours.⁴
Lincoln had a job to do, but his greatest concern was that it might be done in keeping with the will and purpose of the Highest.

● In each life there is such a conflict—and each man must know it for himself. Is it for you some low thing you know to be wrong but you cannot deny its appeal? It is some high bidding to which God has summoned you, but because of self-contentment or self-will you persistently refuse the summons. There are those like Lincoln

³William Scarlett, *The Interpreter’s Bible* (Nashville: Abingdon Press, 1956), Vol. 6, p. 880.

⁴Stephen Vincent Benet, *John Brown’s Body* (New York: Holt, Rinehart and Winston, Inc., 1928), pp. 219-221. Copyright renewed 1955, 1956 by Rosemary Carr Benet.

who would know God's will that they might do it. There are others, like Jonah, who do know God's will—all too well—but turn to follow their own. Whatever may be your own inner struggle, your own attempt to run out on God's way, there can be no inward peace nor enduring character either for a man or a nation that persists in having their own way.

Jonah's problem, however, was set in a larger context. More was involved than having *his* way. *He was running out on a responsibility that involved the life of an entire city.* The destiny of Nineveh was at stake. It was the refusal to accept that responsibility that was right at the heart of Jonah's problem.

Jonah was not running after some evil thing. He had heard no siren's music which he could not resist. He was running away from his plain duty as a prophet of God. He *knew* what he was supposed to do, and he didn't want to do it. Nor was it because he was afraid his little would be nothing—a feeble voice crying in the dens of iniquity. His fear was not that he could not right the wrong but that he could! He couldn't bear the thought that the people of this "foreign" city might share the blessings of his God.

● How many problems could be solved in our day if enough of us really wanted everybody to share all of the blessings of God's good earth. Deep in our souls we know this is the way it ought to be. I have no right to stake out an exclusive claim on that which belongs to God, but to know how to share it and be willing to share it if I knew how—that is the problem. And so we all go running off to hold on to and protect our own inheritance rather than accepting our responsibility

—either for the man on the other side of the tracks or on the other side of the color line or on the other side of the national boundaries! Jonah knew he had no exclusive monopoly on God's grace. He knew what God could do with other people and nations. He knew he was in the stream of Abraham's inheritance. "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:2-3). He wasn't willing to let God set the limits of his responsibility. He chose rather to set them himself, and Nineveh was not in his circle.

● The problem for us, for our church, for our nation—to the degree that it is Christian—is just there. It is difficult for us to accept personal responsibility. It was to our reluctant and selfish conscience that our president was appealing in his inaugural address, "Do not ask what my nation can do for me, but rather, what can I do for my nation?" So do we say to the church: "Do not ask what my church can do for me but what can I do for my church?" And when the going is hard, resignation is not the answer. My soul, all of us have felt at times like we would prefer to chuck the whole business. No, we are involved in mankind. We belong where we can help and improve the situation. Where there is conflict or confusion in business, in politics, in labor organizations, even in the church, that is where you belong. God is saying to you as he said to Jonah: "Arise, go to Nineveh."

● Is it not time to stop asking in our church and in our business and

nation: "What do I want from life?" and start asking, "What is wanted of me—what can I do to help?" Our little plans, based on the first question, are built upon the sand, tumbling all too easily into ruins. God's plans, built upon the second question, are founded upon solid rock. Our own little plans can wait; the inward imperative of God cannot. And let us never forget, there is always a price we must pay for our passage to Tarshish!

● The inescapable conclusion of this ancient story and of life itself is this: *No matter how much we want to or how hard we try, we can't run out on God.* "God was there—not in Palestine, not in Tarshish, but besieging Jonah." And God is here, wherever we are, besieging us. Far more significant than Jonah being "in the belly of the whale" was the voice of the Eternal in the center of Jonah's conscience. Inside his imposed prison there was something going on between Jonah and God. Listen. "Then Jonah prayed unto the Lord his God out of the fish's belly . . . But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord . . . And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee" (Jonah 2:1,9; 3:1-2). It was Jonah's world that was crooked and would never be set right until it was set right in God's way. Do you remember old Father Mapple's sermon on Jonah in Melville's *Moby Dick*? The old sailor preacher pictures Jonah going down to Joppa and looking for a ship that could take him in the opposite direction from Nineveh. He finds one and goes down into the cabin to wait for it to depart.

But while they are loading the ship, it keels over to one side. And Jonah, lying on his bunk, looks up and sees the lamp in the cabin hanging perpendicularly, thus revealing how the whole ship is leaning. Of the lamp hanging before Jonah, Melville wrote, "Infallibly straight itself, it but made obvious the false, lying levels among which it hung." Jonah sees in the picture his own soul and cries, "Oh! so my conscience hangs in me! straight upward, so it burns; but the chambers of my soul are all in crookedness!"

So does he pursue us in our flight from him. "The Word of the Lord came to Jonah the second time." How many of us has he claimed on the second chance—Simon Peter, John Mark, John Wesley? How many chances have we turned down to do his will, go his way, accept his responsibility?

● Jonah did go to Nineveh—reluctantly, petulantly. Like the elder brother in Jesus' story of the prodigal, he never really accepted those whom God accepted. But he did go, and God showed to him and to all the world for all time the limits of his redeeming grace and holy purpose. Wherever we go—to the deepest sin, the man farthest out, the last seemingly hopeless outpost of mankind, we will find both God's love and God's power redeemingly at work. That was God's message for Jonah and Nineveh—and us.

The only limit is the limit we set by our refusal. He pursues us with an everlasting compassion—in loving kindness and patience he follows after: in the storms and trouble if he must, but we cannot evade him. At the end of love's way is judgment, sometimes awful judgment, but we cannot run

out on God. The vine that grows and bears fruit by his gift also withers under his hand.

● We still search frantically for some way to set our world right. We listen for the voice of some new prophet; we look for the sign pointing to some new way.

It seems each generation seeks its sign for some new messiah—some man-made, man-chosen way—to run this world. That's what Jesus said, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's

belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:39-40). We have our sign—Christ accepting the Sovereign will and purpose, Christ following God's way to a cross, Christ dying and living because he loved every man and every nation and wanted them to love and accept him. And, if they won't, and if we won't . . . ? "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here" (Matt. 12:41). When we run out on his love, we run squarely into his judgment. We must make our choice.

Sermon Suggestions

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Sharing Our Faith

John 1:42

Some time ago *Life Magazine* assigned reporters to do a story on the religious awakening on American campuses. No story was written, because they were not convinced that lives were being convincingly changed. In spite of doubts about the competence of the judges, we admit their assumption. Unless lives are changed, our evangelism is ineffective.

I. OUR EVANGELISM HAS HAD WEAKNESSES

1. Dangerous short cuts.

- (1) Cold-blooded salesmanship.
- (2) Hollywood glamour, sex appeal.

- (3) High-pressure promotion.
- (4) Skilled mass psychology.
- (5) Artificial emotionalism.
- (6) Fire and brimstone psychology.

- (7) Pharisaic perfectionism.
- (8) Financial exploitation.

2. Resultant weaknesses.

(1) Overemphasis on the subjective, to neglect of objective reality. Real religion brings feeling, but feeling is not necessarily Christian experience.

(2) Overconfidence in statistics. Attendance figures, numbers of additions, and amount of offering no guarantee of effective evangelism.

(3) Mistaking enthusiasm for the operation of the Holy Spirit. God's Spirit in a man may make him very subdued, rather than exuberant.

3. Our greatest weakness has been failure to evangelize. To the man who was critical of his evangelistic methods Moody said: "I am not satisfied with my methods, but I like my way of doing it better than your way of not doing it."

Jesus did not say, "The harvest is plenteous, and the laborers are over-organized or too emotional or enthusiastic or have faulty theology." He said: "The labourers are few." Still true.

II. EVANGELISM IS SHARING A FAITH IN JESUS

Andrew and Philip are good illustrations.

1. Genuinely humble men. Not looking for spotlight or recognition.

2. In process of discovering Jesus. They had found him, but not fully understood.

(1) His greatest spiritual conquest early. Used greatest opportunity.

(2) Became more effective witness later.

3. Was transparently honest and sincere. No theory, claims beyond actual experience.

4. Christ-centered evangelism. Invitation was to Jesus. Not to join church, help with a program, or believe a creed.

5. Relied on Jesus to convince. Invited: "Come and see." This all we can ever do. Four are present in a soul-winning conversation: Prospect, winner, Jesus, and Satan. All take part.

6. It was a spoken invitation.

(1) There is a silent witness of example, which is very powerful.

(2) But we must speak the message also. My good life will not glorify Christ unless I also speak for him.

7. It expressed a genuine interest. His prospect was his own brother. We shall not win people about whom we do not care.

Effective witnessing is demanding. It demands that we be truly committed. It is simple, requiring only that we tell what we know. It is effective, being the primary means of spreading the gospel.

The Master Harvester

John 4

God declared his plan of salvation, not by a formula to memorize, nor a creed to accept, but through a personality and a life. The Son of God set forth truths about God by the way he lived and dealt with people. The most profitable study for one who would have a part in his world program is the evangelism of Jesus. His conversation with Rabbi Nicodemus was educational evangelism; with Cleopas it was wayside evangelism; with Zachaeus, visitation evangelism; and with the woman of Samaria, case-work evangelism.

I. THE FIELDS WHERE JESUS HARVESTED

1. The white-robed multitudes.

(1) Coming out of Sychar to Jesus.

(2) Masses today are hungry for Christ.

(3) Astounding numbers in my town.

2. The unseeing disciples.

(1) Could see through the woman, but could not see her.

(2) Seemed unapproachable, because she was a woman, a bad woman, a foreign bad woman.

(3) Would consider hopeless case.

(4) Not in their territory.

3. A harvest seen in one life.

(1) A life all tangled up.

(2) Confused by religious blind alleys.

(3) Poisoned by prejudice.

(4) Haunting hunger and thirst.

(5) Ready to respond to understanding and kindness.

(6) Capable of becoming a witness.

4. Plenteous harvest of troubled people

(1) Overworked psychiatrists.

(2) Counseling pastors always busy.

(3) Crisis ministry. Grain not always ripe, but many are.

(4) Both sowing and reaping needed.

II. THE MASTER HARVESTER

1. Did not shield himself from lost people: "Must go through Samaria." We shrink from contact with neediest.

2. Seized the passing opportunity. "Speech is silver; silence is golden," runs an ancient adage. Sometimes our silence is "yellow." We are silent, when we ought to speak.

3. He ignored artificial barriers. Difference of race or denomination did not deter.

4. He took the trouble to understand the individual. We want to be understood.

5. He made a tactful approach. Made himself under obligation for water.

6. He took time to deal with her problem.

7. He explained, rather than exhorted.

8. He experienced life's greatest joy, "meat to eat that ye know not."

9. Incident completely in character.

(1) Usually dealt with individuals.

(2) Always studied each carefully.

(3) Never forced self on another.

(4) Believed every one salvable.

(5) Sought to commend, not condemn.

(6) Had compassion. Suffered with them.

III. THE STORY SPEAKS TO US

1. Rebukes us:

(1) For time devoted to superficial.

(2) For allowing selves to be shut out of lives of those who need us, by fear, embarrassment, false barriers.

(3) For blindness to needs of others.

(4) For self-centered living.

2. It inspires us:

(1) Not to invade, try to manage them.

(2) Not shut self off from them.

(3) But to make people our prime concern, loving and sharing with them.

There is no substitute for a personal witness. But it must be in the spirit, and after the pattern of Christ.

Use It or Lose It

Matthew 25:14-30

The word "talent" used to mean an amount of money; but because of a story Jesus told, it came to mean personal powers. This story reminds us that God's interest is not primarily in material things, but in people. His

treasures are entrusted to them, and his concern is for their development.

Specifically the story teaches that used powers grow, while neglected ones are lost. It is needed by young and old alike. Consider the one-talent man.

I. WHAT DID HE DO WRONG?

1. Took counsel on his fears.

(1) All who try to use their talents know something of the fears.

(2) They are many: Fear of criticism, failure, missing other pleasures.

(3) Surrender to fear wins no battles.

2. He was a concealer.

(1) Church members with hidden talents.

(2) Under disuse, frivolous use.

(3) Lord knew. Made him dig it up.

3. He was lazy.

(1) Easier not to attend or work.

(2) Not "tied down" by duties.

4. Never entered into partnership.

(1) Was over against his Master: "There thou hast *that* is thine."

(2) Glad to get rid of it.

5. The Master called him wicked.

(1) Sins of commission, omission.

(2) Jesus talked more of latter. The wickedness of a wasted life.

II. WHAT DID HIS NEGLECT BRING?

1. Condemnation of his Master.

2. Loss of his gifts.

3. Irrecoverable opportunity lost.

4. Expulsion from fellowship. He was cast out.

(1) Idlers drift out of fellowship.

(2) Some unaware they are cast out.

5. Eventual sorrow and remorse. Those who fail as stewards will regret it.

(1) Some wish wistfully they had been better Christians.

(2) Some pay in seeing their families turn from the Lord.

(3) All must give account to God.

III. WHAT DID HE MISS?

1. The commendation of his Lord.

(1) Mistaken ideas of God's blessings. Not just pleasant, prosperous life, but fellowship with him, his approval.

(2) Two things he commended: Helping needy, doing redemptive work of church.

2. Enlarged powers. This is true of physical body, finances, every power we have. They grow by use.

3. Wider opportunities.

4. Fellowship on a new level. We read, "Enter thou into the joys of thy reward," but he said, "the joy of thy lord." Those who experience his presence in their need are they who have served faithfully.

IV. TO WHOM DOES THE STORY SPEAK?

1. Its rebuke not to thief, drunkard, rioter, but to good, respectable, normal, easy going, modest, useless church members.

2. Its warning to us.

(1) Now in stewardship period.

(2) With limited time.

(3) Determining now what we shall hear at accounting time.

Stewardship has to do with more than money and church relationship. It is our use of all that God has entrusted to us to manage for him. It is our whole lives.

Building a Church House

Matthew 16:18

Building a house of worship and building a church are not the same, but they are closely related. A church is a fellowship of Christians. But we build houses as instruments to help to build churches, and the work of building the house may help to build the fellowship.

I. BUILDING A HOUSE MAY TEAR DOWN A CHURCH

1. If fellowship is broken by squabbles over location, type of building, or other matters.

2. If individuals seek self-glory. Let the building be for the glory of God, not that of minister or prominent families.

3. If the motive is unworthy pride, that others may be excelled or impressed.

4. If transactions are handled on less than the highest ethical standards.

5. If building the house is seen as a substitute for the greater task of building a church.

6. If the church neglects or lessens its share in world missions.

II. BUILDING A HOUSE MAY BUILD A CHURCH

1. Sharing in a challenging task will develop meaningful Christian fellowship.

2. Stewardship is developed. Many people who have learned to give through a building program have been unwilling to return to previous niggardly dealing with God.

3. Enlarged stewardship awareness can thus make opportunity for building a great missionary program. This will not happen automatically, but it can be done.

4. Provision of space and facilities enables a church to expand its organization and reach people who would otherwise not be touched by any church.

5. The teaching of the Bible can be made much more effective by well-planned educational facilities in a good building.

6. A worthy sanctuary can make worship a more meaningful experience for all, and especially for those whose sacrifices have built the house for the glory of God.

7. God's place in the thinking and living of the people can be enlarged as they make his house beautiful and impressive. Haggai rebuked those who lived in ceiled houses and were content to let God's house lie waste.

III. BUT WHO BUILDS CHURCHES?

1. The Lord. He said, "I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). Only as he builds it is it worthwhile. It is his money, his service, his people.

2. The ministers. Paul said: "Ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon." My preaching, shepherding, praying, teaching, leading, evangelizing, he builds. This is his business.

3. The members build the church. We misread Ephesians 4:12. There should be no comma after the word "saints." God gave apostles, prophets, evangelists, pastors and teachers "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Read also verses 15 and 16. Individually and collectively the members under the leadership of the ministers, and led and

empowered by Christ, build the church.

Meeting the Risen Christ

John 20-21

All of the gospels and Paul tell of the resurrection appearances of Jesus. But they did not think of his presence as having ceased to be with them when he ascended. After he arose they met, heard, saw, and felt him. But this simply introduced a new order in which they would meet him repeatedly, and he would be with them always. The appearances as John records them point toward this continuing experience.

I. CONVINCED BY TESTIMONY AND EVIDENCE

1. Story of John's own persuasion.

- (1) Mary reports discovery.
- (2) The two investigate.
- (3) The satisfying evidence.

2. We have testimony and evidence.

- (1) It does not compel us.
- (2) Historical evidence impressive.
- (3) Christian experience confirms.

II. MEETING THE RISEN LORD IN SORROW

1. Mary's experience.

- (1) Woman with a tragic past.
- (2) Loses great, understanding friend.
- (3) Sorrows in solitude.
- (4) His quiet, undetected approach.

2. Our parallel experiences.

- (1) He comes to devoted followers.
- (2) Some people first meet him here.

III. MEETING HIM IN THE ASSEMBLY

1. The impulse to gather.

2. Absentees.

(1) Judas, gone to his own place.

(2) Thomas, disturbed by doubts.

3. What Thomas missed:

- (1) Fresh vision of the Master.
- (2) A benediction of peace.
- (3) Reassurance of faith.
- (4) Spiritual joy.
- (5) Commission to serve.
- (6) Inspiration and power.

4. Bringing in the absentee.

- (1) They found him, though just one.
- (2) They gave testimony.
- (3) He doubted, but came.
- (4) Received greatest blessing.

IV. MEETING HIM IN ROUTINE TOIL

1. They went back to work, which is often a good anesthetic for a broken heart.

2. Jesus was at home out where they worked. Not a man of the cloisters.

3. He supplied their needs.

(1) Directed their work. Told where to cast. Seek guidance in your labor.

(2) Provided their food. Fish cooked. However it comes, he provides.

(3) Challenged to highest loyalty: "Lovest thou me more than these?" Seems foolish, but not. We become enamored of things. Tools and profits of our trade loom bigger to us than our Lord.

(4) Called to higher service: "Feed my lambs. . . . Follow me." He goes with us to our work and calls us to his work. Every Christian called to some spiritual work. Some pastors,

[Continued on p. 78]

The Lutherans

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THE ROMAN CATHOLIC CHURCH had reached a peak of power and influence in Europe at the time of the Fourth Lateran Council in 1215. But at least from that point on, there was a growing resentment to Catholicism that reached a climax on October 31, 1517, when Martin Luther publicly defied the church's power. For on that October day, which is considered the birthday of Protestantism, Luther nailed to the door of the All Saints Church in Wittenberg, Germany, a list of ninety-five theses or challenges to Catholicism. Although Luther intended that these theses should constitute the basis for debate and discussion only, they were like a bombshell that shook the Roman Catholic Church to its very foundations and resulted in the Protestant Reformation.

● Luther had been born of poor parents in 1483 in one of the small German states. He entered the Roman Catholic priesthood after a close brush with death in a storm, but he was constantly plagued with a lack of assurance regarding his salvation. Even a pilgrimage to Rome did not bring him the assurance desired. But assurance did come when, as a professor of theology at the University of Wittenberg, he became convinced of the doctrine of justification by faith as he studied and taught the books of Galatians and Romans. "The just shall live by faith" became his watchword and

source of assurance. After reaching this conviction, he gradually lost faith in the value of indulgences and similar practices of Catholicism.

● It was Luther's strong resentment to the sale of indulgences which was the immediate cause of the ninety-five theses. He rebelled at the Catholic doctrine that the saints and Christ had a "surplus" of merit, i.e., more good works than they needed. The Church claimed to have these on "deposit" which it could sell at will to the less righteous! By purchasing an indulgence (or forgiveness) for sin, one would have to spend less time in purgatory, for example. Originally, indulgences were offered only as forgiveness of those sins against the earthly church, not against God himself. But when Pope Leo X set out to build St. Peter's Church in Rome, he offered to sell indulgences that would supposedly forgive sins against God also. Such indulgences were peddled throughout Europe as a source of building funds. The Dominican monk John Tetzel frequently hawked,

"Soon as the groschen [money]
in the casket rings,

The troubled soul from purgatory springs."

● When Tetzel got too close to the city of Wittenberg in peddling the indulgences, Luther threatened, "God willing, I will beat a hole in his [Tetzel's] drum!" And beat a hole

he did through his ninety-five theses, a hole that was to widen into a breach through which multitudes would forsake the faith of Catholicism.

It should be noted that Luther was able to beat such a big "hole" in Catholicism, because resentment toward the Church had been mounting for a long time. Luther did not provoke this unrest—he simply became the most ardent spokesman of the growing dissatisfaction. There were at least five reasons for the demands for change:

1. The growing power of the popes, which mounted at an unprecedented speed from 1050 to 1215.

2. The multiplicity of demands for money by the Church, and the seemingly inexhaustible methods for collecting such. The slightest pretext was used to ask for more gifts, taxes, tithes, and assessments.

3. Schism within the Catholic Church. From 1378 to 1409, two men claimed to be the true Pope. From 1409 to 1415, three men claimed the office. And each contestant anathematized his rival!

4. The Inquisition, an effort to suppress through torture and death those who dared to differ with traditional Catholicism.

5. Growth of nationalism. Growing nations like England, France, Spain, and Germany resented the competitive, universal power of the Roman papacy.

6. The Renaissance, or "rebirth" of learning, and the scientific method of study led to a reappraisal of old beliefs and accepted customs. For example, suspicion mounted over certain superstitious practices of Romanism, such as the worship of relics. So widespread was this practice that Frederick the Wise in Germany claimed to own five thousand relics of religious au-

thenticity. His collection boasted the hair and bones of many deceased saints, Aaron's rod and Moses' burning bush from Old Testament times, and even two jugs of wine from the wedding attended by Jesus in Cana!

● At first, Catholicism tried to remedy these ills through internal reforms. Attempts were made in a series of councils from 1409 to 1449, but little was accomplished. Outside the Church, dissent continued in all sections of Europe by such groups as the Waldenses, Petrobrusians, Albigenses, Lollards, Arnoldists, and the Bohemian Brethren.

● Although Luther was aware of the spiritual unrest throughout Europe, little did he dream that his theses would provoke such excitement and controversy. But they did, and the breach between him and the Church widened. Whereas he intended that his theses should lead to reform *within* the Catholic Church, the result was schism. By 1522 he had been excommunicated and placed under the ban of the empire (declared a criminal). Meanwhile, he turned out a mass of literature, including a German translation of the Bible. He kept three printing presses busy. He spoke the language of the man on the street, such as, "The cobbler who repairs the sole of the Pope's shoe is doing a work as important as the Pope who saves the soul of the cobbler."

● He substituted German for the Latin in worship, preferred the word pastor to priest, magnified preaching instead of the mass, abandoned celibacy and encouraged the clergy to marry, gave both bread and wine to lay people in the Lord's Supper. But he

retained infant baptism, a liturgical service modeled after Catholicism, and encouraged state control of the church.

Years of subsequent debate resulted in the German princes throwing off allegiance to Rome and organizing churches after Luther's pattern. By 1540 most of northern Germany was officially Lutheran. (At first, Lutheranism was a nickname given to all who were sympathetic with the awakening, but later was limited to the Lutherans as a denomination. The name was first used by Lutheranism's greatest foe, John Eck, and by Pope Hadrian VI). The new faith quickly spread to Poland, Russia, Lithuania, Czechoslovakia, Austria, Hungary, Yugoslavia, France, and Holland.

● Lutherans were among the first settlers in the American colonies, and as early as 1648 a Lutheran congregation was formed on Manhattan Island. Reorus Torkillus was the first Lutheran minister in America. Pastor Henry Melchior Muhlenberg arrived in the colonies in 1742. Finding that only one seventh of the Lutheran settlers had joined churches, he traveled thousands of miles on horseback to organize the Ministerium of Pennsylvania, the first Lutheran Synod in America.

Lutheranism grew quickly in America due to immigration. One million Germans immigrated between 1850 and 1860 alone, most of whom were Lutherans. From 1870 to 1910, membership jumped from less than a half million to nearly two and one-quarter million. Today Lutherans are fourth in the United States, behind only the Roman Catholics, Baptists, and Methodists. They are the fourth largest Protestant body in the world.

● At the end of 1959 there were eighteen general Lutheran bodies in the

United States. Four of the larger bodies are:

United Lutheran Church	
in America	2,369,263
Lutheran Church, Missouri Synod	2,304,962
Evangelical Lutheran Church	1,125,867
American Lutheran Church	1,002,015

Other Lutheran bodies in the United States range from the Independent Lutheran churches with 53 members to the Augustana Evangelical Lutheran Church with 596,147 members.

Basic Lutheran beliefs may be summarized as follows:

Authority.—Lutherans accept the Bible as their sole authority for doctrine and belief. The Unaltered Augsburg Confession and Luther's Small Catechism are recognized as their official statements of faith. They also accept the three general or ecumenical creeds known as the Apostles' Creed, the Nicene Creed, and the Athanasian Creed.

Worship.—Forms of worship are liturgical, and for the most part based on the Common Service Book. The basis of many of the forms is the Roman Catholic liturgy, although Lutherans magnify the pulpit as well as the altar. Robes, altars, candles, liturgy, processions, etc. characterize the order of service.

Salvation.—Justification is by faith alone in Christ. But God is due the credit for man's faith, not man. Faith is the gift of God. God finds man, and man responds. But the initiative is with God. Faith is not man's doing. "The just shall live by faith" was Luther's watchword and by which he found the assurance for which he had sought in vain through the sacraments

of the Roman Catholic Church.

Eternal Destiny.—Heaven is the destiny of the saved, and eternal punishment the destiny of the lost. Lutherans reject the idea of purgatory and believe that there is no opportunity for repentance or change beyond the grave.

Baptism.—Since Lutherans believe that the mode of baptism is unimportant, they will either immerse or sprinkle, depending on the choice of the candidate. Sprinkling is by far the most common practice. There are two types of baptism: infant and adult. Infants are baptized as potential members of the church when sponsored by parents or godparents. Infant baptism makes the child a *potential* member of the family of God. Adult baptism is for those not baptized in infancy but who have, on reaching maturity, made a profession of faith in Christ. In both infant and adult baptism, there are three benefits: forgiveness of sin, particularly original sin; strengthening of the spiritual life; and power strength bestowed on the baptized one to resist temptation and evil. Baptism is considered a sacrament, but only as an "outward and visible sign of an inward and spiritual grace." That is, the water is not recognized as having saving power in and by itself. Accompanied by the promises of God, and submitted to by one who is genuinely penitent, baptism is described as having a "graciousness that leads to washing of regeneration."

Confirmation.—At the age of twelve or thirteen, children who were baptized in infancy reconfirm the vows made for them earlier by their parents or godparents. The public act of confirmation follows attendance at confirmation classes and marks the ac-

ceptance of the child into full membership of the church.

Security of the believer.—Lutherans believe that one can fall from grace. That is, if a child who is baptized as an infant does not reconfirm his faith on reaching the age of accountability, he is considered to have fallen from his position of grace. Thus, infant baptism has no merit unless it is reconfirmed when the child reaches maturity. Personal choice on the part of the child is necessary. Willingness of the parents to have a child baptized as an infant does not insure his salvation. The same is true of those who receive adult baptism. If, later, they turn from the faith, they are considered to have lost their salvation. Lutherans believe that faith, to be saving in nature, must also be persevering in nature.

Salvation outside the church.—Lutherans believe that it is possible for a person to be saved outside of formal membership in a church. However, they recognize that the promise of salvation is only to those who believe and are baptized (Acts 2:38). Such are included in the "covenanted mercy of God." Those who claim salvation without submitting to baptism are considered to be under the "uncovenanted mercy of God." They would not deny salvation to such, but do observe that the covenanted mercy of God is promised only to those who believe *and* are baptized.

Lord's Supper.—Lutherans deny the Catholic belief that the bread and wine are mystically changed into the actual body and blood of Christ. As such, they deny transubstantiation, consubstantiation, and impanation. They believe that in the Lord's Supper the bread remains bread and the

wine remains wine. But they do contend that the body and blood of Christ are "in, with, and under" the bread and wine. Christ is present in the elements in a way that he is not present in any other experience. "Presence" is the key word in Lutheran thought. Christ's presence is real, but the bread and wine are not changed into his real self. Christ is present in the elements, but not identified with the *substance* of the elements. The benefits of the Lord's Supper are similar to those of baptism: forgiveness of sin; strengthening of the spiritual life; and power to resist temptation and evil. Repentance is to precede participation in the Supper. Lutherans differ in their practice of welcoming persons other than their own members to participate in the observance of the Supper.

Organization and Government.—Lutherans are congregational in government. Each congregation is a unit within itself, and together with its pastor has all authority except such as is specifically delegated to a larger body. For example, each church calls and dismisses its own pastor, but ministers are ordained at annual meetings of the synods. Lay officers are called elders, deacons, or trustees. Beyond the church is the synod, composed of ministers and chosen lay representatives of the churches. In some cases, the synod is merely advisory or consultative. Or, the synod may be

legislative. The highest level is a general body known variously as a "church," "synod," or "conference," which may be national or international in membership. The general body may be legislative or consultative. It generally supervises work of an educational, editorial, benevolent, or missionary nature. Churches and synods have annual business sessions, and general bodies may meet annually, biennially, or triennially.

Relationship to Other Denominations.—In their early history in the United States, Lutherans tended to remain somewhat aloof from other groups. Much of this was due to the fact that their membership consisted largely of immigrants whose cultural and social habits differed, and who used their native languages in their services. Their first interest has been at unifying their own groups, with which they have been very successful. Whereas, e.g., there were at one time 150 different Lutheran groups in this country, they have now united into nineteen groups, with efforts in progress to reduce this number still further.

In more recent years, this desire for unity has resulted in closer contacts with other groups. For example, three Lutheran bodies are charter members of the National Council of the Churches of Christ in the U.S.A., and four bodies shared in the organization of the World Council of Churches.

The Significance of the Triennial Convention

BY DAVIS C. WOOLLEY

What was the Triennial Convention? How was it related to the Southern Baptist Convention? What is its significance to Baptists today? The secretary of the Southern Baptist Historical Commission answers these questions in an address delivered before a recent meeting of the Southern Baptist Communications Conference.

IN ORDER TO UNDERSTAND THE significance of the Triennial Convention, it is necessary for us to give attention to the *events* which resulted in the organization of a Convention of the Baptist denomination in 1814 along national lines. Since Southern Baptists are co-operating with other Baptists in North America in celebrating the sesquicentennial of this event in 1964, an awareness is needed of some of the elements in the plan of organization which have served as guidelines for our own Convention in later years. In addition, a glimpse of some of the eminent personalities involved in the organizational activities will help us see something of the significance of the Triennial Convention.

I. A BRIEF REVIEW OF EVENTS PREPARING THE WAY FOR THE CONVENTION

1. There had been several unsuccessful efforts to organize Baptists on a national scale before 1814. These attempts proved most beneficial, espe-

cially in preparing the way for the Triennial Convention, but they did not offer the proper motivation to bring about a workable organization.

(1) The first among these early efforts came from the Philadelphia Association. In 1767 Samuel Jones, moderator, wrote to James Manning, moderator of the Warren (Rhode Island) Association, expressing the need for a union of the associations to strengthen the Baptist cause. Also, in 1771 Morgan Edwards (1722-1792), pastor of the Philadelphia church and one of the early Baptist historians who visited the churches up and down the Eastern seaboard, proposed a national organization for the Baptists. Again the Philadelphia Association in 1779 called attention to the advantages likely to result from a general conference and suggested an organization for co-operating in mission work in America.

(2) The Warren Association in 1775 issued a call for "a general meeting of delegates from our societies in every colony" in the interest of religious liberty.

(3) The Virginia Baptists issued an invitation for Baptists to convene in 1776 to form a *Continental Association*. The outbreak of the Revolution prevented the meeting. However, the two groups of Baptists in Virginia, the Regulars and Separates, were later united (August 10, 1787) into one body known as "The United Baptist Churches of Christ in Virginia." These events were preparing Baptists for their greatest challenge—that of world missions.

2. The appointment by a Congregationalist board of the first missionaries from America to the Far East was the event which led to the participation of Baptists in missionary endeavor. On February 6, 1812, at the Tabernacle Church in Salem, Massachusetts, the American Board of Commissioners for Foreign Missions set apart as the first missionaries Adoniram Judson, Samuel Nott, Jr., Gordon Hall, Samuel Newell, and Luther Rice. Soon, thereafter, Adoniram and Ann Judson, who were married February 5, set sail for India. Arriving in September, 1812, they forthwith declared their acceptance of the Baptist teaching of believer's baptism and were baptized by William Ward, thus identifying themselves with the Baptists. Rice, who arrived later, accepted the Baptist position on baptism and was baptized two months after the Judsons. William Carey advised them to seek support from the Baptists of America instead of seeking the support of the English Baptists. Rice was chosen as the one to return to America and stir up the seventy thousand Baptists to the support of foreign missions. Rice and the Judsons immediately wrote the American Board of Commissioners for Foreign Missions in

Boston and resigned. It is interesting to note that Robert G. Torbet in *Venture of Faith*, p. 29ff. indicates that this Board of Missions was organized along interdenominational lines and would have welcomed the opportunity of supporting the newly elected missionaries had they not insisted on the organization of Baptists for the support of missions. The American Board had been supported from the beginning by contributions from several denominations.

On his way home, Rice wrote from Brazil to Thomas Baldwin, a Baptist pastor in Boston, telling him of the situation and expressing hope that the Baptists in America would support the cause of foreign missions, and that a national missionary society be organized for the Baptists. There were a number of Baptist missionary societies in churches here and there in America, but their major object of missions was the American Indian. The Massachusetts Baptist Missionary Society had been organized in 1802 and was supporting foreign missions through gifts to the English Baptist Missionary Society for Carey, Ward, and others. However, when Dr. Baldwin proposed to the English Baptist Missionary Society that they support the Baptist missionaries from America, Andrew Fuller suggested that the Massachusetts Baptists should organize their own society and support the Judsons. That was exactly what Rice and Judson, following Carey's advice, thought should be done. So the way was further prepared for the Baptists of America to organize on a national scale for the support of foreign missions.

Upon arriving in America in 1813, Rice went to work immediately. After

appearing before the American Board of Commissioners for Foreign Missions and explaining his resignation, he was notified by the treasurer of the Board to return the money to the Board that he had raised himself for his own support. Contrary to popular understanding according to Rice's letter to a friend, Rice did not pay back the money. He asked the treasurer to give him a written request, but Rice stated that he never again heard from the treasurer.

It was the time of year for the annual associational meetings, and Rice began to travel up and down the country visiting the associations, appealing to the Baptists for the organization of missionary societies and the support of Ann and Adoniram Judson. He continued to keep before them the need of a national agency. He was an impressive, eloquent speaker, whose earnestness made a favorable impact on the people.

Early in his tours he went down to South Carolina and Georgia. In Charleston he met Richard Furman; and in Savannah, William Bullein Johnson. He shared with them his dream for a national missionary organization. They encouraged him and helped him formulate a procedure. By the beginning of 1814, the plans for a meeting were definite, and Philadelphia was selected as the place. The time was May 18, 1814. A call for a national meeting went out from the Philadelphia Association.

The General Missionary Convention of the Baptist denomination in the United States of America for Foreign Missions was organized by the thirty-three delegates, representing missionary societies and churches from eleven

states and Washington, D.C. These men were "*delegates* from associated bodies of the Baptist denomination." They had traveled by stagecoach, buggy, and horseback to be at the meeting house of the First Baptist Church of Philadelphia for the organizational meeting. More than two thirds of those present were preachers. Twenty of the thirty-three were from New York, New Jersey, and Pennsylvania. New England sent three, and the Southern states from Virginia to Georgia sent six.

Richard Furman of South Carolina was elected president and Thomas Baldwin of Boston, the secretary. The delegates presented their credentials and were enrolled in geographical order from Massachusetts to Georgia.

II. THE PLAN OF ORGANIZATION

The plans for a national organization of Baptists had grown and developed from a general suggestion to specific details and elements somewhat different from the original concepts. The resultant organization was founded on certain basic elements which marks it as a most significant departure in American missions.

1. It was a *missionary* convention. The call for the meeting was plainly stated: a meeting for the purpose of organizing an "efficient and practical plan . . . for sending the word of life to idolatrous lands." The societies organized by Rice had for their object "the establishment and support of foreign missions." The specific inclusion of the words "for Foreign Missions" in the name of the convention spelled out clearly and positively the missionary purpose. Evidently, some of the brethren did not clearly detect that such pinpointing of objective and pur-

pose would cause difficulty in the convention later on. The term "General Missionary Convention" as used in the name might not imply the restricted sense in which some wanted the convention to serve, so the words "for Foreign Missions" were added. The stated purpose in the constitution was: "For sending the glad tidings of Salvation to the Heathen and to nations destitute of pure Gospel-light. . . ." There is no mistaking, it was a missionary convention.

2. It was a *convention*. This is the first time this plan of organization was used. All the missionary organizations of individuals, churches, and associations up until this time had been *societies*. Now, a new idea is included. This is a convention to be made up of *delegates* from each of the several missionary societies, and other religious bodies of the Baptist denomination, . . . "which shall each regularly contribute to the general missionary fund, a sum, amounting, at least, to one hundred dollars per annum."

This plan differed from one first suggested by Rice which was to be made up of state societies, which in turn would be made up of associational societies, etc.

The Convention was to meet triennially, and thus it came to be called the *Triennial Convention*. It elected a board of twenty-one commissioners for the necessary transaction and dispatch of business during the recess of the Convention. This board was called The Baptist Board of Foreign Missions, and the members were to be elected by the convention by ballot.

The plan of organization almost one hundred and fifty years ago was that of a convention with boards.

3. It was a *Baptist* movement. As indicated above, the American Board of Commissioners for Foreign Missions was largely *nonsectarian*. Though made up of Congregationalists, Baptists and others supported the cause of foreign missions through this board. The purpose was not to be sectarian. The organization of *The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions*, however, was to be sectarian. The name indicated it. The statement of purpose of the convention is as follows: ". . . by organizing a plan for eliciting, combining, and directing the energies of the whole denomination in one sacred effort. . . ."

Further, it was a *Baptist* body, in that only those persons who were in "full communion with some regular church of our denomination, and who furnish satisfactory evidence of genuine piety, good talents, and fervent zeal for the redeemer's cause, are to be appointed as missionaries."

4. It was a *denominational* effort. The designation "denomination" used in the name of the Convention and "whole denomination" used in the statement of purpose is quite significant. It has been observed that the organization of the Convention was in effect the beginning of a Baptist denomination in America. It was said of Luther Rice that he changed the "scattered Baptist churches into a Baptist denomination." It certainly indicates an effort to include all Baptists in missionary endeavor. The work was to be done by the whole denomination.

Vail in "*The Morning Hour of American Baptist Missions*", p. 394, says "The name [of the Convention]

stands for breadth, universality. It proposes to solicit every Baptist, cuts all the local and partisan limitations, and covers the whole denomination and country. If it had been called the General Society, it would have smacked of the limitations of the local societies meeting in it; but it is the Convention, the convening, the coming together, not of societies or churches or other organizations, but of Baptists."

5. The principle of the *selection of missionaries* as stated in the Constitution (and referred to above) was a significant development in missionary endeavor. Previous societies had not touched on the qualifications of missionaries. The Triennial Convention specified the missionaries were to be Baptists. For Southern Baptists today, this continues to be an important factor in the denomination's missionary and educational endeavors.

6. The fact that the board was to appoint the missionaries and determine their fields of service and the compensations allowed them, etc. was a matter of principle which, though later challenged by those who would have the churches charged with selecting and sending out missionaries, continues to be the essential plan of operation used by the Foreign Mission Board of the Southern Baptist Convention today. The first action of the board was to appoint Luther Rice as missionary continuing his services in the United States for "a reasonable time." The next action was to recognize Adoniram Judson, as a missionary, under the direction of the board, and to provide for the support of him and his family.

7. The work of the Triennial Convention was enlarged in 1817 to in-

clude home missions. The beginning of home mission work was the fulfillment of the early desires of many Baptists to evangelize the American Indians and to assist in the spread of the Baptist cause among the westward pioneers. John Mason Peck and James Welch were appointed as the first home missionaries. The Convention directed the board to devote a part of the funds collected to the support of home missions. A later convention restricted home missions to work among the Indians, leaving other mission work to the state and home mission societies.

8. Also, in 1817 the plan of the Convention was enlarged to include a "classical and theological seminary for the purpose of aiding pious young men . . . suitable for the gospel ministry." The Convention was reluctant to include education, and stipulated in the constitution that mission funds were not to be used for this purpose.

9. At the second meeting of the Triennial Convention, the plan of the Convention was further enlarged in 1817 by authorizing the Board of Foreign Missions to publish a journal. The Convention adopted *The Massachusetts Baptist Missionary Magazine* as its official organ and began to publish it as the *American Baptist Magazine*. This was the beginning of the publications work of the national organization. Later the *Latter Day Luminary* and the *Columbian Star* were included in the publications related to the work of the Convention. These actions of the Convention and its agencies might be considered the forerunners of public relations and communication activities of Baptists.

10. At the following Triennial meeting in 1820, the name of the Convention was changed by adding "and other objects relating to the Redeemer's Kingdom." This also was to change the characteristics of emphasis of the work of the Convention which would henceforth include education and home missions.

The original idea holding the Convention to be a denominational organization gained some little ascendancy over the strict idea that it was simply for foreign missions. But it was not for long. By 1826 the Convention, which had been in a measure sponsoring and supporting foreign missions, domestic missions, education, and publications, now was changed to confine its activities to foreign missions and work with the American Indians. The Columbian College was separated entirely from the denominational control leaving only missionary endeavor. Just a few years later, in 1832, the American Baptist Home Mission Society was established. It was to "aid in the spreading of the kingdom of Christ in North America." The Triennial Convention had by that action become essentially a "society for Foreign Missions."

Torbet (*A History of Baptists*, p. 270) has summarized the changes in the Triennial Convention as follows: "The unwillingness of the Triennial Convention to continue its direction of home missions is an indication of the tensions rising out of the two views of Baptist polity. The one, which might be called denominational connectionalism, which sought expansion through a convention which would assume leadership in all phases of denominational life and activities, and the other, which has been termed

the *society* method. The purpose of the latter alternative was . . . to prevent the development of a centralized polity which might endanger the autonomy of the local churches." This trend away from the centralized convention plan of organization contributed to the beginning of the Southern Baptist Convention.

III. EMINENT PERSONALITIES IN THE TRIENNIAL CONVENTION

There were thirty-three Baptists representing many societies who participated in the organizational meeting of the General Missionary Convention of the Baptist denomination. The scope of this treatment will not permit attention to all of these men, but the more prominent among the personalities should claim the attention of one who considers the significance of the Triennial Convention.

1. Richard Furman (1755-1825) of Charleston, South Carolina, was born in Esopus, New York, November, 1755. Early in life his family moved to South Carolina. He was baptized at sixteen, began preaching at eighteen, and was ordained at nineteen. He served most effectively in the Colonial army during the Revolution, and, thereafter was pastor of his home church at Santee, from which he went in 1787 to the First Baptist Church of Charleston. He served there until his death in 1825. He was fifty-four when elected president of the Triennial Convention, which he served for two terms.

2. Thomas Baldwin (1753-1825) was born in Bozrah, Connecticut. He became a Christian at twenty-seven and joined the Baptists, although he was reared as a Congregationalist. He served as pastor of churches in New

Hampshire and Massachusetts. He was pastor of the Second Baptist Church in Boston for thirty-five years. Baldwin was an able writer, perhaps the most prolific Baptist writer of his day. He assisted in the organization of the Massachusetts Missionary Society. He was fifty-nine when elected secretary of the Triennial Convention, and the president of the Board of Foreign Missions of the convention.

3. William Stoughton (1770-1829), born in England in 1770, became a brilliant pulpiteer. He was in the meeting at Kettering, October 2, 1792, when the English Baptist Missionary Society was organized. This society, a few months later, appointed William Carey as the first Baptist missionary to India. Later Stoughton came to America and, in 1806 became pastor in Philadelphia where he started a school for young ministers. He was elected corresponding secretary of the Board of Foreign Missions of the Convention. When Columbian College was founded, he became president, moving his theological classes to Washington.

4. William Rogers (1751-1824), a graduate of Rhode Island College, was ordained as pastor of the First Baptist Church of Philadelphia in 1772. He was elected vice-president of the Board of Foreign Missions.

5. Henry Holcombe (1762-1824), born in Virginia in 1762, served as pastor in South Carolina and Savannah, Georgia. He was called to be pastor of the First Baptist Church of Philadelphia in 1812 and was chosen first vice-president of the Board of Foreign Missions in 1814. He was a leader of the minority which opposed the mis-

sionary policy adopted by the convention.

6. William White (1768-1847), born in New York in 1789, was ordained by the First Baptist Church of Philadelphia. He was pastor of the Second Church in Philadelphia when the convention was organized, and was elected the recording secretary of the Board.

7. William Bullein Johnson (1782-1862) was a native of Beaufort, South Carolina, and died in Edgefield, South Carolina. He served on the constitution committee of the Triennial Convention and was later elected its president in 1841. He was the first president of the Southern Baptist Convention.

8. R. B. Semple (1769-1831) served on the Constitutional Committee of the Convention, and in 1820 was elected the second president of the convention. He was ordained in 1790 and became pastor of the Brington, Virginia church, where he was pastor until his death in 1831. He was the author of the *Rise and Progress of Baptists in Virginia*, published in 1810.

9. There are others who were in the organizational meeting, but these with *Luther Rice* (1783-1836), have been singled out as some of the most prominent leaders in the Convention.

Rice was the dominant personality of the Convention planning. He greatly inspired those who heard him to follow the Lord's command to join in the missionary endeavors of the Redeemer's kingdom. He was the youngest Baptist minister in point of connection with the denomination of all those in the Convention. He filled a unique place of leadership in the de-

nomination; and but for the opposition expressed toward the plan of organization which Rice thoroughly approved and zealously promoted, he may have rendered even greater service to the denomination. Rice was assuredly able to withstand the opposition and overcame his assailants by his eloquent and persuasive speech. However, the Convention plan was so thoroughly opposed by some that Rice himself became their target. They were not content to oppose the polity, but they attacked his integrity of character. He was completely exonerated by the Board of Missions, but the undermining work was done, and he stepped aside as Convention agent in 1826. However, he did not stop his work as representative of Columbian Col-

lege. He literally worked himself to death and did not live to see his vision of a missionary convention fully realized. On his monument placed at his grave near Newberry, South Carolina, by the South Carolina Convention are these words:

"Luther Rice, with a portly person and a commanding presence, combined a strong and brilliant intellect. As a theologian he was orthodox; as a scholar his education was liberal. He was an eloquent and powerful preacher; a self-denying and indefatigable philanthropist. His frailties with his dust are entombed, and upon the walls of Zion his virtues engraven. By order of the Baptist Convention for the State of South Carolina, this monument is erected to his memory."

Retrospect: Thirteen Milestones in Catholic Education in the United States

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1782

The first parochial school in what is now the United States was established in St. Mary's Parish, Philadelphia.

1789

When Georgetown Academy (later Georgetown University, Washington, D.C.), was first projected, its stated

object was "to unite the means of communicating science with an effectual provision for guarding and preserving the morals of youth." Thus, the oldest Roman Catholic educational institution in continuous existence in the United States at the time of its origin placed a major stress on morality in education. Although the term "science" was probably used broadly to mean "classified knowledge" rather

than the natural, physical, and social sciences only, it was clear that "science" was at Georgetown Academy not to be properly taught except under the discipline of Catholic morality.

1840

At the beginning of this decade, New York City was embroiled in a school controversy. The Public School Society, founded in 1805, had as one of its objectives "to inculcate the sublime truths of religion and morality contained in the Holy Scriptures." Catholic opposition to the Society's schools centered upon the reading of the King James Version of the Bible in public schools and certain textbooks offensive to the Roman Catholic Church. The Public School Society received funds from the common school fund of the state. Encouraged by an address by Governor William H. Seward, certain Catholic parishes in New York City which operated schools asked for a share in the common school fund, but this was denied. Bishop (later Archbishop) John Hughes took up the battle against Protestant sectarianism in the Society's schools. He led a campaign to get the New York legislature to secularize the public schools and even fostered a Catholic political party. In 1842 the legislature incorporated New York City schools into the state system with an elective city school board with administrative powers. Bishop Hughes turned then with vigor to the building of the parochial school system. The New York City situation became an influential precedent in the United States both in regard to nontax support of parochial schools and in respect

to the establishment of additional parochial schools.

1842

Canon Josef Salzburger of Austria, after an extensive visit to Roman Catholic churches and institutions in the United States in order to report to the *Leopoldinen-Stiftung* of Vienna, a missionary agency which was assisting Catholic immigrants to the United States, commended the Roman Catholic educational system and gratefully announced concerning Roman Catholic colleges:

The state governments liberally concede the privileges of universities to these schools so that they can grant their distinguished students doctor's and master's diplomas, notwithstanding the fact that these colleges are under the control of the bishops and the religious orders and the secular authorities have not the slightest authority over them.¹

The distinguished Austrian cleric seemed grateful for the educational recognition of Catholic colleges in the United States. He seemed to have no thought that these schools should ask for state support.

1875

President Ulysses S. Grant, candidating for a possible third term for president, on September 29, 1875, made a proposal which resulted in "an amendment to the Constitution that would forbid all public funds for religious schools. Grant's proposal was framed into a joint resolution of both houses of Congress by James G.

¹John Tracy Ellis, ed., *Documents of American Catholic History* (Milwaukee: Bruce, 1956), doc. 79.

Blaine . . . who on December 14, 1875, introduced what came to be called the Blaine Amendment." The Blaine proposal passed the House but failed to get a two-thirds majority in the Senate. Such passage in the Senate together with ratification by the states would have afforded additional constitutional grounds, more specific than the First Amendment, for nonpublic support of parochial schools.

1875

The Congregation of Propaganda Fide in Rome issued on November 24, 1875, an instruction concerning Catholic children attending American public schools. This instruction mentioned three primary objections to public schools:

1. No Catholic dogmatic instruction is possible.

2. Teachers are "selected from every sect indiscriminately."

3. Coeducation is practiced.

Priests were instructed to keep Roman Catholic children out of the public schools. Emphasis was placed upon the need for "establishment of Catholic schools in every place—and schools no whit inferior to the public ones." Roman Catholic children were to be allowed to attend public schools only by permission of the Bishop where there was "sufficient cause" and with religious instruction of these children after school hours.

1884

The First Plenary Council of Baltimore (1851) "exhorted the bishops and priests . . . to open parochial schools whenever possible" and deplored "the evils of an uncatholic

education, evils too multiplied and too obvious to require that we should do more than raise our voices in solemn protest against the system from which they spring." The Second Plenary Council of Baltimore (1866) reiterated the admonitions of the first council. However, it remained for the Third Plenary Council of Baltimore (1884) to formulate the most emphatic decree related to parochial school education. The decree included the following provisions:

1. Within two years after the promulgation of this Council a parochial school must be erected for every church where there is none, and it must always be maintained, unless the Bishop judges that a postponement may be permitted on account of very serious difficulties. . . .

4. All Catholic parents are obliged to send their offspring to parochial schools, unless they provide adequately and manifestly for the Christian education of their children either at home or in other Catholic schools, or unless there is sufficient reason, approved by the Bishop, and after they have taken suitable precautions to provide appropriate remedies, they are permitted to send them to other schools. It is left to the judgment of the Bishop to decide which school is a Catholic school.²

Although the demand that parochial schools be established in every parish within two years was not carried out throughout the country, the number of parochial schools did increase.

1890

Archbishop John Ireland of St. Paul in an address to the National Education Association proposed a plan for the partial absorption of parochial

²Theodore Roemer, *The Catholic Church in the United States* (St. Louis: B. Herder, 1950), pp. 289-291.

schools into the public-school system. Archbishop Ireland, one of the more liberal Catholic prelates of his day, affirmed that "no absolute necessity exists for the parish school. . . . The necessity for parish schools is hypothetical—the necessity being not a direct result of the Church's mission, but a provision in certain cases for the protection of the faith." The "true solution" to the school question, he said, is "to make the State-School satisfactory to Catholic consciences, and to use it." Archbishop Ireland was even commendatory of public schools and for this was criticized by his fellow Catholic bishops. Archbishop Ireland instituted in two Minnesota communities a modification of the Poughkeepsie Plan which involved the "renting of a parochial school for \$1.00 a year to a local school board with maintenance of the building, the hiring and testing of teachers under supervision of the school board and with religion taught outside the regular school hours." Archbishop Ireland's proposal was severely criticized by his fellow Catholics as the first step in the destruction of the parochial school system.

1925

In the case of *Pierce v. Society of the Holy Names of Jesus and Mary*, which invalidated Oregon's Compulsory Education Act of 1922, the right of private and religious elementary and secondary schools to provide education for children from the ages of eight to sixteen was defended.

1930

In the case of *Cochran v. Louisiana State Board*, the United States Supreme

Court sustained a Louisiana statute according to which public funds were used for the purchase of nonreligious textbooks for use in parochial schools.

1947

In the case of *Everson v. Board of Education*, the United States Supreme Court upheld a New Jersey township in providing public tax funds to reimburse Catholic parents for the cost of bus transportation for taking Catholic children to parochial schools.

1947

In North College Hill, Ohio, a suburb of Cincinnati, St. Mary Margaret Parochial School was from 1940-1942 and again from 1946-47 incorporated into the public-school system on the basis of a \$3,500 (later \$6,000) lease paid to the Roman Catholic Archdiocese. Controversy over this action divided the community and attracted attention throughout the nation, as did the probability that other parochial schools in the Cincinnati area would be similarly incorporated. The arrangement was finally terminated after the school board election in November, 1947, but not before it, together with the Dixon, New Mexico, parochial school case, had served to arouse certain non-Catholic leaders to found Protestants and Other Americans United for the Separation of Church and State.

1961

On May 14 of this year, the United States Supreme Court unanimously refused to review a decision of the Vermont Supreme Court (*Swart v. South Burlington*) in which the Ver-

mont had declared tax payments to Catholic parochial schools unconstitutional under the First Amendment. "The *only* issue in the attempted appeal . . . was the constitutionality of tuition payments to sectarian schools . . . both tuition payments to parents and to Catholic schools." This was "the first sectarian tuition case ever to

reach the United States Supreme Court. Thus, while the Supreme Court had in the *Everson Case* permitted states to choose to grant to parochial school children bus transportation from tax funds, it refused in the case of *Swart v. South Burlington* to permit tax funds to be used for tuition payments.

Sentimental Journey

VISITS TO HISTORIC SITES OF THE ANABAPTISTS IN SWITZERLAND POPE A. DUNCAN

Professor of church history, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina

IF ONE CAN BE EXCUSED FOR A sentimental journey to the places from which his ancestors came, I beg to be excused for a like journey which I made during my sabbatical year in 1960-1961. So far as I know, I did not visit a single place where any human ancestors of mine ever lived—though a little serious genealogical reflection makes us aware that our kinship lines become very broad as we reverse history. Indeed, I was not then, nor have I ever been, too concerned about remote physical ancestors. However, I was then, and will remain, vitally concerned about spiritual ancestors—these are those to whom we really owe what we are. So, I made a sentimental journey to some of those places where my spiritual kin had lived, witnessed, suffered, and died. This is a wonderful sort of genealogical search, for one does not have to fear finding a remote kinsman in jail or hanging from a gibbet—one knows from the begin-

ning that this is where he will find many of them—but one can glory in these, for they are witnessing to Christ from the prison cell and from the scaffold and in the flames.

● The spiritual kin in whom I was particularly interested on that journey were the Anabaptists. Along the way I paused to recall my kinship with many other spiritual heroes—Reformed, Lutheran, and even some Roman Catholics—but I felt a special sense of fellowship with the memory of the *Taufers* and *Wiedertaufer*s (the German names usually employed in sixteenth-century Europe for the Anabaptists—Luther also spoke of them as the *Schwärmer*, the fanatics).

● I should make it clear before proceeding further that I am quite convinced that this kinship is spiritual only and that the Anabaptists are not a part of any linkage of Baptist churches going backward in history to New Testament times. In fact, I am not at all convinced that they

were significantly influential upon the beginnings of the Baptists in England from which most modern Baptists derive directly. Indeed, I am aware of some very sharp differences in viewpoints between the Anabaptists and modern Baptists—especially at the point of involvement in the world. Yet, I salute them, along with many others, as my brethren in Christ, and I feel a particularly close relationship to them by virtue of many concerns and loyalties.

● My sentimental journey began, as it certainly should have, in Zurich. Here Anabaptists arose; here they clearly enunciated their distinctive tenets for the first time; here they gave the future the finest sort of model of Christian living—and of dying, for here, too, they suffered and contributed the first martyrs.

● Zurich today is the largest commercial and banking center of Switzerland. It is a beautiful and a very modern city. At first one finds difficulty picturing in his mind the relatively small town—though even then a bustling trading center—of the early sixteenth century. Yet a closer and more leisurely inspection reveals that much of the old city and its charm remain. The rapidly running Limmat River and the beautiful Lake of Zurich have not greatly changed, and on a very clear day the unchanging, magnificent, snow-clad Alps seem to come very close. Standing on the Limmatquai, even a hurried tourist becomes aware of the graceful tower of the Fraumunster, the great clock tower of St. Peter's and the unusual twin towers of the Grossmunster—all churches which played a significant role in the Reformation here. A second glance takes in the

Wasserkirche, with its imposing statue of Zwingli standing nearby, and the Rathaus, where the town council met. But we soon come to focus upon the Grossmunster, for within this church Huldreich Zwingli preached doctrines which set this area on fire—the supremacy of Scripture, the priesthood of believers, and justification by grace through faith alone. These were the great Reformation doctrines which Luther too was preaching in Wittenburg in Germany, and Zwingli was proclaiming in his own unique way for Switzerland and most particularly for Zurich.

● As one stands inside this impressive church, he can with a little imagination see Zwingli in the pulpit, especially impressing profoundly the young university trained men among his crowded hearers. Two of them, Conrad Grebel and Felix Mantz, are particularly interested in the pastor's expositions. Already they are his disciples; in fact, in recent days they have been tending to even more radical views than their teacher. Very soon they will break with the great reformer, for they believe that he does not go far enough in his doctrine of the church. The church, they believe, must be a fellowship of believers gathered from among the world. Zwingli's teachings seem to imply this as the ultimate logic, but he will not go this distance, and he holds on to the ties of the state and sees the consequent necessity of retaining infant baptism. Suddenly, as one is brought back from the past by the voice of the Grossmunster's pastor who begins to speak, he is made conscious of the irony of history that has put a Grebel, lineally descended from Conrad, in this pulpit in the midtwentieth century.

● One has to walk from the Grossmunster only a short distance through the narrow winding streets of the old city, still wonderfully preserved, to come to the building where Grebel's dwelling stood. There an inscription on the wall, recently erected by the Mennonites, the Anabaptists' modern successors, now informs the world of the earlier presence of these courageous pioneers. Only here will one find in Zurich any public notice of these spiritual ancestors of ours. The good town counselors hesitated to allow even this notice, for they could not believe that anyone was ever martyred in Zurich. But, when Fritz Blanke, the church historian of the university, upon being asked, assured them that such had happened, they relented; and so the *Taufers* are no longer without a historical marker in the city of their birth.

● One notices that across the street the Burgermeister lived, a neighbor to those whom he soon would join in condemning. It must have been something of a personal hurt to the Burgermeister to see young Grebel in prison, for his family was a prominent one in Zurich and its environs. His father had been the lord of Gruningen castle some few miles away and a member of the Zurich council.

● As one walks back to the Limmat, he can pass by another interesting house about a block away which bears another inscription announcing the fact that Lenin, the father of the Russian Revolution, lived here during his exile. One cannot help but muse upon the fact that four hundred years and only a city block could separate two such different, yet radical, revolutionaries.

● Back on the Limmat we look again at the Rathaus on the spot where the Anabaptists participated in a disputation before the council with the Zwinglians, and we recall the treatment that Anabaptists received at the hands of the authorities. We have only to look across the river to the place where Felix Mantz, the first one of the well-known Anabaptists to be martyred, was drowned. The water is peaceful now, but it was troubled then.

● A short trip by trolley or auto brings us to the Quai in the Zurich suburb of Zollikon. The beautiful church still dominates the little town, and we remember how George Blaurock, one of the most outspoken of the Anabaptists, challenged the pastor from his own pulpit on a Sunday morning. One finds also the spot where the house of Rudi Thomann stood in which the first believer's baptism in the village took place, and a house still standing further down the Dorfstrasse on the Quai, belonging to Han Murer, was the scene of other baptisms and of an early sharing of the Lord's Supper by a little band of baptized believers. Truly, Zollikon was deeply stirred by these devoted people.

High on the hill overlooking Zollikon and the Zurichsee stands the Witikon Church. Here Wilhelm Reublin, the pastor, taught his people that infant baptism was unscriptural and suffered the consequences in being relieved of his charge, imprisoned, and eventually run out of town.

● A further short automobile trip into the territory east of the lake brings one into the area of Gruningen and Hinwil which became one of the major early centers of the Swiss

Brethren. (Most of the Anabaptists preferred to be spoken of simply as "Brethren.") These are small towns today, even as they were in the sixteenth century; and one can imagine the excitement among the peasants of the whole area which was aroused by the preaching of such men as Grebel, Blaurock, and Mantz. Already the peasant farmers were very resistive against the manorial lord, the abbot of Ruti, and they soon added religious complaints to their previous economic and legal demands.

The castle at Gruningen still stands, though it has been altered to become the church of the village. Inside, one finds a museum and a model of the castle as it was in the time of the Anabaptist movement. Local legend about the Taufers is still strong, and it is no wonder, for most families of the area were infected, and their descendants are still about. One of the strongest of these traditions concerns a cave—*Tauferboble*—in the relative remoteness of Mount Allmen. The story has it that in the time of their persecution many Anabaptists of the area would find their way to this cave, there to hold worship.

After one has parked his car and walked the considerable distance necessary even today, and has found the large rather well-hidden retreat, he is inclined to believe the tradition. I could almost hear the singing, the praying, and the preaching of these forbidden people. We do know that at a meeting in a forest in this general area in May of 1526, fifteen of the Taufers were arrested, among them two of the leading men of the district. So, it is indeed possible that our cave is an authentic meeting place; if it is, one reflects, it has changed less,

perhaps, than any other of the sites we have visited.

● Hinwil, itself, was the Anabaptist center in this area, and was the scene of several vigorous debates between the Anabaptist leaders and the pastor, Johannes Brennwald. Grebel himself once engaged the minister in such a debate, but the most remarkable one took place when Blaurock appeared in Hinwil on an October Sunday in 1525. The setting outside must have been in great contrast to the bitterness inside the church. October in Zurich canton is normally a beautiful month, and the October leaves must have been in full color on the low mountains about, but Blaurock was not one to let the peace of the countryside lull him to sleep or to bring him to compromise his convictions. So, almost repeating his earlier performance in Zollikon, Blaurock sent Brennwald out of the pulpit and began to preach himself. We need not approve his methods, but we must admire his courage and his convictions.

● Yet, though the "sentimental journey" has only begun, one is disturbed as he rides back to the city; for he remembers that the movement which began so encouragingly in Zurich, in Zollikon, and in Hinwil, declined and ultimately died out. And this is the story of the Anabaptist movement in most places. Why? These men had been seized by some real insights into the nature and purpose of the church. Why should God have allowed them to be so thoroughly defeated? Then as you drive by Zollikon and its church, the Grossmunster, St. Peter's and the Fraumunster, you begin to recall that it was Fritz Blanke, a Reformed professor in the University of Zurich, who paid this high compliment to them:

The village of Zollikon on Lake Zurich was the place where, within Protestant history, the first attempt was made to bring into being a Christian community independent of the state and resting on voluntary membership.

Such an experiment was bound to fail in its first attempt, and the only "mistake" of which we may accuse the men and women of Zollikon would be that they went at their task too early, before the time was ripe. In reality, that was no fault but an heroic deed. There will always be a need for men who, unconfused by the spirit of the age, set out for new goals and strive toward a new dawn. The Zollikon "Brothers in Christ" were such a vanguard. Their daring has not been in vain. In gratitude we bow before them today.

And you remember that Emil Brunner, the world-renowned theologian of this same university, wrote on "the misunderstanding of the church," in a way reminiscent of the Anabaptist insight. You recall that not far from Hinwil, a Christian layman's institute exists, put there by the Reformed churches of Zurich canton, with the very noble aim of helping

to bring "the people" into a deeper understanding of the Christian life and to a more active participation in the life of the church. So you begin to see that the basic, important truths which the Anabaptists stood for did not die out at all. But you are encouraged even more to believe this when you pass by Salemskapella, the oldest Baptist church of Zurich and when, as you cross the Limmat and drive along the other side of the lake almost opposite Zollikon, you look up on the hill and see an international Baptist seminary, The Baptist Theological Seminary in Ruschlikon which is sponsored by the Foreign Mission Board of the Southern Baptist Convention. There, you know, resides a dedicated group of men who are still teaching the gathered church, believer's baptism, and religious freedom and they are heard by a group of equally dedicated young men and women from perhaps twenty-three lands who will go again to their homeland to proclaim that which was essential to my spiritual ancestors—the despised Anabaptists.

¹Fritz Blanke, *Brothers in Christ* (Pennsylvania: Mennonite Publishing House, 1961), p. 71. Price, \$1.25.

SERMON SUGGESTIONS

[Continued from p. 57]

teachers, etc. Many more to continue daily toil and add spiritual ministry.

At Easter we remember the resurrection. It should remind us that the

risen Lord yet meets us. We respond to him as he comes, in simple faith, in sorrow's comfort, assembly for worship, in daily work, and in spiritual service.

Book Reviews

PHILOSOPHY

May Peace Be with You

Richard L. Evans (9h), \$3.50

This little volume is a truly stimulating presentation of the basic ingredients for peace and happiness. It might be called philosophy (the down-to-earth kind) rather than religion. Most readers will not allow their love for God to become obscured and bedimmed by the perplexing theologies of the scholar. In reality, this is a volume of short essays on pertinent and interesting subjects such as love, marriage, mothers, fathers, children, work, honor, courage, faith, and facing eternity. The author makes excellent use of much well-chosen poetry and many short selections of beautiful prose quoted from a wide list of honored writers, ranging from Cicero to John Locke, but always ties his message onto the truth as given by God's Word. Here is a volume which speaks truth in love and says things that need to be said in our day of distraction and frustration. It is enthusiastically recommended for all who are old enough to give thought to life and to the search for happiness.—*W. L. Borom, pastor, Eau Claire Baptist Church, Columbia, South Carolina.*

PSYCHOLOGY

Christ and Selfhood

Wayne E. Oates (18a), \$4.50

Theologians and psychologists have long opposed or ignored each other. The author feels that both sides stand to gain in interdisciplinary conversation. He seeks to initiate such a dialogue on Christology and selfhood. Beginning with the significance of the encounter with Christ for the self, he develops in successive chapters the relation between our understanding of Christ—his incarnation, vocation, and resurrection—and our understanding of ourselves—our history of sin, our

Christian vocation, and our destiny. Remaining chapters relate the Holy Spirit and the growth of the self; the significance of monotheism and the Trinity for selfhood; and the psychological factors in Christian experience. To do justice in one volume to both theological and psychological dimensions of Christ and selfhood is probably an impossible achievement. But Dr. Oates has qualified himself as both psychologist and theologian, and this is a pioneering work which, though it labors under the burden of such a weighty theme, provides keen insights and provokes important questions in the area of common theological and psychological concern for the significance of Christ for the understanding and growth of the self.—*Thomas E. McCollough, visiting professor, Duke University, Durham, North Carolina.*

The Minister's Own Mental Health

Wayne E. Oates (26c), \$4.95

This book is representative of the creative thinking and scientific evaluation that is in progress today in America in the interaction between psychology and religion, with the focus on the mental health of the minister. It is written by leading ministers, psychologists, and psychiatrists in an attempt to help the minister to understand his unconscious motivation, his self-image, and the special psychological pressures that can warp his life. It is a valuable contribution for the minister who wants to know and control himself in order to enter a mature ministry. It is rather repetitious, but this is quite inevitable with so many contributors.—*Robert L. McCan, pastor, First Baptist Church, Danville, Virginia.*

ETHICS

Christian Ethics and the Sit-In

Paul Ramsey (18a), \$2.50

This book deals with practices of the "sit-ins" and race relations . . . as the eyes of the world view with questions and comments this demonstration of new tactics of mass protest against racial injustice. A book of this nature is helpful. Dr. Ramsey is forthright in pointing out to the reader the Christian's responsibility toward human rights. Every Christian would profit greatly by prayerful study of such a presentation. Whether the author's views regarding sit-ins are accepted or rejected, one cannot deny the responsibility of Christians to work toward justice for all. Personally, I find myself faced with the question as to whether this is the method for reaching desired results.—*Doris DeVault, Woman's Missionary Union, Birmingham, Alabama.*

By Nature Equal

Josep Maria Espinas (49p), \$3.75

This book has the underlying thought that all men are created equal and have equal rights. When En Pere Jordana, a factory worker, served one of his employers as chauffeur on a business trip and there was a bad car accident, he and Seynor Joaquim were brought to a closer, more human relationship. Inmost thoughts of characters are vividly told; conditions in the business establishment well described. Yet many of the book people are depressing, and the author jumps from one scene to another quite rapidly, giving the story a disconnected effect. I doubt if I could recommend this otherwise rather interesting story because of the indecent language used in parts of it. I see no excuse for such language. Makes one feel as if the author should "have his typewriter washed out with soap." The contemporary part of Spain represented in the book is a somewhat submerged section of the population.—*Mrs. H. M. Keck, State Woman's Missionary Union, Fort Smith, Arkansas.*

Ethics of Decision

George W. Forell (42m), \$1.35

This book is a brief introduction to Christian ethics. The author seeks to present Christianity against the background of other modern efforts to understand the meaning of life. The first part of the book shows that life must be a matter of decision and discusses the various ethical approaches to life. In the second part is a discussion of the Ten Commandments interpreted in light of current needs. Baptists generally will not agree with the author's sacramentarian views, and the reviewer cannot agree that Quakers are usually isolationistic in their approach to life. However, this is an excellent book of a brief nature and should be read by those interested in properly relating Christianity to contemporary life.—*Walter G. Nunn, pastor, First Baptist Church, Haleyville, Alabama.*

RELIGION

More than Survival

K. Morgan Edwards (1a), \$2.25

The author's thesis is that the great need of the world is for a dynamic Christian revolution to restore moral significance and meaning to life. This he proves by pointing out the condition of our world today and emphasizing the ability of Christianity to meet these needs. The book is a challenge to Christianity to re-examine our depth of commitment and to re-evaluate our results. The style is very readable and the author is easily understood. The chapters are short and pointed. This book is thought provoking and challenging. The book ends with a note of God's triumph. It is good reading for pastors and laymen.—*James McCluskey, pastor, Wallace Memorial Baptist Church, Knoxville, Tennessee.*

Man's Peace, God's Glory

Eric S. Fife (22-i), \$1.95

The author says that his purpose is to reveal something of God's purposes in the world—how we are involved and what contribution we can make. This thesis or purpose is fol-

lowed and developed well throughout the book. One of the strongest chapters in the book discusses the present world confusion in the light of God's purpose. Another strong point of the book is that the author stresses that the correct motivation for missionary service should be a desire to bring glory and honor to God. He emphasizes the fact that the reason we do missionary work or the motive we have for doing it is tremendously important. He points out that just being busy, even in doing God's work, is not enough; but that the motive should be to glorify God. The discussions in the book about prayer as related to missions, also the discussions about stewardship and missions, are very stimulating. The author's position would certainly be generally acceptable to Baptists. This is an excellent book for laymen.—*Hudson Baggett, assistant professor of religion, Howard College, Birmingham, Alabama.*

Common Sense About Religion

John Hadham (9m), \$2.95

This book will make little "common sense" to Southern Baptists. The English author shows little knowledge of this country. He is extremely liberal in his views, by his own admission, and plainly scoffs at the idea of the atonement and sacrifice for sin. He denies the need for the virgin birth of Christ and pokes fun at any kind of judgment for sin. He is completely preoccupied with the ecumenical movement. I see little of value to recommend in this book. The author is too much of a humanist to make room in his thinking for "the Gospel of Christ, which is the power of God unto salvation."—*J. Merle Bandy, pastor, First Baptist Church, Neosho, Missouri.*

BIBLE

The Shepherd of the Stars

Charles A. Trentham (26b), \$2.95

In prose that is clear and forceful—yet almost poetic—the author expounds the epistle to the Colossians. He begins with background information to help readers understand the letter and its relation to today's needs. He then presents 28 expository studies of the

letter itself, providing a complete commentary. Colossians is interpreted and applied as having compelling relevance for the twentieth century. The work combines scholarship, insight, and literary power in an unusual degree.—*Joseph F. Green, Jr., Baptist Sunday School Board, Nashville, Tennessee.*

A Cloud of Witnesses

Asa Zadel Hall (1z), \$1.95

Here is a description of the life, times, and circumstances surrounding the life of Paul. It is presented through a series of very short biographical sketches of the lives of those with whom he came in contact. Described by the author as a "travelogue," it follows scriptural data available, aided by hints and suggestions from the customs of the day, and the places where various events occurred. There is some originality. It is not an exhaustive work, nor is it intended to be; but there are interesting descriptions of the following, beside the well-known friends of Paul: Epaphras, Tychicus, Trophimus, Demas, Alexander, Eutychus, Tertullus, Felix, Festus, Agrippa, Publius, Julius, and Demetrius. This should prove easily readable for any layman, as well as providing factual, plus traditional background for any student of Paul. Preachers might find it an easy source of sermon material for a series of character studies.—*Bill Morton, minister of education, First Baptist Church, Fort Lauderdale, Florida.*

Kings in Shirtsleeves

William P. Barker (6r), \$2.50

Here is a most interesting book. It is the biographies of twelve outstanding Old Testament characters. This book gives you a tremendous understanding of these characters and yet gives an outstanding modern-day appreciation. Mr. Barker has done an outstanding job, and this book should be received well. Some of the subjects are: "Saul, the King Who Murdered God," "David, The Success Who Fell but Found Forgiveness," "Solomon, The Man Who Did Too Well," "Jehu, The General Who Could Not Live With Power," "Amaziah, But Not With an Undivided Mind," and "Josiah, Sunburst Before the Dark."

In the preface the author says, "If we recognize our own stories in the lives of these kings, we must also see our lives as they are meant to be in the life of the King. It is to this end that this book is written."—*B. Carter Elmore, pastor, Rayon City Baptist Church, Old Hickory, Tennessee.*

Man, the Bible, and Destiny

Lloyd L. Ecrement (1e), \$2.50

The author is obviously a man of deep personal religious conviction, and there is no question as to his sincerity and honesty in attempting to let the Bible speak for itself on some matters of vital concern to the Christian mind. However, because of his lack of skill as a biblical scholar and his literalist view of Scripture, his book lacks the authoritative appeal demanded by moderns seeking a clearer understanding of the matters with which he deals. In the final analysis the author does not let the Scripture speak for itself as he supposes; rather, he uses the Bible as a source for proof texts to substantiate his own fundamentalist view.

Those who already share the author's point of view will find *Man, Bible, and Destiny* interesting and valuable. But I do not believe that the ultramodernists and the others to whom it is addressed will find themselves convinced of the errors of their ways.—*Robert B. Barnes, teacher of Bible and Greek, North Greenville Junior College, Tigerville, South Carolina.*

Beloved World

Eugenia Price (1z), \$4.95

In the words of the author, this book is not a "Bible story, but a story about the Bible." It is a story of God and his people; of his behavior toward them, in spite of their behavior toward him. Much of the book is imagined conversation between Bible characters, but there is a wealth of Bible material, and the author is completely true to Bible narrative. The faith of Miss Price is most refreshing. I commend the book to those who are so new in Christ that they need to know the Bible story as a whole, and the love of God for his people.—*Mrs. Madge Almand, Baptist Book Store, Nashville, Tennessee.*

The Bedside Bible

Arthur Stanley (9s), \$2.95

The author of this book has taken impor-

tant passages of the Bible and arranged them to tell a coherent story. Introductory notes at the beginning of each chapter give historical and religious background of the time the various books of the Bible were written. I would recommend this book to anyone who wishes a better understanding of the Bible.—*Mrs. Earl Roach, church librarian, Joelton, Tennessee.*

The Epic of Revelation

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

This book begins with basic principles, including the revelation of God in nature, and gives full value to the Bible as the true record. The theme is developed as follows: purpose of creation, providence and the moral order, function of freedom, role of man, preparation and promise, and fulfilment in Christ. Further chapters develop such topics as: alienation and atonement, mission of the Holy Spirit, and history and eschatology. Suggested readings follow each chapter. Regrettably no index, Scripture or general, appears. This book is recommended for laymen, students, teachers, and all who seek light and reassurance.—*F. M. Warden, chairman of Division of Religion, East Texas Baptist College, Marshall, Texas.*

The Bible: God's Word to Man

Samuel A. Cartledge (8w), \$3.00

This work is a very helpful contribution to the field of biblical backgrounds and the general scope of the fields of revelation, inspiration, and Bible interpretation. In addition to these subjects are other chapters dealing with the divine-human aspects of the Scriptures, the assembling of the books of the Bible, the transmission of the text, and translations into English.—*Thomas J. Delaughter, professor of Old Testament and Hebrew, New Orleans Baptist Theological Seminary, New Orleans, Louisiana.*

The Expanded Panorama Bible Study Course

Alford Thompson Eade (6r), \$3.95

Here is a compact, easy to understand book that is unusually well outlined. It is dispensational, and for that reason would be considered by many as just one more book on a highly speculative subject. The author presents seven dispensations and does as fine a job of interpreting them as I have found.

It is set up in such good form that the material is very easily grasped. There are no major doctrines and interpretations which would be objectionable to most Baptists. It must be borne in mind that no scholar can be positive that God will follow the author's calendar in the bringing to pass future events.—*Vaughn M. Johnson, pastor, Fifth Avenue Baptist Church, St. Petersburg, Florida.*

An Introduction to the New Testament

Edward W. Bauman (8w), \$3.50

This material is well prepared. The setting and conditions of the times when these letters of the New Testament were written are vividly described. Generally the author's position will be acceptable, and speech and thought hold up in character and ideas.—*John W. Kurtz, pastor, Fairview Baptist Church, Dayton, Ohio.*

Interpreting the New Testament

James L. Price (20h), \$7.50

A most interesting and scholarly work in vivid, readable style. The book deals with the New Testament writings in their historical settings. Acts, then Paul's letters, the Synoptic Gospels, and later writings are emphasized. This is a fair and thorough treatment of problems in criticism and interpretation. An outline of contents of each book is very helpful. Scholars, and beginning Bible students will discover a fresh and meaningful approach to an understanding of the New Testament.—*Owen F. Herring, Department of Religion, Wake Forest College, Winston-Salem, North Carolina.*

DOCTRINAL THEOLOGY

Will Russia Conquer the World?

William H. Walker, Miami Bible Institute, 75 cents

This is an attempt to read the future, particularly as it is related to world tensions from the standpoint of a rigid premillennial outlook. Many similar efforts have been made in the previous times of world crisis along this same

line. His prediction would be convincing only to those who share his presuppositions. The book is also a rather shrill anti-Communist tract.—*C. Penrose St. Amant, dean, School of Theology, Southern Baptist Theological Seminary, Louisville, Kentucky.*

The Ecology of Faith

Joseph Sittler (42m), \$2.25

This book is a series of lectures delivered at Yale during the Lyman Beecher series. The author's first chapter, "The Ecology of Faith, and the New Preaching Situation," will leave the average reader somewhat disturbed and at loss as to what the man is really pointing toward. He finds it necessary to quote Niebuhr, which would bring some wonder to the mind of the conservative reader. However, in later portions of the book, he seems to be anxious to state himself and does say some very fine things that will find response in most hearts. The author finds that much of our contemporary preaching is more interested in the well-termed phrase than in the biblical truth. He has done some fine study in Philipians and quotes freely from this epistle. This is a fine book if read properly.—*B. J. Martin, pastor, South Main Baptist Church, Pasadena, Texas.*

Jesus the Religious Ultimate

Donald T. Rowlingson (9m), \$3.50

As the title suggests, the author presents Jesus as the ultimate in all religion. He points out that this one born of the Semitic race had a way of addressing himself to what is universal in human experience. Also, that Jesus does not come to us today with specific solutions, but with a vertical vision.

The author first gives the better part of the book to facts of the background of Christ. He suggests that as the very memory of Lincoln has a great impact on us, so with Christ. Then, he concludes with the challenge of Jesus to our day of the church, science, and the social expression of religion.

The book is well written, scholarly, but readable and interesting. His expressions and ideas come in fresh form. Although the book cannot be classified in the strict fundamental line, it presents nothing objectionable to readers who enjoy thinking.—*J. L. Hall, pastor, First Baptist Church, West Plains, Missouri.*

As Seeing the Invisible

D. T. Niles (9h), \$3.50

This book was not written to enlighten one to the varied views about Revelation. It is not an interpretation nor a commentary. The author states that John's use of imagery was to suggest meaning; that a literal interpretation would be misleading; that it cannot be used legitimately to provide a sketch of the course of history.

The author sets forth the relation that exists between the book of Revelation and other books of the Bible. Scripture is taken from the entire Bible and woven together with passages from Revelation. The book is different, interesting, and well written. However, I do not believe this book will make much of a contribution to an understanding of Revelation. In my judgment, the most valuable part of the book is the introduction that deals with the occasion, authorship, address, and apocalypse. The remainder of the book was interesting, but not enlightening.—*Glen E. Braswell, pastor, South Denver Baptist Church, Denver, Colorado.*

The Power-Full Christian

An Unknown Christian (1z), \$1.95

This book is the fifth by the author who chooses to write under the pseudonym, "An Unknown Christian." It deals with the work of the Holy Spirit in the heart of the Christian. The author writes the book "for that great multitude of believers who, from a sense of duty, are working hard for their Saviour, but who are conscious of a lack of power." He explains how the Holy Spirit makes the obedient and surrendered Christian powerful in the work of Christ.

It is a good book, but not exceptional. Much of the material is repeated a number of times. However, the style is very readable. The book would be of especial help to new converts. The more mature Christian, however, will probably discover few channels of thought that are fresh or original.—*John A. Isbee, minister of education, Severns Valley Baptist Church, Elizabethtown, Kentucky.*

God and Men

Herbert H. Farmer (1a), paper, \$1.25

The belief that personality offers a basic clue to understanding Christian faith has been widely emphasized in the twentieth century. Perhaps no one, however, has given this theme a clearer, more consistent treatment than H. H. Farmer. The present book, first published in 1947 and now available in paper, is a summary of Farmer's position. To the conservative reader, it is marred by one conclusion that is not acceptable—Farmer's conviction that all men ultimately will be saved. As he himself admits, he does not have a clear biblical basis for this view. Apart from this, he presents an inspiring, as well as penetrating, analysis of the relationships between God and men as being personal at their core. Even though the book cannot be given an unqualified endorsement, it should be read by everyone that wants to understand present-day Christian theology.—*J. F. Green, Jr., Baptist Sunday School Board, Nashville, Tennessee.*

Light Against Darkness

Bela Vassady (23c), \$3.00

It is the author's thesis that Christ is the light incarnate, the effulgence of God's glory, and as such the Saviour of mankind. This light overcoming darkness motif is developed through the essential themes of the Christian story: creation and redemption, faith and life, the nature and mission of the church, the gospel and society, social service and social action, the unity of the people of God.

The author's position on the National and World Councils of Churches is contrary to the Baptist position. Since Baptists have decided to remain outside these groups, this book is recommended with reservations, even though it contains some good points that need to be emphasized.—*Warner A. Bumgardner, pastor, La Fayette Baptist Church, La Fayette, Kentucky.*

Herein Is Love

Reuel L. Howe (2j), cloth, \$3.00; paper, \$1.50

This small volume is composed of six chapters on the biblical doctrine of love. These chapters were originally given as lectures. The material covered is important and what is said is good. However, there is little that is new or original in the book. The book is easy to read, but it is somewhat uninteresting due to being a restatement of facts heard many times.—*R. A. Watts, Baptist Sunday School Board, Nashville, Tennessee.*

How the Word Began

Helmut Thielicke (42m), \$4.50

This is a book of sermons on the first eleven chapters of the book of Genesis, in which the author seeks to relate these chapters with their complex problems to the present day. He accomplishes his purposes very well.

One might not agree with the author on the origin of man, or the origin of sin. However, there is a freshness of ideas, or phrasing, and thought which justifies study and reading of this book.

The deep and complex problems handled by Thielicke and his way of expressing himself might cause the average reader to have a rather laborious time trying to understand the message presented.—*Doyle L. Lumpkin, pastor, First Baptist Church, Sparkman, Arkansas.*

Theology in Conflict

Gustaf Wingren (42m), \$1.35

This work is amply documented and sound as Wingren reveals what he believes to be basic flaws in the theology of Nygren, Barth, and Bultmann. The vitality and depth of his constructive thinking shows the author at his mature best.

To the theologian, the reading of such a book as this is of course imperative. But it is of direct value also to the preacher, since

this book concentrates on the important relationship between the law—a subject largely avoided in modern theology—and the Gospel. It clears up flaws and gives light as to how these theologians arrived at certain conclusions.

I recommend this book for thoughtful reading by students of theology, pastors, and teachers of theology.—*Frederick P. Loman, chaplain, Welborn Memorial Baptist Hospital, Evansville, Indiana.*

PRACTICAL THEOLOGY

The Goodness of God

R. L. Middleton (26b), \$2.50

These devotional messages express the writer's consecration to Christian living and his gratitude for Christian fellowship and service. The thoughts are well expressed. There is prolific use of illustration. As in his earlier books, the writer has presented much inspirational material which would serve as a source for use in preparing devotional talks or programs. The book, of course, is equally suitable for private devotional reading.—*Alice R. Burford, Baptist Sunday School Board, Nashville, Tennessee.*

A Word Fitly Spoken

Robert J. Hastings (26b), \$2.50

This book, written for preachers and other Christian public speakers, basically answers three questions—how to use illustrations, how to find them, and how to keep them for future use. The chapters on finding illustrations are particularly full. In addition to telling how a speaker may find illustrative materials from many areas, the author gives several good illustrations from each. Thus he provides not only a guide to illustration sources, but also a choice collection of illustrations. His ability as an interesting and provocative writer shows throughout. Even though public speakers would treasure the material as a source or reference book, it is delightful as straight reading.—*Joseph F. Green, Jr., Baptist Sunday School Board, Nashville, Tennessee.*

White Wings of Splendor

Rosalee Mills Appleby (26b), \$1.95

Each of the one-page devotional readings in the manuscript is based on a passage of Scripture which is developed briefly and followed by a suggested Bible reference recommended for study. The writer's spiritual strength is an undergirding element which gives force to her depth of creative thought. The emphasis, in general, is on a close personal relationship to God. Many illustrations are drawn from experiences on the mission field in Brazil. Readers will find interest and spiritual help in this material.—*Alice R. Burford, Baptist Sunday School Board, Nashville, Tennessee.*

Meditations for College Students

Donald Defner and Ronald Goerss (21c), \$2.75

This volume is a collection of devotional essays. Included with each is a suggested Scripture reading and a prayer. Written and published by Lutherans, it naturally reflects Lutheran theology. Many evangelicals will find it difficult to accept some of the interpretations given to the Lord's Supper and baptism.

Section Two offers meditations based upon the Apostles' Creed. Section Three is called "Lenten Meditations." If the reader is not offended by these titles, he will find some of the better thoughts of the book in these two sections. The primary value of the book will be for personal devotional reading.—*Glenn Yarbrough, director of religious activities, Georgetown College, Georgetown, Kentucky.*

The Inward Journey

Howard Thurman (9h), \$3.00

Dr. Thurman, through his meditations, is able to bring a person face to face with timely situations which I feel are disturbing the minds and hearts of many people today. He consistently seems to be able to produce a timely solution through these meditations. This book should be acceptable to anyone

seeking a closer walk with God and interested in facing life practically . . . if he takes time for meditation.—*Herman J. Ellis, pastor, Joelton Baptist Church, Joelton, Tennessee.*

The Soul Delight

Anonymous (12c), \$2.50

The author has given us a varied collection of meditations and poems. All of these seem to be a personal talk or conversation with God. The writer makes you feel he knows God and talks as friend to friend. From the writings we get the idea that the author has been through a period of illness and emerged victorious by the help of God.

As a book for personal devotional reading and meditation, I don't think it is outstanding. The writer's style sounds amateurish and the structure is a bit awkward to read. I would not recommend it for church library use. An individual may want it for a personal collection.—*Dorothy E. Nelson, church librarian, Euclid Avenue Baptist Church, Bristol, Tennessee.*

Such Is My Confidence

Carolyn Rhea (13g), \$1.50

The meditative thoughts contained in this excellent devotional book are built on some forty topics such as courage, honesty, greatness, happiness, and sorrow. The author makes some choice comments on the given subject, and then she cites various Scripture passages related to it. Purpose of the author is that of urging everyone to define more clearly his own beliefs. It is a thoroughly refreshing and stimulating book which could be used for personal meditation, as well as devotional programs.—*Melbaline Camp, youth director, Severns Valley Baptist Church, Elizabethtown, Kentucky.*

God's Methods for Holy Living

Donald Grey Barnhouse (1e), \$3.00

This book of devotional chapters is primarily written for the new Christian. There

is much to receive from the writer from the standpoint of growing as a Christian. The theme centers around holiness of Christian living. The eight chapters include the assurance of salvation, the power of God's word, the necessity of cleansing, and the place and power of the Holy Spirit.—*Joe Weldon Bailey, pastor, Columbus Avenue Baptist Church, Waco, Texas.*

Looking Within

Mary Earle Lowry Curry (10d), \$2.00

The purpose of the book is to help Christians of every age be spiritually minded, for "to be spiritually minded is life and peace," Romans 8:6. This idea is genuinely accomplished in a series of seventy-five short, expressive poems. Each poem is preceded by a Scripture quotation, and the subjects of the poems are from daily living.

The author demonstrates the impact that can be put into verse in an unusual and very beautiful manner. For Christians, regardless of age, here are poems short enough to remember, yet lasting enough to bring spiritual comfort, purpose in living, and a closeness to God. In such a time as this, it is encouraging and comforting to know that there are still those who have "poetry in their souls," and have the ability to convey it to their fellow man.—*Warner Bumgardner, pastor, La Fayette Baptist Church, La Fayette, Kentucky.*

How to Speak Effectively on All Occasions

George W. Hibbitt (11d), \$2.95

This book covers the entire area of public speaking. It deals with each phase briefly, but adequately. Any person who must speak at all can profit from it.

The writing is clear, concise, and understandable even to one who has never read such a book before. The contents are well arranged, in logical order. The divisions are well chosen.

The index is quite exhaustive, making any reference in the book readily available.—*Mrs. Sarah Walton Miller, approved worker of Church Recreation Service, Houston, Texas.*

PASTORAL THEOLOGY

Preaching the Nativity

Alton M. Motter, Editor (42m), \$1.95

In this book there are nineteen sermons by as many different authors. Each sermon is on a subject related to the title of the book.

These sermons are scholarly, and at the same time they are developed with the average congregation in mind. A thoughtful reading of these sermons should bring inspiration and renewed faith and courage. Each sermon definitely gives evidence of its author's personal Christian faith and dedication to Christ. Each sermon will help its reader to be a more faithful kingdom citizen. These sermons are primarily for professing Christians.—*Julius H. Avery, pastor, First Baptist Church, Panama City, Florida.*

The Clergy and What They Do

Hartzell Spence (48w), \$3.95

This book is written for the young person thinking about entering the ministry, or one who has just begun preaching, not for the experienced pastor. For this purpose, it is excellent. The author is one of the most popular writers in America on religious subjects and puts into this work his best readable style, illustrations, and interest.

Protestant, Catholic, and Jewish clergy are discussed; but the approach is predominantly Protestant. It is too idealistic. It implies that all ministers are near perfect and have perfect motivations, which is a bit unrealistic. It would be a very valuable gift for a young ministerial student.—*Carl A. Clark, Southwestern Baptist Theological Seminary, Fort Worth, Texas.*

ECCLESIASTICAL THEOLOGY

How to Lead Young Children to Christ

William W. Orr (50s), paper, 30 cents

The author is obviously of the "child evangelism" school of thought. Although this book will be welcomed by those who sincerely believe that children from four years of age should be taught salvation and "won to Christ," most Baptists will object most strenuously. The author seems to believe in a "saving experience" for the very young, but has no suggestions as to church membership, obviously considering this of small importance. The person who has studied the mind of small children will be violently opposed to the entire subject. It fills no real need, presents no new subject matter, and is not recommended. If a layman of another faith were to be interested in an inexpensive book which would lead him in this misguided direction, he probably would accept this with delight.—*Bill Morton, minister of education, First Baptist Church, Fort Lauderdale, Florida.*

Food for Fifty

Compiled by Sina Faye Fowler (36w), \$7.50

Excellent! Every church kitchen should have this book on its shelves. It has special dishes, plus the "old stand-bys." It has suggested menus and table service.—*Agnes Durant Pylant, Baptist Sunday School Board, Nashville, Tennessee.*

Business Letter Desk Book

Gerald Weston, Dartnell, \$7.50

This is a reference book with very little text other than replicas of business letters. Two hundred model letters are included on

thirty subjects. Only about a tithe of the samples would be of interest to churches. Pastors and church secretaries might be interested in reading this book through once. Their investment would be better used, however, in a book on written communications with more emphasis on principles which could be applied in the church office.—*Gomer R. Lesch, Baptist Sunday School Board, Nashville, Tennessee.*

The Art of Communicating

Thomas Clark Pollock (9m), \$3.95

A twelfth-grade English textbook. Many church staff members could benefit from review of chapters such as: "Improving Your Reading and Study Skills," "Writing Good Paragraphs, Vocabulary Development," "Responsibility in Writing and Speaking," and "Participating in Groups." Material is well organized with guidance helps and exercises in one section and rules isolated in another. This book, or one of its type, would be invaluable to the church leader who wants to learn better the art of communicating.—*Gomer R. Lesch, Baptist Sunday School Board, Nashville, Tennessee.*

Learning Christian Leadership

Donald S. Aultman (66b), \$1.00

An especially valuable book to the volunteer church leader who is beginning to serve or the layman who feels additional study is necessary in this area of leadership. The author brings together some of the salient principles of leadership as they apply to the church situation. Sections on understanding the individual and guide lines for group leadership are especially helpful.

Some of the terminology will be inapplicable to Southern Baptist church programs. This is not a barrier to the fulfilling of the purpose of the book, however.—*Gomer R. Lesch, Baptist Sunday School Board, Nashville, Tennessee.*

The Pressure of Our Common Calling

W. A. Visser't Hooft (11d), \$2.50

The book constitutes an ecumenical plea for unity in work while we work toward unity in doctrine. I believe most Baptists would disagree with the writer's thesis; however, every pastor who wishes to be well informed should read the book. It is a readable work, interesting, but theoretical in approach.—*W. E. Darby, pastor, Grace Baptist Church, Nashville, Tennessee.*

The Role of the Bible in Contemporary Christian Education

Sara Little (5k), \$3.50

A most impressive and worthwhile study. Carefully and fairly presented, the thesis brings clearer insight into the developing philosophy of Christian education—which philosophy can only be understood in the light of the biblical message.

It is valuable primarily for the vocational Christian worker and those interested in Christian education.

The author's treatment of the current criticism and theology is especially helpful.—*Howard Bramlette, Baptist Sunday School Board, Nashville, Tennessee.*

The Church and the Exceptional Person

Charles E. Palmer (1a), \$1.75

Baptists need to give more attention to the spiritual needs of handicapped or "exceptional" persons. This well-written, factual book will help church leaders to know the needs and characteristics of exceptional persons. It gives practical, specific, and accurate information on how the church can locate and help these people in the church, in their homes, or in institutions.

The author is well qualified both professionally and by experience. This book is highly recommended for pastors and church leaders who are concerned for exceptional people. It will be especially helpful for all teachers, leaders, parents, and friends of exceptional persons.—*Allen W. Graves, dean, School of Religious Education, Southern Baptist Theological Seminary, Louisville, Kentucky.*

Art and the Message of the Church

Walter L. Nathan (8w), \$5.00

The author is suggesting that the church and Christianity should, in some measure, inspire art today as in the days of other centuries. The book is a review of the influence of religion in the whole field of art and a challenge to artists in this generation. The question of whether the church is of less influence or whether the artists are less inspired of purpose should call for serious concern and evaluation.—*W. A. Harrell, Baptist Sunday School Board, Nashville, Tennessee.*

One Great Ground of Hope: Christian Missions and Christian Unity

Henry P. Van Dusen (8w), \$3.95

The spirit of Christians uniting for the evangelization of the world in the past century has shown the world what can be done in the name of Christ. It is apparent that in unity basic denominational points of theology must be sacrificed in order to accomplish a working unity. It is an exceptional book for those individuals interested in the terrific impact and influence of Christianity upon a world in conflict during the past century.

One Great Ground of Hope is a book of outstanding interest to those denominations that are either a part of, or interested in, the Ecumenical Movement. It contains nothing outstanding for Southern Baptists.—*Quenten M. Boyd, associational superintendent of missions, Trenton, Missouri.*

The Ministry of Music

Kenneth W. Osbeck (1z), \$3.50

Any discussion on the ministry of church music and the many facets of its development as it affects worship, education, and evangelism in the local church, will be governed by many conditions and philosophies. The author has presented a strong, useful, and comprehensive development of the subject. Any person charged with directing such a ministry, or having the responsibility to develop one, will find the book useful.

The approach is general. There would not be unanimous agreement with all terminologies, philosophies, methodology, and age groupings. However, generally speaking these are sound and will be helpful. I doubt the wisdom of advocating Beginner choirs for four- and five-year-old children. Activity is a better reference. Much splendid reference material is suggested; however, rather than so many, why not few well-selected reference materials, and those which are more current and up to date.

Music leaders, pastors, and others interested in developing a Music Ministry can read and apply many of the suggestions in the book with profit.—*Loren R. Williams, Baptist Sunday School Board, Nashville, Tennessee.*

Religious Television: What to Do and How

Everett C. Parker (9h), \$4.00

This book provides an excellent guide for basic preparations one must make (be it church or individual) in considering the roll of television in communicating the cause of Christ.

Mr. Parker makes use of an apparent wide range of experience in the field of television programming. He sets up problems normally faced by religious broadcasters and presents logical solutions which fit the need.

Mr. Parker's position in this area would be acceptable to Baptists, although it is not left to guesswork that he represents the Council of Churches and incorporates their views in his approach to each subject. This book is

practical and unique enough to warrant its study by our churches so as to broaden their understanding of the television industry's needs and how they can be met. I strongly endorse the position Mr. Parker takes in criticizing the Federal Communications Commission and would suggest that the points of reform and improvement be made an individual concern of all Christians.—*C. B. Hayes, controller, Radio and Television Commission, Fort Worth, Texas.*

24 Talks for Sunday School Workers' Conferences

J. Vernon Jacobs (1z), \$1.00

This is apparently a collection of speeches made by the author to Sunday school workers. The subject matter and approach are largely devotional in nature, although there is a variety of subjects. In the main, these talks are interestingly written; yet they would be difficult to use without parroting them.

The writer beams his material toward a "Protestant" or nondenominational church; therefore, it would not be especially appropriate or helpful to Southern Baptist Sunday school workers. There is no recognition of the weekly officers and teachers' meeting, even though the term "workers' conference" seems to imply some such meaning.—*John Sisemore, Baptist Sunday School Board, Nashville, Tennessee.*

CHRISTIAN CHURCH HISTORY

Persecution in the Early Church

Herbert B. Workman (1a), \$1.00

Herbert B. Workman was a scholar of the highest rank. He contends that Christianity is essentially the religion of the Cross; that the foundations of the church are laid deep in Calvary; that cross-bearing is the mark of every disciple of Jesus. This book is a splendid record of the sufferings, denials, and death of

the disciples of Christ, the martyrdom of the early Christians for their faith, and the persecution of believers through the unfolding years. The origin, development, and present status of the church is traced with painstaking care. With courage the author raises doubts about, and often denies and disapproves, some of the stories and events reported as true in the history of Christianity. The author strongly contends that Christ is the only hope of the world. This book deserves close study by every Christian.—*Pierce S. Ellis, retired minister, Richmond, Virginia.*

Men of Fire

Walter Russell Bowie (9h), \$3.95

This book is a review of the lives of some of the most outstanding men of Christian history. It consists of short biographies, giving a brief account of their lives as they affected the religious life of their day. It takes men from the various Christian groups in more modern times. The author presents both their good, as well as their bad points. One can quickly see where some of the errors of modern religious groups arose by studying these men and their works. Though we cannot always agree with some of the views these men held, we must admire their courage and faith. It will help encourage those who read it to be in the line of the "Men of Fire"—so needed in our troubled day. Laymen will find this book both profitable and inspiring. Every layman ought to read the chapter on Justin Martyr. This, I feel, will give additional impetus to the lay preaching movement now in evidence among Baptists. It will also meet a need in the preacher's study.—*Daniel W. Cloer, pastor, First Baptist Church, Lancaster, South Carolina.*

CHRISTIAN CHURCHES AND SECTS

Mormon Claims Examined

Larry S. Jonas (66b), \$1.00

This book is an examination of several of the evidences for the book of Mormons. He

does a good job of disproving them and actually showing that they are not evidences at all, but contradictions of the Bible. This is a valuable book for use in dealing with Mormons and for use in testing the reliability of their claims. It would be good to use in a class in Apologetics.—*Kenneth Chapman, pastor, Alta Loma Baptist Church, Madison, Tennessee.*

Seventh-Day Adventism Re-nounced

D. M. Canright (66b), \$3.50

This book is a good exposure of the errors of Seventh-day Adventism by one who was one of its ministers and who was closely associated with the founders of the sect. The author deals with its false teaching and his own experiences while he was a Seventh-day Adventist. This very valuable book should be in every preacher's library, and church libraries would do well to place it on their shelves. Many think that the only difference between Adventists and true Bible believers is the keeping of the seventh day. However, this is only a minor issue, as the author abundantly points out.—*Kenneth Chapman, pastor, Alta Loma Baptist Church, Madison, Tennessee.*

NON-CHRISTIAN RELIGIONS

World Cultures and World Religions

Hendrik Kraemer (8w), \$6.50

This is another authoritative work in the field of world religions. The scholarship is unquestioned; therefore, the readership will likely be limited. A thoroughly splendid book in any case.

The cultural response of the East to the Western invasion and the Western response to Eastern cultures and religions, plus the terms of the coming dialogue and the coming world civilization, form the heart of the book.

The author expresses need for the Christian church to grasp with renewed firmness the nature of its own peculiar message.—*Howard Bramlette, Baptist Sunday School Board, Nashville, Tennessee.*

SOCIAL SCIENCES

Challenges to the Cross

Wayne Dehoney (26b), \$2.50

In nine chapters the author discusses eight issues that Christians must face today. The first two chapters deal with the threat of communism. They use recent quotations and achievements to present the issue realistically, but the second chapter especially emphasizes the Christian answer.

Chapter 3 focuses on reasons given by Gibbon for the fall of the Roman Empire, and then shows how similar conditions are growing seriously in our American culture. Chapter 4 deals with science and Christian faith, recognizing the distinctive claims of each and arguing that religion can answer the Why of life, while science answers the How. The next two chapters deal with alcoholic beverages and juvenile delinquency. Chapter 7 doubts that any real good would come from the organic union of various Protestant bodies and argues that we ought to understand one another better and discover ways of co-operation. The major issue in chapter 8 is the Roman Catholic attempt to control or abolish the public-school system. The final chapter deals with the problem of religion that is not truly Christian. The writing is lively, compelling, occasionally dramatic. It will appeal to a host of people who want to hear something positive on these several subjects.—*William J. Fallis, Baptist Sunday School Board, Nashville, Tennessee.*

Christian Faith and Other Faiths

Stephen Neill (5-o), \$4.25

Anglican Bishop Stephen Neill has presented in the *Christian Faith and Other Faiths* an authentic and stimulating resume' of the Christian faith, Judaism, Islam, Hinduism, Buddhism, the primitive religions of the world, and Marxism. His successful purpose to set forth the religions of the world as their adherents see them, and to understand them in their contemporary situation, represents a fresh approach to the study of other religions. He demonstrates that there can be no meaningful encounter between Christian faith and other faiths unless the best in one is confronted by the best in the other.

Neill gives a helpful interpretation and analysis of other religions and shows how Christians can approach the adherents of other religions and win them to the Christian faith. The book should be helpful to pastors, missionaries, denominational leaders, and others concerned in winning the world to Christ. By and large, his theology reflected in his interpretation of the Bible and the Christian faith is sound New Testament teaching.—*Lynn E. May, Jr., Baptist Sunday School Board, Nashville, Tennessee.*

The Challenge of the Cults

A Symposium (1z), \$1.00

This book is loaded with helpful facts and statistics on the primary cults in the United States today: spiritualism, unity, Mormonism, Seventh-day Adventism, Christian Science, Zen-Buddhism, and Jehovah's Witnesses. It is a frank discussion of the advancement of these cults and hits the high spots of the theology of each.—*Larry Allison, Baptist Sunday School Board, Nashville, Tennessee.*

M26 The Biography of a Revolution

Robert Taber (59s), \$4.95

This is a detailed explanation of the Cuban revolution from its origin to the present Revolutionary government. Although it does become somewhat involved in names and details, it is a history of the atrocities of the Batista regime, and an explanation of the Castro revolution. The author writes in a

revealing and sympathetic treatment of the Castro revolution and government. It is significant for all who are interested in United States-Cuban relations—in a better understanding of the seeming “absurdities” of the Castro government. The book is revealing, thought provoking, and disturbing.—*Larry Allison, Baptist Sunday School Board, Nashville, Tennessee.*

The Cross of the Moment

Bert Cochran (9m), \$5.00

This book opens with a penetrating appraisal of the degeneracy of American attitudes, morals, and economics. After much preliminary groundwork of this sort, author Cochran analyzes world conditions with an eye toward the means for the United States to outdistance Russia. With unhesitating boldness, he concludes that such a goal demands that the United States yield to a government-planned and -controlled economy. In fact, he claims this will afford greater control by the people over the economy. This is a book for the well-grounded sociologist and economist. It will receive much criticism and deserves every bit of it.—*C. C. Lynch, Jr., pastor, Ray City Baptist Church, Ray City, Georgia.*

Compassion and Community

Haskell M. Miller (18a), \$3.50

Here is a serious consideration of the relationship between the social task of the church and the function of social agencies in the community. Based upon social principles growing out of the Scriptures and the history of the church, examination is made of the church's relationship to social work and the social worker, to social agencies in the community, and to needs and services which should demand special church concern. The book closes with an attempt to formulate policies and identify problems involved in the church's responsibilities for social welfare. Haskell M. Miller is professor of sociology and social ethics at Wesley Theological Seminary in

Washington, D.C. His insight is reflected in this book in a way which can prove helpful to anyone who wishes to examine “the church's changing role in social welfare.”—*William R. Crowe, Jr., Southern Baptist Theological Seminary, Louisville, Kentucky.*

Catholic Viewpoint on Overpopulation

Anthony Simmerman, S.V.D. (11d), \$3.50

This is one in a series of books presenting the Catholic viewpoint on current issues. Bearing the official stamp of approval of the Catholic Church, the book presents the Catholic view on food production and population growth, overpopulation and birth control in Japan and other countries, principles on methods of birth prevention, and “the morality of rearing large families in overpopulated areas.” The author discharges well his assignment to present the Catholic viewpoint, but the book is hardly acceptable outside the Catholic Church. Most of his arguments are no more than papal pronouncements.—*Reuben Herring, Baptist Sunday School Board, Nashville, Tennessee.*

The Emerging Nations

Edited by M. F. Millikan and D. L. M. Blackmer (13-L), \$4.50

Do not let the size of this book deceive you. It is a big book worked down to “playing” condition by a team of evidently top men in their fields—economics, sociology, and political science. The book is concerned with a piercing and concise analysis of the economic, social, and political factors in history. It deals with implications for United States foreign policy up to the minute. This book is like reading tomorrow's headlines. One reads it with such respect for scholarship and accuracy as to hope that the state department has several copies.—*Herbert R. Howard, pastor, Park Cities Baptist Church, Dallas, Texas.*

American Memoir

John W. Dodds (20h), \$4.00

This volume is composed of eleven essays in which the author surveys cultural developments in this country during the first sixty years of this century. These essays were originally produced as a series of half-hour television programs for the National Education Television and Radio Center. Dr. Dodds sets about answering the question: Has America's taste changed since 1900? After dissecting our theories and prejudices about big business, advertising, automobiles, architecture, best sellers, movies, radio, television, and magazines, the author concludes that though many surface changes are apparent, some surprising consistencies remain between our way of thinking and our parents. The thesis may well be that of the old aphorism: "The more things change, the more they remain the same." Dr. Dodds has a sharp eye and a witty pen. *American Memoir* is entertaining, as well as informative reading.—A. B. Cothron, Baptist Sunday School Board, Nashville, Tennessee.

God and the Rich Society

D. L. Munby (5-o), \$5.50

The author, as a professional economist and a Christian, speaks with information worthy of consideration. The church leaders and those interested in the economic and social matters related to Christian living will find it interesting. Baptists, generally, will find it helpful. He will show how much there is a need for literature on the subject that touches the world directly. He also shows how little informed we may be about the subject.—Seibert H. Haley, pastor, First Baptist Church, Cardwell, Missouri.

PURE SCIENCE

Changing Views of the Universe

Colin A. Ronan (9m), \$3.95

The book is well described by its title. It is a history of the study of the universe, containing, for the most part, scientific analyses and philosophical speculations held to in different eras of known human history.

The relationship between a study of the heavens and religion is alluded to in some cases: viz, some astrologers were burned at the stake or imprisoned and excommunicated because of heretical views concerning the heavens. The author may be too quick to condemn the church on this score without giving it credit for educating these scientists. There is nothing objectionable in the book. It is interesting for those who want to know more about outer space. Wide use of technical terms may limit the book's use.—Conrad R. Willard, pastor, Calvary Baptist Church, Kansas City, Missouri.

The Proud Eagles

Mary Patchett (33w), \$3.50

This is the adventurous story of a closely knit family in the bush country (Australia) and the valiant wedgetail eagles that inhabit the same region. Lanny, the youngest of three motherless children, is lame; but he grows up in an atmosphere of love and understanding. Although the entire family knows and appreciates the wonders of their isolated surroundings, Lanny becomes especially interested in observing and protecting the eagles. He comes to know many of them personally and suffers many heartaches as he learns of the dangers that the brave birds must face in order to survive their enemies and provide for their young. This book is informational and so interesting that a reader will not want to put it down. It has lots of action and excitement—a good book for older Juniors on up to any age; especially suitable for church libraries.—Marie Hedgecoth, Baptist Sunday School Board, Nashville, Tennessee.

The Black Panther of Sivanipalli

Kenneth Anderson (2r), \$3.95

A very readable, exciting book about panthers. It is obvious the author loves nature in all its varied forms. Not only is it hard to

lay this book aside, portions of it will place the reader beside the author as he awaits the man-eating panther in the dark. The book has vitality, freshness, humor, and vivid descriptions.—*Robert M. Brooks, Baptist Sunday School Board, Nashville, Tennessee.*

ARTS-RECREATION

Good Housekeeping's Book of Home Entertainment

Editors of Good Housekeeping (33w), \$4.95

This is an especially interesting book to those people on the "brainy" side. It contains quiet games for the most part. The chapter on charades is the best I have seen on the subject. The only hitch as far as Baptist Book Stores are concerned is the chapter on card games. It seems a shame to discard to the rubbish heap thirteen other chapters because of this one.—*Mrs. Agnes Durant Pylant, Baptist Sunday School Board, Nashville, Tennessee.*

DRAMA

Prize Plays: The Undertaking, The Wanderer, Too Little for Milo

Patricia Schneider, Helen Bjorklund, Dane Gordon (1a), \$1.50

These plays are interesting, but vague and obscure. Our churches do not have time to spend on plays that *may not* communicate truth in a significant way.—*Cecil McGee, Baptist Sunday School Board, Nashville, Tennessee.*

LITERATURE

The Third Cross

Avin H. Johnston (1z), \$3.50

This is an interesting book of fiction dealing with a Roman soldier assigned to the Palestinian garrison at the time of Christ.

Fabius is well above average in intelligence; and in addition to his advancement in the military, this is revealed in his spiritual development. A romantic interest is provided in a young Jewish girl, who, like Fabius, is deeply impressed by the works of Jesus and his followers. There is much detail about the Roman military system and garrison life in the period. While this is not a "Ben Hur" in literary quality, it will provide light entertainment for the majority of those who enjoy historical or biblical stories in fiction form.—*Ray Horrell, church librarian, St. Louis, Missouri.*

Daddy Was a Deacon

Connie Moore Hunt (26b), \$2.95

This is the story of the influence of a Christian family on the author's life from her childhood to marriage. At times serious and at times humorous, it is more than autobiography—it is the account of a significant way of life. Mrs. Hunt adds to a fluent, chatty style her vivid memory for both broad outlines and small details. She draws a growing portrait of her father—tight-fisted and virtuous, so human in many respects. At the same time, the reader shares with the author the experience of growing up. The story is artistic and moving in its healthy realism.—*I. Lamar Maffett, Baptist Sunday School Board, Nashville, Tennessee.*

HISTORY

Europe

House Without a Roof

Maurice Hindus (11d), \$6.95

The author of this book was born in Russia but came to America when he was fourteen years old. He is a graduate of Colgate University and of Harvard, and has written other books on Russia. If you want to see the people in Russia as individuals, talk with some of them, visit their schools and churches, you must read this book. Going first to

Leningrad and then to Moscow, the author shows his surprise at the changes in the country, and at the freedom the people on the street feel. He found, contrary to past experience, that the bellboys stand waiting for a tip. He noted changes in the dress of men and women, in the stores, and in western fashions. Modern improvements of convenience were everywhere. The author talks about books and says that everybody reads in Russia. There's never any need to advertise a book, a book store manager told him, because by the time they were advertised, the book would be out of stock. He found that an American writer of science fiction, Mitchell Wilson, was honored and his books read a great deal in Russia.

Every chapter in the book is interesting, written in a very readable manner. He points up the complete reversal in morals from trial marriage and no marriage, to very strict morals today. He devotes a whole chapter to Baptists, entitled "Religion Triumphs Through the Baptists." Every person must read this and be grateful for the faith and day-to-day living of Russian Baptists, which should stir Baptists in America to deeper consecration. Read the book for yourself and see the strength and weakness of Russia as this author presents it.—*Mary Christian, Baptist Sunday School Board, Nashville, Tennessee.*

One Hundred Children

Lena Kuchler-Silberman (11d), \$4.50

People who have not seen war in their land and have not felt the cruelty and fear and hunger and grief resulting from it cannot fully understand the reckless courage, the selfless love, the imaginative, resourceful spirit of the author of this book. Disguised and assuming a Christian name, she escaped the German Gestapo in Poland; she fled from place to place—sometimes living with Catholic friends who thought she was Catholic, sometimes serving as governess in homes that hated Jews, finally establishing an orphanage-school for one hundred destitute Jewish children. With the aid of underground sources, she led them to safety through France to Israel. This

is a straightforward book, neither lurid nor "sobby," that may teach us a few things if we read it.—*Mary Christian, Baptist Sunday School Board, Nashville, Tennessee.*

ASIA

The Lotus Pool

Chow Chung-Cheng (12a), \$4.50

This is another story, very well told, of a wealthy Chinese girl growing up in Shanghai and Peking after World War I and defying family traditions. It does offer a good look at the customs of the old Chinese families, their homes, food, dress, family life, and religion. *Eastern Windows* tells how the Chinese youth today no longer respect parents, even defy them, and lead in Communist rebellions. *The Lotus Pool* gives the old scheme of things when youth obeyed and respected, and the gradual revolt of the author aided by outside papers (which she read secretly) and "Comrades" she met. The book offers a good picture of the gradual "emancipation" of some women in China. However, because of the author's resentment and complete misunderstanding of Christian schools and their motive, I see no reason for us to promote the book.—*Mary Christian, Baptist Sunday School Board, Nashville, Tennessee.*

Eastern Windows

F. D. Ommanney (11d), \$3.95

A British scientist who spent seven years in fishery research in the China Sea and who taught in University of Hong Kong, here gives an intimate picture of life in Singapore, Tokyo, and Hong Kong in the last days of the British rule. Those who studied *Ming Li* in 1958 will follow the Singapore description with unusual interest, recalling the Communist method of infiltration, the tin mines, the rubber trees,

and the resettlement camps. The section on Hong Kong points up the division among the Chinese—(Nationalist and Communist), as well as the customs of the people, the night life, etc. The author's comments on American schools and hospitals run by religious bodies in Hong Kong show his lack of understanding and appreciation of the religious groups and their motives. He gives a clear-cut, vivid description of the Chinese, Indian, and Malayan girls in the lurid night spots and of the GI and RAF men there.—*Mary Christian, Baptist Sunday School Board, Nashville, Tennessee.*

China in the Morning

Nicholas Wollaston (24r), \$5.95

The independent-journalist-traveler-author of this book gives concrete illustrations to show the rapid progress in a material way the huge country of China accomplished by the rigid bureaucracy and the drastic suppression of the individual, along with constant anti-British and anti-American propaganda. The author said: "Sickened by all the glumness and toil infuriated by the piety of the officials, yet I became slowly wrapped up in the excitement of China's progress. The system delivers the goods . . . it has affected their minds and their spirits in the poisonous way that only communism can. There is nothing else but *it*. Just as individuals have been abolished, so have individual thoughts." The author compares the enthusiasm for the *party* in China and North Vietnam to the apathy and futility and sham prosperity of the known Communist countries. He gives a forthright, but critical appraisal of American foreign aid in Vietnam especially. There's too much talk of drinking and some off-color suggestions, but the book is worth reading for the author's opinion and picture regardless of that. There are many photographs and end piece pictures of Chinese boys and girls and countryside.—*Mary Christian, Baptist Sunday School Board, Nashville, Tennessee.*

AFRICA

The New Leaders of Africa

Rolf Italiaander (20p), \$5.00

One who has lived in and traveled over Africa for thirty years tells here about the strength and weaknesses of the leaders in the various African countries today. While he does not overlook the masses, the author is "convinced that the individual is the decisive motivating force of our time," so he adds, "I have decided to speak out about the individual." The bitterness against whites as expressed by Nyerere of Tanganyika, Mboya of Kenya, Nkrumah of Ghana and others is seen against a background of circumstances where whites are involved. History of forces leading to placing of these individuals as leaders is given in each African country. In his last chapter the author's theology may be questioned; but his appeal and warning cannot wisely be ignored.—*Mary Christian, Baptist Sunday School Board, Nashville, Tennessee.*

Whither Africa

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

As is stated in the foreword: "This book is intended to draw the close attention of the Church Universal to what is happening in Africa." While many Southern Baptists may disagree with the concept of a Universal Church, there is no one interested in missions who can afford to ignore what is going on in Africa today and what might go on in the future. This book discusses seven major forces which are contending for the minds and souls of Africans. They are listed as: Tribalism, Islam, Christianity, Nationalism, Racialism, Communism, and Educationalism. Anyone who is interested in Africa and the future of Christianity there will find this book both informative and disturbing. There are no easy answers to the problems which beset Christian missions in Africa. The answer which will be the right one must be based

on an awareness of the facts which are contained in this book. This book would be an ideal text or background study for a mission study on Africa.—*Robert L. Cate, pastor McRae Baptist Church, McRae, Georgia.*

great blessing upon nations everywhere.—*Warner Bumgardner, pastor, La Fayette Baptist Church, La Fayette, Kentucky.*

NORTH AMERICA

The Howl of the Malemute

Sara Machetanz (25m), \$3.95

This is the fascinating story of a winter in Unalakleet, an Eskimo village in northern Alaska, spent by a young couple with a family of sled dogs. The couple went to Unalakleet to make a film of the dogs and of life in the far north. The book recounts the many adventures and trials of the photographers. Many interesting sidelights are given of the Eskimos in the village. This is a true story, but it reads in places like a novel.—*C. Aubrey Hearn, Baptist Sunday School Board, Nashville, Tennessee.*

SOUTH AMERICA

Evangelism in Depth

Members of the Latin American Mission (29m), \$2.25

This is the story of a united spiritual effort against a common foe. It is the account of national churches and foreign missionaries—denominational and nondenominational—all working together for six months to achieve one common goal of reaching the country of Nicaragua for Christ. This book, describing in detail the Evangelism-in-Depth program, will be a helpful guide to all those longing for

Brazil: The Infinite Country

William Lytle Schurz (11d), \$5.50

An excellent reference book that is very readable. In the introductory chapter, one is impressed by the vastness of Brazil. The Amazon is an awesome river. It is too immeasurable by any standards that men would apply to it. The section on people devotes a chapter to each of the groups found in Brazil such as: Portuguese, Indians, man of color, native, and stranger. No Brazilian would be bored by an interval of leisure. He would always know what to do with any spare time that came his way, if only to do nothing. He might just loaf contentedly and gracefully. Animals, religion, schools, customs, and all phases of life are discussed. A history of Catholic religion is given, and low morals of the early priests are pointed up. This is a good reference book for future mission study on South America.—*Mary Christian, Baptist Sunday School Board, Nashville, Tennessee.*

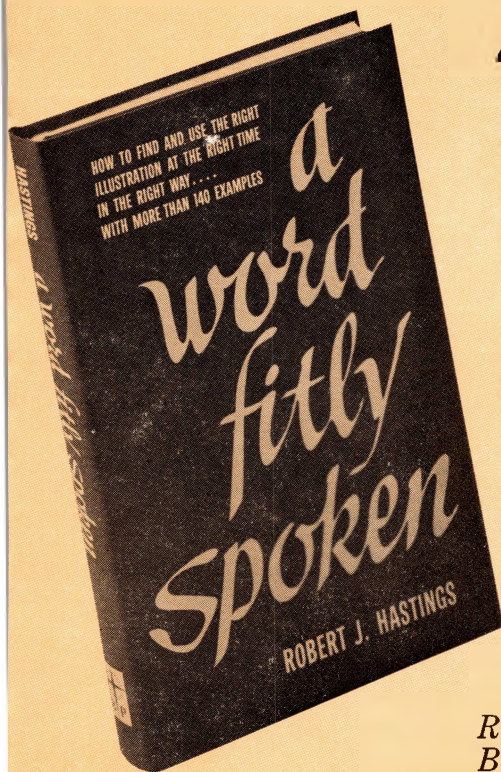
The Voice of Latin America

William Benton (9h), \$3.95

Senator William Benton traveled with Adlai Stevenson on a two-month tour over Latin America in the spring of 1960. Reports on the trip deal with three problems of Latin America. They are lack of economic development, threat of communism, and paucity of education. A final chapter discusses how the United States can best help. This is a readable, factual book of reference for writers and teachers.—*Mary Christian, Baptist Sunday School Board, Nashville, Tennessee.*

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A Word Fitly Spoken

by Robert J. Hastings

Here is a new guidebook listing sources and examples of illustrations for public speakers. Topics include material on anecdotes, humor, quotations, hymn stories, and current events. (26b) \$2.50

The Goodness of God

by R. L. Middleton

Many illustrations are used in these twenty-one devotional messages. Themes about everyday problems are illustrated with modern parables, biographical sketches, poems, and Scripture verses. This is an excellent book for personal and group worship. (26b) \$2.50

Reviews of these books appear in Book Reviews of this issue.

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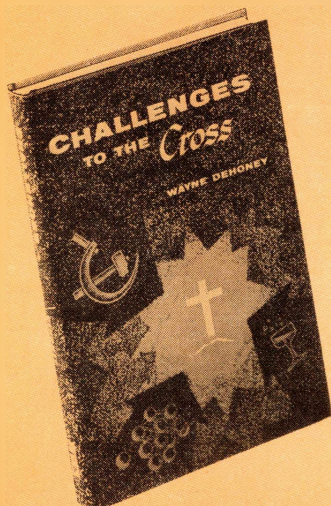
SMALL WORLD



..... and

GETTING SMALLER

*Communism reaching for men
Men reaching for the stars*



Challenges to the Cross

by Wayne Dehoney

Foes of the space-age church range from communism to moral and social decay. Facts are clearly presented about the state church, science versus faith, and organic church union. This is a plea for men's allegiance to the cross. (26b)

\$2.5



The Shepherd of the Stars

by Charles W. Trentham

Paul's letter to the Colossians applies to modern civilization as the world seemingly rushes toward destruction. Only a God who controls the stars can deal with the situation. This book is for the serious Bible student who wants to make an expository study of Colossians. (26b)

\$2.9

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