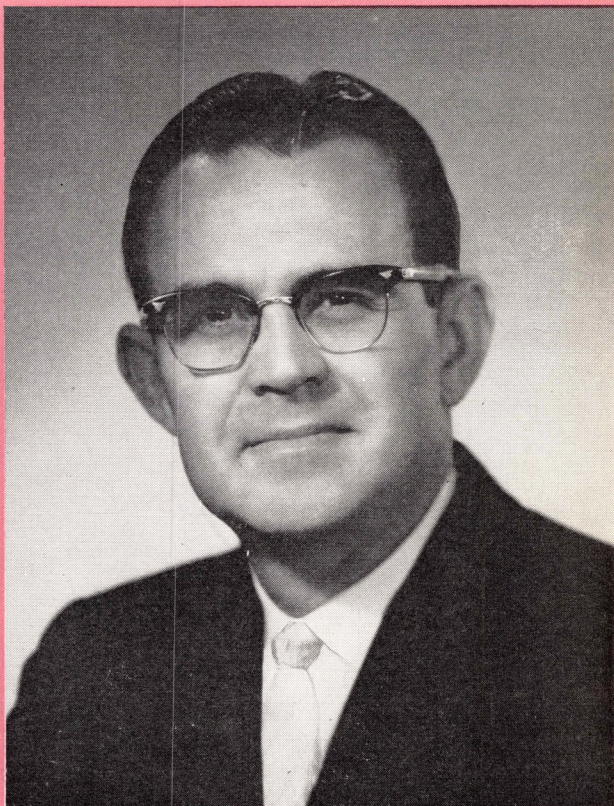


SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Nashville, Tennessee



DAVID K. ALEXANDER, SECRETARY
STUDENT DEPARTMENT
BAPTIST SUNDAY SCHOOL BOARD



REVIEW
THE Quarterly JANUARY • FEBRUARY • MARCH • 1963

A SURVEY OF SOUTHERN BAPTIST PROGRESS

SPACE AGE BOOK

Here is a Bible as timeless as the universe—translated into modern language.

4803X

This handsome Bible is bound in black imitation leather with round corners, India paper with red edges, and a ribbon marker. Features include a concordance, list of proper names, footnotes, center-column references, 12 maps in color, and a presentation page. It is printed on fine India paper, and is only 1 $\frac{1}{4}$ inch thick. Gift-boxed. (5n) **\$5.95**

4806X

Same Bible as 4803X—India paper with gold edges. Gift-boxed. (5n) **\$7.95**
Now is a good time to visit, phone, or write the **BAPTIST BOOK STORE** near you.

BAPTIST BOOK STORE

Please send:

Enclosed is \$_____ ☐ Please charge

Send to _____

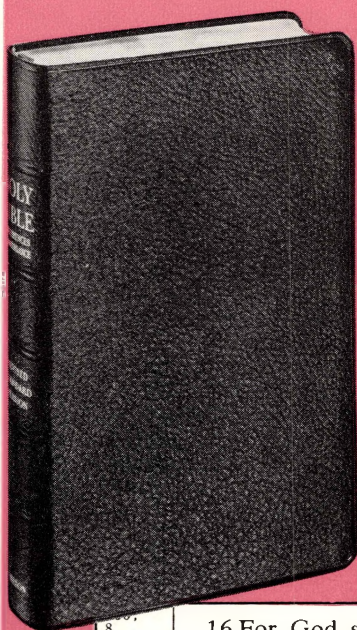
Address _____

City _____

State _____

(State sales tax, if any, extra)

REVISED STANDARD VERSION BIBLE



8
cles
Ezek
Jn

16 For God so loved the
that he gave his only Son, th
ever believes in him should

ALABAMA
Birmingham
Mobile

CALIFORNIA
Fresno
COLORADO
Denver
FLORIDA
Jacksonville
Miami
Tampa

GEORGIA
Atlanta
Savannah
ILLINOIS
Carbondale

KENTUCKY
Louisville
Owensboro
LOUISIANA
Alexandria
New Orleans
Shreveport

KANSAS
Wichita

SUMMER STORES:

MARYLAND
Baltimore
MISSISSIPPI
Jackson
MISSOURI
Kansas City
St. Louis

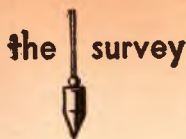
NEW MEXICO
Albuquerque
NORTH CAROLINA
Charlotte
Raleigh

OHIO
Columbus
OKLAHOMA
Oklahoma City
Tulsa
OREGON
Portland

SOUTH CAROLINA
Columbia
Greenville
TENNESSEE
Chattanooga
Knoxville
Memphis
Nashville

TEXAS
Dallas
Fort Worth
Houston
Lubbock
San Antonio
VIRGINIA
Richmond
Roanoke

The Quarterly REVIEW



FIRST QUARTER
1963

Volume 23 Number 1

Editor
J. P. EDMUNDS

Associate Editor
MARTIN B. BRADLEY

Contributing Editors
DAVIS C. WOOLLEY
E. ODELL CROWE
AL CRAWFORD

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

Printed in the U.S.A.

Annual individual subscription
\$2.75; quarterly, 41 cents

THE QUARTERLY REVIEW, copyrighted © 1962 by The Sunday School Board of the Southern Baptist Convention, is fully protected by this copyright, and nothing that appears in it may be reprinted, either wholly or in part, without special permission from the copyright owner.

Second-class postage paid at Nashville, Tennessee.

SOUTHERN BAPTISTS do not have a greater challenge than our present student generation. The leaders of tomorrow's world are in training today. What they think, how they act, and what they do tomorrow will be influenced by what they see, and hear, and learn today.

There are presently more than 77,000 enrolled in our Southern Baptist schools and colleges. In addition, there are more than 200,000 Baptist students in non-Baptist schools and colleges; and, there are another 35,000 international students attending the colleges in our Southern Baptist Convention states.

What are Southern Baptists doing to meet this challenge? This issue is an attempt to answer that question as we present the purpose, the program, and the objectives of the Baptist Student Union. We are indebted to David Alexander, secretary of the Student Department of the Baptist Sunday School Board, and his staff for much of the information compiled and presented herewith.

We must not undersell the youth of today. They have greater capacities and greater potential than any previous generation. But, they will carry a big part of us into their generation and into their world tomorrow.

God grant that our contribution may be the stabilizing influence in their lives.

THE EDITOR

The Cover

David K. Alexander was born in Quitman, Texas, June 27, 1922.

Parents: Rev. and Mrs. George E. Alexander.

Education: Oklahoma Baptist University, University of New Mexico (B.B.A.), Southwestern Baptist Theological Seminary (M.R.E.).

Graduate Studies: Harvard University, Baylor University, Vanderbilt University.

Denominational Experience: Director, Baptist student activities, University of New Mexico, Texas A and M College, and the colleges and universities of Nashville, Tennessee. He served the Ramona Baptist Church, Dallas, Texas, as minister of music and education, 1948-49.

He was married to Gayle Cummins August 25, 1950. They have three children: Anne, Jane, and Beth.

He was elected to his present position, secretary of the Student Department of the Baptist Sunday School Board, July 28, 1961, succeeding the late G. Kearnie Keegan.

Next Issue

The next issue will feature Baptist Heritage and Religious Liberty in preparation for the 1964 Baptist Jubilee Advance.

CONTENTS

Board's Student Department in	
Dynamic Period	5
The Philosophy of Southern Baptist	
Student Work	7
The Objectives of Southern Baptist	
Student Work	7
The Work of "Study Group 1"	8
Program of the Student Department,	
Baptist Sunday School Board	9
The Program of the State Departments	
of Student Work	15
The Local Program of Southern Baptist	
Student Work	20
The Baptist Student Union Director	22
Suggested Objectives for Churches	
with Students	24
Baptist Student Centers—A Requirement	25
Help Available to Churches Ministering	
to Students	26
Does Your Church Observe On-to-College	
Day?	29
College Students Look Forward to	
Christmas	31
Youth-led Revivals in the Local Church	33
The Associational Student Work	
Committee	35
Program of the Student Department	
1962-63	38
The Interim and Long Range Program	
of Student Work—As Projected by	
the Student Department	42
Program of International Student Work	44
Program for Baptist Faculty	47
Student Summer Missions	48
Student Work Expands in Pioneer Areas	52
The Baptist Student Union in Retrospect	54
The Baptist Student Union in Retrospect	
(Part 2)	62
The Baptist Student Union in Retrospect	
(Part 3)	67
Sermon Suggestions	73
Book Reviews	79

Board's Student Department in Dynamic Period

IN 1958 the Southern Baptist Convention, meeting in Houston, instructed its agencies to define their programs. Interpreted, this meant the Student Department of the Sunday School Board, as well as those responsible for the other programs of the Board, was to define its program in broad outline for presentation to the program committee of the Southern Baptist Convention's Executive Committee.

● A report was prepared in the fall of 1961 and presented to the program committee on January 15, 1962. Primary aspects of it were the objectives of the Student Department and its program structure.

The contents of this report enable the Sunday School Board to carry further its assignment from the Convention to define and develop the Southern Baptist program of student work. The development of the program, of course, shall be done in cooperation with the state departments of student work and the local Baptist Student Unions, working together to meet the spiritual needs of students and faculty members. These aspects of the report appear on pages 7 and 9, respectively.

● A prime concern of the Board's Student Department is to design a program of student work for the various types of campuses as soon and as adequately as possible. Plans toward the completion of this project will be referred to periodically throughout this issue of *THE QUARTERLY REVIEW*.

Other concerns are developing programs for ministering to international students, now numbering approximately sixty thousand in our country, and faculty members.

A progress report on the ministry to international students appears on page 44. This program, when spelled out, will be tailored to the various types of campuses referred to on page 20. It, along with all the program designs developed by the Student Department, will be available to the states and campuses for adaptation to their particular and peculiar needs or requirements.

The Southern Baptist program for ministering to faculty members is in the process of formulation. A brief progress report thereon appears on page 47. Like the above program for internationals, the faculty program also will be tailored to various types of campuses and made available to

the states and campuses for adaptation to particular and peculiar needs and requirements.

● The Student Department, along with others involved professionally in the program of student work, is most anxious to discover and enrich the relationship of the student work program to other Southern Baptist Convention agencies and to churches and persons at the local, associational, and state levels.

Relationships would involve those of support where the program of student work could provide a service to other Convention programs. These relationships also would include opportunities which the Student Department and other participants in the program of student work might utilize in achieving their objectives through co-operating with and using the services of those engaged in other Convention programs.

● Presently, personnel of the Student Department, working co-operatively with state student secretaries, local BSU directors, college center pastors, college administrators, and other denominational leaders are concentrating on each of these areas.

The department has developed an interim program of student work for the various types of campuses. It is now available to the states and campuses for further testing or for use. It is understood that this is an experimental or trial program which soon is to be merged into long range plans which will result in a formalized and tested program covering the above concerns and approaches.

● The department objectives and program structure at the Convention-wide level reflect the tremendous amount of work to be done to achieve the ultimate objectives of the program of student work at the campus level as stated on page 7. Again, the assistance of these campus organizations (Baptist Student Unions) and the state departments of student work will be enlisted in co-operative planning, testing, and evaluating.

The practical application of the entire process will be in the adaptation of the resultant program design to the various campuses in their states. In this way, it is felt, the significant objectives concerning the lives of college and university students and faculty members, found on page 20, can be achieved.

The Philosophy of Southern Baptist Student Work

The Christian witness of Southern Baptist student work in all institutions of higher learning is in response to our Lord's command to make known the gospel to all men.

This witness is an integral part of the nature and mission of the church. The role of the churches is indispensable to the maturing spiritual, moral, and intellectual lives of students and faculty members.

Because the university* is engaged in the search for truth, of which God is the source, the Christian perspective is essential to the realization of the ultimate purpose of higher education.

The unique nature of the university* situation demands a specialized ministry by our denomination to the individuals in the campus community with their need for redemption and Christian nurture.

*Used here to refer to all types of schools beyond the level of secondary education (except the theological seminaries), such as: colleges, universities, service academies, professional schools, etc.

The Objectives of Southern Baptist Student Work

The basic objective is to motivate students and faculty members to commitment to Jesus Christ as Saviour and Lord through:

1. Involving them in responsible church membership and in denominational understanding and participation.
2. Guiding them in worship and devotional experiences.
3. Involving them in the study of the biblical faith and Christian life.
4. Involving them in experiences of Christian community.
5. Guiding them in Christian witnessing.
6. Leading them to participate in Christian world missions.
7. Leading them to accept and practice the principles of Christian stewardship.
8. Leading them to examine academic disciplines from a Christian perspective.
9. Enlisting and training them for a life of Christian service.

The Work of "Study Group I"

THE STATEMENT of philosophy of Southern Baptist student work and the objectives of Southern Baptist student work, appearing on the preceding pages, are the product of many months of work by Study Group I.

● This group, appointed in July, 1959, by the late secretary of the Student Department, G. Kearnie Keegan, has worked faithfully and ardently to carry out its assignment of studying the philosophy, objectives, scope, and terminology of the program of student work.

It is composed of members of the Student Department plus four state student secretaries and four local BSU directors. The four state student secretaries were recommended to Dr. Keegan at his request by the state student directors' association and were appointed by him to serve on the Study Group. This group included J. Chester Durham of Kentucky, Harold Cole of North Carolina, W. F. Howard of Texas, and Charles Roselle of Tennessee. Harold Cole later was replaced by Bill Jenkins of Virginia. Local BSU directors appointed were Arthur Driscoll, University of Virginia; Jamie Jones, University of Arkansas; Katherine Jasper, schools in Jackson, Mississippi; and Glenn Yarbrough, Georgetown College. Miss Jasper later was replaced by Mrs. Charles Davis, schools in Spartanburg, South Carolina.

● Meeting in Nashville July 25-27, 1961, the group felt it had completed its assignment on philosophy and objectives and gave consideration to scope. It decided it could best be described by the nine objectives. However, the persons or groups for whom we are responsible to minister to, were listed.

● The group met again in the fall of 1961 to consider terminology and to recommend possible changes in terms used in the program of student work.

The philosophy, though concisely stated, gives the reason why the program of student work is needed. The philosophy influences the stating of the objectives which are common to the task of the Student Department of the Sunday School Board at the Convention-wide level, the state departments of student work, the local Baptist Student Unions, and the work of the churches in college centers and churches which have students commuting from home to college daily or weekly.

● The group realized the statement of philosophy, to be adequate for programming purposes of the Student Department and for the Convention, should be expanded into a more comprehensive statement.

Program of the Student Department Baptist Sunday School Board

DAVID K. ALEXANDER

WHAT DOES THE STUDENT DEPARTMENT *do*?" is a fair question for anyone to ask. It is a straightforward and most acceptable way of asking how its personnel invests their time and energy and the financial resources made available by the Sunday School Board to assist the churches in ministering to students and faculty members.

"What do you as a department *do* to assist the churches, the state departments of student work, and the local Baptist Student Unions to achieve the impressive objectives listed on page 7?" Or, the fashionable way to put the question these days is "How do you program in the department, or better still, what are the basic continuing activities in which you engage to achieve the objectives of the Student Department?" "What *are* the objectives of the Student Department?"

An adequate answer to these questions would give the information for which many of our people and leaders rightfully are seeking. This type question is being asked about many, if not all, of the aspects of our denominational life and the Southern Baptist Convention's program projected through its various agencies.

Suppose we start with the objectives of the program of student work assigned to the Sunday School Board by the Southern Baptist Convention and conducted through its Student Department.

Objectives of the Student Department

1. *To discover the requirements of churches and campus Baptist organizations (Baptist Student Unions) for achieving their objectives with students and faculty members*

By requirements we mean what the churches and campus organizations need, or must have, in the way of resources or assistance if they are to realize their objectives in and through the lives of students and faculty members.

This infers that the larger part of the ministry rendered by the Student Department is not directly to students and faculty members but in service and assistance to churches, Baptist Student Unions, and state departments of student work and their leaders, as together we seek to meet the spiritual needs of students and faculty

members. Nevertheless, considerable direct personal contact is made with students and faculty members through the retreats and conferences sponsored by the Student Department; by its personnel during campus visits and participation in state meetings; and through correspondence and the printing and distribution of thousands of pieces of free literature. College center churches and home churches of commuting students and Baptist Student Unions carry on the day-by-day and week-in, week-out ministry to students and faculty members. The Student Department and the state departments of student work function to make this ministry possible and to enrich it.

2. To develop suggested objectives for the program of student work conducted by the churches and the campus Baptist organizations in their tasks of—

- (1) involving students and faculty members in responsible church membership and in denominational understanding and participation
- (2) guiding them in worship and devotional experiences
- (3) involving them in the study of the biblical faith and Christian life
- (4) involving them in experiences of Christian community
- (5) guiding them in Christian witnessing
- (6) leading them to participate in Christian world missions
- (7) leading them to accept and practice the principles of Christian stewardship
- (8) leading them to examine academic disciplines from a Christian perspective

(9) enlisting and training them for a life of Christian service

Summarized, these involve: worship, education, evangelism, ministries, missions, and social activities.

The scope or extent of our task as Southern Baptists with students and faculty members should be reflected by the above nine objectives or areas of concern. They will determine the basic continuing activities which should be planned, conducted, and evaluated in our churches and by Baptist Student Unions which minister continually to students and faculty members.

The program of the Student Department will be developed to achieve these ultimate objectives with students and faculty members.

3. To work with the Sunday School Board's departments and Southern Baptist Convention agencies to develop adequate curricula, organization, and procedures for use with students, faculty members, and churches

As reflected in the philosophy of the program of student work on page 7, students and faculty members are involved in a unique situation and, therefore, require a specialized ministry in our churches and through our Baptist Student Unions which represent the churches.

Although students are young people ministered to by the Sunday school, Training Union, Music Ministry, YWA, and other programs of our churches, their peculiar spiritual, intellectual, social, and other needs dictate that special attention and consideration be given where possible to meet these needs. The group includes the finest of our youths paying the price for higher education in order that they might maximize their con-

tribution to the world and society through their lives and through our churches.

Since the Student Department specializes in keeping abreast of these needs and learning how best to meet them, it consults with the Sunday school, Training Union, Church Music, and other departments of the Sunday School Board to assure that the materials and the procedures made available for use among students in the churches are the most effective that can be produced.

Since the department has been instructed by the Southern Baptist Convention to develop the program of student work, it also works with departments of other Convention agencies both to serve these agencies and to help them make sure students are being ministered to adequately through their programs.

4. To develop curricula, organization, and procedures for campus Baptist organizations

The college student is encouraged to have an inquiring and questing mind and is required to spend much time in study and thought. He comes daily to the campus where he can be involved in an on-going program or ministry to build his resources for present and future Christian living. The opportunities to confront him with the claims of Christ and the insights of the Bible are at a peak during his college years.

Since his time is necessarily limited, he wants to spend it in activities which make the greatest return for his investment of time and energy. To involve him in excessive organization or complicated procedures should be avoided where possible.

Accordingly, the Student Department is charged with the responsibility of designing study and other materials and for developing the most efficient and effective organization and procedures for meeting the student's needs during college. These needs are to be met because of the interest of Southern Baptists in him as a person and also because of his opportunities and potential as a Christian witness and dynamic churchman during and after college. To do so adequately and to hope to match even partially the time he spends in the classroom on secular subjects and the influences he encounters on the campus, Southern Baptists must provide a through-the-week program of Christian education for him on or adjacent to the campus.

5. To develop principles and methods of education and administration for campus Baptist organizations

Because of the "strategicness" of our ministry to students and faculty members, the most meaningful fundamental principles and the finest techniques of education and administration should be printed and made available to the Baptist Student Unions ministering to them. Educational, organizational, and promotional materials produced by the Student Department of the Board should reflect and utilize these. The entire operation of the Baptist Student Union organization should be determined by the best administrative principles and methods.

6. To develop suggestions for the use of Baptist student centers

Well over one hundred of our five hundred Baptist Student Unions now enjoy buildings on or adjacent to the

college and university campus to assist them in their ministry to students and faculty members. The use to which these buildings are put and the activities for which future buildings are planned are most important. Ideally, the program which they make possible should be determined and provided for in the planning of the building, even prior to its construction. These activities would be those designed to accomplish the stated objectives with students and faculty members listed on page 7. Otherwise, much of the activity evolving is apt to be aimless or aimed at inferior objectives which are not found in the "Objectives of Southern Baptist Student Work."

To get the maximum returns from the investments made in these buildings, much thought needs to be given to the scheduling, as well as to the nature, of the activities to take place in them. For this reason, for use and adaptation by state departments of student work and local Baptist Student Unions the Student Department will develop suggestions as to how these much needed buildings can be used best for the glory of God and the good of students and faculty members. Also assistance will be given in planning new buildings through consultation with the Board's Church Architecture Department. Arrangements for raising the money to construct them and procedures for their maintenance and supervision also will be suggested.

7. To develop procedures for providing and interpreting information regarding the work of the churches and the denomination

The Student Department is the denomination's channel to the campus. Whatever the churches or the denomi-

nation wish to say to students and faculty members, can best be communicated through the program of student work.

It is the job of the Student Department to develop ways and means for channeling and interpreting this information to them. This would include denominational emphases and church programs in which it is desirable to enlist the participation of students. Good examples would be Vacation Bible schools, the 30,000 Movement, and summer missions work.

8. To assist in organizing and maintaining new campus Baptist organizations

There are now nearly 550 Baptist Student Unions in the Southern Baptist Convention territory. Hundreds more will be begun in new Convention territories in the next ten years. Many more can be organized in old and established Convention territory.

The Student Department works both with and through the state departments of student work, as well as with nearby campus BSU's, to begin and to nurture work on other campuses. Approximately fifty have been started during each of the past three years.

9. To interpret to churches directly and in co-operation with associations and state conventions the objectives, scope, needs, and progress of the program of student work

This would be "the other side" of the department's objective number 7. Just as it is important to involve students in the work of the churches, it is important to inform churches and obtain adequate denominational

resources for their specialized ministry to students and faculty members. Churches have a right to know the nature, direction, and status of the work which they are developing and servicing through the Student Department of the Sunday School Board. If more help is needed in a certain area or state, the churches have a right to know and the Student Department has an obligation to act in light of the knowledge of that need to assist the state departments of student work and the local BSU's in getting this information to the churches and their people.

The result of their investment, or the return for their money and concern, should be reported to them periodically.

10. To promote the maximum enlistment of students and faculty members in church and denominational activities

Whatever the program of student work is able to achieve in and through the lives of students and faculty members, the primary concern is to enlist and involve them in responsible church membership and in denominational understanding and participation. Our churches need their enthusiasm and drive.

The students and faculty members need the enrichment and development that will come from their involvement and participation. Their future contribution to society and the world depends on their current collegiate habits, values, and goals. It depends also on the degree of their inner growth during these formative years.

To put it another way, the future development of our churches depends

on the present development of leadership. The development of informed and intelligent Christian leaders and citizens who will give their lives to their churches and communities is a primary contribution which the program of student work yearns to make.

Program Structure

The program structure of the Student Department, designed to achieve the foregoing objectives, is understandably somewhat technical. Space does not permit an elaboration on the structure. We are eager simply to state it in concise fashion for a further view into what the Student Department does to assist the churches and campus Baptist organizations. Its primary concern is to see them succeed in their tasks of ministering to students and faculty members.

The structure is divided into three primary areas: research or discovery, program design or development, and field services or interpretation and promotion. In addition to this the Student Department participates in the general publishing program of the Sunday School Board by preparing for publication, *The Baptist Student*, a Christian collegiate magazine, published October through June. This magazine serves as the primary instrument of communication from the denomination to its students.

Research

1. Discover requirements of churches and campus organizations for achieving their objectives with students and faculty members.
2. Discover other information essential for developing a program

design for the various types of campuses.

3. Discover general information, principles, methods, and procedures for workers with students in churches.
4. Discover curricula and resource needs for meeting requirements and achieving objectives of churches and campus organizations with students and faculty members.
5. Discover principles, methods, and procedures for campus organizations.
6. Discover the roles and functions of the professional and volunteer student director.
7. Discover requirements for planning, constructing, and using Baptist student centers on campuses.
8. Discover relationships of assistance to and utilization of other departments and agencies.
9. Test effectiveness of program designs, curricula, methods, and procedures for achieving objectives of the program of student work.

Program Design

1. Develop suggested objectives for various types of churches and campuses.
2. Develop program designs for achieving these objectives in various types of churches and campuses.
3. Develop procedures by which the church and denominational program may be channeled to the campuses.

4. Develop a curriculum for study through the week.
5. Develop criteria and standards by which churches and campus organizations may evaluate their ministry to students and faculty members.
6. Develop plans for the construction and use of student centers in co-operation with Church Architecture Department.
7. Develop procedures for assisting state student secretaries in discovering, selecting, and orienting local directors.
8. Develop procedures whereby churches may prepare their high school students for the college experience, transfer of church membership, and participation in the campus program.
9. Develop procedures whereby campus organizations and churches may lead graduates into a new church relationship upon graduation.

Field Services

1. Interpret work with students and faculty through Convention-wide assemblies, campus and state meetings, etc.
2. Interpret work with students and faculty through free materials, and personal correspondence.
3. Assist church and campus organizations in planning, conducting, and evaluating their programs of ministry to students and faculty members (including a specialized ministry to international students).

[Continued on p. 46]

The Program of the State Departments of Student Work

DOYLE J. BAIRD

DIRECTORS OF STATE DEPARTMENTS of student work and members of their staffs make significant contributions individually and collectively to the lives of students and faculty members. This they do through the program projected by their departments as well as through their personal ministries.

When we speak of the program of student work at the state level, we refer to basic, continuing activities, performed in the achievement of objectives of Southern Baptist student work in the state. These objectives, sought in and through the work of the state departments, are considered mutually desirable and advantageous by local, state, and Convention-wide forces.

It is unwise to generalize about the various programs of the state departments of student work. Difficulties are encountered in setting forth their ministries, for no two such programs are exactly alike. However, it is safe to say that some elements are common to most state programs. These common denominators are basic work elements. In addition, certain states have activities peculiar to their situations which are used in combination with the basic elements to form the programs for their particular states.

● Let us first summarize the elements found in most state programs.

The personnel of the state department of student work is responsible for the selection, enlistment, training, and supervision of local and area directors. These Baptist student directors are employed in keeping with the policies of the particular state. Where these persons are salaried, the state personnel has the added responsibility of their outright employment or the supplying of guidance in the event employment is done by local forces. Supervisory responsibility varies in degree and almost in direct proportion to the participation in the employment.

● Much of the initiative in the planning and construction of Baptist student centers, adjacent to non-Baptist campuses, must be taken by the state department. Motivation, guidance, and counsel must be supplied to local groups as they, too, participate in these projects. In many instances, the major share of needed finances is supplied by the state group. The aggressive leadership of the state student department counts heavily here. This state department usually is responsible for maintenance of the centers and for the policies designed to insure their proper and maximum use.

The primary responsibility for the planning, conducting, and evaluating of state meetings rests with the state department. Among these meetings is the annual state Baptist student convention, usually scheduled in the fall. It serves to create and perpetuate an esprit de corps and morale within the state group and to mobilize and motivate students for action. Through its influence, numbers of students may be enlisted in various worthy causes and programs. Another important state meeting, a planning retreat, is held in the spring. At this time the newly elected local BSU officers gather for study, the planning of work for the year ahead, and the needed inspiration and commitment for their tasks.

The state office takes the initiative for organizing work on each campus within the state where this is practical. It also sees that proper attention is given to students on campuses where BSU organizations are not feasible at present. An equally important phase of the program is maintaining efficiency on the campuses where the work has been organized. The task is to both organize and maintain.

● Through the state program an effective system of communication is established which, among other things, aids in featuring and promoting the concerns and work of the denomination in the state and Convention areas. The work of the state Baptist board, other state missions forces, and Convention-wide boards and agencies is emphasized. Special promotion is given to the areas of primary and mutual interest and concern—such as work carried on through the Baptist Sunday School Board Student Department.

The director of the state department of student work and his staff are expected to enlarge the students' conceptions of what the denomination expects of them and, on the other hand, keep denominational leaders informed as to what the students do for and in the denominational program.

● A phase of communication is that of public relations. Personnel of the state department seek to weigh and understand the total program of student work and to interpret it with the view of gaining acceptance of it by those inside and outside the churches. In other words, attention is given to both internal and external relationships. All areas of mutual concern to churches and Baptist Student Unions are promoted in co-operation with officers in the churches and associations, with special consideration given to the employed workers and committees on student work.

Co-ordination of the efforts of the BSU's within the state is achieved through the state program. A clearing house effect is realized from the interchange and release of stimulating ideas and helpful methods.

Student summer missions is projected through the state program. This involves the selection and training of students who serve as missionaries for the summer in needy areas within the United States, in neighboring countries, and overseas. The state department also promotes and guides the necessary raising of funds for this mission program on the part of the BSU's within the state. (For a fuller explanation of this phase of student work, see the article "Student Summer Missions" by William Hall Preston in this publication.)

● A related matter is the task of enlisting students in Christian activities throughout the summer months. This is accomplished by co-operation with the Home Mission Board and students' home churches and associations.

Now let us note the activities peculiar to certain states or to a few states.

Some state programs provide credit Bible teaching through instructional situations serving the students of tax-supported colleges and universities. This work is considered high in value by many persons, especially since a high percentage of Baptist students are now enrolled in non-Baptist institutions of higher learning.

A number of state programs include a promotion of youth or youth-led revivals. This is a service to the churches, using students in positions of leadership. The state departments serve as contact agents with the churches; co-ordinate schedules; and select, train, and supervise the students who serve in this capacity.

The program of some state organizations includes a fall training conference designed for the intensive and extensive training of state and local BSU officers.

● State BSU choirs have been successfully sponsored as a part of some state programs. These have contributed to the effectiveness of the music in

state and Convention-wide meetings. These choirs have frequently gone on tours in which churches in adjoining states, as well as those within the home state, were visited. Many students have been challenged and channeled to service through this medium.

Some state programs include work with precollege students. Summer associational rallies are held for these students to orientate them to college in general and BSU in particular. In some states, local groups of high school students come together in frequent meetings throughout the school year and meet annually on a statewide basis.

● Two additional features are developing in the programs of several states. The international student ministry has thus far consisted mainly of an annual conference during either the Thanksgiving or Easter holidays, but it gives promise of being ready for further development in the near future. Also more and more states are seeking to make specific and significant contributions to the workers with students in churches in the college centers as they minister to students.

The state program is usually more comprehensive and less concentrated than the local program. However, in most cases it is less comprehensive and more concentrated than the Convention-wide program.

State Student Secretaries



ALABAMA

Maurice P. Willis

State Baptist Student
Director
Baptist General
Convention of
Alabama



ALASKA

Roy Moore

Secretary of
Religious Education
Alaska Baptist
Convention



ARIZONA

C. E. Archer

Secretary, Training
Union, BSU, and
Music
Arizona Southern
Baptist Convention



ARKANSAS

Tom J. Logue

Director, Department
of Student Work
Baptist General
Convention of
Arkansas



CALIFORNIA

Edward S. Rollins

Director, Baptist
Student Union
Department
Southern Baptist
General Convention
of California



COLORADO

Phillip T. Card

Secretary, Depart-
ments of Baptist
Training Union,
Baptist Student
Union, Church
Architectural
Consultant
Colorado Baptist
General Convention



DISTRICT OF
COLUMBIA

Howard D. Rees

Baptist Student
Secretary
District of Columbia
Baptist Convention



FLORIDA

Joe H. Webb

State Secretary,
Department of
Student Work
Florida Baptist
Convention



GEORGIA

Reverend Aubrey L.
Hawkins

State Secretary,
Department of
Student Work
Georgia Baptist
Convention



HAWAII

Reverend Weston W.
Ware

Secretary of Student
Work
Hawaii Baptist
Convention



ILLINOIS

Reverend A. C.
Queen

Secretary, Depart-
ment of Student
Ministries
Baptist General
Convention of
Illinois



INDIANA

Reverend W. W.
Rhody

Secretary, Depart-
ment of Religious
Education
State Convention of
Baptists in Indiana



KANSAS

Ray Gilliland

Secretary, Student
Department
Kansas Convention
of Southern
Baptists

**KENTUCKY**

Dr. J. Chester
Durham

State Secretary of
Student Work
Kentucky Baptist
Convention

**LOUISIANA**

Dr. Udell Smith

Director of Depart-
ment of Student
Work
Louisiana Baptist
Convention

**MARYLAND**

Samuel A. High

Secretary-Training
Union, Student
Union Departments
Baptist Convention
of Maryland

**MICHIGAN**

Reverend Joe Watson

Director, Division
of Religious
Education
Baptist State Con-
vention of
Michigan

**MISSISSIPPI**

Ralph B. Winders

Director, Department
of Student Work
Mississippi Baptist
Convention Board

**MISSOURI**

M. Elgin Lee

Secretary, Depart-
ment of Student
Work
Missouri Baptist
Convention

**NEW MEXICO**

Truett Sheriff

Secretary, Depart-
ment of Student
Work
Baptist Convention
of New Mexico

**NORTH CAROLINA**

Dr. William C. Smith

Secretary, Depart-
ment of Student
Work
North Carolina Bap-
tist Convention

**OHIO**

Lynn M. Davis, Jr.

Secretary of Student
Department
State Convention of
Baptists in Ohio

**OKLAHOMA**

Clyde Clayton

Director, Baptist
Student Work
Baptist General Con-
vention of Okla-
homa

**OREGON-
WASHINGTON**

Jerry Buckner

Secretary, Depart-
ment of Student
Work
Baptist General
Convention of
Oregon-Washington

**SOUTH CAROLINA**

Charles W. Horner

State Secretary, The
Student Depart-
ment
South Carolina Bap-
tist Convention

**TENNESSEE**

Charles Roselle

Secretary, Depart-
ment of Student
Work
Tennessee Baptist
Convention

**TEXAS**

Dr. W. F. Howard

Director, Division of
Student Work,
Christian Educa-
tion Commission
Baptist General
Convention of
Texas

**VIRGINIA**

William H. Jenkins

Secretary, The Stu-
dent Department
Baptist General As-
sociation of
Virginia

Associate State Student Secretaries



ARIZONA

Roland A. Smith

Associate, Education
Division
Arizona Southern
Baptist Convention



ILLINOIS

V. W. Entrekin

Associate, Depart-
ment of Student
Ministries
Baptist General Con-
vention of Illinois



KENTUCKY

James R. Bergman

Associate, Depart-
ment of Student
Work
Kentucky Baptist
Convention



LOUISIANA

Beth Hayworth

Associate, Louisiana
Student Depart-
ment
Louisiana Baptist
Convention



NORTH CAROLINA

Boyce C. Medlin

Associate, Depart-
ment of Student
Work
Baptist State Con-
vention of North
Carolina



SOUTH CAROLINA

Anita Heckle

Associate, The Stu-
dent Department
South Carolina
Baptist Convention



TENNESSEE

Pitts Hughes

Associate, Depart-
ment of Student
Work
Tennessee Baptist
Convention



TEXAS

Louis Cobbs

Associate Director,
Division of
Student Work
Christian Educa-
tion Commission
Baptist General
Convention of
Texas



Harles E. Cone

Associate Director,
Division of Student
Work
Christian Education
Commission
Baptist General
Convention of
Texas

The Local Program of Southern Baptist Student Work

BILL JUNKER

THE LOCAL PROGRAM of Southern Baptist student work perhaps can be described best as a ministry to students and faculty members, primarily Baptist and non-Christian, of the campus community. This program includes the combined ministry of all Southern Baptist groups which are ministering to students and faculty—the campus organization, the churches in the immediate college community,

and the churches from which students commute daily or weekly.

● The local program attempts to implement all of the objectives of Southern Baptist student work (page 7) in the lives of students and faculty members, whether they live on campus and completely sever connections with their home churches or whether they live at home, commute daily, and con-

tinue to participate in their home churches. As is evident in the statement of objectives, involvement of every student in responsible church membership is a primary objective of the local program of student work. In addition, the need for a weekday, on-campus ministry has become increasingly apparent. The nature of the campus situation enables the BSU to go to the student with a well-rounded program of study, worship, work, and Christian community during the week to complement and reinforce the local program of student work through the churches.

On most campuses where Southern Baptists are at work, the basic form of ministry is carried on by a student organization with elected officers called the Baptist Student Union. Such organizations are in operation on approximately 550 campuses in the United States—tax-supported and private (including denominational) colleges and universities; nursing schools; military academies; and professional, commercial, and trade schools.

● Over two hundred of these BSU's, or approximately two fifths, have full-time BSU directors. In addition to being adviser for the student organization, the director is a personal counselor to students, an interpreter of the Christian faith, an on-campus representative of the denomination, and a source of leadership to the churches in his area. Many directors plan and supervise the use of a Baptist student center. Some are employed to teach Bible courses for which college credit is given. In performing all of his varied functions on campus, as well as serving as a consultant and adviser to the churches concerning

their program for students, the director is responsible for the program of student work in his area.

● Let us illustrate the co-operation between churches and the campus organization by considering typical program activities sponsored by these groups to accomplish objective #1 of Southern Baptist student work (responsible church membership). The Young People's Sunday school department of the alert church interested in the college community will obtain the names of all out-of-town students who will be attending the institution(s) in the city. Where there is a BSU director, he will secure and distribute these names. Teachers, counselors, and active student members will write letters to incoming students who are prospective members for their classes, welcoming them to the city and commending their particular church. The church may schedule a welcome function such as a breakfast or supper on the first Sunday the students are in town. Teachers will be visiting in the dormitories during the days just preceding this event to make the invitation personal.

● In the meantime, and co-ordinated with the individual efforts of the churches, the campus BSU will have contacted every incoming student by mail to describe BSU activities on campus and to advocate active church participation while in school. Folders are distributed in dormitories and mail boxes, advertising a progressive supper on Friday evening, beginning at the Baptist student center and proceeding to each of the Baptist churches in the college center ministering to students for one course of the meal. The campus may be plas-

tered with JCAC (Join Church at College) signs. It almost becomes collegiate to be involved in church. These efforts to enlist and involve students in church life continue throughout the year although hardly at such an accelerated pace.

To achieve objective #2 of Southern Baptist student work (worship and devotional experiences) the churches advocate corporate worship at the church and daily private worship. The same students are provided morning watch, noon devotions or evening vespers at the Baptist student center during the week, where they also are encouraged to worship singly and in small groups in their homes, dormitories, and fraternity houses.

● Objective #3 of Southern Baptist student work (study of the biblical faith and Christian life) is a principal goal of Sunday school and Training Union. The campus organiza-

tion studies the total needs of its students and curricula offerings of these two church educational organizations in planning and promoting on-campus study groups on the biblical faith and the Christian life. In some campus situations, the on-campus ministry includes a Bible teaching program in which the interested student may receive college credit for course work at the center.

Of course, these interpretations of programming to meet objectives are illustrative and not exhaustive of the many possibilities for a solid Christian ministry to the citizens of the campus community.

● The three divisions of the program structure of the Student Department of the Baptist Sunday School Board—Research, Program Design, Field Service—are designed to assist both churches and campus organizations to achieve the basic objectives of student work.

The Baptist Student Union Director

DAVID K. ALEXANDER

CLAMOROUS ARE THE CLAIMS and busy are the preoccupations of college days. Myriad ideas and activities bid for the student's attention and affection. To keep a healthy balance between the spiritual and the social is no cinch for the academic and the religious. And yet, no two teams are so inextricably involved and mutually indebted to the other as religion and education.

● While the collegian's social contacts are being broadened and the dimensions of his mind stretched, his

moral insights must be sharpened, his spiritual sensitivity must be enhanced. His faith in God and appreciation for truth must be deepened.

This is a large order. He cannot do it alone. He needs direction, counsel, and friendship. To meet this challenge is the privilege and job of the Baptist Student Union director. He is familiar with these needs that can become exigencies and these potentialities fraught with possibilities for mediocrity or destruction, or for creativity and constructiveness.

● The BSU director is an *emissary of the church*. He is appreciative of the denomination which has placed him there and believes that participation and worship in the church near the college is indispensable to meet the needs of both collegian and faculty. He is himself a part of the church and leads the BSU organization to make the church a major concern of its program and activities. He covets the student's keen mind and youthful fervor for the church at college. He envisions the tremendous contribution that college trained leadership can make after graduation to churches throughout the nation and world.

● The director is a *creator of ideals and ideas*. He finds a way to establish a frequent encounter between God and the student and to help the student live out the ideals that spring from that relationship—ideals, lofty but realistic, that will lift the tone of the school's student body; ideals that are Christian and revolutionary to the life and thought of the individual student and the campus community. The BSU director initiates ideas for achieving these ideals and for meeting the basic spiritual and moral needs of Baptist, non-Christian, and unchurched students.

● The director is both a *friend and foe*. He is friend of all that is right and good, friend of those who need love and acceptance, friend of the weak and wanton as well as the elite and promising. He is natural and normal in his relationship to both groups and ever concerned that each individual reach his fulfilment. He is foe of the shallow and the petty. He recognizes and attacks evil as that

which drains and despoils the best in the student at college. He abhors purposelessness and slothfulness. He seeks to stimulate every wholesome impulse of the student to do something in today's world for the sake of God and man.

● He is *director and discoverer*—director of a program in an organization designed to develop the innate capacities and latent potentialities of Baptist students. He administers the program, yet he lets the students lead. He encourages them to have ideas and to grow and mature even if it means mistakes in the process. He discovers the overlooked and the overworked and seeks to challenge the one and redirect the other. He discovers imbalance where it exists in the life and thought of a student and seeks to bring Christianity to bear on and to share in the life of the secular-minded student.

● The BSU director is a *relator of the Christian faith*. He is convinced of its relevance to individual and corporate life and he sees it as an integrating factor in the university's curriculum, as the leaven of all truth. He understands the Christian faith to lay claim on one's vocational preparation and plans, to be directing them toward soothing the ills and meeting the needs of the world.

● He is both *teacher and counselor*. He endeavors to inculcate by word and by life the ideals, truth, and wisdom that come only through a personal knowledge and experience with God in Jesus Christ. He has a profound ap-

[Continued on p. 37]

Suggested Objectives for Churches with Students

Although the responsibility for and ability of churches to adequately minister to students varies, every church participates to some degree and in some way in this ministry. This is true although a church may have only one student, or none, in its membership.

Churches should set their own criteria and standards for evaluating the effectiveness of their ministry to college and university students. The Sunday School Board Student Department will be happy to assist them in doing so.

Basic Objectives—

1. To lead students and faculty members to faith in Christ as Saviour
2. To deepen their understanding and commitment to him as Lord
3. To relate them to the fellowship of a local church

Specific Objectives Applicable to ALL Churches—

1. To understand the significance and role of the total program of student work and give it support
2. To understand and accept responsibility for unique opportunity with students and faculty members
3. To enlist and involve students and faculty members in responsible church membership through
 - (1) Meaningful worship and devotional experiences
 - (2) Study programs of the biblical faith and Christian theology and ethics
 - (3) Opportunities for Christian fellowship and witness
 - (4) Local missions program of the church
 - (5) Denominational understanding and participation
 - (6) Christian world missions
 - (7) Training for Christian service in every phase of church, campus, community, national, and international life
 - (8) Preparation for Christian marriage and home life
4. To encourage scholastic excellence
5. To lead students and faculty members to practice total life stewardship

Specific Additional Objective Applicable to CHURCHES WITH COMMUTING STUDENTS—

1. To actively co-operate with the local campus program of student work
- ## *Specific Additional Objectives Applicable to COLLEGE CENTER*

[Continued on p. 25]

Baptist Student Centers—A Requirement

A Baptist Student Center was recently defined as a building owned and operated jointly or exclusively by Baptists of the state, college community, or association to promote Baptist student union work. The partial use of a church or an educational plant seldom qualifies as a Baptist Student Center since usually several churches are ministering to students and only infrequently is a church plant both appropriately designed and located.

With approximately 85 per cent of our Southern Baptist students in non-Baptist schools, and with additional thousands of unchurched and unsaved college youths in these private and state schools, our student leaders cannot be expected to cope with the multiple temptations and involvements of modern college life without an adequate base of operation and planning. Such a base is needed for church enlistment, Christian instruction, evangelism, daily worship and Christian fellowship, and the right kind of social and recreational life among these hundreds of Baptist collegians on the campus.

With enlarged college enrolments, more Baptist students to be enlisted, the rise of the commuter college, and the diversified reach of the Baptist Student Union, a building designed and erected especially for the BSU program has become a *requirement*.

SUGGESTED OBJECTIVES FOR CHURCHES WITH STUDENTS

[Continued from p. 24]

CHURCHES—

1. To actively co-operate with the local campus program of student work
2. To discover and understand the special needs of student and faculty members in their academic environment
3. To plan, conduct, and evaluate a program to minister to the specialized needs of students and faculty members
4. To provide specialized organizations, materials, facilities, and equipment to carry out the program adequately
5. To assist students and faculty members in bringing all academic disciplines into a Christian perspective
6. To make special effort to reach and involve international students and meet their special needs

Help Available to Churches

Ministering to Students

A RECENT PROJECT OF THE STUDENT Department of the Sunday School Board has involved furnishing an improved quality of assistance to churches in their ministry to students. It has taken the form of leadership conferences for workers with students in college center churches.

The project has served a twofold purpose. Immediate help has been given some churches in their tasks of involving students in responsible church membership and of enhancing the churches' contributions to students' lives. The project also has served as a pilot experience to test leadership conference techniques. An attempt has been made to develop conference outlines and to produce a backlog of resource materials.

Some sixteen conferences were held in various sections of the country and in differing church and campus situations. These have resulted in the formulation of conference outlines and suggested techniques which are easily adaptable to varied periods of time and approaches. Some of the best presentations in the conferences have been preserved in printed form or recorded on tapes.

The "Leadership Conferences for Workers with Students in Churches," give promise of vital help to churches in college centers as they seek to enlarge their outreach and to improve the quality and depth of their minis-

tries to students. Such subjects as "Understanding Students," "Leadership for Students," "A Church Educational Program for College Students," "The Theology Students Bring with Them to College," and "A Theology for Twentieth-Century Students" have been dealt with in these conferences. The materials which have been accumulated, in print and on tape, may be used effectively in connection with such a conference or requested by a single church for use with its workers. Program outlines, suggestions on techniques for presentation, and materials in limited quantities are available to churches in college and university centers from the Sunday School Board Student Department.

Denominational Leaders

Valuable resources in the way of personalities are available to churches ministering to students.

The personnel of the state Baptist headquarters can make contributions to the lives of college students.

Members of the staffs of the Sunday School Board's Student, Sunday School, Training Union, Church Music, Family Life, Church Administration, and other departments, Church Recreation Service, Church Library Service, along with the Vocations Counselors and Board's administrative personnel may

be used for significant contacts with students in churches when their schedules permit.

The staffs of the Home Mission Board, Foreign Mission Board, and Woman's Missionary Union should be remembered when resource personalities are being considered.

Further sources of speakers include: seminary, Baptist college, and university faculties and staffs; the commissions of the Southern Baptist Convention, especially the Education, Christian Life, Historical, and Brotherhood Commissions.

Materials and Publications

The Student Department publishes a number of pieces of literature relevant to the denominational student ministry. Mentioned here are those which are related vitally to the program of the local church.

Special materials, including a poster with program ideas, bulletin insert, planning folder, and order form, are mailed to the churches in late July for planning and conducting On-to-College Day and college orientation each August.

"Join the Church" posters are sent to churches each July for promoting this special emphasis among collegians in September.

In November, pastors and educational workers receive a guidebook, poster, and planning folder for Student Night at Christmas, usually observed the last Sunday night of the year.

In the summers of 1961 and 1962, the department published special issues of *Key News*, a journal for professional Baptist Student Union workers. These two issues were dedicated specially and distributed to workers with

students in churches. Articles from these will be placed in more permanent format to be made available for wider distribution to these workers upon request. Date of release will be February 15, 1963.

The following items are free promotional literature available in quantity upon request:

Youth-led revival materials, including a poster, "Handbook for Churches," and "An Unusual Challenge for Young People."

Materials of orientation to college and BSU for circulation among new students in churches and communities—"In Your Future There Is BSU," "You Can't Afford to Miss It!" "To College Freshmen," "That Day Has Come," "Why Join?" and "College, Dead Ahead!"

"The Associational Student Work Committee" for workers with students at the association level.

Materials to keep churches informed of the BSU program and facilitate the planning of mutual interests—BSU Calendars of Activities, "The Baptist Student Center," "The Baptist Student Union in Retrospect," and "The Baptist Student Director, Who He Is, How He Serves."

An order blank, giving complete listing of free Student Department literature, may be secured upon request. Categories of available materials include: Orientation to College and BSU; Specialized BSU Emphases (courtship and marriage, teaching, student nursing, military service, junior colleges, international students, business schools); Campus Evangelism; Devotion and Theology; For BSU Officers; For State and Local Directors

and Denominational Leaders; Reprints from *The Baptist Student* magazine.

The department also publishes *The Baptist Student*, Christian collegiate magazine, for the nine months of the school year. It is recommended that churches present their students with gift subscriptions to the magazine on On-to-College Day or at Student Night at Christmas. The 1962-63 series will deal with the Christian faith as it relates to the various academic disciplines. This particular series is planned to show the student that no basic conflict exists between the branches of education and biblical theology, and to demonstrate how he can serve Christ in his vocational life, whatever his interests and abilities might be. Over half of each issue also is devoted to human interest and devotional articles. The magazine may be ordered for \$2.50 per year from Church Literature, 127 Ninth Avenue, North, Nashville 3, Tennessee. Free promotional materials on the magazine, including the gift certificates, are available from Literature Information at the same street address.

In the way of books, the department publishes the following which may be purchased through Baptist Book Stores: *The Baptist Student Union Manual* by G. Kearnie Keegan and David K. Alexander, in category 11, Special Studies, Church Study Course; and the Alpha Omega Series for use in BSU Bible study sessions—*Handbook on Bible Study* by Howard Rees, *The Sermon on the Mount* by J. P. Al-

len, and *Philippians* by E. F. Hallock and Glen Yarbrough.

The department has recently initiated a tape service, making available to interested persons or groups tape recordings of messages from past Ridgecrest and Glorieta student retreats, the 1956 Student World Missions Congress in Nashville, and other significant student meetings. Borrowers are responsible financially only for the return postage and a small daily overdue fee. A listing of available tapes and tapes themselves may be ordered from Campus Tape Service, Audio-Visual Aids Department, 127 Ninth Avenue, North, Nashville 3, Tennessee.

General Sunday school and Training Union materials in the Young People's age group may be ordered from the respective departments of the Baptist Sunday School Board. These will be found most helpful to workers with students in churches.

Additional, specialized (as suggested) materials for workers with Young People in college may be ordered from the following at 127 Ninth Avenue, North, Nashville 3, Tennessee: Vocations Guidance Counselor, Church Recreation Service, and Library Service. Other relevant material may be ordered from the Christian Life Commission, and Education Commission, 161 Eighth Avenue North, Nashville 3, Tennessee; The Home Mission Board, Atlanta, Georgia, and the Foreign Mission Board, Richmond, Virginia.

Does Your Church Observe On-to-College Day?

BILL JUNKER

RECENT STATISTICS of the United States Office of Education indicate that 40 per cent of the students who enter college fail to graduate, and that approximately half of this 40 per cent drop out in the freshman year. Doubtless, some of the drop-outs can be considered realistic and wise. The great majority, however, represent immature unwillingness or inability to face the responsibilities of mature selfhood.

Since many of these students are members of Baptist churches, *we*, as Baptist adults and leaders, also must be judged for their failures. In some way, we have failed them and/or their parents.

Moreover, those of us who touch or could touch the lives of high school and college students in the churches can hardly evade partial blame for the "spiritual drop-outs" among our students. A pamphlet, "Take God with



Some ideas presented are received with interest, others with alarm and confusion by Christian young people.

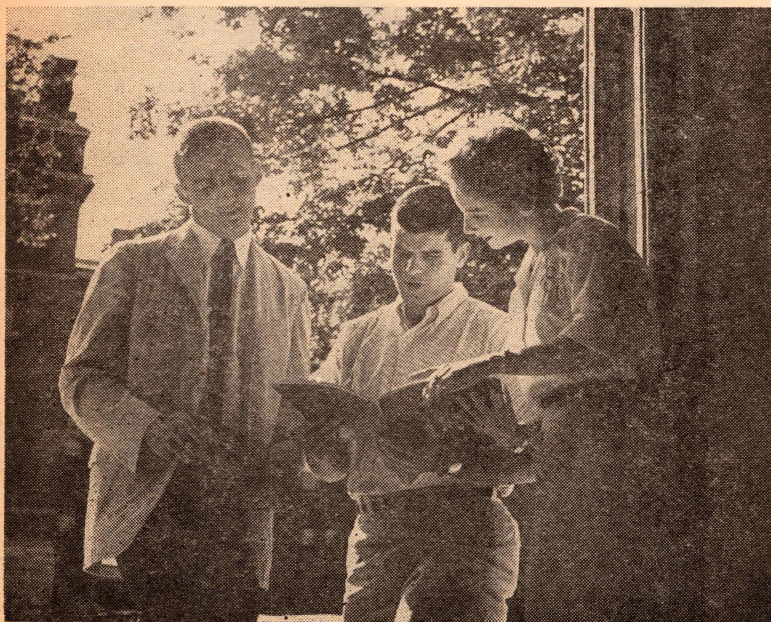
You to College," published for college students by another denomination is appropriately titled because many students *don't*, figuratively speaking. These young church members have the outward form of religion without the inner reality. Others find their god "too small" to handle the intellectual, social, and psychological tensions of the campus situation. The alarming defection from organized Christianity during college years is, perhaps, an expression of disenchantment with religion which began in high school.

Investigation of the causes of this condition would doubtless reveal the need to strengthen the Christian education program of our churches all along the line.

We are continuously seeking more effective means to minister to the youth of our churches as they pass through each stage of growth. But

right now we need to consider what we can do for those high school students who are entering college this year. Many will commute to colleges nearby and so maintain membership and participation in the home church. Others will be close enough to return home several times a semester. Still others, who return home two or three times a year, will transfer participation to a church in the college community. All of these students should be included in a last-minute effort of the church to provide orientation to college and Baptist Student Union.

On-to-College Day, August 25, 1963, is a minimum program which every church can adapt to its particular situation. A packet of suggested programs and materials will reach each pastor before August 1. Adaptations are included for churches with no college students, for churches with few



Meeting new people and being loaded down with "learning" are only two of many adjustments which college students make.

students, and for churches with many. Copies of a poster, a program planning folder, and individual brochures are enclosed. Suggestions are given for utilizing Sunday school opening assembly, Training Union opening assembly, and both worship services for various parts of the observance. Bulletin inserts, describing the ministry of the Baptist Student Union, are available free upon request from the Baptist Sunday School Board Student Department for all members of the Sunday morning congregation.

Some churches will find themselves bidding farewell to most of their students each fall. Churches in college communities will be losing some and welcoming others. Perhaps a few churches will be sending their students to colleges near enough at hand so that the constituency of young people undergoes very little change.

In all types of situations, this is the church's opportunity (1) to inform

adults and future college students of the Baptist Student Union program; (2) to recognize and honor its college students; (3) to provide orientation and inspiration to help these students experience college as a time of growing Christian faith and expanding service.

The Young People Away department superintendent is a logical person to assume responsibility for On-to-College Day. If YPA has not been organized in your church, perhaps a teacher or superintendent of Young People is the one to spearhead this emphasis.

Remember—On-to-College Day is the *minimum*. A concerned, resourceful leader or committee can plan a special series of discussions, a weekend retreat, or a bus trip to nearby Baptist student centers which will greatly increase the church's opportunity to conserve and strengthen its students spiritually.

College Students Look Forward to Christmas

ED SEABOUGH

THOUSANDS OF COLLEGE STUDENTS over our land look forward to sharing in a Student Night at Christmas program each year during the Christmas holidays. Students from Baptist campuses, state universities, private colleges, and other schools are in charge of the evening service in their various home churches over the South-

ern Baptist Convention on the last Sunday night of the year.

● Student Night at Christmas has a twofold purpose: honoring the student home for the holidays and telling the story of the Baptist Student Union. SNAC, as it is often called, gives the



Pastor and students work together to plan a student Christmas program.

collegian an opportunity to share with "the folks at home" his spiritual experiences on campus. Whether he goes "away" or merely "across town" to college, he blesses the church which honors him at Student Night at Christmas.

Many Southern Baptist churches observed this specialized emphasis for the first time in December, 1923. It was held at the suggestion of the (then existing) Inter-Board Commission on Student Work (responsibilities later transferred to the Student Department of the Sunday School Board). The idea caught hold, and Student Night at Christmas became an annual event and a vital part of the program of our churches.

Student Night at Christmas originally was begun for the single purpose of giving special recognition to

the Baptist student home for the Christmas holidays. Whether active in a Baptist Student Union on a Baptist campus or a state or private school campus, he was invited to participate in the program. Southern Baptist student workers soon found that SNAC afforded one of their greatest opportunities to interpret the ministry of the Baptist Student Union to the churches. Thus this opportunity was utilized as a second purpose of the emphasis.

Today Student Night at Christmas and On-to-College Day provide the two times during the year when the Student Department of the Baptist Sunday School Board has the unique opportunities to tell, through the churches of the Southern Baptist Convention, of the denomination's ministry to the campuses.

● The Student Department annually prepares program materials for Student Night at Christmas. Including program outlines, program suggestions, and a poster, these materials are planned around an annual theme such as "Our Mission to the Campus," the 1962 theme.

The churches, as well as the students, need to plan well in advance for Student Night at Christmas. Materials are mailed to pastors and churches early in November each year. Churches are urged to do their planning before Thanksgiving. Thus specific assignments may be made to students home for the holidays.

Many churches have felt that, because they did not have college students, it was impossible to have a Student Night at Christmas program. The materials now provided may be

adapted for the use of high school students and other young people in the church. Thus, again, the story of Baptist Student Union may be told and the youth of the church informed and given opportunity for service.

A reception following the evening service provides another way for the church to honor its students. This reception, in which students form the receiving line, gives the adults the privilege of congratulating their young people in college.

● Students are looking forward to Christmas and a Student Night at Christmas program in their churches. Churches also can look forward to this program as a unique opportunity for challenging their young people to commitment to Christ through the church and on the college campus.

Youth-led Revivals in the Local Church

I personally want to commend the State BSU Department for its work in the churches. This was our first Youth-led Revival and an excellent meeting. The team lifted the sights of our youth and adults alike.

● This excerpt from a letter written by a pastor to the state student secretary of Illinois at the close of a student-led revival expresses both sincere appreciation for and mild amazement at the contribution which the meeting

made to his entire church. An adult member of another church wrote, "The youth handled this revival so well, I think we should let them plan all of them."

The genius of the youth-led revival is that it speaks to, utilizes the talents of, places responsibility upon, and hastens the Christian maturity of the church's youth (Intermediates, Young People, and sometimes Juniors). While acknowledged as a part of the educational ministry of the church, the

youth are often excluded from responsibility and focus of attention. Youth Week, Student Night at Christmas, and On-to-College Day are all attempts to remedy this situation.

- Because of the length of time involved, the effort required, and the nature of the emphasis itself, however, a youth-led revival has the possibility of accomplishing much. The youth of the church mature as Christians by serving on committees, visiting, praying, and singing in the choir, as well as by participating in youth-centered worship, social occasions, and study activities.

- Further, youth speaks to youth through the student team members. Most teams include a preacher, a music director, and at least one other person who directs visitation, leads recreation, moderates group discussion, or coordinates the work of the team. In order to avoid conflict with the regular fall or spring revival, many churches schedule youth-led or student-led revivals during the summer. These summer meetings are usually a week in length. The church ordinarily guarantees travel and entertainment for and provides an honorarium which is divided equally among team members. The contact for requesting a student team is made through the department of student work of the state Baptist convention.

During the school year, the youth of the church often respond to a week-

end youth-led revival, Friday evening through Sunday evening. Baptist Student Unions on most college campuses have trained, consecrated students available for such emphases. Though the time is brief, thorough advance preparation by the pastor and the youth committees can lay the foundation for a meaningful weekend experience for the entire church. A weekend student-led revival can be arranged by contacting the state secretary of student work or the Baptist Student Union director on a nearby college campus.

- The plan for a student-led revival is for the church's pastor to lead in the selection of several youth committees at least two months before the revival is to begin. Program, publicity, spiritual preparation, visitation, social arrangements, and follow-through are functions usually handled by committees. Materials are available from the state departments of student work to assist the youth in preparing.

- Intermediates and Young People often attack a problem as if they didn't know it was impossible to solve. When their responsibility is clear and when some adult guidance and encouragement supports them, they will work and pray unstintingly to make it possible for God to bring a revival. Working through this kind of dedication and effort can lift the entire church to new dimensions in Christian discipleship.

The Associational Student Work Committee

NELL MAGEE

BLURB: Giving direction to associational committees responsible for assisting churches, students, and Baptist Student Unions.

Today's Baptist student is confronted by many choices on a college or university campus. For many, one major choice is that of a church home in the college center. With the increase of churches in our Convention, there often is no longer one church in a college center, but several churches to which students belong and in which they serve.

In this decade of the sixties, five hundred new colleges are to be established in the United States, and most of them will be publicly supported community colleges with little or no dormitory facilities. These will draw students from surrounding areas who can commute daily. It is increasingly important that most of our churches have a ministry to students. This ministry needs to be strengthened and coordinated. This can be done through the Associational Student Work Committee.

What Is This Committee?

The Associational Student Work Committee is a group of concerned adults which is willing to play a part in ministering to students and which

is responsible for assisting the Baptist student program at the college or colleges within the associational territory. It serves both the student group and the association in correlation, communication, and relationships.

Why Have One?

This committee is needed in order to keep the needs and program for Baptist students before the churches. College students are confronted with new ideas, relationships, and a sense of independence and freedom. These and more create the need for a deeper ministry with meaning and understanding in our churches. This committee can make the churches feel that students, with their special needs, are an integral part of *their* work, not the responsibility of someone else. Committee members learn for themselves of the campus climate and share its problems. Such a committee also is necessary to keep the student group informed of the program and activities of the churches, to help support and implement these programs, and to serve in interpreting them. It interprets the program of student work to the churches in the association and interprets the work of the churches to students and faculty members.

How Do You Begin?

The local BSU director, where there is one, is the key person to arouse interest in the formation of such a committee. If there is no local director, the state director of student work or a person appointed by him would be the one responsible. This person—in co-operation with the associational moderator, Baptist faculty adviser, pastor adviser, another pastor with a keen interest in students, and one or two other adults—should outline the needs, responsibilities, duties, and policies of the committee. These then should be presented for approval to the associational executive committee which also would select members for subsequent nomination to the entire association. The Associational Student Work Committee should become a regular part of the associational leadership, being nominated and elected as provided for in the constitution of the particular association. Where there is a BSU director, he should serve on the initial nominating committee for this committee and should be consulted thereafter about persons to serve. Reports should be made regularly to the association and its executive committee concerning the program of student work.

Who Should Serve?

Careful attention should be given to the selection of the Associational Student Work Committee so that it will be representative and functional. The members must be persons who are interested in students and who will give of their time to help meet student and campus needs. Such a committee might be composed of two salaried church workers (pastors, edu-

cational directors, youth directors, etc.), a layman and a laywoman with outstanding ability and vision in working with young people, and a person who is in close contact with the college administration. Adults who were active BSUers as students make good members.

The director of the Baptist Student Union should be an ex officio member of this committee.

It is highly recommended that members be on a rotating basis, with at least 50 per cent of them being retained each year.

When Should They Meet?

The initial meeting of the committee should be immediately after election. This should be an orientation meeting with a careful explanation of what is expected of the committee and an outline of its plan of operation and time of meeting. In most cases, a quarterly meeting will be sufficient. However, if there is no BSU director or if there is some special business, a monthly meeting may be required. Emergencies may arise which necessitate special called meetings. All meetings should be planned with some decisions to be made, so members will realize the importance of their attendance and service.

The BSU director should be consulted before each meeting for matters needing attention and should attend each meeting of the committee, unless a particular reason exists for not doing so.

What Should They Do?

The responsibilities of the Associational Student Work Committee will vary from one place to another, de-

pending on the local needs, leadership, and program. These should be ascertained at the beginning.

The following list is by no means conclusive and may include duties which some committees will not find necessary:

1. Become acquainted with the Southern Baptist program of student work, Baptist Student Union literature, and *The Baptist Student* magazine, encouraging pastors and other church leaders to do so.
2. Become acquainted with student needs and problems and with the campus situation(s)—schedule, standards, policies, etc.
3. Educate the churches of the association as to the functions and needs of the Baptist Student Union.
4. Serve in an advisory capacity to the BSU director.
5. Assist Baptist students in creating a desire for and organizing a new BSU on any local campus where there is none.
6. Provide leadership for the BSU program where campuses have no director.
7. Become acquainted with the financial condition of the Bap-

tist student program and lead the association to help provide adequate funds for it.

8. Encourage Baptist high school students to take an interest and be active in the Baptist Student Union program as they enter college.
9. Sponsor an associational On-to-College and Student Night at Christmas emphasis, through the churches and/or an associational rally.
10. Interpret and promote the local BSU program to the churches, giving special emphasis to conventions, retreats, and Convention-wide meetings.
11. Provide ample information to both associational and BSU leadership for a correlation of activities.
12. Assist in providing opportunities of service for students.
13. Pray daily for a strengthened ministry on the campus through the Baptist Student Union program—one which will keep students faithful to Christ and his church and challenge them to reach out with their influence and witness to bring others to Christ and into a church.

THE BAPTIST STUDENT UNION DIRECTOR

[Continued from page 23]

preciation for the Scriptures and an equal conviction of their dynamic and relevance in today's world. He is counselor in the crisis and friend in the calm. He is approachable by the student who has a problem.

● This analysis may seem idealistic. However, I am convinced that scores of BSU directors now in service share these convictions and strive toward these ideals in their own personal life and ministry to college students.

Program of the Student Department

1962-1963

THE BUDGET YEAR FOR THE SUNDAY School Board parallels the academic year. This is quite convenient and natural for the program of the Student Department since it begins October 1, and continues through the following September 30th.

All the departments at the Board are on "Program Budgeting." By that we mean that each department uses its objectives to set measurable goals which it expects to achieve toward these objectives within the coming budget year, and plans projects to achieve these goals.

Therefore, the department's budget actually reflects the plans and projects for the coming academic year. It is grouped under the three aspects of the program of student work: research or discovery, program design or development, and field services or interpretation and promotion.

Research

Research projects planned and budgeted for the academic year 1962-63 address themselves to some of the major unsolved problems in the program of student work. They include study of the problem of commuting students, campus-denominational support, faculty program design testing, and international program design testing. Research projects scheduled and

soon to be budgeted include work with married students, evaluation of *The Baptist Student* magazine readership, and a campus study program and materials.

The purpose of the project on "Commuting Students" is to discover the needs, conditions, opportunities and requirements preparatory to designing an adequate program for commuters on each type campus, in home churches, and associations.

The purpose of the project "Campus-Denominational Support" may be stated: (1) to discover additional and more effective ways of interpreting the Baptist program to students and faculty members, (2) to secure the assistance of present collegians and future graduates in serving Southern Baptist churches, and (3) to discover ways of giving more guidance and encouragement to church related vocations volunteers.

The purpose of the "Interim Program Testing" project is to test interim program design for various type campuses developed this past summer. This testing approach will be somewhat abbreviated and the resultant program designs considered trial or experimental until they can be woven into the long range plan for development of program designs for the various type campuses. As will be explained in the

next article, the LRP program designs are to be completed by the end of 1964.

The purpose of "Faculty Program Design Testing" is to test the general campus program design developed to enable campuses to achieve their objectives with faculty members. Later the general design will be tailored to the various types campuses and made available for adaptation to particular campuses within each type or category.

The purpose of the "International Program Design Testing" project is to test the general campus program design developed to enable campuses and churches to achieve their objectives with international students. Like the faculty program the general program design will be tailored to various type campuses and made available to state and campus for adapted use.

Arrangements are being made for doctoral candidates in the schools of religious education in Southern Baptist seminaries to work with directors in the Student Department on various research projects.

The Student Department is also participating in the Board's Education Division "Church Long Range Planning" project to assure that churches utilizing the long range planning approach will give due consideration to the adequacy and quality of their program for ministering to students.

Program Design

Within this same period, the department proposes to design a general campus program of student work and thereafter for various types of campuses. It will utilize the research done concerning commuters, internationals, and faculty members and incorporate

the interim program test findings into a long range program. This is to say the work on programs by types of campuses will go beyond the research or interim program testing stage and into the long range design and even testing stage before the budget year expires September 30, 1963. This will allow a full year of testing for campus program design in 1963-64.

The second program design project is an "Evaluation Procedure for Local Student Program." The purpose of this project is to develop an instrument and procedure for evaluating the programs of student work on representative campuses. It is to be revised and improved systematically in the light of testing of interim programs and the development of long range program designs.

A third project is the "Curriculum Design for Campus Study Programs." The department proposes to design and plan a curriculum in broad outline for campus study programs and materials to be produced in coming months. The purpose here is in no way to compete with the valuable time spent in the churches on Sunday but merely to complement it and enrich it by adding to the valuable but extremely limited amount of time and study that the student is required to give in his church on Sunday.

Field Services

Field service projects to interpret and promote the program of student work take numerous shapes and forms. One of the more recently developed projects is the "Leadership Conference for Workers with Students in Churches." Four of these conferences will be held in college or university centers by department personnel this year and

a fifth will be given assistance by the department. The primary purpose of these conferences is to interpret methods and materials developed for churches in college and university centers in their ministries to students and faculty members.

Three conferences for Volunteer BSU Workers were conducted during the latter part of 1962 by the department. Their purpose is to interpret and promote the program of student work to adults volunteering to assist in the student program and to train them for the various types of campus and church situations in which they serve. The need is so great that we cannot hope to pay everyone who participates as an adult leader in student work nor should we feel that this is necessary. Although many more paid directors are needed, as well as the money for their support, increasingly volunteer workers are proving valuable. They may be pastors, faculty members, BSU alumni, or other lay persons.

The emphasis on campus evangelism will take the form of clinics on six campuses this year. The purposes of the clinics are to train students in person to person witnessing and to lead the Baptist Student Union to plan a year-round program of campus evangelism.

Christian Focus Weeks are sponsored on nine Baptist college or university campuses and in four Baptist schools of nursing. The purpose of the Focus Weeks at Baptist colleges is to assist the campus leadership in achieving objectives with students and faculty members relating their faith to everyday living. The Focus Weeks in the schools of nursing also seek specifically to challenge student nurses to Chris-

tian world service (including missions) and stress the meaning of a dedicated profession as a Christian nurse.

Student Department personnel traveled to some twenty-eight state Baptist Student conventions this past fall and will participate in a similar number of state planning conferences or retreats in the spring. Several states have seminars or conferences for their BSU directors during the winter. Department personnel will participate in a number of these.

Department personnel will also make numerous campus visits for preschool retreats and for general or special events. Military service academies will also receive visits from department directors. Seminary campuses will be visited and prospective BSU directors interviewed. Information gained from the interviews will be disseminated to all state student secretaries who select, employ, and supervise local directors.

Orientation of new Baptist Student Union directors will take place at Baptist Student retreats at Ridgecrest and Glorieta and new state student secretaries will be brought to the Sunday School Board in Nashville for a two-day orientation.

The organization of new Baptist Student Unions in co-operation with the state departments of student work will be an important project during the year. Tours will be made of new convention territory with this specific purpose in mind.

Christian Life Emphases for business schools will be conducted in two cities with several such schools. The purpose of the emphasis is to present Christianity in its relevance to the business world and in the lives of individuals.

International students and faculty members were ministered to in some fourteen state and bi-state international retreats over the Thanksgiving holidays. A few states prefer to have theirs over the Easter weekend. Personnel experienced in ministering to international students will be brought to the Student Department for a two day planning session of the retreat programs. New program personnel will also be invited to come for a session of orientation to assure their being ready for effective presentations of the Christian message and for personal contact with these students from foreign countries. Approximately one hundred selected international students will be brought to the student retreats at Ridgecrest and Glorieta with the Foreign Mission Board assisting in paying their room and board while there. Local campus groups care for their transportation and travel expenses.

The Ridgecrest and Glorieta Student Retreats in June and August respectively will have two innovations this coming summer. A group of selected pastors of churches in college centers will be invited to attend special resource sessions provided for them to engage in conversation with the student work personnel. Similarly a smaller but select group of Baptist college presidents will be invited. Local BSU directors will be invited and assisted with their expenses as they bring hundreds of students for the inspiration and Christian instruction to be experienced there. These directors will also have several hours of professional training to improve their abilities and resources for ministering to students and faculty members.

State student secretaries convened for their annual meeting in Nashville in December to plan the program of student work for 1963-64 and to look at the interim program plans for 1962-64. Prior to the meeting, a special committee studied the requests for student summer missionaries from our missionaries around the world and within the United States through the Foreign and Home Mission Boards. These requests were organized and ready for state secretaries to consider upon their arrival. Similarly another committee worked to prepare a recommendation for the 1963 state Baptist student convention themes and to propose themes for 1964.

Free promotional, educational, and organizational literature is always a major service project. Approximately thirty pieces have been planned for this year in addition to the eight issues of *Key News*, a monthly professional journal for Baptist Student Union workers affiliated with the Southern Baptist Convention. Three issues of the *Baptist Faculty Paper* will be sent to faculty members throughout the Convention.

A pioneer state program design project will develop the basic program structure for states where workers are responsible for several departments or programs making adequate concentration on student work extremely difficult; where workers are understandably limited in experience and knowledge of at least one of the departments of work for which they are responsible; and limited funds for staffing and financing the program are quite limited. The purpose of the project is to increase help to these men by discovering methods, procedures, and ma-

terials to guarantee maximum return for time, energy, and funds invested.

Although not exhaustive the outline of the foregoing projects points up the primary ways in which the Student Department will seek to serve the churches, the state departments of student work, and local Baptist Stu-

dent Unions during the academic year, 1962-63.

As research and development progress, the Student Department expects to render a greater service and better stewardship of the resources provided by Southern Baptists through the Sunday School Board.

The Interim and Long Range Program of Student Work—As Projected by the Student Department

THE "PLAN FOR PLANNING" originated by the Education Division of the Sunday School Board is the plan being followed by the Student Department. It is basically a plan for long range planning but also has much to offer as a tool for short range plans.

Briefly stated, the plan calls for an examination of the theological foundations that give rise to the program under consideration. After the theological foundations are determined, the philosophy of the program is stated. From the philosophy, leaders of the program are to state the objectives or what they are seeking to achieve in and through the program. These aspects become the ends of the program or the things or achievements to which everything else is beamed.

The program per se is the basic con-

tinuing activities planned to achieve the objectives.

After these activities are developed, one is ready to ask "What organization is needed to conduct this program to achieve these objectives, etc.?" After the organization type and extent is determined, the next logical question is "How many persons and what type of personnel is needed to staff this organization?"

Following this question regarding organization and staff, we are ready for the question of facilities or equipment. What buildings and/or equipment is needed by the organization and staff to conduct the program to achieve the objectives?

Having determined these things, one is ready to ask the question "How much will it cost?" Finances then

are the next step in the plan for planning.

One must always ask the question "What are the external relationships to be developed by the organization to enhance its ministry and to perform its service to other Christian agencies." So runs the planning scheme.

The Interim Program, 1962-64

During the summer of 1962, directors of the Student Department worked daily to define and develop the structure of the local program of student work for various types of campuses. They then began testing the program designs developed for campus situations of each type. Presentation of these designs were made to the state student secretaries when they convened in December at the Sunday School Board along with the state Sunday school, Training Union, Church Music, and Church Architecture executive-secretaries.

Programs such as campus evangelism, the ministry to international students and faculty members will be made an integral part of the program designs for the various types of campuses. Where possible the regular Baptist student organization and staff will be used but, particularly in the case of faculty, the organizational requirement may differ.

The Long Range Program

As research is conducted on the major problems of student work and as the interim program designs are tested, findings will be made which will be incorporated into formal designs to be recommended to the states and campuses for adaptation and use. The program design will be subject to continuing re-evaluation.

The testing of the long range program designs will take place over an entire academic year on specific campuses and the results of the program will be measured and evaluated in light of previous years. Although formulated for a long range period, these designs will be subject to continuing re-evaluation and improvement. This is to assure their being the best available for the current scene to meet the changing requirements and needs of the twentieth century.

In all this, state departments of student work and local Baptist Student Unions will be consulted and their criticisms and suggestions welcomed.

During the next two years especially, all projects and plans will undergo constant re-evaluation with the hope that they may be refined and improved ready to be incorporated into a formalized long range plan by the end of 1964.

Program of International Student Work

THOUSANDS OF COLLEGE AND UNIVERSITY students from other lands are coming to the United States each year for further study and training. An estimated sixty thousand of these students are studying in our nation during this present academic year. At least half of them are graduate students and over half are non-Christians. Many of them eventually will return to their native lands where the knowledge and skills they gain are sorely needed. Often they will fill key leadership positions at home.

Should they be won to Jesus Christ and return to their homelands as his disciples and as Christian leaders? Should they return with an increased appreciation for the Christian faith and for Southern Baptists? Should some be the key to keeping open the doors of various countries for missionaries of the Christian gospel—though these may not even have declared themselves as Christians?

Philosophy

In accordance with their world missions objectives, Southern Baptists *should* seek to lead international students and faculty members to encounter Jesus Christ and to commit themselves in personal faith to him—that they will continue in spiritual development, dynamic Christian service, and Christian leadership after they return to their homelands.

A unique opportunity exists for a ministry to international students in the atmosphere of the college or uni-

versity campus through the best investment of the resources of the denomination.

International students: (1) are on our campuses in large numbers; (2) are ready to confront new situations; (3) are open to change; (4) expect to be influenced by Western ideas; (5) in many cases expect to be confronted by Christianity.

These students have physical, social, and emotional needs as well as the mental and spiritual needs of which we usually think. Consequently, hospitality, understanding, concern, friendship, and witness all must be extended to them in Jesus' name.

The role of the churches is indispensable in successfully ministering to international students and faculty members. This witness and ministry is an integral part of the nature and mission of Southern Baptist churches, for it is in response to our Lord's command to make known the gospel to all men.

Representatives of the Foreign Mission Board, Home Mission Board, Woman's Missionary Union, Brotherhood Commission, and Student Department of the Baptist Sunday School Board have agreed: The Baptist Student Union is responsible for being the denomination's agent in ministering to international students and faculty members. In addition to the regular program of student work, some special actions must be undertaken to meet the peculiar requirements of these students.

Special actions taken are based upon the specific requirements characterizing international students:

1. They will be away from their homes for a lengthy period of time.
2. Some may plan never to return to their homeland.
3. They have left relatives and friends behind them and have not yet established an "ingroup" in this country.
4. Many have difficulties with language and cultural barriers.
5. Some experience difficulties in making adjustments to the social customs and the academic situations in this country.
6. Others find it difficult to adjust to geography and climate.
7. Some have financial problems.
8. Even those who inquire into Christianity lack background in Judaeo-Christian concepts.
9. The majority have yet to hear the gospel proclaimed in an appropriate and persuasive manner.

Objectives

The basic objective of the ministry to international students is to plan, conduct, and evaluate a campus ministry to them as an integral part of the Baptist Student Union program and the active ministry of churches in college centers.

Specific objectives are to lead Baptist students, faculty members, and church members

1. to understand and to demonstrate Christian concern for persons of differing nationalities, races, religions, and cultures.
2. to express Christian love and establish Christian friendly rela-

tions with international students and faculty members.

3. to introduce them to Christian fellowship and activities in the churches and on the campus.
4. to interpret to them the Christian faith and life.
5. to lead them to faith in Christ and to membership in his church.
6. to show them the relevance of Christian principles to the problems of individuals and society.
7. to interpret to them the reasons for and program of Christian missions.
8. to prepare them for Christian discipleship upon returning to their homelands.

Within the over-all objective of the Student Department, its basic objectives in the ministry to international students are

1. to assist churches and campus organizations in planning, conducting, and evaluating their programs for ministering to international students.
2. to discover the requirements of churches and campus organizations in meeting their objectives with international students and develop programs and resources to meet these requirements.

Specific objectives of the Student Department in the ministry to international students are

1. to develop program structures by which churches and campus organizations can achieve their objectives in a ministry to international students in the task of
 - (1) witnessing to unsaved international students.
 - (2) reaching international students for Christ and the church.

- (3) educating them in the Christian faith and life.
 - (4) interpreting to them reasons for and the program of Christian missions.
 - (5) showing them the relevance of Christian principles to the problems of individuals and society.
 - (6) preparing them for Christian discipleship upon their return home.
2. Develop materials, publications, and other resources to implement and support the international student program.
 3. Develop organization and procedures for the international student program by state and local student forces and by churches in co-operation with these forces.
 4. Schedule and plan articles for publication in Board and other denominational periodicals to interpret to Southern Baptists the objectives, program, and progress of their ministry to international students.

Program Observations

It has become more and more apparent that Southern Baptist campus organizations and churches must develop a program of basic continuing activities with international students related to the programs of the churches and the Baptist Student Union.

The occasional banquet or visit to a home, as sponsored by church and BSU groups, although fine, are insufficient. Instead, a program consisting of continuing activities must be developed to achieve the objectives of a ministry to international students.

PROGRAM OF THE STUDENT DEPARTMENT

[Continued from p. 14]

1. Assist state departments of student work:
 - (1) in planning, conducting, and evaluating international retreats.
 - (2) in co-ordinating the student summer missions program.
 - (3) in planning their student convention program themes.
 - (4) in discovering, selecting, orientating, and training volunteer and professional local directors.
 - (5) in establishing and maintaining new campus organizations.
 - (6) in working with campus organizations and churches to plan, conduct, and evaluate youth-led revivals.
5. Assist churches and campus organizations in planning, conducting, and evaluating Focus Weeks.
6. Prepare materials for use by churches to orient their students for the college experience.
7. Prepare materials whereby churches and campus organizations may prepare students for military service.

Program for Baptist Faculty

AS SOUTHERN BAPTISTS heard or read the report of the Sunday School Board for 1956, they learned that during the year a Baptist Faculty Fellowship had been inaugurated by the Sunday School Board's Student Department. At that time, perhaps only a few realized the significance of such a move, although many readily recognized the potential of college faculty members. The more discerning possibly envisioned the responsibility of the denomination to provide a specialized ministry for this group. In answering the question, "Why do we need a program for Baptist faculty members?" the response might have been:

1. Do not Southern Baptists have a responsibility to exceptional people such as faculty members?
2. Are there not thousands of Baptist faculty members, as well as non-Christian faculty members, in our institutions of higher learning in need of the Christian witness?
3. Have not Southern Baptists in their outreach into new Convention territories assumed responsibility for hundreds of additional faculty members in large universities?

4. Should not these persons who are in such a special leadership relationship to our college youth have a Christian perspective, regarding the academic disciplines of life and reality?
5. Do not faculty members, who live where traditional views always are challenged in the search for truth and knowledge, need the support and warm fellowship of a church?

In response to our Lord's command to make the gospel known to all men, a Christian witness must be expressed to non-Christian faculty members, encouraging them to accept Jesus Christ as Saviour. Christian faculty members should be led to deepen their commitment to the lordship of Christ, dedicating their study, research, and teaching to God and the improvement of society.

Program Forerunners

Forerunners to a more inclusive program are two projects of the Student Department of the Baptist Sunday School Board. Since 1958, the *Baptist Faculty Paper* has been published and distributed three times during each academic year. Baptist faculty members in non-Baptist colleges and uni-

versities have received the paper as well as those employed in Baptist institutions. The circulation is now five thousand.

Baptist Faculty Conferences also have been planned and conducted since 1960. Three Baptist Faculty Conferences have been held at Mars Hill College, North Carolina, for faculty personnel from the southeastern states. An average of ten states and twenty-

two schools have been represented. In June, 1962, the first faculty conference in the West was held at Leakey, Texas. Faculty members were invited from Louisiana, Arkansas, Texas, Oklahoma, and New Mexico.

In addition to the two projects mentioned above, counsel has been supplied to campus groups in their efforts to organize and maintain local faculty fellowships.

Student Summer Missions

WILLIAM HALL PRESTON

THE SUMMER of 1962 marked the fifteenth year in the story of summer missions, sponsored by Baptist students, in home and foreign missions areas. Beginning with response to the 1947 request of our missionaries in Hawaii for students to do Vacation Bible school work, student summer missionaries have since that first summer virtually encircled the globe in their ministry. They have been sent to San Andres Isle, Colombia, Jamaica, Mexico, Guatemala, Corn Island, Paraguay, Nigeria, Ghana, Kenya, Tanganyika, Southern Rhodesia, Jordan, Taiwan, Thailand, Indonesia, Hong Kong, Japan, Korea, the Philippine Islands, Malaya, the Marshall Islands, and to the home missions fields of Cuba, Panama, Alaska, and pioneer and other states. Besides these, stu-

dents have participated in work camps overseas in Holland, Germany, France, Sweden, and Italy, and within the United States. Special projects have been carried on in New Zealand and Australia.

In 1962, thirty summer missionaries were sent to foreign areas, twenty-one to Hawaii, twelve to Alaska, and fifty-six to other states.

Services of the Program

Our mission fields at home and abroad need the contagious enthusiasm of dedicated college youth.

The BSU-sponsored Summer Missions Program

. . . affords opportunities for collegians to find themselves in sacrificial

service—in apprenticeship with the Master. The program is in keeping with the spirit of BSU, symbolized by the BSU key—purity of life in sacrificial service.

... provides an expansion of vision and a strengthening of faith as students minister to the needs of unreached peoples (especially children and young people).

... increases the interest in world missions, not only on the part of those who volunteer their summers but also among those who send their "stored-up selves," their sacrificial gifts of money, and among the many students on the campuses who later are inspired by the experiences shared by those who have invested their summers for Christ.

... teaches Southern Baptist students that giving must not stop with the tithe; that there must be "over and above" gifts of love, even beyond the "life line" of the Cooperative Program, through the Lottie Moon and Annie Armstrong offerings.

... is a co-operative venture with the Student Department, Baptist Sunday School Board, the personnel departments of the Home and Foreign Missions boards, and the state student departments. The home and foreign boards select the areas and request the students. The state summer missions committees select, train, and finance the student summer missionaries. The Baptist Sunday School Board Student Department co-ordinates, approves,

and follows through on this growing and successful program.

Effectiveness of the Program

In writing to James L. Sullivan, executive secretary-treasurer, Baptist Sunday School Board, on behalf of the Home Mission Board, Courts Redford, executive secretary-treasurer, said: "The Home Mission Board requested me to write you expressing the appreciation of our board for the contribution made by the Student Department(s) in providing workers for our Summer Mission Program. . . . We wish to thank you and all associated with you in this mission ministry."

At last December's meeting of the Foreign Mission Board, a resolution was passed endorsing the BSU-sponsored Summer Missions Program and thanking the state student departments and the Baptist Sunday School Board's Student Department for the contributions made. On May 4 and 5, 1962, realizing the potential of the program, Baker James Cauthen, executive secretary-treasurer, Foreign Mission Board, and his associates brought twenty-six of the newly appointed student summer missionaries to foreign areas to Richmond, Virginia, for a highly successful orientation.

Our denomination is becoming increasingly indebted to this program for the recruits it furnishes our missions boards and the leadership it develops for other areas of denominational life.

EDITORIAL SECTION



DAVID K. ALEXANDER
Secretary



WILLIAM HALL PI
Staff Associate—BSU

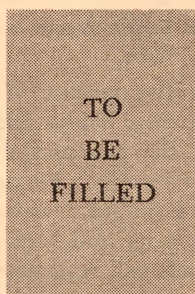


BILL JUNKER
Director of Editorial Services

*Summer Missions;
Student Conventions;
Service; Vocational
Guidance;
Christian Homes*



MRS. JO ANN PRUITT
Assistant Editor



HOWARD
BRAMLETTE
*Director,
Student Work—
Baptist Colleges;
Faculty Fellowship*

*Director of
student work
in senior
(non-Baptist)
colleges and
universities*



SYBIL JOHNSON
Office Secretary Supervisor of Office Clerical Staff

Introducing the STUDENT DEPARTMENT STAFF OF THE BAPTIST SUNDAY SCHOOL BOARD

ADMINISTRATIVE SECTION



DOYLE J. BAIRD
Director of Administration



NELL MAGEE
*Director,
Student Work—
Junior Colleges;
Business Schools;
University Branches*



ED SEABOUGH
*Director,
Student Work—
Extension;
Promotion in
New S.B.C. Areas*



ESTELLE SLATER
*Director,
Student Work—
Schools of Nursing;
Future Teachers;
First Magnitude
Promotion*

TO
BE
FILLED

*Director,
Student Work—
Work with
International Students*

Student Work Expands in Pioneer Areas

ED SEABOUGH

MANY OF THE LARGER institutions of higher learning in America are located in what are known as "pioneer areas" (new Southern Baptist Convention territory). These colleges and universities have vast numbers of students, many of whom have no religious preference and are prospects for Christian evangelism. On these campuses also are groups of Southern Baptist students. Although the number of our students on any one of these campuses is small in comparison to the large numbers of Southern Baptist students on a Southern campus, they do warrant the same spiritual guidance given the larger group in the South.

Baptist Student Unions have been organized in pioneer states. They operate in most instances with the volunteer leadership of a pastor or interested adult. In some rare cases, they have a local Baptist Student Union director. They also have limited contact and guidance with the state student secretary through periodic visits.

In all but two of the pioneer area conventions, the state secretary serves in more than one capacity. (California and Illinois have full-time state student secretaries.) At the state level, these men serve in student work along with Sunday school, Training Union, church music, Vacation Bible school, church architecture, and the

state paper. Some serve in two capacities, others in a combination of up to six jobs.

The task for these men—in organizing and maintaining new BSU's, along with responsibilities of state BSU programs, plans, and promotion, plus their responsibilities in other fields—seems an insurmountable one.

The pioneer state conventions, taxed to the limit for additional staff, convention buildings, church buildings, missionary personnel, and other needs, do not at the present have sufficient funds to employ BSU directors for local campuses.

The Student Department, Baptist Sunday School Board, and the division of pioneer missions of the Home Mission Board felt something had to be done immediately to minister to the needs of our students in pioneer areas. As a result of a joint survey, the Home Mission Board is recommending the constitution of churches and the construction of church buildings near various university centers to provide a church home for these students.

The Sunday School Board has allocated funds to employ full-time and part-time BSU directors on various campuses throughout pioneer areas. For the 1962-63 school year, funds have been provided for full-time directors in New York City and Los Angeles. Salaries have been given for

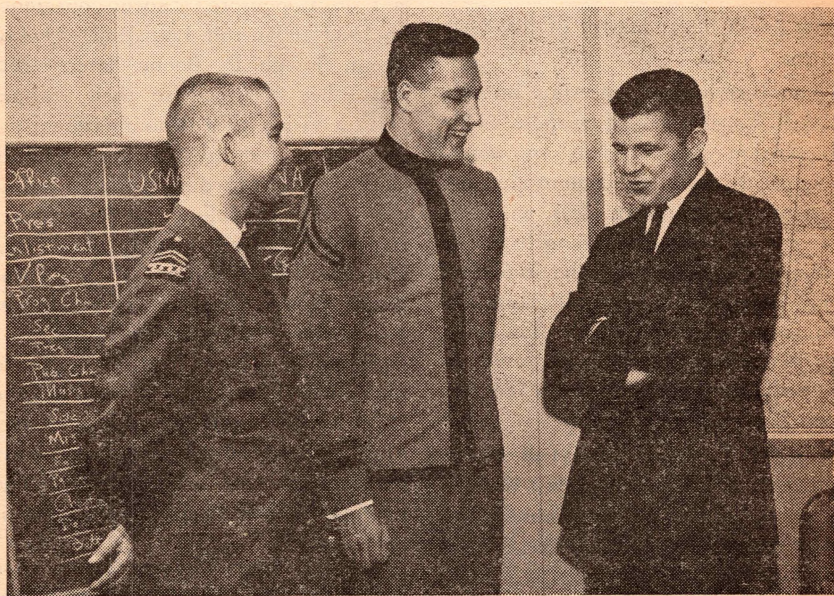
half-time directors on nine other campuses.

An additional facet of work is in the five United States service academies. In co-operation with the Chaplain's Commission of the Home Mission Board, workers are provided for three of the United States service academies. The salaries for workers at the United States Air Force Academy, Colorado Springs, Colorado, and the United States Naval Academy, Annapolis, Maryland, are provided jointly by the Home Mission Board and the Sunday School Board. The worker employed for New York City also serves the United States Military Academy, West Point, New York. These workers serve half-time as BSU director and half-time as military personnel visitor in the area.

In addition to these paid workers, BSU work in pioneer areas depends on a host of volunteer directors to minister to students. These volunteers are in some cases adults who serve on a part-time basis, in other instances college upperclassmen or graduate students who give their free time.

The volunteer director serves the small BSU. He is the adult leader who gives counsel to individual students and directs in developing a Baptist student ministry on the campus.

As the pioneer state conventions grow and are strengthened, more BSU's will be organized. Eventually, funds will be provided by these state conventions to employ local BSU directors on many campuses in these areas.



The 1961-62 BSU presidents from the U.S. service academies discuss organizational problems. Left to right are Donald Shilcutt, U.S. Air Force Academy; Arthur Webb, U.S. Military Academy; and A. J. Egerton, U.S. Naval Academy.

The Baptist Student Union in Retrospect

LYNN E. MAY, JR.

FROM NORTH, South, East, and West they came, 1,531 strong. Never before had such a large, enthusiastic group of Southern Baptist students gathered in one place. This first Convention-wide student conference convened in Birmingham, Alabama, October 28-31, 1926.

For four epochal days the collegians listened intently to the messages of denominational leaders and fellow students on "Christ, Master of My Generation."¹

The Birmingham meeting brought solidarity and unity of purpose to the Convention-wide student movement which had previously encountered uncertainties, conflicting ideas, and even active opposition. Nine months earlier representatives from all the states had come together for the first time and planned a unified program. The spirit which marked that meeting foreshadowed the achievement of the conference they planned so well.

Charles E. Maddry joyfully said: "Southern Baptists have at last realized the possibility of saving and conserving the religious life of this generation of Baptist students."²

¹Annual, Southern Baptist Convention, 1927, p. 23; *Baptist Student*, Jan., 1927, pp. 3-6.

²*Baptist Student*, *Ibid.*, p. 6.

A Growing Concern

At the turn of the century, Southern Baptists were promoting no program to meet the spiritual needs of their students. Interdenominational groups such as the YMCA, YWCA, and the Student Volunteer Movement were conducting religious activities among college students. Three students from Baylor University attended a YMCA-sponsored student conference in 1903 at Ruston, Louisiana. One of them, Joseph P. Boone, later wrote that they returned to their campus with a vision of a denominational organization for enlisting and guiding Baptist students during their college years. Three fellow students covenanted with them to pray that Texas Baptists would initiate such a program. Over fifteen years passed before their vision became a reality."³

Slowly Southern Baptists began to recognize that if they "would make their impact on the world . . . they must depend largely on the Baptist students of this generation."⁴ The Foreign Mission Board in 1909 began

³Joseph P. Boone, *It Came to Pass*, (Ann Arbor, Michigan: Edwards Brothers, Inc., 1953), pp. 5-6.

⁴Report of the Committee on the Baptist Student Missionary Movement, Annual, SBC, 1916, pp. 36-37.

to send speakers to Southern Baptist colleges to deliver lectures on missions. Students responded enthusiastically and the Board continued the program.⁵ The Woman's Missionary Union in 1910 created a special division of the Young Woman's Auxiliary for work in the colleges and began to organize YWA circles among the students.⁶

The Baptist Student Missionary Movement was launched November 16, 1914, at Fort Worth, Texas. Under the direction of Charles T. Ball and A. L. Aulick, many "volunteer bands" were organized on college campuses. The Home Mission Board helped to sponsor this program and the student conferences which it conducted in different parts of the country.⁷ Although not limited to that group, the movement consisted largely of student volunteers.

An awareness of the need for a special program to enlist Baptist students in local churches developed among denominational leaders. Many students who had been active in their home churches failed to unite with the college church. They soon lost interest in their own spiritual development and in the work of their denomination. What could be done to salvage these youth? Many Baptist leaders shared the hope expressed in 1907 by Dr. Landrum Leavell concerning a denominational student program: "May the day soon come when the Baptist people will put Baptist

money into Baptist organization for the 'gaining, training, and retaining' of Baptist young people!"⁸ That day finally came.

Baptist pastors in the college centers of Texas ultimately convinced the state convention of the need for a definite program of student work. The state executive board in July, 1919, employed O. P. Campbell to direct student religious activities and teach Bible to Baptist students enrolled in Texas University. That fall the Texas Convention adopted a resolution submitted by the Texas B.Y.P.U. Convention which called for the election of a state Baptist student secretary. This man was to "give his entire time among the Baptist students of Texas emphasizing Baptist principles, interpreting Baptist life, creating and sustaining Baptist loyalty, enlisting and crystallizing a denominational spirit . . . that shall express itself through the local churches where students hold membership."⁹

The prayers of the six Baylor covenantors were being answered at last! The state board elected one of the six, Joseph P. Boone, as state student secretary. He began his work in April, 1920.¹⁰

The following July, Boone presented a suggested plan of work to a student conference called during the annual B.Y.P.U. encampment at Palacios, Texas. This small group of students and faculty members, representing six schools, first determined that the organization should be "distinctly student in constituency, purpose, and

⁵Annual, SBC, 1910, p. 92.

⁶Norman W. Cox (ed.), *Encyclopedia of Southern Baptists* (Nashville: Broadman Press, 1952), II.

⁷John Held (compiler), *A Brief History of the Baptist Student Union* (Nashville: Broadman Press, 1949), p. 8; Annual, SBC, 1916, pp. 36-37.

⁸Landrum Leavell, *The B.Y.P.U. Manual*, 1907, p. 21.

⁹Texas Baptist Convention Annual, 1919, p. 16.

¹⁰*Ibid.*, 1920, p. 83.

plan." The group devoted more time to the selection of a name than to the plan of organization. After days of prayer and discussion, they chose one word at a time: first "Student," then "Baptist," and finally, "Union." The first Baptist Student Convention of Texas, which met at Howard Payne College, October 22-24, 1920, enthusiastically adopted the name *Baptist Student Union*. The state board also approved the selection.¹¹ Four years later the Convention-wide student movement adopted this.¹²

Convention Beginnings

On campuses throughout the country students were eager for a denominational organization of their own. The sporadic efforts of Convention agencies to minister to students had to be co-ordinated into a unified program. Upon a joint proposal from the Foreign, Home, Sunday School, and Education boards in 1920, the Convention appointed the secretaries of the four boards and the WMU as an Inter-Board Committee. Southern Baptists authorized it to create a plan for the religious training of Baptist students of the Convention which would co-ordinate the student activities of these agencies.¹³

B. D. Gray, T. B. Ray, I. J. Van Ness, W. C. James, and Kathleen Mallory, the original Inter-Board Committee, formulated plans for an organization to be known as "The Baptist Student Association," which the Convention adopted in 1921. The plans called for the work to be continued through the Inter-Board

Committee. They provided for the establishment of a headquarters, the employment of a Convention-wide secretary and a woman student worker, and the publication of a student magazine.¹⁴

The purpose of the "Association" would be "to form into one organization, associated with the denominational life and name, the student religious life in our educational institutions to the end that the unsaved may be brought to Christ and the Christians be led to consecrate . . . and to train themselves for the best effective service in that field into which our Lord may lead them."¹⁵

In their search for a man to direct the Convention student work, the Inter-Board Committee turned to Frank H. Leavell, a man uniquely prepared for such a tremendous task. Pioneering as B.Y.P.U. secretary of Georgia since 1913, he had recognized the need for a denominational student program. Something needed to be done to help young people retain the Christian loyalty and enthusiasm which they had found in the church back home. As he wrote years later, "We were losing at the top, losing all we had put into them through the years in B.Y.P.U. It had to be stopped."¹⁶ He believed it could be. Baptists placed in his hands the responsibility.

After weeks of prayer, Mr. Leavell accepted the secretaryship of the "Inter-Board Commission on Student Religious Activity." He began his work January 1, 1922.¹⁷ The new commission selected Memphis, Tennessee, for

¹¹Boone, *op. cit.*, pp. 14-16; Texas Baptist Annual, 1920, p. 83.

¹²Annual, SBC, 1925, p. 82.

¹³*Ibid.*, 1920, p. 75.

¹⁴*Ibid.*, 1921, pp. 406-407.

¹⁵*Ibid.*, p. 406.

¹⁶Claude Broach, *Dr. Frank* (Nashville: Broadman Press, 1950), p. 70.

¹⁷Annual, SBC, 1922, pp. 58-60.

its headquarters since none of the boards involved were located there and because of its central location. Southern Baptists thus inaugurated the Convention-wide student movement in a small room overlooking the Mississippi River, with two desks, a typewriter, a stenographer, and an executive secretary. Here was a man determined to meet the spiritual needs of the thousands of Baptist students in the colleges and universities of the South through enlisting them in a distinctly denominational student movement.¹⁸

Where should you begin such an undertaking? Mr. Leavell recognized that hasty decisions could lead to blunders which would mar the future of the program. An intensive study of the current campus situation revealed more than 250 colleges and universities in the South. These institutions enrolled over 93,000 Baptist students. Less than one third of them attended Baptist schools.¹⁹

These staggering figures only partially showed the size of the task. The YWA, B.Y.P.U., Volunteer Bands, Ministerial Associations, YMCA, YWCA, and other religious organizations had enlisted hardly a third of the Baptist students on Baptist campuses, and far less on the campuses of state and private schools. The scattered activities of these campuses needed coordination. The collegians needed to be reclaimed for their denomination.

Among the campus organizations Mr. Leavell found a "Baptist Students' Union" in twelve Texas schools. He wrote in September, 1922, "This or-

ganization is peculiar to Texas. . . . The BSU . . . is not within itself a separate organization, but rather is an overhead, unifying organization, which includes all the separate organizations within the school. It is a cabinet, so to speak, composed of representatives from all the separate organizations, such as YWA, the Volunteers' Band, the B.Y.P.U., etc. The BSU is the child of Dr. J. P. Boone and his able associates . . . of Texas. The idea is not wholly new but Dr. Boone has gone far in adapting it to the college and school need."²⁰

On the basis of the survey, the Inter-Board Commission suggested that no present changes be made in religious organizations already functioning on the campus. It advised Southern Baptists to wait and see what could come from the "crucible of experimentation." In its first report to the Convention in May, 1922, the Commission anticipated many things which have since become integral parts of the student movement: student secretaries on all campuses, college literature, student group meetings on campuses (daily, weekly, or monthly), state student conferences, Convention-wide student conventions, evangelistic campaigns, services for life commitment, Bible study courses, visits to campuses by outstanding denominational leaders.²¹

The Convention directed the commission to work in close co-operation with the state conventions in developing its program. It was to give special attention to the students of state in-

¹⁸Frank Leavell, *The Baptist Student Union* (Nashville: The Baptist Sunday School Board, 1927), p. 94.

¹⁹*Loc. cit.*; Annual, SBC, 1922, p. 494.

²⁰Leavell, editorial, *Baptist Student*, Sept.-Oct., 1922, p. 3.

²¹Annual, SBC, 1922, pp. 59-60.

stitutions since these schools could make no contribution to the religious life of the students.²²

How could one person visit 250 campuses? The commission authorized Mr. Leavell to secure an associate. In September, 1922, Louise Foreman of Houston, Texas, already experienced in student work, joined the staff as traveling secretary of the commission. Mr. Leavell also secured the part-time services of Dr. Joseph P. Boone of Texas and Charles H. Stevens of Louisville, in his effort to reach all the schools.

Through personal contact and the distribution of "poster propaganda," these workers sought to acquaint college students and faculty members with the ideals and purposes of the Inter-Board Commission. They met with enthusiastic response. Students were eager for something that would unify and integrate the scattered activities of religious life on the campus. They wanted a movement that would reach beyond the local campus and bring them together with other Baptist students in their state and throughout the whole denomination.²³

The commission recognized that the student movement must have a regular medium of communication if it was to reach the students. The first issue of the *Baptist Student* appeared in September, 1922. Edited by Mr. Leavell and published by the Sunday School Board, the magazine grew rapidly in popularity and proved to be a valuable asset to the student movement.²⁴

Conferences and Conventions

The Convention-wide student movement was born into a convention age. Conferences and conventions had boosted the work of the Student Volunteer Movement, the "Y," the BSU in Texas, and other student movements. Why not promote such meetings to reach Baptist students for the denomination?

With insufficient student interest in organized activity to attempt state or Convention-wide meetings, Mr. Leavell and his co-workers determined to conduct student conferences in the western, central, and eastern regions of the South in the spring of 1923. They chose and began preparations at Shreveport, Louisiana; Chattanooga, Tennessee; and Greensboro, North Carolina.

Two days before the first conference was to open in Shreveport on March 30, a crisis developed in the plans. Although they had advertised the meeting, the leaders had little idea of what to expect. Mr. Leavell wistfully asked Miss Foreman:

"Do you think anybody will come?"

Before the conference was ended Mr. Leavell was elated to find that 250 students had attended from six states. The entire meeting was a resounding success as the students responded to the program with spiritual purpose and life commitment. The other two conferences further proved that student interest would no longer be a matter of speculation. Students representing 106 schools attended the meetings.²⁵

Encouraged by the success of the initial conferences and the enthusiasm of students and their leaders, the com-

²²*Ibid.*, p. 60.

²³*Ibid.*, 1923, p. 57.

²⁴*Loc. cit.*

²⁵*Loc. cit.*; Broach, *op. cit.*, p. 78.

mission promoted regional meetings again the following year at Shawnee, Oklahoma; Murfreesboro, Tennessee; and Raleigh, North Carolina. The program included more student speakers, gave more time to discussion, more space to campus analysis. Many of the 1200 students attracted to these meetings embraced the conference theme, "Make the Campus Different," as their personal objective.²⁶

Mr. Leavell and Miss Foreman visited numerous campuses around the country. They observed religious activities, emphasized personal evangelism, and suggested methods for student enlistment in religious activity. They organized on an experimental basis "Religious Councils," or representative bodies through which the various Baptist organizations on the campus and in the local church could co-ordinate their activities. The student movement in Texas had already successfully used the "BSU council" on many campuses. Collegians in several other states had adopted a similar plan to unify their religious activities.²⁷

Gradually the pattern for the Convention student movement emerged. The basic need was not a new organization but a plan to co-ordinate current campus religious activities and to link the students to the local church. After two years of experiment, observation, and counseling with students and leaders, the "campus council" plan was adopted. This co-ordinating agency with representatives from the Sunday school, B.Y.P.U., Volunteer Band, YWA, and other organizations, along with the school's

administration and local church leadership, would answer the needs of both Baptist and non-Baptist campuses.

Mr. Leavell presented this plan of organization, a constitution, and the name "Southern Baptist Student Union" to the students attending the 1924 regional conferences. They overwhelmingly endorsed it. Many schools in the South had already used this organizational plan and name for their student work. Now it became the official designation for the Convention-wide movement.²⁸ The students had made the decision!

The Baptist Student Union gradually made its way into every state in the South. It worked wherever schools tried it. Mr. Leavell wrote in the *Baptist Student* of February, 1925:

"It is the hope and the desire of all who are promoting this student work that every school give this scheme of unified religious work a fair and just trial. It will disturb no activity . . . [now] in operation. It will strengthen each present unit. It will afford a better approach to each student on the campus. It will create a religious morale. It will centralize religious emphasis. It will give your school a point of contact with other schools of the South."²⁹

Although generally accepted, the new movement encountered strong opposition in some areas. Some Baptist college presidents and other denominational leaders opposed the work in state schools. They feared that the student program would lift the moral tone of state campuses to the extent that Bap-

²⁶Annual, SBC, 1924, p. 59.

²⁷*Ibid.*, p. 58.

²⁸Frank Leavell, *Baptist Student*, Sept.-Oct., 1924.

²⁹*Ibid.*, Feb., 1925, p. 2.

tist parents would send their young people to state institutions rather than to their own denominational schools. Strong student sentiment for the "Y" slowed acceptance of the new movement. The failure to recognize a need for the new plan of religious work delayed the launching of BSU on some campuses.³⁰

The Inter-Board Commission determined that the state should be the basic unit for the promotion of the student movement. The Convention leaders called on state executive boards to establish student departments and employ a state director and campus secretaries to minister to the needs of the students. Texas, in 1919, and North Carolina, in 1922, had already organized state student departments. Others gradually followed this pattern and thereby helped to strengthen and solidify the Convention movement. Mr. Leavell continually urged the denomination to place qualified, trained, and dedicated student secretaries on the campuses of the South.³¹

By 1924 the number of local Baptist Student Unions had grown to the extent that the students requested state rather than regional conferences. Convention, state, and local student leaders planned thirteen state meetings for that fall.

All followed the theme, "Make Christ Campus Commander." Student leadership evolved as collegians presided over the sessions, participated in discussion groups, and spoke on the programs. Students chose officers for a permanent organization which would conduct a perennial program of stu-

dent work in the states. These conferences reached 2,453 students and lent their inspiration to the campus programs for the entire school year.

Mounting enthusiasm and increased attendance marked the fourteen state conventions of 1925. The students endorsed a plan for conducting a Student Evangelistic Week in the spring of 1926. Out of the 3,000 enrolled, 646 made commitments to do personal soul-winning.³² During these meetings the idea of a Convention-wide gathering of Baptist students arose. State leaders agreed to merge the 1926 state meetings into such a conference.

The All-Southern Baptist Student Conference in Birmingham, October 28-31, 1926, made a lasting impact upon the entire student movement and the denomination that had created it. The Baptist Student Union was no longer a matter of speculation. It was a proven fact; Southern Baptists possessed a student movement with momentous power and potentiality.

During these formative years of BSU, many emphases and activities developed which have become a permanent part of its program. At the suggestion of the Inter-Board Commission, many Southern Baptist churches observed the last Sunday in 1923 as "Student Night," in recognition of their college students. The idea caught hold and "Student Night at Christmas" became an annual event.³³

The need for enlisting students in the local church led to the annual promotion of "Join the Church Day," first observed in the fall of 1924. Noon

³⁰W. C. James, "Appreciating the Student," *Baptist Student*, Nov., 1922, p. 11.

³¹Reports of the Inter-Board Commission, Annual, SBC, 1922-28.

³²Annual, SBC, 1926, p. 92.

³³*Ibid.*, 1924, p. 59.

Day Prayer Meetings magnified the place of prayer and stimulated campus evangelism. The Education Board and the Inter-Board Commission began jointly sponsoring "Vocational Emphasis Week" in 1926.³⁴

In preparing materials for these various emphases, the commission began to develop a distinctive BSU literature. Suggested procedures, methods, programs, posters, and brochures aided the students, student secretaries, and churches in promoting the work. Mr. Leavell prepared a book of techniques, *The Baptist Student Union*, in 1927.

Convention-wide student leaders constantly sought to keep their program of work in touch with current campus needs. They called on students, campus secretaries, and state secretaries to help plan all Convention-wide conferences, programs, and emphases. Mr. Leavell invited student workers and leading students from selected schools to attend a "Baptist Student Retreat" at Ridgecrest Baptist Assembly, June 28—July 4, to review and evaluate the progress of BSU and to consider future plans.

About sixty students and student leaders spent a week in fellowship, prayer, Bible study, discussion of campus problems, plans of work, and demonstrations of methods. The leaders considered a Convention-wide summer student assembly premature at that time.³⁵ From this small but epochal meeting of 1926, the Baptist Student Retreat has increased annually in popularity and power. It reached a peak attendance exceeding 3,000 prior to

the beginning of the annual student retreat at Glorieta, New Mexico, in 1953.

The rapidly expanding student program revealed the need for additional staff members. But where would the necessary funds be found? An additional appropriation by the Sunday School Board made it possible to employ William Hall Preston, June 1, 1927, as traveling secretary. Mr. Preston, formerly president of Hall-Moody Junior College, has served well since that time as an associate secretary.³⁶

After five and one-half years of service with the commission, Louise Foreman resigned in December, 1927, to become the bride of W. Oscar Blount.³⁷ Ethel McConnell, formerly local student secretary at Rice Institute, succeeded Miss Foreman and served until her marriage to Owen F. Herring in June, 1932.

For seven years the Inter-Board Commission directed the affairs of the Convention student movement. In May, 1928, the Southern Baptist Convention, in the midst of a financial crisis, directed the commission to transfer its work to the Sunday School Board. The board was to accept all financial obligations for the work and to be recognized as the official "agency for student activities of the Southern Baptist Convention."³⁸ The board assumed its new duties June 1 when the Inter-Board Commission was dissolved. Headquarters were moved to Nashville on October 1, 1928, and the Department of Student Work was born.³⁹

³⁴Reports of the Inter-Board Commission, *Annals*, SBC, 1924-26.

³⁵Annual, SBC, 1926, p. 93; 1927, p. 23; *Baptist Student*, Sept.-Oct., 1926, p. 7.

³⁶*Ibid.*, 1928, p. 72.

³⁷*Loc. cit.*

³⁸*Ibid.*, p. 54.

³⁹*Ibid.*, 1929, p. 319.

Part 2

The Baptist Student Union in Retrospect

THE BAPTIST STUDENT Union is a connecting link between the college and the church, declared Frank H. Leavell in his book of BSU techniques. It is a medium for expressing religious convictions and Christian fellowship, he said.

From its beginning the student movement has magnified the local church. It has sought to tie students into the church and train them for maximum Christian service.

An Expanding Program

The first years of Convention-wide student activity were invested in crystallizing a favorable sentiment and creating a consciousness of the need for a denominational student program. Gradually emerging was a plan of organization capable of meeting the needs of students. The Convention and students alike adopted the plan, and student leaders began inaugurating it on campuses across the country. The initial success of the Baptist Student Union revealed that Southern Baptists were ready to promote a constructive and expanding program of student religious activity. The next big step was to secure an adequate working force to conduct the work on the local campus, in the state, and throughout the Convention territory.

In 1926 Southern Baptists were providing for the entire student movement a total of only thirty workers. Only three conventions had employed state secretaries; nine supported cam-

pus secretaries.¹ By 1929 the total number of full-time secretaries had risen to thirty-four. In spite of financial difficulties during the early 1930's, Baptists employed additional student workers. They reported a total of forty-seven in 1936. Secretary Leavell anticipated the day when every state would have a strong department and every campus a competent student secretary.²

Numerous activities facilitated the spread of BSU. The Student Department sent out "approved workers" to various schools to teach the book on BSU methods, to unify the students, and to organize a BSU on the campus. Students from active BSU's sometimes visited campuses which had no organization and demonstrated BSU at work. State and Convention-wide secretaries visited campuses and organized student unions.

The "Standard of Requirements" formulated by students and student secretaries was first published in *The Baptist Student Union* in 1927. It helped to stimulate and stabilize BSU work throughout the Convention. Within one year after inaugurating the standard, "First Magnitude" recognitions were awarded to six local unions. The following year thirteen merited the award. The number continued to climb as students attempted to raise their standard of work.

¹Annual, SBC, 1926, p. 91.

²Reports of Frank Leavell, *Annals*, SBC, 1926-36.

The perennial program developed by the Student Department strengthened and unified BSU. The department began to publish an annual "Calendar of Events" with suggested dates for various activities. Through the extensive use of the calendar, students and local, state, and Convention-wide workers were welded together into a unified program.

Joint planning and promotion of student conferences and emphases by these workers further solidified the work.³

The Student Department sent out to campuses thousands of pamphlets, posters, booklets, placards, and other materials "to keep constantly before the student the ideals, the goals, the occasions, and scheduled meetings of their denomination, as well as to hold up to them . . . the claims of their church, the needs of the Kingdom, the supremacy of the Bible, and the approved principles that govern the lives of greatest Christians."⁴

The Master's Minority

In spite of the depression, 1,864 students made their way to Atlanta, Georgia, October 30—November 2, 1930, for the second All-Southern Baptist Student Conference. There collegians encountered the Christ. Lives were changed and destinies determined. During this conference the Student Department officially launched the Master's Minority Movement.

During the Birmingham Conference four years earlier, a single phrase was used that later influenced the course of BSU. Speaking from a prepared manuscript, Frank Leavell read these words: "You are a minority from the

campus." He lifted his eyes from the manuscript to add this sentence: "You are *the Master's Minority* from your campus." The idea was electric. The phrase "Master's Minority" stuck in the minds of the students and became a key topic of convention conversation. Soon thereafter, letters from all over the South poured into Mr. Leavell's office announcing: "We have a Master's Minority prayer group." They related experiences in prayer, soul-winning, and Christian growth. A new idea had taken root; for many years it produced an amazing harvest.⁵

Mr. Leavell later described the evolving movement as "an appeal to that few on the campus who are willing to . . . dedicate and apply themselves that greater spiritual power through them as followers of Christ might be released." It sought for "more individual prayer life, more personal sacrifice, more Christian experience, more Bible study, the result of which will mean greater Christian character, greater spiritual experience, and greater kingdom leadership."⁶

Several students related moving experiences in the Master's Minority on their campus to the Atlanta Conference in 1930. With dramatic effect, Mr. Leavell presented to the conference the Master's Minority Covenant which called for personal commitment regarding: (1) Salvation, (2) Worldliness Out, (3) Bible Study, (4) Prayer and Meditation, (5) Church Loyalty, (6) Sabbath Observance, (7) Christian Ownership, and (8) Christian Witnessing.

Students and student leaders became thrilled with the idea. They en-

³Annual, SBC, 1934, p. 334.

⁴*Ibid.*, 1931, p. 395.

⁵Frank Leavell, *The Master's Minority* (Nashville: Broadman Press, 1949), p. 5.

⁶Annual, SBC, 1929, p. 39.

dorsed the covenant and carried it back to their campuses. There they chose prayermates, planned prayer groups, and led fellow students to make the personal commitment they had made in Atlanta. The movement grew rapidly and soon transformed lives and campuses across the country. Later it crossed the ocean and exerted an influence among youth groups in other lands. The study of "My Covenant Series," a group of Christian culture books based on the eight points of the covenant, has led many students to give their maximum to Christ.⁷

Forward Steps

The Student Department conducted the third and fourth Convention-wide student conferences at Memphis. The 1934 conference attracted 1,997 students. Attendance climbed to 2,689 in 1938. These meetings and the state conventions held in intervening years revealed that the Baptist Student Union was more than an organization. It was a movement undergirded by a dynamic power, a spirit that pervaded and transformed the lives of young people and their leaders.⁸

Fifteen years after Mr. Leavell began his work, the Baptist Student Union was functioning on 70 per cent of the college campuses in the South. It was reaching 60,000 of the 100,000 Baptist students. It had expanded its work to include junior colleges, professional and graduate schools, and schools of other denominations. All state mission boards had incorporated BSU in their state programs.⁹ The boards also had provided more local

student secretaries. Too, they began to purchase or construct buildings on or adjacent to campuses to serve as student centers. These forward steps set the pace for further advance.¹⁰

Many capable people came to work by Mr. Leavell's side during these years of expansion and growth. Each made a lasting contribution to the cause of Convention-wide student work. Sibyl Brame of Mississippi served as a field worker from 1933 to 1936, when she married Carl Townsend. Her successor, Mary Nance Daniel, of South Carolina, managed to stave off matrimony until 1943, when she became the bride of T. M. Rea. Nelle Arnold served faithfully as office secretary from 1933 until her retirement January 31, 1961. Marjorie Moore became associate editor of *The Baptist Student* in 1935. Claude U. Broach worked as an associate in the department from 1942 until his return to the pastorate two years later.

The current program of student volunteer summer service apparently had its beginnings in Mississippi in 1931. In that year the state BSU president, W. O. Vaught, Jr., and Irene Ward, student secretary at M.S.C.W., organized students to visit the churches in Mississippi. Through messages of information and inspiration, they stimulated Baptists to greater loyalty to their church and to denominational co-operation. This program of voluntary service reached 1,200 of the 1,600 churches in the state that summer.¹¹

Convention-wide leaders quickly sensed the potential of this movement. By 1932 all states were promoting such a program. They gave special emphasis to Youth Revivals conducted

⁷Leavell, *op. cit.*, p. 19-21.

⁸Reports of the Department of Student Work, *Annals*, SBC, 1935, 1939.

⁹Annual, SBC, 1938, p. 369.

¹⁰*Ibid.*, p. 369.

¹¹*Ibid.*, 1932, p. 304.

by ministerial students. State departments called on students to teach training courses in Sunday school, BTU, YWA, and missions work. Students presented information on the denominational program and spoke on stewardship, tithing, soul-winning, consecration, church membership, and denominational loyalty. In 1932 they visited 3,310 churches without cost to the denomination.¹²

This program of free service by students continued to expand in its scope and usefulness. Vacation Bible school work soon became a popular feature of the work. Since 1945 the number of college students working in Vacation Bible schools has grown from approximately 7,500 to approximately 14,500 in 1960. Later, the Home and Foreign Mission boards made use of the opportunity to use student volunteers in a summer missions program. In 1949 twenty-five students worked for the boards outside the United States. Many others served as missionaries in this country.¹³

Guiding Principles

Throughout the rapid growth of the BSU, four principles, laid down in the early years, have guided its development. The following basic principles soon became familiar to student leaders, for Mr. Leavell took care to "drill them in" at their periodic meetings.

(1) BSU work was frankly *denominational*. It was *Baptist* student work. No interdenominational activity could substitute for it.

(2) Emphasis was placed on *student initiative*. Students shared in organizing, planning, and promoting the

work. BSU was a channel for the expansion and expression of their faith and convictions.

(3) BSU was to *magnify the local church*. It was the link between student and church which sought to enlist him in its work.

(4) BSU was to offer students *nothing but the best* because they *deserve and demand* the best, whether it be a choice of speakers for a program, material for a pamphlet, or a student magazine.¹⁴

Widened Horizons

The Baptist Student Union was a resounding success in America, but would it work in other lands? The opportunity to answer this question came in 1936. At the invitation of the Foreign Mission Board, Mr. Leavell spent five months in Japan and China, working with college students and other young people. Students and leaders responded and he planted BSU in the Orient. The J. W. Marshalls from the Texas Student Department later strengthened the work on their visit to the two countries, a visit made in response to an invitation from Chinese Baptist leaders and Southern Baptist missionaries.

Upon the invitation of Baptist missionaries and educators in South America, secretary Leavell visited sixteen of their schools and colleges in 1939. So responsive were the students that he organized a Baptist Student Union in all sixteen. Within one year the new BSU of the Baptist College in Rio de Janeiro reached the requirements for "First Magnitude."¹⁵

¹²*Ibid.*, 1931, p. 388; Leavell, *The Baptist Student*; Claude Broach, *Dr. Frank* (Nashville: Broadman Press, 1950), pp. 89-90.

¹⁵Annual, SBC, 1940, pp. 377, 379.

¹²*Ibid.*, 1933, p. 321.

¹³*Ibid.*, 1950, p. 292.

As secretary of the Youth Committee of the Baptist World Alliance, Mr. Leavell helped to plan and promote the Second Baptist Youth World Conference, held in Zurich, Switzerland, in August, 1937. The conference stimulated the world vision and international outlook of all BSU workers attending the meeting. BSU became a part of the world organization and its international youth activity. The Southern Baptist Student Department has maintained a close alliance with the BWA Youth Committee. Co-operative efforts have resulted in the spread of BSU work around the world.¹⁶

Numerous factors contributed to the growth of the international BSU. Students and student leaders visited Baptist missions fields to organize or strengthen student work in the schools. The students at home raised funds to help BSU's abroad. For example, in 1947 they contributed \$2,423 to furnish a Baptist student center at the University of Shanghai.¹⁷ The Foreign Mission Board has appointed missionaries to serve as student workers in several countries. Summer student missionaries have organized and strengthened BSU work in several countries.¹⁸ Baptist world youth meetings have further stimulated the outreach of BSU.

The years of World War II marked a period of adjustment in student work. Large numbers of students, and oftentimes their religious leaders, left the campuses to join the armed services. State and Convention-wide forces

were also depleted. Training units placed on campuses by the government brought new tasks for local BSU's. In spite of such difficulties, the BSU conducted its work enthusiastically and emerged strengthened and alert for the opportunities just ahead.¹⁹

The Student Department added three new associates to its Nashville staff in 1945. Robert S. Denny, formerly student secretary at Louisiana State University and Baylor University, joined the staff in August as associate in charge of work in professional schools and the promotion of focus weeks. Jenny Lind Gatlin, formerly student secretary at Madison College, served as an associate from September, 1945, until her marriage three years later. In September also, Francis Barbour came from the student secretaryship of the Missouri Baptist Hospital to serve in the newly created position of director of work among student nurses. This new emphasis progressed rapidly under her leadership until her resignation four years later.

Religious Focus Week now became a permanent part of the department's work. Begun on an experimental basis in 1941, this unique program was originally designed for Baptist schools. Unlike the earlier practice of featuring one speaker in a "Religious Emphasis Week," this new program employed a team of twelve to twenty people who were specialists in some phase of Christian activity. These workers spoke in chapel services and classrooms, conducted seminars, directed forums, and held interviews. Dozens of such engagements each day brought students and leaders together to grapple with the meaning of the

¹⁶*Ibid.*, 1937, p. 350; 1947, p. 223.

¹⁷*Ibid.*, 1947, p. 223; John Held (ed.), *A Brief History of the Baptist Student Union* (Nashville: Broadman Press, 1949), p. 35.

¹⁸David K. Alexander, "History of the Baptist Student Union," 1949, p. 18 f.

¹⁹Leavell, *The Baptist Student Union*, p. 33.

Christian faith in down-to-earth relationships.²⁰ This program rapidly became popular. It has been a mighty force in meeting the spiritual needs of students on Baptist campuses.

The news of Frank Leavell's death December 7, 1949, spread rapidly over the country. Baptists around the world paused to give thanks for this

²⁰Annual, SBC, 1941, p. 395; 1946, p. 416; Broach, *op. cit.*, p. 98.

man who had devoted his life to Baptist students. Who could count the number who had encountered Christ and committed themselves to maximum Christian living through the BSU which this pioneer and his co-laborers had made possible?

After much prayer and consideration, the Sunday School Board in 1950 called Dr. G. Kearnie Keegan, pastor of Temple Baptist Church, Los Angeles, as Mr. Leavell's successor.

Part 3

The Baptist Student Union in Retrospect

DR. G. KEARNIE KEEGAN, formerly pastor of Temple Baptist Church, Los Angeles, California, succeeded Dr. Leavell as secretary of the Student Department May 1, 1950. Prior to his ministry in California, Dr. Keegan had served as pastor of the First Baptist Church of Longview, Texas. He brought to his new task "a compassionate heart, a challenging faith, and a world vision."¹ Under his direction the Student Department expanded its campus ministry during a decade of unprecedented progress.

Changing Campus Conditions

Changing campus conditions during the 1940's created growing student needs. Following World War II college enrolments exploded. Among the new collegians were large numbers of married students, graduate students,

and commuters. Formerly, the majority of students had stayed close to the campus during the school year. Now thousands of them owned automobiles and returned to their homes each day or on weekends.

College towns now offered students not one but several churches with which they might unite and serve. The rise and expansion of business schools, junior colleges, university branches, and technical and professional schools opened new doors of opportunity. Such changes called for a reorganization of the program of student work, a large staff, and an expanded ministry.

The Baptist Student Union rose to meet the demands of these changing times. The Student Department redefined its ministry to Baptist students. Dr. Keegan wrote in 1957 that the purpose of the BSU is "to conserve and help train Southern Baptist students for effective Christian discipleship. It functions to remind each student of

¹Editorial note by the Student Department staff, *Baptist Student*, Oct., 1950, p. 1.

his responsibility to Christ, his church, and his denomination, and of his obligation as a Christian citizen to the world in which he lives. . . . It also provides inspiration, information, and fellowship which create the spiritual climate essential for Christian growth while in college."²

BSU enlarged the scope of its work to encompass the total academic community: the indifferent and unenlisted Baptist, the non-Christian student (national or international), the married student, the commuter, the occupants of the residence hall, the graduate student, and the Baptist faculty member. By working closely with state and local student workers, the Student Department has developed a growing ministry to keep abreast of campus needs.

When Dr. Keegan arrived in Nashville in 1950, he found a small but dedicated staff of associates: William Hall Preston, a veteran with twenty-three years of service; Robert S. Denny, and Estelle Slater who had joined the staff the preceding year. Mr. Denny continued his effective work in the department until December 31, 1955, when he resigned to become associate general secretary and youth secretary of the Baptist World Alliance. An expanding ministry made more workers necessary.

Miss Billie Russell joined the staff as an associate in 1951. She worked with student nurses during the following three years. Miss Slater presently conducts this vital ministry

among student nurses. Through publications and campus contacts, she also encourages students who are prospective teachers to see their opportunity for Christian witnessing. These are but two of the specialized groups to whom the Student Department ministers.

Many a student has had the shock of his life when William Hall Preston called him by name at a student convention, retreat, or on campus a year or even years after their initial encounter. This gift for remembering names has served Mr. Preston well during his thirty-four years of service with the Student Department. Associate in charge of state BSU convention themes and promotion, student summer service, the BSU-sponsored summer missions program, vocational guidance, and Christian homes, Dr. Preston works in co-operation with Convention-wide, state, and local leaders to promote these phases of the student program.

The twenty-six state conventions held in 1959 followed the theme "Toward Christian Maturity" and helped thousands of students take steps in that direction. The ministry of BSU to married students is rapidly expanding. Through Focus Weeks, student retreats, and the observance of Dedicated Vocations Week, students have been confronted with the need for dedicating their vocations to Christ. Our Baptist seminaries today are filled with students who received guidance through the BSU.³

²G. Kearnie Keegan, "The Baptist Student Union, What It Is and What It Does," *THE QUARTERLY REVIEW* (Nashville: The Baptist Sunday School Board) Jan.-Mar., 1958, pp. 5-6.

³W. L. Howse, "Baptist Students Respond to the Call," *THE QUARTERLY REVIEW*. (Nashville: The Baptist Sunday School Board), Jan.-Mar., 1958, p. 18 f.

Student Summer Service

Since its beginning almost thirty years ago, student summer service has been a powerful force for the denomination. In 1959, 13,136 students served in 18,926 reporting Vacation Bible schools.⁴ Thousands of others taught training classes under the direction of state convention leaders. In 1951 the Student Department, state student departments, and the Home and Foreign Mission boards jointly adopted a plan for all special student missionary projects to be channeled through the two boards. Students have financed this program by sacrificial over-and-above giving. In the summer of 1960, BSU's sponsored seventy-five home missionaries and sixty-two foreign missionaries. The latter served in Hawaii, Jamaica, Nigeria, Ghana, Kenya, Tanganyika, Southern Rhodesia, Paraguay, Korea, and European work camps.⁵

The Student Department employed Bill Cody in 1953 to fill a newly created post, associate in charge of promoting student evangelism and orientation of high school students. In co-operation with state student secretaries, Mr. Cody helped to plan and promote youth evangelism clinics, youth revivals, and the enlistment of students as personal soul-winners. An orientation program for high school students was initiated and "Off-to-College Day" was promoted in the churches to help prepare students for their academic career and to introduce them to BSU.⁶ Two years later, Mr. Cody left the department to become student representative for the Foreign Mission Board.

⁴SBC Book of Reports, 1960, p. 104.

⁵*Ibid.*, 1961, p. 91.

⁶Annual, SBC, 1954, p. 294.

The rapidly increasing number of international students in American schools offered a glowing opportunity to the Baptist Student Union. Here were potential missionaries for nations around the globe. What could be done to win them to Christ that they might carry the Christian faith back to their people?

Through the joint efforts of local BSU's, the Student Department, and the Foreign Mission Board, thirty-six Chinese nationals attended the 1951 Ridgecrest Student Retreat as special guests. Some of them encountered Christ and committed their lives to him. Hundreds of other international students have attended retreats at Ridgecrest and Glorieta during the past ten years. Time alone can measure the influence those who were converted will have in the years to come.

The Student Department chose Jane Ray Bean in 1954 to help extend its ministry to international students. For five years she worked with state and local BSU workers to make students aware of the world missions field on their campuses. Through materials and personal counsel, these workers have helped Baptist collegians witness effectively to their fellow international students. Jointly they conducted international student retreats in many states. Nine such retreats in 1959 registered a total of 1,328. In one of them, forty-nine nations were represented.⁷ In 1960 nine similar retreats were conducted with fifteen states co-operating.

Publications and Materials

The rapidly expanding student ministries called for a vast amount of

⁷SBC Book of Reports, 1960, p. 103.

promotional, organizational, devotion-
al, and other types of materials. In
1955 David K. Alexander became edi-
tor of publications and materials. By
the end of that year the Student De-
partment had distributed 550,000 pieces
of free literature. Within four years
the total annual distribution had
jumped to 1,500,000. These publica-
tions include organizational and pro-
motional literature, special programs,
Bible discussion materials, *Calendar of
Activities*, student retreat programs,
and other materials.⁸

Published by the Student Depart-
ment, the *Baptist Student*, begun in
1922, reached an average monthly
circulation of 30,045 in 1960-61. Its
circulation exceeds that of any other
student magazine in America.⁹ Edited
in past years by Mr. Alexander to-
gether with the department head and
his assistants, it seeks to reach all
Baptist students in their total col-
legiate environment. Its emphasis upon
the dynamic of the individual and its
appeal to the thinking collegian have
made it a vital factor in the total
collegiate ministry of BSU.

Mr. Alexander and the editorial sec-
tion personnel also have edited the
Baptist Student Union Manual and
Key News. The latter, a professional
journal for BSU workers, has been
published since 1955 to promote the
work of the denomination and to pro-
vide personal resources and techniques
for BSU work.

The enlarging student program and
rapidly increasing corps of student
workers throughout the Convention
needed co-ordination. Doyle J. Baird

was employed in 1956 to supervise
and co-ordinate the work of the di-
rectors who serve in the administrative
section of the Student Department.¹⁰
He is responsible for planning and
directing the field program of visita-
tion to state and campus meetings in-
volved in this work.

A major responsibility of Dr. Baird
and the directors in the administrative
section is the discovery and interpre-
tation of methods and techniques of
work. They also are responsible for
initiating and developing specific pro-
motional materials to undergird the
program. Dr. Baird works closely with
the twenty-nine state student secre-
taries in locating and training compe-
tent and qualified local student
directors, a term in general use by
1957.

Under Dr. Baird's direction the de-
partment conducts an annual BSU
directors' workshop, which serves as a
refresher course for experienced direc-
tors as well as an orientation for new
workers. The number of local direc-
tors at the end of 1960 totaled 190.
Emphasis is given to techniques and
personal resources through such meet-
ings and the *Key News*.

William Howard Bramlette succeed-
ed Robert Denny in 1956 as director
in charge of student work in Baptist
colleges and universities and the pro-
motion of Christian Focus Weeks. A
unique feature of his work has been
the development of a Baptist Faculty
Fellowship program which seeks to
relate the Christian faith to the aca-
demic community.¹¹ *The Baptist Fac-
ulty Paper*, edited by Mr. Bramlette
since 1958, has a circulation of over
six thousand. He also develops ma-

⁸*News Letter* (Nashville: Baptist Sunday
School Board), Sept., 1959.

⁹*Loc. cit.*

¹⁰Annual, SBC, 1957, p. 243.

¹¹Annual, SBC, 1957, p. 244.

terials to help students who are entering military service.

Charles William (Bill) Junker joined the staff in 1957 as director in charge of student evangelism and high school orientation.¹² Since his coming he has planned or written the Off-to-College materials for Southern Baptist churches. In 1959 he was assigned the task of developing the BSU program in senior colleges.

During the last four years he has devoted a major part of his time to developing and co-ordinating the work of personal soul-winning on non-Baptist campuses. Under his leadership this phase of the department's ministry has continued to grow in its outreach and effectiveness on campuses across the country.

Continuing to expand its ministry, the Student Department created two new positions in 1960. Ed Seabough joined the staff in June, 1960, to be the director of student work extension. He promotes the organization and development of BSU's in pioneer areas of the Southern Baptist Convention and among students in military academies. Miss Nell Magee began to serve as director of work in junior colleges, business schools, and university branches July 1, 1960. She develops and adapts techniques for these specialized schools.

On January 31, 1961, Miss Nelle Arnold retired after 32 years of behind-the-scenes service to Southern Baptist students in the responsible position of office secretary of the Student Department. She made effective contributions to the success of Convention-wide student work during the

administrations of both Dr. Leavell and Dr. Keegan.

The Student Department played an important role in the youth activities of the Baptist World Alliance under the leadership of both Dr. Leavell and Dr. Keegan. Dr. Keegan served as chairman of the Administrative Committee and as vice-chairman of the BWA Youth Committee.

He made several world tours during which he organized BSU work and strengthened work already begun in other countries.

The Student World Missions Conference of 1956, which the department sponsored in Nashville and which typified Dr. Keegan's world vision, attracted more than 2,500 students.

"This is a decade of destiny that demands all we have," declared Dr. Keegan as he addressed the 1960 student retreat at Glorieta, New Mexico. Within two weeks, he had done just that—given his all. Death came without warning September 13, 1960, when he had a heart attack as he boarded a plane at St. Louis en route to an assignment in Hawaii. Driven by deep concern for students and a passion to help those who worked with them, he literally gave his life in their behalf.

Shortly before his death, Dr. Keegan completed his tenth year as secretary of the Student Department. This, too, was a "decade of destiny" for Southern Baptist student work, as under his leadership BSU expanded its ministry to the academic community. His associates marvelled at the pace he maintained in his administrative duties as secretary of the department, his frequent speaking engagements in campus and state student meetings and in Baptist churches, and his added responsi-

¹²*Baptist Student*, Dec., 1957, p. 55.

bilities in the work of the Baptist World Alliance.

As was characteristic of Dr. Keegan's decade of ministry among students, the summer months of 1960 were strenuous but fruitful for him. In spite of his extensive summer travels, he accomplished much in staff planning and other administrative duties in the office. Following the student retreat at Ridgecrest, he made a three-week trip to Rio de Janeiro for the Baptist World Alliance. Hours were spent in conference and committee meetings. After his return he preached twice daily at the week-long Oklahoma Baptist state assembly, where some five hundred public decisions were made. Following the Glorieta student retreat, he spent ten busy days at the office prior to his departure for Hawaii. His sudden death closed a fruitful ministry, but his influence lives on in the thousands of lives he touched.¹³

In session at Ridgecrest, North Carolina, on July 28, the Sunday School Board elected David K. Alexander as

successor to Dr. Keegan. Mr. Alexander comes to the secretaryship at a time of unprecedented opportunity in student work.

Today the Baptist Student Union is responsible for ministering to a total of over 250,000 Baptist students. This is more than two and one-half times the number of students when its work began forty years ago. The small handful of local, state, and Convention-wide student workers in the formative years increased to a total of 236 by the end of 1960. The great influx of students demands scores of additional workers.

Six out of seven Baptist students are enrolled in a non-Baptist school. Here lies a great potential for denominational and world Christian leadership. Large numbers are yet to be reached. The Baptist Student Union is continuing to expand its program to fulfil ever growing responsibilities. "There is nothing static about the Baptist Student Union movement—it is dynamic, alive, current, and conscious of today's needs of today's campus."¹⁴

¹³David K. Alexander, "The Graduation of G. Kearnie Keegan," *Key News*, Nov., 1960, p. 1; David K. Alexander, ". . . All We Have," *Baptist Student*, Dec., 1960, p. 1.

¹⁴*News Letter*, *op. cit.*

This copyrighted material is reprinted by permission from the October, November, and December, 1961 issues of the *Baptist Student*.

Sermon Suggestions

WALTER L. MOORE

The Growing Christ

Luke 2:52

From this text a theologian might discuss the incarnation, a teacher the processes of education, a counselor the importance of family life, or a philosopher the nature of growth.

We shall point out the simple fact of Jesus' normal growth, the importance of the setting in which he grew, and the perfect balance of his development. We want to see more clearly the full humanity of Jesus, the unity of his personality, the essentials for healthy growth, and the desirability of our continuing to grow.

I. The fact of his growth

1. Some find it hard to believe in the full humanity of Jesus.
2. The Scriptures clearly teach it.
3. Orthodox confessions of faith have uniformly insisted upon it.
4. Emphases have varied, sometimes stressing the historical Jesus; and sometimes, the cosmic Christ.

II. The setting for his growth

1. Galilee—

- (1) The most beautiful, prosperous, and populous areas of Palestine.
- (2) Gentile influence strong, but intense loyalty to Judaism.

(3) Galileans considered ignorant and rustic by those of Jerusalem.

(4) Popular saying: "No prophet from Galilee." "Ignored Elijah, Elisha, Jonah, and Hosea."

2. Nazareth—

- (1) Beautiful setting among hills.
- (2) Bad reputation. Effort to stone Jesus bears it out.
- (3) Good place to observe life. Small town neighbors know each other.

3. His family—

- (1) Number of children in home.
- (2) Sensitive, devout mother.
- (3) Noble Joseph.
- (4) Early family responsibility was taken by Jesus.

4. Education—

- (1) An unknown village schoolmaster had part in his growth.
- (2) He attended the synagogue.

III. The symmetry of his growth

1. Physical—

- (1) Strong body for strenuous ministry and perfect sacrifice.
- (2) Healed and fed bodies of others.

- (3) His apostles saw the body as temple of the Holy Spirit.

2. Mental—

- (1) Knowledge of the Scriptures.
(2) Observation of world around.
(3) Freedom to know the truth.
(4) Influence on education and research.
(5) Need for Christian education.

3. Social—

- (1) Social assets: Understanding, desire to serve, love, insight into possibilities of others.
(2) Emphasis in his teaching.
(3) Christ and human relations today.

4. Spiritual growth—

- (1) As a child, he recognized God's fatherhood.
(2) Discovered early his messiahship.
(3) Spiritual growth continued.
(4) Importance of spiritual growth for us.

CONCLUSION: As his unique birth was related to his perfect growth, so our birth from above is essential for any significant growth.

Temptation as Life's Proving Ground

Luke 4:1-13

Three questions each serious young person must face: What am I going to live my life for? When shall I start? How shall I accomplish my goals? Jesus faced these decisions at the beginning of his ministry. Forty days

of intense struggle in the wilderness were climaxed in three classic temptations.

I. The temptation to appetite (vv. 2-4).

1. An individual person is tempted.
(1) Hunger after extended fast.
(2) Must not man of God provide for own needs and comforts first?
(3) Having left profitable business, is he not entitled to special provision?

2. The Messiah was tested.

- (1) Many people were hungry.
(2) Jesus was sympathetically concerned for them.
(3) Messianic prophecies of bountiful provision of food.
(4) Promise of food is a powerful political weapon. Communism uses it today.

3. Chose between living by Word of God and living for bread.

II. The temptation of ambition (vv. 5-8).

1. Some people allying self with Satan to gain world power.
2. Some disturbing questions—
(1) To what extent is world power in Satan's hands?
(2) If willing to pay the price, could Jesus have been a world ruler?
3. Temptation comes to an individual person.
(1) Must one come to terms with the powers of this world?
(2) Is some compromise necessary?
4. The Messiah was tested.
(1) Popular idea that Messiah would be a political ruler.

(2) Government is powerful and important.

5. God's authority is absolute, not to be shared.

III. The Temptation to religion

1. The individual person is tempted.

(1) Faith needs undeniable proof of God's power.

(2) If one is God's son, he should be spared the hardest blows.

(3) Only a God who protects you is worth serving.

2. The Messiah was tested.

(1) A number of pretended messiahs had promised signs.

(2) The leaders expected a sign.

(3) Spectacular demonstrations always attract followers.

3. True faith will not tempt God.

IV. The tempted Christ teaches us

1. Temptations come to all. The greatest soul was greatly tempted.

2. Temptation may not be too obvious an evil. Struggle is on high plane of life commitment.

3. Some things that sound true are not. Devil quoted apt Scriptures.

4. Great commitments will be assailed over and over.

5. But decisions can be so deep, sure, and clear they can never be overcome.

6. Jesus' resources, the Word of God and the leadership of the Holy Spirit, are our resources also.

Satan always tries to confuse our thinking and to prevent life commitment. Jesus shows us the way to victory.

They Follow Not with Us

Luke 9:49-50

In the United States there are over two hundred separate Christian denominations. Some denominations are so nearly alike as to be almost indistinguishable, while others are so different as to be unrecognizable as sharing the same faith.

What should be our attitude toward those who claim Jesus' authority, but will not join us in his service?

I. Shall we forbid them?

1. The schismatics John found—

(1) They were casting out devils. We do not fully understand this, but it was a good work. They were successful in it, and they gave Jesus credit for it.

(2) They did not join the band of disciples.

2. John's understandable attitude—

(1) "He is with us here."

(2) "You are not with us."

(3) "So you have no right to use his name."

3. Jesus demurs—

(1) Forbid no good work.

(2) Do not try to limit the Son of God. He does not belong exclusively to anybody.

4. The lessons for us—

(1) This puts Jesus on the side of religious freedom.

(2) There are more hands doing his work than we know about.

(3) We should beware of denouncing.

- (4) Our time is better spent in doing good than in criticizing others. We are not casting out devils when we are going around forbidding others

II. Is it important to follow with the disciples?

1. Many profess discipleship while holding themselves apart from other disciples.
2. Let us be warned against intolerance of them.
 - (1) If good is being accomplished, be thankful.
 - (2) When the name of Jesus is honored, rejoice. (Read Phil. 1:15-18.)
 - (3) Remember the counsel of Jesus not to oppose good.
3. The independents were at great disadvantage.
 - (1) They were not obeying the Master.
 - (2) They missed much needed training. The training program of the church may be faulty, but it is better than no training.
 - (3) They were without the redeeming fellowship. Many have discovered to their sorrow what this separation means.
 - (4) Their good works lacked stability.
 - (5) Their witness was ineffective. They used the name of Jesus, but apparently they were not winning converts to his cause.
4. His cause is to be promoted through the church. He started it. He loved it and gave himself for it. He has worked through it in all the centuries. He has

promised his presence with it always. He assures its ultimate victory. All believers, including the independents, owe their knowledge of him to the witness of the church.

CONCLUSION: He did not suggest that his disciples join the schismatics, but gave direction concerning their attitude if they were to be truly his body. Toward all others they must extend fellowship, if possible, and blessing and gratitude for all good. His invitation continues to be extended through the bride, the church.

Have You Met Your Neighbor?

Luke 10:29

One of the most loved stories in the world, that of the good Samaritan, begins with the question of a lawyer, "What shall I do to inherit eternal life?" It was a question much debated then, as in every age. The words change, but the quest goes on. How can I find life itself?

I. "What is written in the law?"

1. The lawyer's answer (vv. 27) was like what Jesus said at another time (Mark 12:30-31). Other rabbis had said the same.
2. The rich young man lacked something (Mark 10:21), though he had kept the law.
3. Nothing more is required here. One cannot go beyond love.
4. One loves himself, not because of external factors, but as a human being. So he must love his neighbor.
5. The kind of self one is depends on his relations to his neighbors. Neither can exist alone.

II. "Who is my neighbour?"

1. The scene—
 - (1) Road 17 miles, descending 3,400 feet.
 - (2) "Desolate and rocky" (Josephus)
 - (3) "Still infested with Bedouin robbers" (Jerome, late 4th century).
2. The characters—
 - (1) Victim, presumably a Jew.
 - (2) Robbers saw the victim's clothing, possibly some money. Others, less violent, see in others what they can get.
 - (3) Passers-by were religious. Divorce of faith from mercy is unnatural.
 - (4) Jesus used the word neighbor. He dared to say, "Samaritan." Today he might say, "A Negro man."
3. The lines crossed. Difference of race, nation, or religion did not stop the compassion of a neighbor.

III. How does a neighbor behave?

1. The observant eye: "He saw him." To see the naked, bleeding people around the world requires imagination.
2. The common touch: "Came where he was." We avoid suffering people.
3. The tender heart: "He had compassion." Neighborliness is in the heart, not in the law.
4. Personal service: "Bound up his wounds."
5. Practical wisdom: He used the medicines, the transportation, and the hospitality available.

6. Enlisting co-operation: A foreigner, a donkey, and a tavern keeper worked together.
7. Giving money: Love will open purses.
8. Continued concern: He would come back to check on progress and make further provision.

IV. Can neighborliness be required?

1. Emotions cannot be forced.
2. But consider love's meaning.
 - (1) Not simply tender emotion.
 - (2) Desires well-being, prays for salvation, and strives to help.
 - (3) Goes beyond mere good works.
3. Christian love flows three ways.
 - (1) From God to us in Christ.
 - (2) Responding in love of God.
 - (3) For his sake loving others.
4. The greatest need now is not merely for more Christian people, but for people to be more Christian.

CONCLUSION: Christ not only reveals the requirements that we may have life, but he makes possible their fulfilment. The evidence of our having passed from death unto life is our love.

Making Excuses

Luke 14:18

Not all pious talk is important or even sincere. A hearer interrupted Jesus one time to quote a pious proverb, "Blessed is he that shall eat bread in the kingdom of God." In his answer Jesus taught that many care less for the kingdom than they seem to, and its blessings will go to those who really care.

I. Preparation and invitation

1. The banquet was made.
 - (1) Expense and effort.
 - (2) God's provision for redemption.
2. The gracious invitation was given.
 - (1) Host's customary invitation and reminder.
 - (2) God's invitation to Jews, outcasts, and Gentiles. First knowledge and repeated reminders.

II. Strangely unanimous refusal

1. In natural realm unthinkable.
2. In deeper sense universal. In our confused sense of values, we strive mightily for cheap things and ignore the precious things.

III. The unconvincing excuses

1. The reasons states—
 - (1) A farm bought reveals a state of mind.
 - (2) Oxen to prove.
 - (3) A new wife.
 - (4) These are but three samples of the universal excuse-making.
2. The real reason: They thought the banquet would be dull, and did not want to go.
3. A picture of our world—
 - (1) The farm: Possessions and investments.
 - (2) The oxen: Technological means of livelihood.
 - (3) The wife: Our cult of sex and success.
4. Each thing was necessary but capable of keeping one from God.
5. Our lame excuses: "I got too much religion as a boy"; "I'm

too tired when Sunday comes"; "There are too many hypocrites in the church."

6. In the story the servant did his full duty, but the church is often negligent in extending the invitation. This does not excuse the excuse-makers.

IV. The stern judgment of the host

1. He turned from the privileged.
 - (1) The privileged religious Jews.
 - (2) Modern privileged people, like ancient counterparts, may talk piously, discuss theology learnedly, insist on doctrinal correctness, be belligerent in defense of their position, and diligent in good works, while refusing the invitation of the host.
2. He turned to those without.
 - (1) The humbly irreligious in the back streets of the towns.
 - (2) Foreigners. — Spiritual power may come in the next generation from the peoples who suffered for their faith in this one.
3. "They shall not taste my supper."
 - (1) Seems pettish and little.
 - (2) But they shut themselves out. Those who do not want God cannot be forced to take him.

CONCLUSION: Those who don't want God's banquet today offer excuses, too. Some come and do not eat.

Dr. Moore is pastor of Vineville Baptist Church, Macon, Georgia.

Book Reviews

BIBLE AND BIBLE STUDY HELPS

Exodus

Martin Moth (8w), \$5.00

This commentary on the book of Exodus is a part of the Old Testament Library series and is a translation by J. S. Bowden of the German edition published in 1959. The author is professor of Old Testament at the University of Bonn, Germany, and is president of the International Organization for the study of the Old Testament.

The author holds that the book is a combination of three narratives, having been edited probably sometime after 571 B.C. Throughout the commentary the results of archaeological and anthropological studies are used in the interpretation. The author seeks to reconstruct the life situation which called forth the writing of the various parts of particularly the later of the three narratives, holding at various points that the account was invented to lend support to some later belief or practice.

The position on critical matters taken in this book would be unacceptable to the majority of Southern Baptists. Most of the people would find reading it very difficult and many of the technical terms used would be without comprehension for perhaps most Baptist ministers. On the other hand, it perhaps is one of the better examples, if not the best, of the present position held by the majority of Old Testament scholars today.—*Russell Ware, Baptist Student Union director-Bible teacher, University of Texas, Austin, Texas.*

The Epistle to the Ephesians

F. F. Bruce (6r), \$3.00

In this verse-by-verse commentary on the epistle to the Ephesians, the author has unified his comments around the idea that the church, the body of Christ, is the new community created by God to be the dwelling-place and vehicle of his spirit. Through this new community God will bring his eternal purpose to a consummation and will establish his dominion throughout all creation. The author gives a brief but pointed introduction to the epistle. The book was written for the general Christian reader who is interested in serious Bible study and not for the professional or specialist student. The book is very refreshing in its reverent approach to Ephesians which is in sharp contrast to most modern critical scholarship. This commentary probably does not rise to the same high level as does the author's work on Acts, but any book by F. F. Bruce will be a valuable addition to one's library. The quality and style of writing are good. The paper in the book is of a poor quality, and the cover is not attractive. However, the reader will not have any difficulty in finding the discussion on any verse in Ephesians. The book does not present any ideas which would be objectionable to Baptists. The author probably has not added anything new in the study of Ephesians, but he has presented an up-to-date study of the book based on a thorough knowledge of the Greek language and the literature on Ephesians for the average reader.—*Billy P. Smith, associate professor of Bible, Hardin-Simmons University, Abilene, Texas.*

The Imminent Appearing of Christ

J. Barton Payne (1e), \$3.75

In an age of eschatological concern over Christ's second coming, this is one more to an already long list of books on the subject. The theme is limited to the signs of Christ's appearing and the rapture of the church. The writer is premillennial and sets forth very scholarly, and in detail, two major schools of premillennialism: dispensationalism, represented by the *Scofield Reference Bible*, and secondly, the recent writings of John F. Malvoord. Also, posttribulationism is shown to have regained exegetical ground lost to dispensationalists. This study attempts to recognize truths found in both and to re-express what seems to be the classical Christian hope surrounding the events of Christ's coming again—that the viewpoint of imminent posttribulationism is as valid as ever today. An outline and analysis of the book of Revelation and an analysis of fifty arguments of pretribulationism are two helpful appendices.

The author's quality of writing is scholarly, yet sometimes laborious. It is, however, well footnoted and punctuated with sources and Scriptures. There is a unity and cohesiveness within the book, and the reader is able at all times to discern the author's outline and objective. The book, though limited in subject, is comparable to others on the same subject. There are certain uses of technical language that would hinder somewhat the general reader. If, however, one is willing to "dig in" to an essential and vital doctrine of Christianity, his time will be rewarded. This book, though, is best suited for the pastor, teacher, or theological student. It is a good companion book to others of a more comprehensive scope in the field of eschatology.—Bob N. Wallace, chaplain, United States Navy, Charleston, South Carolina.

The Imminent Appearing of Christ

J. Barton Payne (1e), \$3.75

The Imminent Appearing of Christ presents traditional posttribulationism as the proper avenue of interpretation of what the Bible has to say about the coming of Christ. It is shown to be the view of New Testament writers; and with but a few minor exceptions, the view of the early church fathers. The nature and validity of his imminence are presented and then the antecedents to his appearing. These antecedents are divided into three groups, first, those potentially present; then some future antecedents; and finally, some which have already come to pass.

There is an occasional mention of millennialism; but as it is presented, it should cause little difficulty.

The greatest hindrance to the book is the author's interpretation of the church. One chapter or almost one fourth of the book (also many references in the other chapters) is devoted to the development of a doctrine of the church foreign to that held by most Baptists.

Undoubtedly some people would be interested in this book; but since its title concerns a matter of interest to many and there is included material which is highly controversial on another doctrine—the church—I feel the book should not be recommended.—Hylon Vickers, pastor, First Baptist Church, Elgin, Texas.

The People of the Covenant

Murray Lee Newman, Jr. (1a), \$3.75

This study is concerned with the historical background of the people of Israel with regard to the making of the covenant in Exodus and its unfolding and development extending into the kingdom era. It should be put in the classification of history or as an introductory

work. The author has used many sources, primary and secondary, in his research in what may be considered a very scholarly development. He subscribes to the documentary hypothesis regarding the authorship of the Pentateuch. He presents the Kenite theory which declares that Moses learned about Yahweh from his father-in-law, Jethro, priest of Median. He calls into question the credibility of the ten plagues and declares them to be a series of natural disaster which Moses interpreted as evidencing the power of Yahweh.

The one reading this work must be able to face the above facts and to understand the meaning of such terms as tradition, legend, and oracles, and try to understand their basic meaning.

Teachers and advanced students working in Old Testament and Hebrew will find this to be a most interesting book. It is by no means written for a beginner in Bible study.—*Thomas J. Delaughter, professor, New Orleans Baptist Seminary, New Orleans, Louisiana.*

The Layman's Bible Commentary. Mark (Volume 15)

Paul S. Minear (5k), \$2.00

In a lengthy introduction, the author of this commentary on the Second Gospel relates the purpose of Mark to the needs of the Christians of Rome. One is inclined to feel, as with other volumes in this series, that the subject is developed with little regard for the intended constituency, namely, laymen. But taken as a whole, this commentary will helpfully interpret both purpose and content of Mark's Gospel to the modern reader. There is, however, a tendency to suggest that the incidents rehearsed by Mark were intended as interpretations of the person of Jesus rather than actual events.—*Donald F. Ackland, Baptist Sunday School Board, Nashville, Tennessee.*

The Atonement

John Murray (66b), 75 cents

This monograph is a brief summary of the Calvinistic (penal) theory of the atonement. As such, it would be of some interest to students of historical theology. It cannot be recommended, however, as a sound presentation of current evangelical thought. The Calvinistic theory seeks to provide a logical answer to the question, why was the cross necessary? Recent biblical study has shown that the New Testament offers no single conclusive answer. The centrality of the cross in the New Testament leaves no doubt that the cross was truly necessary; but this fact does not answer the question, why? Calvin went beyond the New Testament to propose an answer, and Professor Murray argues that the New Testament supports Calvin's position. The argument is not convincing, for it ignores massive biblical evidence to the contrary.—*J. F. Green, Baptist Sunday School Board, Nashville, Tennessee.*

King of the Ends of the Earth

Charles Andrews (2j), \$1.25

Using the first six chapters of Luke, Mr. Andrews presents Jesus as *King of the Ends of the Earth*.

He begins by saying "that this is not intended to be a particularly religious book, not in the usual sense." In elaborating on the reign of Jesus in all phases of the everyday life, he refers to Jesus as "the one who is King not only to Christians but of their neighbors."

One line of thought that will probably arouse controversy in commenting on the healing of the paralytic (Luke 5) he says, "Just as there are often no requirements for the healings—so there are no requirements for the forgiveness. . . . Now we know that God

helps those who cannot help themselves. This means people who have not repented; people who cannot believe; people who are helpless. They are healed, and they are forgiven."

The author's rationalization on the matter of offering dancing for youth in the church will also raise some eyebrows—to say the least.

Mr. Andrews uses the terms "witness" and "evangelism" in rather strange ways. This book is written in the vernacular of the everyday world; has many thought-provoking statements and quotations; but perhaps will add very little, if anything, to the comments already available on Luke 1-6.—*Cecil Finfrock, pastor, Aurora, Colorado.*

Toward the Understanding of St. Paul

Donald J. Selby (11p), \$6.60

Benefiting from his experience in the classroom, the author approaches the study of Paul from the historical background as well as the Scriptures themselves. He shows thorough acquaintance with both old and modern scholarship.

Clear, forceful writing makes for stimulating reading. The outline and format make it easy to follow and assist in locating material. Four divisions constitute the book. They are "A Slave of Jesus Christ," "The Traditions of My Fathers," "My Manner of Life," "My Message." He closes with a provoking summary of Paul and the Synoptic Tradition.

For the reader who wants to seriously study Paul and does not want to read a library of books to do so, this volume will make a good companion to the Bible.—*Barnes K. Selph, pastor, First Baptist Church, Benton, Arkansas.*

Revival in Romans

Walter K. Price (1z), \$2.50

This book consists of twelve brief chapters, each dealing with a section of Scripture material. Mr. Price gives evidences of wide reading of many authors on Romans, ranging from Ironside to Brunner. The author states it to be his belief that hell should be understood not in terms of physical suffering in a literal fire, but rather in terms of spiritual anguish. Then, he proceeds to give several good reasons for doubting that Jesus meant that hell's punishment consists of physical suffering in literal fire. There seems to be some fuzziness about the author's belief concerning the historical nature of the first eleven chapters of Genesis. To call Abraham the first *undisputed* historical character to emerge in the Bible is to take up the theme and refrain of the liberal school of thought. Apart from these two pronouncements, I find this book very good.—*Bradford Curry, pastor, Central Baptist Church, Jacksonville, Texas.*

Revelation

Luther Poellot (21c), \$5.00

Although there are many books on the Apocalypse, the field of enlightenment will be advanced because of this exposition. The interpretation is based on Scripture rather than theory. His approach is on what I call "spiritual discernment" rather than intellectual or psychological discernment. The book is well written and advanced by a man that seems to believe God. I heartily recommend this book for any person who desires to study Revelation from a spiritual rather than an academic or intellectual standpoint.—*Millard B. Box, pastor, Longpoint Baptist Church, Houston, Texas.*

Old Testament Commentary

Alleman & Flack (42m), \$6.00

This is a one-volume commentary on the Old Testament, prepared by Lutheran scholars. The fact that it has gone through six printings is indicative of its wide acceptance. The individual writers vary from the conservative to the liberal. Examples of the latter are the commentators on Isaiah and Daniel. The commentary has several excellent introductory articles and as a whole is an acceptable one-volume commentary. The quality is such that it is a worthy tool for the average preacher; but it should prove more suitable, with some reservations, for Sunday school teachers and others who desire some help on all books of the Old Testament at a moderate cost. We believe it should rate among the better one-volume commentaries on the Old Testament.—*Fred D. Howard, Department of Religion, Wayland Baptist College, Plainview, Texas.*

New Testament Apologetic

Barnabas Lindars (8w), \$6.00

This book represents a meticulous study of the Old Testament quotations incorporated in the New Testament. The author attempts to show how the writers of the New Testament used the Old Testament to provide scriptural proofs of their faith against the objections of unbelievers.

The author makes the sound affirmation that the resurrection gave meaning to the Christian faith, inaugurated the kingdom, and revealed Christ as Messiah.

The book is hard to read. It will be of interest only to textual scholars and those students adept in New Testament criticism and exegesis.

In spite of the exhaustive treatment of texts, the book adds little to our knowledge of Christian origins.—*Wilbur C. Lamm, Baptist Sunday School Board, Nashville, Tennessee.*

The Epistles to the Thessalonians

Charles M. Horne (66b), \$1.50

This book is a small pocket-sized commentary on the books of 1 and 2 Thessalonians.

With careful and helpful outline, the author gives a simple running commentary on the Scripture, broken down almost phrase by phrase from the Bible. The book is easy to read, clear in its presentation, using freely the original Greek with interpretation so that anyone could understand.

I feel that there is little new in the book, that has not already been printed many times. For a paperback book, the price seems a little high. Being a small, handy size, it may fill a need for those who want a quick easy presentation of these Bible books. Sunday school workers would perhaps like to have the series.—*J. Leland Hall, pastor, First Baptist Church, West Plains, Missouri.*

The Virgin Birth of Christ

J. Gresham Machen (9h), \$5.00

Dr. Machen uses many words and much tedious discussion to affirm his faith in the reality of the virgin birth of Christ. The book is not easy to read; however, it is as thorough a study of the subject as I have seen. It is quite obvious that the author possesses an outstanding mastery of all pertinent subject matter—both that which substantiates his position and that which is in contradiction to his belief. In this connection it is well to point out that the conclusions of Dr. Machen concerning the virgin birth are in the best tradition of conservative theology. This is a book which should be invaluable to any serious student of Christian apologetics.—*John E. Lawrence, pastor, First Baptist Church, Shelby, North Carolina.*

THE PASTORAL MINISTRY

The Audacity of Preaching

Gene E. Bartlett (9h), \$3.00

Dr. Bartlett was for many years the pastor of First Baptist Church in Los Angeles, California. He is presently serving as president of the Colgate Rochester Divinity School. The contents of this book were delivered as the Lyman Beecher Lectures at the Yale Divinity School in 1961.

In this book the quality of writing is outstanding. Its style is good, with coherence and unity. The format is splendid, having well-balanced paragraphs and good subheads. This book is the best in its field that this reviewer has seen. Its content is rich both with stimulating insights to the Bible and to the needs of our particular age. Reading it will bring real blessings to the heart of any pastor.

There are no objectionable features in this book from the standpoint of an evangelical Christian. It does not disagree with Baptist teachings at any point.

The chapter headings are as follows, with about six subtitles under each one: The Claim: Incredible, but inescapable; The Sermon: Something out of the ordinary; The Pastorate: Involved for life; The World: This way to life; The Imperative: Where the kingdom and the culture meet; The Calling: Maturing in the ministry.—*Julius H. Avery, pastor, First Baptist Church, Panama City, Florida.*

Feeding and Leading

Richard R. Caemmerer (21c), \$1.75

The purpose of this book is to show that there is really a oneness in the pastor's double task of shepherd and administrator. He suc-

ceeds well in pointing out that in feeding, preaching, and teaching he is also leading and developing workers. He applies methods of giving, witnessing, and missions. The minister is to so feed the congregation with New Testament truth that as a result the Christian, having been inspired and taught, will want to give and witness. He makes much use of these Scriptures.

I think this book might well be required reading for every young minister. Every minister who reads this book will realize anew the high calling that is his. Intelligent laymen would have a deeper appreciation of their pastors and of their own responsibility if they would read this little big book.—*R. Ray Stone, pastor, Waverly Place Baptist Church, Roanoke, Virginia.*

A Manual of Pastoral Problems and Procedures

L. Perry and E. Lias (66b), \$3.95

This is a well-arranged book with many constructive suggestions of ministerial methods and practices. The busy preacher will find many helpful ideas in this book. Especially fine are the addresses of companies and firms whose main objective is to benefit the church.

This book would have a wider field of service, if the authors had incorporated more of the Southern Baptist program. For instance, the method of grading for Sunday schools as given in the Standard of Excellence was not given. Reference to the Woman's Missionary Union and Brotherhood work would have aided, if included. Other than this, the reviewer found many helpful ideas.—*Clifford R. Lyon, pastor, First Baptist Church, Wilburton, Oklahoma.*

The Minister's Law Handbook

G. Stanley Joslin (26c), \$4.95

This book deals from a legal standpoint in a very elementary way with some of the problems with which a minister most likely will be faced.

Domestic relations take up a good portion of the book and is treated from premarital problems to marriage termination by either annulment or divorce. Legal aspects of property, including church property, as well as corporate organization and taxation are also touched upon.

The book deals with a subject with which ministers need to be better informed, but none of the subjects is covered adequately, and some are just mentioned. The price is too high for the content.—*John E. Stone, attorney, Jackson, Mississippi.*

CHURCH ADMINISTRATION AND RELIGIOUS EDUCATION

Toward Better Church Committees

Wilfred Bockelman (19a), \$1.50

A brief but powerful book for those related to committee work in a church.

While written by a Lutheran and for Lutheran committee members, it is a book that any Baptist may well read. I would recommend that church staff members, nominating committee, and other church committee members read the book.

The author has written this book in three sections: qualification for committee members, organization structure for committee, and basic attitude. Of great benefit to readers who serve on committees is Part I in which emphasis is given to confrontation, committal, and commission as relates to church committee members.—*L. J. Newton, Jr., Baptist Sunday School Board, Nashville, Tennessee.*

Teaching Problems and How to Solve Them

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

This little book of sixty-four pages, though written in good style, is rather elementary in concept and material. The author has presented no fresh or new material on teaching problems. Further, he suggests and condones teaching practices which we as Southern Baptists believe have not proved valid i.e., having both sexes in Junior and Intermediate classes.

The author has a section on each age level, Beginner through Adult departments, with two additional ones, one on a Senior department and a general questions section at the end. The book in some instances does not comply with sound teaching methods and would not be very applicable to Southern Baptist teaching.—*Melbaline Campbell, youth director, Severns Valley Baptist Church, Elizabethtown, Kentucky.*

Leading Little Ones to Jesus

Dr. Jan Waterink (1z), \$2.50

The author is director of the Psychological Institute, Free University of Amsterdam; the translator is a teacher at Pine Rest Hospital (Children's Retreat), Grand Rapids, Michigan.

The book has attractive binding, format, and is illustrated with American photographs. *It is loaded with doctrinal dynamite, and I hope that no copy will ever be taken seriously by a Baptist parent.*

This is almost a textbook for child evangelism. It is directed specifically to mothers of preschool children. Following are examples of the author's religious philosophy for toddlers and kindergarten-age children:

1. Mother knows that the child (under four) has a "sinful little heart" and needs the "Saviour of sinners." He must be led to Christ.
2. If the child has been "naughty," Mother should fold her hands about the hands of her child and pray together for a "new little heart."

3. Mother must tell the child that he has a sinful heart and that Jesus "loves only those children who ask for a new heart."

Please let us not be guilty of making a book like this available through Baptist Book Stores.—*Marie Hedgecoth, Baptist Sunday School Board, Nashville, Tennessee.*

SERMON AND SERMON HELPS

Ancient Truths for Today's Needs

Edwin C. Munson (20a), \$4.00

This volume is comprised of a series of sermons from great Old Testament texts. These sermons are so constructed to fit profitably into the church year.

I found this volume very refreshing especially in its return to the great truths found in the Old Testament that are so often forgotten or just overlooked. While there is nothing especially objectionable to Baptists in this book, it would not hold as much for the reader as it would were he a Lutheran or one who followed closely the church year.

The information was by and large quite valid. The ideas reflected fresh and clear thinking.—*Harold F. Green, pastor, Parkview Baptist Church, Lake City, Florida.*

Now to Live

Ralph Sockman (1a), 95 cents

These radio sermons are representative of the high quality of addresses delivered by Dr. Sockman for thirty-four years on "National Radio Pulpit." They are homiletically perfect, rich in illustrative material, incisive, and to the point. Not only should they be of value as a guide for good radio preaching, but also as a storehouse of pungent, colorful illustrations for every kind of preaching. Al-

most every type of sermon is included: topical, textual, expository, life-situation, and sermons for special days. The messages "Hand-writing on the Wall" and "Trifling with the External" are superb examples of radio evangelism.

Because of the period of time during which these addresses were delivered, the reader may feel that the sermons are dated. There are numerous references to World War II. Though this repetition does detract somewhat from the otherwise contemporary relevance of the presentation, it simply proves that Dr. Sockman was as interested in being timely as he was in being timeless.—*Alan Preston Neely, pastor, Broadway Baptist Church, Boulder, Colorado.*

INSPIRATION AND DEVOTION

It's Bright in My Valley

Philip Jerome Cleveland (6r), \$3.50

There is a little of every preacher in this short collection of stories from a minister's varied experience. Every minister of very many years standing could write such a book of reminiscences, though it is unlikely that very many could make them more readable, more verbally attractive, and more human than does this New England Congregational minister. Many will remember other tales the author has written for *Reader's Digest*, *Coronet*, and other popular magazines. Some of twenty-seven stories this book contains will remind the reader of some of the magazine articles.

There is beauty and humanity in the incidents related. The wonderful working of God's love put into practice by the man of God is heartwarming and spiritually stimulating.

The pastor who reads this collection of vignettes will probably sit back in his chair, look back into his past life and start a conversation with the author by saying "that reminds me of the time. . . ."—*Monroe Hopkins, librarian, Hannibal-La Grange College, Hannibal, Missouri.*

fection, power, loyalty, courage, suffering, and victory. However, the book is recommended with reservation. Although it is a fine work, there is not enough fresh and new material to warrant another devotional book on an already abundant market for such books.—*Warner Bumgardner, minister of education, First Baptist Church, Hopkinsville, Kentucky.*

The Goal and the Glory

Ted Simonson (6r), cloth, \$2.95; paper, \$1.00

In a day of bribes and cover-up, it is most refreshing to read a book such as this. This is the account of thirty young people from the field of athletics stepping forward and proclaiming their Christian testimony.

Their expressions of faith are grouped under the headings: "Becoming a Christian," with our own Bill Glass speaking on the gift of eternal life; "Spiritual Discipline," with such as Alvin Dark's testimony on tithing; and concludes with "Living for Christ."

None of these individuals speak of their denomination, but only of their Christ.—*B. Carter Elmore, pastor, Rayon City Baptist Church, Old Hickory, Tennessee.*

Moments in His Presence

Jesse Jai McNeil (1e), \$2.00

Here is a fine devotional book written with a twofold purpose. The first purpose is to help the beginner Christian to establish a definite pattern for his devotional life. The second purpose is to encourage mature Christians, through Bible-directed thought and prayer, to spend more time in the presence of Christ.

The book is designed to help the reader have an encounter with Jesus in his personal experiences of self-dedication, temptation, af-

RECREATION

Recreation in the Senior Years

Arthur Williams (18a), \$3.95

Recreation in the Senior Years by Arthur Williams is a revision of his former volume *Recreation for the Aging*.

The book begins on a good foundation by discussing programing, leadership, and finances. These general matters are followed by a great variety of suggestions about the types of recreational activities that are suitable to senior adults. In the main, these suggestions are good; however, there are some, such as dancing, to which this reviewer reacts adversely.

A large part of the book is given to suggestions about clubs and centers of a city-wide nature. There is only one brief chapter specifically related to the role of the churches in senior adult recreation programs.—*John T. Sisemore, Baptist Sunday School Board, Nashville, Tennessee.*

Recreation in the Senior Years

Arthur Williams (18a), \$3.95

I like this book very much. It suggests a few activities that we in our Southern Baptist churches would not care to use, but there are so many suggestions we can appropriate and use profitably.

One of the best chapters is on leadership. The discussion on the qualifications of those who work with senior adults is excellent. The chapter on the basic essentials that should go into a program for senior adults is very good. The main part of the book offers a large variety of specific programs for almost any group of older folk.

Yes, this is a good book and should be in the church libraries and in the hands of those who work with older adults.—*Mrs. Agnes Durant Pylant, Baptist Sunday School Board, Nashville, Tennessee.*

Basic Christian Beliefs

Ralph G. Turnbull (66b), \$1.00

Mr. Turnbull has prepared a help for the Sunday school teacher on the fourth quarter lessons. He has handled the basic Christian beliefs in a conservative manner. He holds true to the Bible as the divinely inspired Word of God; Jesus as the Son of God that came to redeem mankind; grace as the unmerited love of God toward man as seen in Christ; the church as the body of Christ; and redemption as the act of salvation that comes through conviction and conversion.

There is one main thing that these helps lack, and this is help for the teacher in the area of practical application.

The teacher and laity will find this book helpful and useful in their study of the lessons.—*B. Carter Elmore, pastor, Rayon City Baptist Church, Old Hickory, Tennessee.*

CHRISTIAN DOCTRINE

Reasons for Our Faith

Henry T. Close (5k), \$1.45

The book opens with the question, "Why do you believe in God?" and then discusses the various reasons Christians give for their faith, as well as the different approaches men have used to arrive at faith. The strong and weak points of these several approaches are fairly set out. But whether one starts with nature, religious experience, man's need, or with God, real faith must come by revelation. The authority of the Bible is unhesitatingly accepted by the author. Nor does he side-step the problem of evil and the necessity of atonement.

The closing chapter on Communicating Our Faith is evangelical but could be more evangelistic. He seems to stress the need for personal faith without stressing the "lostness" one must be saved from.

The book should be helpful to those whose faith has been disturbed.—*M. M. Fulmer, pastor, First Baptist Church, Goliad, Texas.*

A Faith for You

R. C. Chalmers (5k), \$1.50

This volume was prepared with the needs of young people in mind. The author attempts a comprehensive statement of the Christian faith in simple and popular language. The audience which he has in mind is not necessarily acquainted with theology.

The strong chapters are the two which deal with the resurrection and the commission. The author has a strong sense of missionary purpose which he presents in the final chapter in which he discusses the Great Commission.

Each chapter opens with a page of questions for discussion. These questions should form the basis for excellent study groups. A list of books for further reading is found at the close of each chapter. These are the primary features which should make the book valuable for young people.

Many Southern Baptists will be disturbed by two positions which the author takes. He definitely favors and supports the ecumenical movement and the work of the World Council of Churches. The section on the "means of grace" includes a defense of infant baptism and other attitudes toward the ordinances which are contrary to the position of most Baptists. Because of these difficulties, the book seems hardly suitable for group study sponsored by organizations of Baptists, except for those who wish to become acquainted with these positions.—*Glenn Yarbrough, director of religious activities, Georgetown College, Georgetown, Kentucky.*

A Faith for You

R. C. Chalmers (5k), \$1.50

A Faith for You has a great deal to commend it. The first four chapters are especially good and stick close to the teaching of the Scriptures. His questions for discussion at the beginning of each chapter are very thought provoking.

There is a great deal written on these doctrinal subjects, but we will not read too much of the solid teachings of the Bible. I am afraid that many of our men who call themselves leaders are neglecting some of the teachings mentioned in the first four chapters.

Beginning with chapter five on communism, I am greatly disappointed. Dr. Chalmers turned away from his scriptural emphasis and undertook to justify the heresies that are so prevalent today in the ecumenical movements. The ideas advanced on sacraments are not found in the Scriptures. He even went so far as to mention the baptism of babies, which has no scriptural foundation whatsoever. My recommendation would be for him to take chapter five on communism and re-study it and rewrite it, or leave it out of the little booklet altogether, although there are some good thoughts in this chapter along with the bad.

He makes the statement "by baptism the child or the adult is admitted into the community of salvation." You would have a hard time proving this by the Bible. Although these words of criticism would not be considered valid by much of the modernistic world, I am sure the close Bible scholar would question them.—*O. W. Yates, pastor, Rosemont Baptist Church, Lexington, Kentucky.*

God's Answer to Man's Question

Robert G. Lee (1z), \$2.50

The author, pastor emeritus of the Bellevue Baptist Church, Memphis, Tennessee, and a profound writer of many books, discusses the important areas of the Christian faith, designed to answer the average person's questions about his beliefs, and to strengthen his faith in God. Dr. Lee's book covers what a Christian can believe, and why he may have this deep sense of the abiding presence of Christ.

Concise written with warmth and feeling which the average reader can easily understand the significance of the crucifixion of Jesus Christ. All readers of devotional material will be greatly challenged by Dr. Lee's penetrating insight and stimulating thought.

Clergymen and other serious readers will find this a richly rewarding book to have for practical help in dealing with groups within the larger denominations of Protestantism today.

It may be said in conclusion that the author writes with conviction and compassion, and the average reader will find permanent value in this constructive book.—*Frederick P. Loman, chaplain, Welborn Memorial Baptist Hospital, Evansville, Indiana.*

God's Answer to Man's Question

Robert G. Lee (1z), \$2.50

Needless to say, the printed page cannot do justice to Dr. Lee's sermons, unique in both content and delivery; since he stands without peer in the kind of preaching he does. This book contains six sermons which are biblical in content, practical in application, simple in structure, forceful in style, interesting in appeal, and beautiful in expression. No doubt, this book, like his many others, will meet with popular acceptance.—*Walter G. Nunn, pastor, First Baptist Church, Gardendale, Alabama.*

PHILOSOPHY AND PSYCHOLOGY

Varieties of Christian Apologetics

Bernard Ramm (66b), \$3.95

This book is a revision of Mr. Ramm's first volume, *Types of Apologetic Systems*, and is designed to be used as a textbook for the study of Christian apologetics or a study of the philosophy of religion.

In it Mr. Ramm attempts to discuss three types of systems of philosophy:

- I. Systems Stressing Subjective Immediacy (Pascal, Kierkegaard, Brunner)
- II. Systems Stressing Natural Theology (Aquinas, Butler, Tennant)
- III. Systems Stressing Revelation (Augustine, Calvin, Kuyper)

His treatment is concise, understandable, and logically stated; and his style of writing is excellent. This will be an excellent addition to college and seminary libraries, will be useful as a textbook, and will be especially helpful to

busy pastors who desire to know the basic philosophy of these theological giants without having the time to do exhaustive reading on the subject.—*Henry W. Greer, minister to students, Appalachian State Teachers College, Boone, North Carolina.*

Varieties of Christian Apologetics

Bernard Ramm (66b), \$3.95

It is a Gargantuan task for one to assign himself the role of grouping the major apologetics of history into clearly defined categories, and then proceed to distill the total position of each into a concise, capsule form, as Dr. Ramm has done. Nevertheless, he has succeeded well. He chose nine of the best-known apologetics, three in each division, to treat in this masterly study. After an incisive introduction to the general field of apologetics, he proceeds to his purpose. As best portraying those advocates of "Systems Stressing Subjective Immediacy," he selected Pascal, Kierkegaard and Brunner; of "Systems Stressing Natural Theology," his choice was Aquinas, Butler and Tennant; of "Systems Stressing Revelation," he gave us Augustine, Calvin, and Kuyper. Sufficient quotes are provided, along with the author's own appraisal and interpretation of their several theories, plus an exhaustive bibliography of his source materials. Intended primarily for classroom study, his work will also find ready acceptance by all those serious-minded students of whatever age who desire an accurate and cryptic condensation of the viewpoints of these great minds. It is a book to be kept in one's library and consulted often.—*H. H. Harwell, pastor, Leroy Baptist Church, Leroy, Alabama.*

Psychology and the Teaching Church

Jesse H. Ziegler (1a), \$2.75

Psychology and the Teaching Church will be interesting and stimulating to anyone engaged in the teaching-learning process.

The author begins by presenting various contemporary approaches to personality theory, i.e., a study of the person as a whole as contrasted with general psychology which relates itself more closely to the natural science. There is a resistant effort throughout the book to relate contemporary personality theory to the task of Christian education.

Seven trends of contemporary personality theory are selected. These are discussed and defined though an effort is made to relate them to the task of Christian education. These seven are (1) Personality can be best understood only when looked at in depth. The basic idea here is that the unconscious plays a major role in human behavior. One of the significant implications for Christian education is that since conscious identification with important adult figures helps form character leadership. This becomes important. (2) Persons can be understood only when perceived as wholes. One implication for Christian education is that "it is unrealistic to speak of spiritual development as though it is separate and apart from the education of the person as a whole." (3) Personality can be understood best when seen as rooted in culture. There is an implication here regarding the education of parents as "culture carriers." (4) "Psychological environment" is of utmost importance in personality theory. This involves how the person sees his environment. What is his viewpoint? The answer to the question influences our curriculum, since when a problem is dealt with, it is imperative to know how the person sees the problem. (5)

The perceived self occupies an important position in personality theory. An implication for Christian education at this point is that how the person sees himself profoundly influences his learning ability. (6) Being and nonbeing (death, anxiety, hostility) as modes of understanding is a new and inviting "trend." One of the significant implications here is that in "true education there is a kind of personality sharing" which is necessary in true education. (7) Data regarding direct God-man encounter continues to be ignored. One of the implications of this trend is that the Christian teacher will try to help his learners to see the truth within the stories of God-man encounter told in the Bible.

The remaining chapters are "Foundations for Christian Education in Learning Theory," "The Psychology of Group Process," "Psychological Development as a Factor in Religious Readiness," and "Toward a Theory of Christian Education."

The author chooses to develop the rest of the book on the basis of four dynamic factors that are quite influential in learning. A few statements from the book at random ought to stimulate the reader of this review: "The capacities of the learner are very important." "Active participation by a learner is preferable to passive reception." "Meaningful materials and meaningful tasks are learned more readily than nonsense materials and more readily than tasks not understood by the learner." "There are many aspects of Christian nurture that can be carried on more satisfactorily in relatively small groups than in meetings of the whole." "Experienced discussion leaders point to the difficulty of conducting a good discussion with more than twelve to fifteen members."

The book is strongly recommended.—*Carlton Carter, Baptist Sunday School Board, Nashville, Tennessee.*

Paul Tillich and the Christian Message

George H. Tavad (9s), \$3.95

Paul Tillich is extremely deep and complex in his writings. This book which purports to examine his theology from a Roman Catholic viewpoint could be described in the same way.

The author documents hundreds of quotations from Tillich's writings, but most of these quotes are only a sentence or two in length. This seems to be a rather unreliable way to decide what a man like Tillich is trying to say but at least Tavad did it in very complete form!

This is not a controversial book, nor will it be a "popular" book. It might be of value to seminary students, seminary professors, and some college philosophy professors.

Chapter titles are "The Mind of Paul Tillich," "The Unconditional Concern," "Faith as Protest and Acceptance," "Christology as Symbol," "History, Dogma, Ethics," and, "Toward a Christology of Man."—Henry W. Greer, *minister to students, Appalachian State Teachers College, Boone, North Carolina.*

Philosophy and Religion in Colonial America

Claude M. Newlin (12p), \$4.75

A discussion of the use of philosophical method in the development of the religious and theological thinking of New England in the years prior to the Revolution. Professor Newlin recounts the rise of Arminianism and deism, the dialogue between rational and revealed religion, the decline of Calvinistic theology, and the rise of rationalism which issued in Unitarianism and Universalism.

This book will be of great interest to any student of early American theology and philosophy. It is not easy to read, but it is worth the effort in order to better understand the impact of philosophy on colonial religious thought. This gives one a clearer view of the blunting of Calvinism, the emergence of Arminianism, and the subsequent transition to Unitarianism, brought about primarily by two liberal views—the high estimate placed on the moral and intellectual capacities of man, and emphasis on benevolence as the chief attribute of God. This book helps in appraising the powerful intellectual forces at work in our own era.—M. O. Owens, Jr., *pastor, East Baptist Church, Gastonia, North Carolina.*

Philosophical Fragments

Soren Kierkegaard (24p), \$6.50

The writings of Kierkegaard are intriguing to philosopher and theologian alike these days. This is one of his most important works in that it unfolds the fundamental structure of his Christian philosophy. It is additionally important because it is a basic prerequisite to his greatest work, *Concluding Unscientific Postscript*. Individuals, therefore, with a bent toward philosophical inquiry in general, and Kierkegaard's views on a number of intriguing questions in particular, will find this book helpful and stimulating.—Jack R. Kennedy, *professor of Bible, Belmont College, Nashville, Tennessee.*

Dooyeweerd and the Amsterdam Philosophy

Ronald H. Nash (1z), \$2.50

This is a friendly evaluation by a Baptist minister and professor with philosophical training and insight of Dr. Herman Dooyeweerd's "Amsterdam philosophy," which, since 1926 has enjoyed an increasing acceptance in learned circles. The hard core of this new school is that theoretical thought is not autonomous but rests on certain necessary presuppositions which produce an intrinsic connection between theoretical thought and religious faith. This is because all truth and wisdom are grounded in God, in whom is no division. This author believes this is an important breakthrough, but that the writers of this school have left something to be desired in clarity of expression. He therefore sets himself the twofold task of introducing new readers to Dooyeweerd and building a bridge between the already published expositions of Dooyeweerd's thought and what this writer hopes will be more definitive explanations. The book is within the evangelical tradition; the writing is scholarly; and the style and format are good. Unity and coherence make an admittedly difficult subject easily followed. The book will be welcomed by readers who deplore the fallacy of leaving God out of learned discussions.—B. F. Smith, *chairman, Division of Religion and Philosophy, William Carey College, Hattiesburg, Mississippi.*

MISSIONS AND CURRENT AFFAIRS

Antarctic Command

Captain Finn Ronne (21b), \$5.00

An absorbing, detailed story of Captain Finn Ronne's year in command of the International Geophysical Year station at the top

of an ice cliff, in the heart of the Antarctic continent. With him were thirty-eight navy and scientific men, mostly quite young, inexperienced, and selected miscellaneously for the expedition.

One feels, as he reads, the suspense, the mounting and easing of tensions, the frustrations of a split command, with decisions made at headquarters two thousand miles away. There were many problems of "imperfect human behavior," as well as those of changing winds and ocean currents and dangerous situations. The author's discussion of these is very frank with the hope of being of some help to future expeditions. The book forms a report on an important side of the scientific activities of the International Geophysical Year.

The quality and style of writing are good and appearance of the book is attractive. The information is accurate, as far as my rather wide reading can judge. Reference is made to the excessive drinking (mostly beer) of the men of the force, but the government provided amply for this and encouraged it. Reference is also made of the excessive use of profanity by the men, but there is hardly a direct quotation of it in the story.—Mrs. H. M. Keck, *writer of programs for state Woman's Missionary Union, Fort Smith, Arkansas.*

Imperial Peking

Text by Lin Yutang, essay by Peter Swann (26c), \$10.00

Seven centuries of China are presented in this fabulously beautiful book of art, life, and culture of Peking, China.

Imperial grandeur has been coupled with the finely attuned Chinese sense for color and form. Over a period of centuries, the palaces, pagodas, and pavilions have combined with temples of Confucianism, Buddhism, and Taoism to create unparalleled splendor and elegance.

The beautiful pages of colored pictures of rare jade, porcelain, sculptures, lacquers, and paintings are priceless.—*Doris DeVault, Young Woman's Auxiliary director, Woman's Missionary Union, Birmingham, Alabama.*

The Khrushchev Pattern

Frank Gibney (18d), \$4.95

One of the major shifts on the scene of modern history was the change announced by Nikita Khrushchev in Bucharest, Hungary, in 1960.

This change was the formal repudiation of the Leninist doctrine that a shooting war was inevitable before communism could overthrow the forces of capitalism.

It is the purpose of this book to describe the impact of this change on the world during this period which we have come to call "the era of peaceful coexistence" and to show how this change has worked in sixty-five countries of the world.

Actual accounts of methods being used in each country, along with a sixty page listing of data showing the statue of communism in every country, give to us a reliable source of information and help us to understand the immediate challenge facing the Christian missionary enterprise today.

It is splendid background for teaching missions and should be read with interest by all Christian adults.—*Mrs. R. K. Redwine, Woman's Missionary Union, Winston-Salem, North Carolina.*

The Taproot of Soviet Society

Nicholas P. Vakar (9h), \$4.75

This book is quite different from the approach used in many of the current, widely read books on communism. It will not be widely read, for it does not introduce basic concepts and principles of communism in a

one, two, three outline. Rather, it shows how the peasants of Russia, by their culture, have influenced the growth and development of communism. It would lead the reader to view the spread of communism with alarm, for although its growth was nurtured in the cradle of religion, it has permeated all areas of life. Peasants, unused to freedom of activity, accustomed to sublimating individual drives to the unquestioned authority of the head of the house, find no conflict in authoritative government.—*Josephine Jones, state Woman's Missionary Union secretary, Jacksonville, Florida.*

Who Killed the Congo?

Philippa Schuyler (31a), \$5.00

This is a disturbing book. It deals with what has happened in the Congo since it became independent. It describes some of the atrocities committed there. It condemns the United Nations for its actions in the Congo and urges the United Nations to leave. The author believes that democracy will not work in the Congo. She advocates independence for Katanga. She is pessimistic about improvement of conditions in the Congo. The book throws light on the Congo but is a depressing volume.—*C. Aubrey Hearn, Baptist Sunday School Board, Nashville, Tennessee.*

The Profile of Communism

Moshe Decter (25c), 95 cents

The Profile of Communism is a primer on communism prepared under the auspices of the Anti-Defamation League of B'nai B'rith. It is a concise, factual, fairly brief handbook which is divided into two major sections dealing with the strategy and tactics of world communism and with the actual Communist rule in Russia and China. The main

value of the book for most people will be found in the first part dealing with the Communist program, the Communist movement in history, Communist tactics, and Communist techniques. For those who have wanted a glossary of Communist terms, words, and personalities, this little book will prove especially helpful. The book is somewhat slanted to the special interests of those of the Jewish faith. It does not, of course, give distinctively Christian answers to the questions posed by communism. Still, it deserves to be on the shelves of those who are especially interested in the subject.—*Foy Valentine, executive secretary, Christian Life Commission, Southern Baptist Convention.*

Drug Addiction: Crime or Disease

University of Indiana Press, \$2.95

The publication of this book, which argues against the position of the Federal Narcotics Bureau that drug addiction must be regarded as a crime rather than a disease, stirred up a hornet's nest. The Federal Narcotics Bureau published a volume *Comments on Narcotic Drugs* defending its position. The two books inspired an article "The Great Narcotics Muddle" in the March, 1962 issue of *Harper's Magazine*. *Drug Addiction* recommends examination of the possibilities of experiments in the legal distribution of drugs, the system used in England. This is a thought-provoking volume.—*C. Aubrey Hearn, Baptist Sunday School Board, Nashville, Tennessee.*

Last Letters From Stalingrad

Translated by Franz Schneider and C. Gullans (25m), \$3.00

The words in this book are among the most moving I have ever read. There is no attempt at style—one's last letters say only what is true.

It matters not that these men were once our enemies; they were lonely, miserable, and hopeless human beings caught in a death trap not of their own making. The pages literally reek with hopelessness and despair. No one can read them without being moved emotionally.

I recommend this book with reservations. The letters are very forthright and frank, and the language at times is very descriptive. The great thing about this book is its truth-fiction.—*Haskell Richardson, Baptist Sunday School Board, Nashville, Tennessee.*

CHURCH HISTORY

Reformation Studies

Franklin Littell (5k), \$5.50

This volume, written by students and friends of Professor Roland Bainton of Yale University and published as a memorial in his honor, is extremely helpful—indeed, indispensable—to anyone seeking to understand the Protestant Reformation. Professor Bainton has been a leader in the revival of Reformation studies since World War I, and especially in the last thirty years.

There are eighteen compact, scholarly essays, five of them dealing with Luther, two with Calvin, five with other leading "men

and movements" of the sixteenth century, and four with the "Left Wing of the Reformation." It was Professor Bainton who popularized the term "left-wing of the Reformation," as a comprehensive term including religious sectarians, intellectual skeptics, and social revolutionaries.

Each essay is written by an expert in his subject matter, and some of the essays grow out of doctoral research. In addition to well-written and authoritative essays, there are excellent annotations to the voluminous and ever-growing Reformation studies. There is a special bibliography on Professor Bainton's contribution.

This volume will be helpful to anyone seeking to understand the genius and variety of the Reformation. The historian can hardly afford to miss it, but the minister will also profit from it. This reviewer has no reservation about the volume's merit, but he would call attention to the fact that its readership will be limited because of the regrettable indifference to Christian history on the part of Christian leaders.—*Hugh Wamble, professor of church history, Midwestern Baptist Theological Seminary, Kansas City, Missouri.*

Early and Medieval Christianity

Roland H. Bainton (43b), \$6.00

This book is just what the title indicates—collected papers in church history, early and medieval Christianity. The author has done a splendid work of research and has compiled a selected bibliography for further study. The book begins with the "Ideas of History in Patristic Christianity" and concludes with "Freedom, Truth and Unity: Reflections on the Renaissance."

The names of those quoted are too numerous to list in this review. It is well to state, however, that such subjects as the Origins of Epiphany, Saint Augustine's method of religious teaching, religious liberty and the parable of the Tares, and a chapter on Michael

Servetus and the Trinitarian Speculation of the Middle Age are included.

The book is rather difficult to read, but would be of interest to students of church history.—*John B. Lane, state Training Union director, Columbia, South Carolina.*

Eusebius' Ecclesiastical History

Cruse's translation of Isaac Boyle on Nicea (66b), \$2.95

One of Baker Book House's best services is to publish classics—some in paperback, like this volume.

The so-called "father of church history" was Eusebius of Caesares (died around A.D. 339). His *Ecclesiastical History* is indispensable for the student of early Christianity. Completed around A.D. 323-4, it was the first comprehensive effort to record and interpret Christian history. It traces Christianity through the crucial period of persecution, culminating in the last great persecution and Constantine's defense of Christians. In addition to its much attention to persecutions and martyrdoms (which are still a source of thrilling encouragement to Christians), it deals with successions of bishops, leading theologians and ecclesiastics, and heresies and schisms. Based in part on materials collected by Origen, it refers to and contains quotations from many writings which are no longer extant.

This paperback edition reprints the authoritative Cruse translation, first published in Philadelphia in 1833. In addition, Isaac Boyle's *A Historical View of the Council of Nice* (Nicea), Philadelphia, 1879, is also reprinted, along with official documents. Other helpful features are an introduction to Eusebius, index, chronological table, and lists of bishops.

An excellent value for thrift-minded students, pastors, laymen, and librarians.—*Hugh Wamble, professor of church history, Midwestern Baptist Theological Seminary, Kansas City, Missouri.*

Historical Atlas of Religion in America

Edwin Scott Gaustad (9h), \$7.95

This composite picture of religion in America presents the religious history of the United States statistically and geographically. In clear, readable style the author traces the rise, growth, and geographical expansion of the various denominations. Historical, geographical, and statistical résumés of eleven major religious bodies are present in Parts I and II. Part III surveys several other groups of more recent origin. The final section of the volume considers special aspects of American religion. Comparisons and contrasts enrich the content. The author presents a largely accurate account of the denominations, uses good documentation, and lists comprehensive bibliographies. He illustrates trends, growth, and expansion with charts, graphs, and maps. The format is attractive. The style is marked by coherence and unity. The volume should be both interesting and informative to the average Southern Baptist. It would be a helpful resource tool to place in the church library.—Lynn E. May, Jr., *research director, Historical Commission, Southern Baptist Convention.*

From State Church to Pluralism

Franklin Hamlin Littell (11d), Paper
95 cents

This author gives a Protestant interpretation of religion in American history. He sees the major problem before American churches today as the achievement of self-understanding—the regaining of a consciousness of calling. He seeks to understand and interpret how America has arrived at her present-day situation. Littell has done a real service to all

those interested in our history with the publication of this careful, well-documented study. The Southern Baptist Convention comes in for its share of critical evaluation. Baptists in some camps will find the author's criticisms and evaluations quite severe. The author is professor of church history at Perkins School of Theology at Southern Methodist University. The book is recommended for serious students and others who want stimulating food for thought.—Dwight K. Lyons, *Baptist Student Union director, Eastern Kentucky State College, Richmond, Kentucky.*

FICTION AND BIOGRAPHY

According to Mary

Willa Gibbs (25c), \$3.95

I enjoyed reading this book, for the author keeps you enthralled in the plot. The incidents are fast moving and exciting, although there is a little too much passion to make for comfortable reading in places.

This is the story of Mary Magdalene, described here as the sister of Martha and Lazarus. It tells of Mary's many lovers and how she falls in love with a Roman centurion, but has to make herself worthy to become his consort. She is trapped by a former lover into becoming drugged and consorts with a bathhouse slave. The centurion loses respect for her, and Mary sets out on her long journey to rewin the centurion's favor. Instead, she meets Jesus who wins her heart and soul. Later on, the centurion is also converted and becomes a follower of Jesus.

Some of the events that take place are not biblical and, of course, are contrary to Baptist belief. There is too much legend and heresay in the book and it seems that whole passages have been lifted out of books of legend and inserted throughout.

I cannot recommend this book although it is interesting and does bring your thoughts to think of Jesus and what he is able to do with anyone if he is willing to give him his heart.—*Carolyn Steppert, Baptist Sunday School Board, Nashville, Tennessee.*

Karl Marx: Master of Fraud

Commander S. M. Riis—Robert Speller and Sons, \$3.00

This book was written by a retired officer in United States Naval Intelligence. The introduction to this penetrating book was written by Brigadier General Frank Howley, United States Army, retired, and now vice-president of New York University. The book is dedicated to "the countless Russian children who perished under the impact of the Red Revolution which swept over their motherland like locusts, destroying mind, morals and faith. . . ." The author received the United States Navy Cross with Presidential Citation for his undercover work in Russia as a Russian commissar.

Commander Riis provides thought-provoking interpretations of true Marxism, of the actual backgrounds of the "much-doctored" *Communist Manifesto*, and of the men Lenin and Stalin. "In due time," he says, "Marxism will sink back into the cess-pool from whence it came." And he sums up with Disraeli's judgmental, "the Communists begin with fraternity and end with assassination."

While not a "heavy" book, it is most profitably read by Christian leadership.—*Rice A. Pierce, Baptist Sunday School Board, Nashville, Tennessee.*

Korea's Syngman Rhee

Richard C. Allen (84), \$3.75

It has been said that the story of South Korea is the story of Syngman Rhee. In telling the story of Syngman Rhee, Richard C. Allen has written a history of Korea from late in the nineteenth century, when China ruled Korea, until 1960, when Rhee

was deposed from office after twelve years as South Korea's chief executive.

The book presents Syngman Rhee as an idealist gone wrong. It is the story of a man with personal abilities and shortcomings, gradually defeating himself by a preponderance of the latter. As absolute patriarch of South Korea, Rhee refused to reform a government which grew into corruption. It is interesting to note how the very people who demanded his resignation in April, 1960, cheered the old man as he rode away in retirement.

This book will provide excellent background for mission study on Korea.—*Ross Coggins, Christian Life Commission, Southern Baptist Convention, Nashville, Tennessee.*

Face to Face

Edward A. Rogers (25m), \$5.95

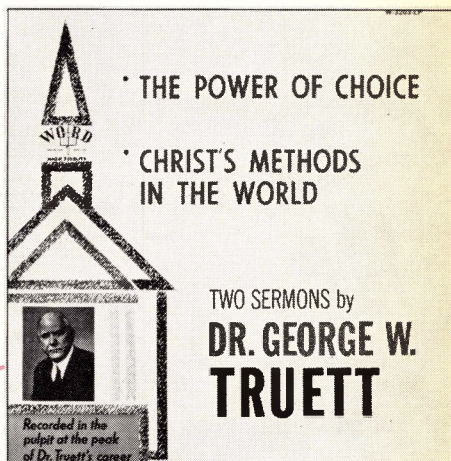
Like many current political novels, this one deals more with the personalities involved than with that with which they themselves are involved. In other words, the author's main concern here is not with the machinery of politics itself, but with the effect the strain and tensions public life has upon people.

The story concerns Dale and Smith, television advisers of two presidential hopefuls who are soon to face one another before the cameras in debate. It is their duty as advisers to see that their charges project a favorable "image." These two men are troubled about such things as lighting, scenery, camera angles—and the underlying motives of television executives. This task is made exceedingly difficult, especially for Dale, whose man is about to fall under the wiles of a network siren.

While the study of people under conflict is indeed interesting, one feels that Dostoevsky's *Slumber* will not be disturbed. But nevertheless, Mr. Roger's account of a modern presidential campaign is fascinating. The author also contributes the required (or perhaps more) amount of sex to insure the marketability of his product.—*A. B. Cothron, Baptist Sunday School Board, Nashville, Tennessee.*

You have *heard about* George W. Truett and his preaching . . . Here is your chance to hear the dynamic Southern Baptist preacher *for yourself*

Select from this list of 52 of the most moving sermons from Dr. Truett's masterful 47-year ministry—now available on 26 33 $\frac{1}{3}$ rpm recordings:



- Standing on the Other Side
- Christ's Death and Christ's Resurrection
- Is Prayer Profitable?
- Our Burden Threefold
- The Power of Choice
- Christ's Methods in the World
- Christ's Answer to World Need (Part 1)
- Christ's Answer to World Need (Part 2)
- God Provides Leaders
- Conquest of Fear
- Hazard Your Life for Christ Sacrifice
- A Worthy Offering for Christ
- True Meaning and Mission of Life
- The Day of Trouble
- The Principle of Stewardship
- Need for Encouragement
- Stewardship, the Unjust Steward
- Doing God's Will
- The Virtues of Patience
- Elisha—In Tune with God
- Except You Go with God
- The Kind of Men Needed for Today
- Abram and Lot
- A Well-ordered Life
- Ye Know Not What Ye Ask
- Life's Middle Time Victories and Defeats
- Mother's Day
- Easter Sermon

- God's Presence with His People Is the Supreme Matter
- It Pays to Do Right
- Who Do You Say That I Am?
- This One Thing I Do
- Ye Are Not Your Own
- Joshua's Resolution
- Be Still and Know That I Am God
- As It Was with Moses, So It Will Be with Thee
- Would You Have Your Life Count?
- The Fear of Elijah
- Tell the World About Jesus
- Lessons from Esther
- If Christ Had Not Come
- The Business of Christians
- Life's Most Important Prayer
- The Spiritual Recovery of the Home
- The Temptation of Abraham
- The Transforming Influence of Public Worship
- The Most Important Book in the World
- Duty
- God's Providence in Life
- Art Thou Also One of His Disciples?
- How Shall We Escape if We Neglect Salvation
- What Think Ye of Christ?

Set of all 26 albums (65w)
Individual recordings (65w)

\$89.95
3.98

Order from your BAPTIST BOOK STORE

BOOKS OF STATURE

FOR CHURCH LEADERS

These books are for the pastor and church leader who want to make a thorough study of theology, preaching, and evangelism.

NEW TESTAMENT THEOLOGY

by Frank Staggs

Where are Southern Baptists going in Bible study? Here is a massive survey of New Testament teaching on the subjects of Christ, salvation, the church, and eschatology. Traditional views and present-day scholarship combine in a well-ordered, logical, and comprehensive examination of New Testament passages. (26b)

\$5.95

A GUIDE TO BIBLICAL PREACHING

by Chalmer E. Faw

Two problems are answered in this book. First, how to study the Bible as a basis for sermon preparation. Second, how to use a variety of sermon types using Bible clauses, phrases, and words. (26b)

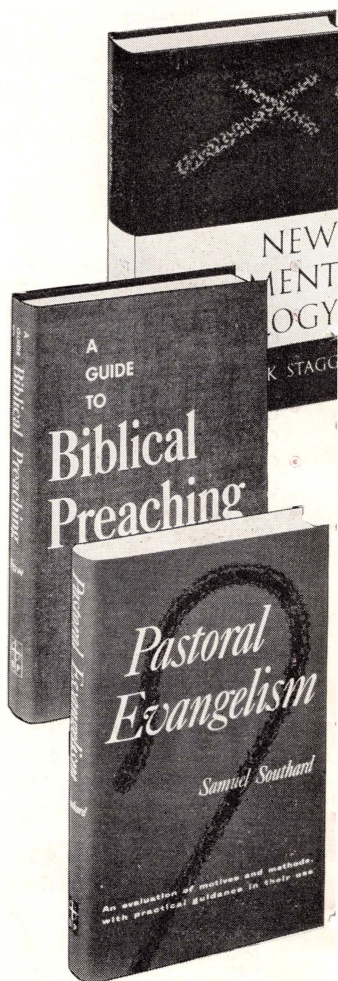
\$3.50

PASTORAL EVANGELISM

by Samuel Southard

This book evaluates the ways by which a pastor finds access to the life and thought of a non-Christian. Some evangelistic patterns of the nineteenth century are questioned and some newer ones suggested. (26b)

\$3.75



Order these and other leadership books from your **BAPTIST BOOK STORE** today. Use the handy coupon inside front cover.