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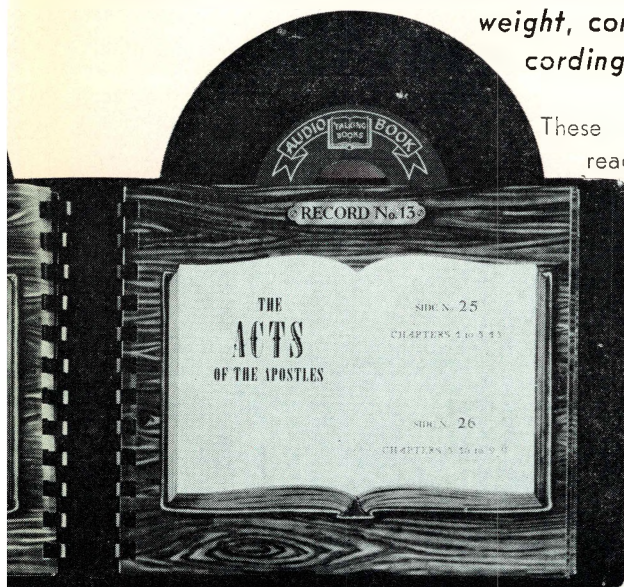
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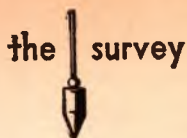
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The Quarterly REVIEW



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1963

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PERHAPS AT NO TIME in the history of Southern Baptists has it been more important to re-examine the history and heritage of our denomination than now. We have passed an important milestone—the ten-million mark in church membership. While the final tally has not been made at this writing, it is possible that in 1962 we became the largest evangelical group in the United States. Does this fact have any great significance?

Any evaluation of our growth is impossible without recognizing the influence of yesterday's group of Baptists—not all of them Southern Baptists. They were a rugged group who dared to die if necessary for religious freedom. And, some of them did.

Last summer the Historical Commission of the Southern Baptist Convention, in its annual session, took a new look at the significance of our Baptist heritage. Many of our most noted Baptist historians were present and contributed to the discussions. It was felt that some of the thought-provoking messages should be shared with a larger group. Therefore, a good portion of this issue is dedicated to the cause of religious freedom in our generation.

What about the future of our denomination? Will our "bigness" mean anything in a day when Christians, and particularly Baptists, need to stand up and be counted? Or, will history record that the valiant stand of our forefathers for religious freedom was in vain?

Second-class postage paid at Nashville, Tennessee.

THE EDITOR

The Cover

Davis Collier Woolley was born in Tuscaloosa, Alabama, September 22, 1908.

Parents: Rev. D. Z. and Mrs. Woolley

Education: Howard College, Birmingham, Alabama, A.B., 1930; Auburn, 1937-38; Southern Baptist Theological Seminary, Th.M., Th.D., 1945.

He served as state Training Union secretary for Alabama from 1940-42. Pastorates included Waddy, Kentucky, 1942-46; and First Baptist Church, Palatka, Florida, 1946-53.

He was director of Howard College Extension Department from 1953-59. He became secretary of the Historical Commission of the Southern Baptist Convention in July, 1959.

He married Kate Fristoe Wilkins of Greensboro, North Carolina, in June, 1942. They have five children.

Next Issue:

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

CONTENTS

Baptist Heritage— Religious Liberty	5
--	---

The Biblical Basis for the Concept of Religious Liberty..	10
--	----

Baptist Heritage and Religious Liberty	16
---	----

Baptists Today and Religious Liberty	21
---	----

The Significance of 1814-1826 to American Baptists	27
---	----

Carver School of Missions and Social Work 1907-1962	36
--	----

The Baptist Theological Seminary of Ruschlikon Retrospect and Prospect	43
--	----

Sermon Suggestions	54
--------------------------	----

Pastoral Evangelism	61
---------------------------	----

Book Reviews	79
--------------------	----

Baptist Heritage—Religious Liberty

ROBERT A. BAKER

Professor of Church History, Southwestern Baptist
Theological Seminary, Fort Worth, Texas

An address delivered to the Southern Baptist Convention June 8, 1962. In the absence of Dr. Baker, the address was read to the Convention by Davis C. Woolley.

OF ALL PEOPLE BAPTISTS should be the most humble and dedicated to Christ, because the Lord has so greatly blessed them. Their spiritual forebears have been giants in the land, and this rich history lays upon Baptists today an inescapable responsibility to be vigilant, faithful, noble, and courageous. Simply to call some of the familiar Baptist names of the last few centuries brings a quickened pulse and a moist eye.

Sometime ago I stood near the wharf at Salem, Massachusetts, from which Adoniram Judson and his lovely wife, Ann Hasseltine, embarked for Burma in February, 1812. It was a rainy, somber day, but there was a glow in the faces of the Baptist multitudes present that spanned the century and a half since the hour when Adoniram and Ann, with conviction and courage, turned their eyes toward the uttermost parts of the earth. The same glow was seen in the faces of other

Baptists as they stood by that marble slab in South Carolina which marks the grave of Luther Rice, a choice Baptist who was misunderstood, falsely accused, and long forgotten, but whose constancy and fidelity to his task challenge us across the years to new resolution and courage. This is our Baptist heritage!

Twenty years earlier than these American Baptists, the indomitable William Carey had shown them and the entire world what the Great Commission of Christ really meant, and had become the pioneer of the modern mission movement. This is our Baptist heritage!

But Carey was not the first of the modern Baptist giants. Antedating him by more than a century, Thomas Helwys, John Murton, John Spilsbury, William Kiffen, and scores of other Baptists wrote unforgettable pages of sacrifice and steadfastness to Christ. In America, meanwhile, Roger Wil-

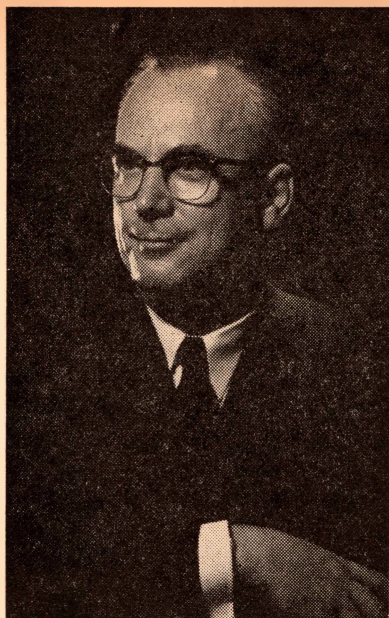
liams was carrying the gospel to the Indians a generation before David Brainerd, and Obadiah Holmes was baring his back to the persecutors for preaching the blessed gospel to the poor and blind. This is our Baptist heritage!

At every point Baptists have a rich heritage. But no contribution of Baptists is more characteristic of their genius than their struggle for religious liberty. The first cry in the English tongue in behalf of religious liberty was voiced by a Baptist in England, and the first example of this principle in the practical operation of government was provided by Baptists in America.

Where did the Baptist people get their convictions about religious liberty? The record is clear at this point. Baptists gained their insight into this principle of soul liberty immediately from the New Testament. They derived it from their belief in the absolute lordship of Jesus Christ. For them, this doctrine meant that no *ecclesiastical* opposition, no *royal* opposition, no *institutional* opposition, and no *constitutional* opposition must be allowed to fetter the souls of men. Our forebears faced opposition from each of these sources.

Ecclesiastical Opposition

For over a millennium a great ecclesiastical monarchy centering in Rome firmly asserted its authority over men's souls in every part of the world. Without apology this monarchy thrust itself between God and man. Every one of its teachings denied the competency of the soul of man to approach God, except by their permission. Its



Robert A. Baker

seven sacraments claimed the prerogative of mediating the grace of God to sinful man. Its baptism of babies for the purpose of bestowing salvation bypassed completely the free choice of that immortal soul. In the service of its mass, this Church claimed the power and right to sacrifice Jesus Christ again and again on its altar and to dispense substitutionary grace to whom it would. Such a priestly ministry denied the right of a soul to stand immediately before God, save by ecclesiastical grant. In similar fashion, every one of the other sacraments of this church stood as a barrier between man and God. To quote E. Y. Mullins:

Thus from beginning to end and throughout its very fiber Romanism rears its ecclesiastical structure on the denial of the soul's competency in religion. There is not a leaf on this vast tree which is not ribbed and modeled in rigid obedience to its one constructive ideal, the soul's incapacity to attend to religion for itself (p. 62, *The Axioms of Religion*, E. Y. Mullins).

Against this ecclesiastical opposition, Baptists have cried out, "No priest can fetter the human soul!"

Royal Opposition

Baptists have also faced *royal* opposition. Jesus warned his disciples in Luke 21:12-15 of "being brought before kings and rulers for my name's sake." The Master then promised that he would give them a mouth and wisdom, "which all your adversaries shall not be able to gainsay nor resist."

In England in the opening years of the seventeenth century, this prophecy was fulfilled. James I had come to the throne in 1603 and had announced that he would harry out of the land or put to death everyone who refused to obey him in matters secular or spiritual. He was indeed a king, more than a king, in fact. Throughout the medieval period two great authorities had demanded universal obedience: the pope, as head of the Holy Roman Church, and the emperor, as head of the Holy Roman Empire. *Sacerdotium* and *imperium* vied with one another for total authority. However, in England, in 1534, a startling and significant event occurred. The king of the nation wrenched the ecclesiastical power from the pope and united in

himself both imperial and sacerdotal functions. He was both pope and emperor in England. He hoped to realize the ideal of Constantine; namely, to provide cement for holding together the state by uniting religion with patriotism.

This was the kind of king Thomas Helwys, the Baptist, faced in 1612. And God did tell him what to say! Helwys wrote a little book defending the views of Baptists and sent a copy to King James with a personal note in his own handwriting, saying: "The king is a mortal man, and not God; therefore, has no power over the immortal souls of his subjects to make laws and ordinances for them and to set spiritual lords over them."

This was the first demand in the English tongue for religious liberty. How startling it was in that day may be glimpsed by noting that the Henry Jacobs Church, the boldest of the dissenters in the Left Wing of Puritanism in that period, lamely said that all Christians and visible churches should be governed supremely and subordinately by the civil magistrate in all matters. But Baptists answered *royal* opposition with a clear message: "No king can fetter the human soul!"

Institutional Opposition

Baptists have also faced institutional opposition. In Massachusetts Bay Colony shortly before the close of the first half of the seventeenth century, there had developed an institutional theocracy which claimed the right under law to use persecution to establish religious truth and to unite church and state in a joint effort to promote uni-

formity. Into this oppressive atmosphere strode Roger Williams and John Clarke. Growing out of Baptist convictions of religious liberty, Williams and Clarke established a democracy in government when no one else in the world had it, asserting complete religious liberty for the soul and separation of church and state. It is significant that in the first act of incorporation, as well as in subsequent legislation, this first Baptist state laid stress on the absolute lordship of Christ as the basis for civil and religious liberty. The subsequent choice of democracy or representative government, separation of church and state, and religious liberty as the type of government to organize in the new United States of America, constitute the victory of the principles established by Baptists at a time when no other state in America or anywhere else either favored or followed them.

Over a century later, Isaac Backus struggled earnestly to convince Massachusetts members of the Continental Congress that religious liberty should be established in that state at the same time they were fighting for political liberty. John Adams is said to have remarked that the Baptists might as well expect a change in the solar system as to expect that the Massachusetts authorities would give up their establishment. But Baptists helped to turn the stars from their courses: They contended for religious liberty in Massachusetts until it was finally granted.

The reply of Baptists to *institutional* opposition was, "No theocracy can fetter the human soul!"

Constitutional Opposition

Baptists also faced constitutional opposition. The story of the struggle by Virginia Baptists to secure freedom of worship for their state, and subsequently the incorporation of this principle into the First Amendment to the Constitution of the United States, is one that is both tragic and thrilling.

Between 1768 and 1777, eighty-three Baptist preachers in Virginia suffered persecution, forty-four of them serving prison terms. The Baptist historians of this period speak in matter-of-fact tones about heroic deeds by spiritual giants. R. B. Semple describes an associational meeting in Halifax County, Virginia, in May, 1774. Here is a factual account included in the minutes:

Letters were received at this Association from preachers confined in prison, particularly from David Tinsley, then in Chesterfield jail. The hearts of the brethren were affected at their sufferings, in consequence of which it was agreed to raise contributions for their aid. The following resolution was also entered into: Agreed to set apart the second and third Saturdays in June as public fast days, in behalf of our poor blind persecutors, and for the releasement of our brethren.

And who was it that voiced this determination to pray for the "poor blind persecutors"? None other than men who on their own bodies had felt the lash of persecution and had known imprisonment: John Waller, Elijah Craig, Samuel Harris, and others.

But step by step this spirit of patient suffering and faithful witnessing tore away the curtains of privilege that had denied religious liberty in Virginia. Restrictions on performing marriages were removed; general assessment for the support of the established church

was eliminated; and special privileges for the clergy and the use of public property for the benefit of that church were discontinued. Religious liberty became a reality in Virginia.

Baptists then moved into the national arena, and religious liberty was assured in the national Constitution. Their cry was clear and meaningful: "No constitution can fetter the souls of men," they said.

The Meaning of This Heritage

What is the significance of this rich heritage that is ours? Does it mean anything to us today that our forebears were vigilant and sacrificial in contending for these basic principles of religious liberty? The writer of Hebrews, at the close of chapter 2, gives an answer to bless and trouble us. A rich Christian heritage can be shared, he said. We can be a part of that determined army of men and women who stand for freedom under God. We can march in their train. But there is more! The writer of Hebrews makes it clear that not only are we a part of these who have gone before, but they are also a part of us. Our forefathers died in faith, but they did not receive promise. In the interdependence that characterizes all history, God has provided something better for us, that they without us should not be made perfect; that is, their work for religious liberty is not complete, their purpose is not fulfilled, without our faithfulness today. Their contribution will certainly be diminished unless we play the man in our day. There are still enemies of liberty of conscience. The battle is not over. We thank

God for our Baptist Joint Committee on Public Affairs in Washington headed by C. Emanuel Carlson and Barry Garrett to keep us informed and vigilant.

In an article in *Christianity Today*, C. Stanley Lowell examines the practices of the Roman Catholic Church in other parts of the world and contemporary views by American Roman Catholic leaders. He then draws a picture of the religious situation in the United States if America should become 51 per cent Roman Catholic (and that situation could well exist before long if present trends continue). Mr. Lowell foresees under Roman Catholic majority rule that there will be granting of federal aid to parochial schools; Roman Catholic domination of all community chests and United Funds projects; a state stipend for priests; a strict censorship of press, books, motion pictures, radio, and television; a radical restriction on Protestants and their institutions; the recognition of only Roman Catholic marriage ceremonies; a strict refusal to allow conversion to Protestantism; Roman Catholic control of the chaplaincy; and a basic union of church and state on the model of Roman Catholic Spain. He notes that even American Roman Catholic leadership has openly asserted a policy of opportunism rather than principle. That is, when the Roman Church is in the minority, they will accept the religious liberty proffered by Protestants; but when they attain the majority, religious liberty must go!

But what if the United States should become 51 per cent Baptist? Even in a place of majority, our position must continue to be what it is as a minority group; namely, complete

religious liberty for all, no federal funds for sectarian use, separation of church and state. Our theme *now* and our theme *then* must be liberty, liberty, liberty! There must be no fetter of any kind upon the souls of men as they approach a sovereign God. The lordship of Christ demands this.

On Sunday afternoon, May 16, 1920, the late George W. Truett delivered a significant address on Baptists and religious liberty to about fifteen thousand people assembled near the east steps of the national Capitol. That message is for us today. Among his last words in that address Dr. Truett said:

Standing here in the shadow of our country's capitol, compassed about as we are with so great a cloud of witnesses, let us to-day renew our pledge to God, and to one another, that we will give our best to church and to state, to God and to humanity, by His grace and power, until we fall on the last sleep.

Our fathers to their graves have gone;
Their strife is past, their triumphs won;
But sterner trails await the race
Which risen is to take their honored place—
A moral warfare with the crime
And folly of an evil time.

So let it be. In God's own might,
We gird us for the coming fight,
And strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons He has given,
The light and truth and love of Heaven.

The Biblical Basis for the Concept of Religious Liberty

DAVID. O. MOORE

Professor of Bible, William Jewell College
Liberty, Missouri

This address was delivered to the Southern Baptist Historical Society on July 18, 1962.

RELIGIOUS LIBERTY OR FREEDOM means the right of an individual to the free exercise of religious faith and practice according to his own conscience. It also means the right of an individual to choose no religion if he so desires. John Stuart Mills has an excellent definition of freedom or liberty. He says:

The only liberty which deserves the name is that of pursuing our own good in our own way; so long as we do not attempt to deprive others of theirs, or impede their efforts to obtain it.¹

¹John Stuart Mills, *On Liberty*, Chapter 1, Introductory, quoted in M. Searle Bates, *Religious Liberty*, pp. 295-296.

It is the application of this general principle of liberty to the specific area of religious faith and practice which we call Religious Liberty.

The biblical basis for this concept cannot be proved with a chapter or a series of verses used as proof-texts. There have been those who maintain that the Bible contains no explicit teaching on this important matter. The truth is that biblical revelation is clear in this regard. Religious freedom as a principle in life is founded upon the basic doctrines of the nature of God and man, the nature of faith, the understanding of the church, and the proper place of the state in society as set forth in the Bible.

● Religious liberty as a truth derived from the Scriptures rests upon the nature of God and the nature of man revealed therein. The God of the Old Testament is Creator, "unmoved mover," sovereign. As an act of his own will, God created man who shared in the divine image in that man was given the freedom of choice before his Creator. Man is most like deity when he is willing and choosing. The story of Genesis 1-3 is the graphic portrayal of the freedom of man in moral choice. God has set before man in the Old Testament the great "wilt thou?" God desires man's total response to be that of loving commitment.

In this we may see a moral God, unfettered by that which he has created or by the circumstances of creation, revealing himself to a moral man. For man to be moral, for him to be responsible for his actions before his Creator, he must have the freedom and capacity for choice in the universe.



David O. Moore

This freedom of choice would certainly include the area of religious faith and is inherent in the natural created estate of man.

Bates argues for this natural right of man. He says:

The evidence is clear even within the Bible, as for instance in Paul's reference to the Gentiles as doing by nature the things commended by the law written in their hearts, their conscience bearing witness therewith (Rom. 2:14-15).²

● Man has this "natural right" of communion with God. Religious liberty is the guaranteeing of this right by declaring that no system either civil or ecclesiastical shall circumscribe man in exercising moral

²M. Searle Bates, *Religious Liberty*, p. 418.

choices which his God had placed within him by creation and requires of him in daily life.

Paul declares in Romans: "Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Master is able to make him stand. . . . None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For we shall all stand before the judgment seat of God. So each of us shall give account of himself to God" (Rom. 14:4,7,10,12, RSV). It is evident then that God requires a moral choice of man and for this to be experienced, liberty must be granted.

● In the second place, the nature of biblical faith demands freedom for man in the exercise thereof. The experience of man by which he becomes a child of God is individual and personal. Biblical faith is a way of life. It is a way of life for a single person or for a group of "single persons" who because of a confrontation by the Spirit of God within their existential situation find in God through commitment to Christ release from their sin.⁸ When this happens and for this to happen, each man must be free to hear God, know God, and respond as the inner compunction of his soul demands. To try to fetter one of these persons who has so experienced God is to elicit from him the kind of reaction Peter and John gave in the book of

Acts. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19-20).

This will always be the response of men who have experienced God when any system attempts to circumscribe their witness or their worship. The nature of their experience demands that they have freedom in its expression, and that they grant this freedom to others.

● Roger Williams saw this matter clearly. He knew that when a religious group or a state began to demand one particular type of reaction to the Holy Spirit in his free exercise of conviction within man the results would likely be a "carnal repentance." He says:

Faith is that gift which proceeds alone from the Father of lights, and till he please to make his light arise and open the eyes of the blind sinners, their souls shall lie fast asleep—and the faster, in that a sword of steel compels them to worship in hypocrisy.⁹

We would agree that Christian faith is not man generated. It comes neither from form of worship, utterance of creed, nor excellence of doctrine. It is the gift of God. Wherever and whenever established church form, doctrine, and creed are superimposed upon all persons, true biblical faith is likely to be lost.

● The apostle Paul faced this problem in dealing with the Judaizers. These strict Jews believed that only in their system, through their form

⁸Alan Richardson, *Theological Word Book*, pp. 75-76.

⁹Roger Williams, quoted in Roland Bainton, *The Travail of Religious Liberty*, p. 220.

and ceremony could God be properly worshiped. It remained for the great apostle, against difficult odds, to beat these chains of slavery from the almost captive Christian church. Due largely to Paul's efforts, it was decided in the early church that one need not become a proselyte Jew to become a Christian. This first major effort to circumscribe Christian freedom with legalized prescribed form was defeated. Here is an argument for religious freedom from within the Scriptures.

This idea enunciated here has been most clearly set forth by a great champion of religious freedom, William Penn.

I ever understod an impartial liberty of conscience to be the natural right of all men, and that he that had a religion without it, his religion was none of his own. For what is not the religion of a man's choice is the religion of him that imposes it: so that liberty of conscience is the first step to have a religion.⁵

● Penn's conclusion is rightly drawn. These Quakers were experiencing "the inner light." We may call this an experience of grace or faith in God. Since this biblical faith is God generated, since it is individual in nature, and since the response is independent of ecclesiastical connection either in liturgy or sacerdotal system, we may confidently assert that the nature of faith and the priesthood of believers set forth in the Bible demand religious liberty.

The priesthood of believers is clearly taught in Scriptures. The author of Hebrews makes the point explicit in Hebrews 8-11. Jesus states to his disciples, when they wished to refrain a certain type of religious exorcising,

that they should not prevent the exorcists witness: "He that is not against us is for us" (Mark 9:40, RSV). Freedom in religious faith and practice is implied here. Paul seems to suggest approximately the same idea in Philipians 1:15-18. Wherein Christ is worshiped and proclaimed whether for envy or rivalry the apostle rejoices because he knows the expression of religious faith may vary among individuals. The nature of faith and its response and the nature of God in his dealing with men demand this. Far from forcing all persons to submit to one established religious order, we are obligated to assure each freedom as his conscience demands.

● To repress these priestly functions inherent within each person because diversity of expression will appear is to destroy man's created individuality before God. It would subject him to spiritual servitude and slavery. Notice what John Locke has to say on this matter:

Suppose that I be marching on with utmost vigor in that way which, according to the sacred geography, leads straight to Jerusalem. (In other words, I hold to the fundamentals.) Shall I then be ill used because I wear no buskins; because my hair is not of the right cut; because I eat flesh upon the road; because I avoid certain byways, because I follow a guide that either is or is not clothed in white and crowned with a miter? Certainly, if we consider right, we shall find that for the most part they are such trivial things as these, which without any prejudice to religion or salvation of souls might either be observed or omitted—I say . . . such things as these—which breed implacable enmities among Christian brethren, who are all agreed in the substantial and truly fundamental part of religion.⁶

⁶John Locke, quoted in Roland Bainton, *Travail of Religious Liberty* (Philadelphia: The Westminster Press, 1951), p. 240.

⁵William Penn, quoted *op. cit.*, p. 297.

Locke sees that religious liberty will bring certain diversities. He thinks this will not prove fatal in the exercise of true religious faith and points further that even if there should prove to be only one right churchly road the magistrate is in no better position to determine this road than any other individual in the land. The same limitation that circumscribes the magistrate confronts the ecclesiastic who would regulate or control all manifestations of faith. This priesthood of believers inherent in New Testament faith demands individual freedom in its expression.

● Let us consider further, that the nature of the church as described in the New Testament demands religious freedom. We must ask ourselves what constituted a church in New Testament days. For our answer we are largely dependent upon Pauline letters although some help is had in the general epistles. The church became a reality as a result of communing saints met to worship their Lord. It was a fellowship. No fellowship with God was possible except through confession of Jesus as Lord. So there came about fellowship of persons who possessed a unique relationship with Christ as Saviour and with each other as "brothers" in this common allegiance.

The church cannot be created by man. It cannot be brought into being in this or that place, at this or that time as men are predisposed. The church waits upon her Lord. She is the product of his life. Hear John Locke on this matter:

A Church then, I take to be a voluntary society of men. . . . Nobody is born a member of any Church; otherwise the religion of parents would descend unto children, by the same right of inheritance as their temporal estates, and everyone would hold his faith by the same tenure as he holds his lands; than which nothing can be imagined more absurd.⁷

The church submits to the sole rule of Jesus Christ. But how is he known to the church? Through the Word as received and proclaimed by the apostles. This Word—known and witnessed (proclaimed)—became the Scriptures of the worshipping churches.⁸ But for the men of the church to commune with the Lord of the church, they must be free to follow their consciences and experiences both in the interpretation of the Word and the forms of church worship.

We are maintaining that the early church was a communion of Christ devotees, followers. It was a "believers" church. Since this is the case, individuals must be free to exercise their faith and so create the church as God's Holy Spirit visits them. F. Ernest Johnson sums this idea up. He points out that religious liberty, within the framework of Christian teaching, rests upon two principles. First, an authentic religious experience and every person's right to the same and second, the necessity of voluntary association for worship, study, and action based upon that experience.⁹

⁷*Ibid.*, p. 243.

⁸See Karl Barth, *Dogmatics in Outline*, chapter 22 for an excellent discussion of the nature and function of the church.

⁹Ernest F. Johnson, *Religious Liberty*, quoted in Bates, *op. cit.*, p. 429.

This describes the nature of conversion (religious faith) and the nature of the church. Within the New Testament, the nature of the church and of her government is the basis for a teaching on religious liberty.

● It may be asserted also that the place of the state in society as taught in the New Testament is an argument for religious freedom. Of course, there was no "wall of separation" between church and state in New Testament times. Yet there is a respect for government clearly taught. Christians were to understand that anarchy would reign if government were removed. So there was a recognition of a sphere of secular rule, of its necessity and blessing (2 Thess. 2:7-8).¹⁰ The state was comprised of all subjects, bond and free. These subjects' allegiance was to their ruler.

But it has been observed that the relationship of believers to God was that which bound them together in churches. This relationship was of supreme worth. It was in the realm of the spirit while the relationship to the state was material and tangible. Two areas of responsibility and service were recognized and two planes of worth were established.

This may be seen in the teaching Jesus gave his tempters during Passion

Week when they attempted to trap him about paying the Temple tax. It will be recalled that he said, "Render to Caesar the things that are Caesar's, and to God the things that are God's" (Mark 12:17).

It is believed that this dual status of church and state was recognized in New Testament times.¹¹ Following the espousal of the church by the state in Constantine's time and the subsequent domination of the state by the church in the Middle Ages, a furious battle raged over who had ultimate power. The New Testament is clear. Neither is ultimate now on the earth. Each has a sphere of responsibility with the nature of the church (i.e., regenerate membership) requiring that in matters of faith it should be free to worship God as he leads.

● In summary, it may be pointed out that religious liberty rests upon principles clearly set forth in the Scriptures. We have maintained that these are the nature of God and man, the nature of faith as an individual, responsible experience before God which makes each man a priest in his own right, the nature of the church as comprised only of regenerate individuals, and the place of the state in society as taught in the New Testament.

¹⁰Roland H. Bainton, *Early Christianity*, pp. 50-51.

¹¹*Ibid.*, pp. 49-58.

Baptist Heritage and Religious Liberty

C. PENROSE ST. AMANT

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THE VOLUNTARY PRINCIPLE in religion has been called "the great tradition of the American churches" by Professor Winthrop Hudson in a book with that title. The Roman Catholic hierarchy has never accepted this principle. There is some dissent against the hierarchy on this point within the Roman Catholic Church today by a body of intellectuals and prominent laymen who believe in the separation of church and state. This is sketched in Robert D. Cross's book, *The Emergence of Liberal Catholicism in America*.

It is not surprising that the voluntary principle in religion has not been accepted by the Roman Catholic hierarchy. What is surprising is that it is questioned by some thoughtful Protestant leaders who are disturbed by contemporary secularism. They say the state should assume some responsibility for assisting organized religion so that secularism may be arrested and the springs of the spiritual life renewed. A group of twenty-seven Protestant churchmen have declared that the Supreme Court's interpretation of the first amendment of the Constitution "will greatly accelerate

the trend toward the secularization of our culture."¹ It is true that secularism, the ordering of life without reference to God, is a serious problem for the churches. Professor Hudson has said in the book to which I referred above, "For several decades the American people have been becoming increasingly illiterate religiously. We are largely ignorant of theology and have little or no awareness of belonging to any historic religious tradition."² The late Dean Willard L. Sperry of Harvard has said, "There have been a few times in our era when the continuity of Christianity as a cultural fact has been worn as thin as is the case today."³ These estimates point up a real issue—secularism. What accounts for this? Some Protestant leaders suggest that one important reason for this is the doctrine of the separation of

¹See John C. Bennett, "Implications of the New Conception of Separation," *Christianity and Crisis*, VIII (1948), p. 89 and Statement by Churchmen on p. 90.

²Winthrop S. Hudson, *The Great Tradition of the American Churches* (New York: Harper and Brothers, 1953), p. 17.

³Willard L. Sperry, *Religion in America* (New York: Macmillan Co., 1946), p. 69, quoted by Hudson, *op. cit.*, p. 17.

church and state. This is the same thing the Catholic hierarchy is saying.

● One reason for our plight, the widespread preoccupation with purely secular values, is supposed to be the very thing for which Baptists have so firmly stood, the separation of church and state. I question this. I refuse to believe that we must repudiate the great tradition of the American churches. Kenneth Scott Latourette has spoken of the nineteenth century as the "great century." This greatness was the achievement of free churches. Professor Hudson puts the point succinctly: "Deprived of state support, the free churches were compelled to assume responsibility for maintaining and perpetuating themselves on a voluntary basis."⁴ Baptists had much to do with this. Now churches must be relevant and effective or perish. Churches were no longer protected or supported by the state. Personal devotion became crucial. A sense of mission was born and new missionary outreach was the result. Missionaries went to frontier settlements and around the world. Colleges, hospitals, and charitable institutions were constructed. Slavery was abolished. Wages, hours, and conditions of labor were regulated. These reform movements were in some measures "the product of evangelical religion."⁵ And evangelical religion in turn was in some measure the product of the acceptance of the responsibility for recruiting a membership on a purely voluntary basis.

Arthur E. Holt has said, "The courage of churches making a clean break



C. Penrose St. Amant

with state support and, at the same time, accepting the responsibility of settling the great West with churches and colleges and establishing the worldwide mission to other lands is one of the great monuments to Christian courage in America. The story has been only slightly appreciated by the American people."⁶

There is a tendency in the statements above to idealize the nineteenth century. Nevertheless, it is true that the churches, now dependent upon powers of persuasion and compelled to deal with the springs of belief and conviction, showed a new vigor. Professor Hudson has said, "No longer could men comfort themselves with the thought that they were living in

⁴Hudson, *op. cit.*, p. 18.

⁵See Alice F. Tyler, *Freedom's Ferment* and Arthur Schlesinger, *The American as Reformer*.

⁶Arthur E. Holt, *Christian Roots of Democracy in America* (New York: Friendship Press, 1941), p. 140.

a Christian society because the churches were formerly recognized and hats were tipped when the clergy passed."⁷ The consequence was one of the most successful penetrations of a culture by Christianity the world has ever seen. Professor James H. Nichols has said, "Puritan denominationalism and the separation of church and state have resisted moral corrosion conspicuously better than the state church system. . . . By means of this pattern, the Puritan group of denominations has had greater positive impact upon western civilization in the last three centuries than any other branch of Christianity."⁸

The history of American Christianity in the nineteenth century shows the separation of church and state facilitates rather than hampers the influence of Christianity. This is, of course, a political and not a social separation. It means that the church shall not participate in the official processes of the state, and the state shall not participate in the institutional functioning of the church. It is not a separation of religion and state nor of religion and politics and surely not of Christianity and life. It severs the church from support by the state and therefore of obligation to the state. The church is thus free to criticize the state. The Lutheran Church in Germany failed sufficiently to criticize nazism until it was too late, among other reasons because it was too dependent upon the state.

To say that American churches will regain their lost prestige if state sup-

port is accepted is hardly supported by the history of Christianity. New Testament churches were not supported by the state! Indeed the vitality of the Christian movement suffered its severest blow when Catholicism became the state church in the fourth century. From the beginning, sectarian groups, of which Baptists are an heir, have constituted one of the most creative elements in the Christian movement. Almost uniformly these groups have opposed the idea of a state church.

Baptists have insisted upon the separation of church and state. We face a future in which this is being challenged by the Roman Catholic hierarchy and by some Protestant leaders. We must be vigilant. Not only must we oppose encroachments upon this principle, we must prove to the world that the voluntary principle in religion in which we believe can produce a radiant and powerful faith.

● Without doubt American Protestantism has lost prestige in our culture since "the great century." The reason for this is not what the state has or has not done, but it lies with a Protestantism which has blurred its distinctive note and has compromised with the world.

Henry Steele Commager, the American historian, in his book, *The American Mind*, suggests the real trouble. He says, "Never before have the churches been materially more powerful or spiritually less effective." He speaks of the "timid role" assumed by Protestantism and holds that the root of the trouble is the "steady secularization" of the churches themselves.⁹

⁷Hudson, *op. cit.*, p. 20.

⁸James Hastings Nichols, "Separation of Church and State," *Christian Century*, LXV (1948), 266, quoted by Hudson, *op. cit.*, pp. 20-21.

⁹Henry Steele Commager, *The American Mind* (New Haven: Yale University Press, 1950), pp. 167-168, quoted by Hudson, *op. cit.*, pp. 22-23.

I think this is overstated, but we had better be aware of this dimension.

Professor Hudson suggests that the turning point in this tendency was the decade of the 1890's, when Russell Conwell identified Christian virtue with the go-getting spirit of American business; when Newton Dwight Hillis preached on timely topics to tickle passing tastes; when Phillips Brooks held that the church was as broad as humanity; when Lyman Abbott neatly adapted the gospel to current science; when Charles Sheldon counseled a romantic sentimentality; when many preachers played little games with their congregations concerning how little one need believe to be a Christian, telling folk that being a Christian was just being kind and gentle as Jesus was.

American Protestantism has widely capitulated to this sentimental version of the Christian faith which has little in common with the New Testament. Some churches are simply clubs for the comfortable. (I think it was Ralph Sockman who said the purpose of the gospel is to comfort the afflicted and to afflict the comfortable.) Others have tied the gospel to some socialistic scheme or capitalistic dream. Heretofore Southern Baptists have largely escaped this blind alley from which American Protestantism is now returning. We have made our mistakes. Sometimes we lack theological imagination, but we have not yet allowed our theology to become secularized.

● What of the future? There are four ways in which the church may be related to the state. The church may be above the state so that the authority of the state is subordinate to the

authority of the church. One sees this at points in the Middle Ages. The state may be above the church and demand that the church serve the state as in the case of the Nazi regime in Germany. The church may be related to the state so that some support is accepted and some obligation incurred. One sees this clearly in the Church of England. Then, there is a free church beside a free state in a free society. This is the American solution and involves a political and not a social separation of church and state.

Thus the church is free to offer a Christian criticism of the state. We must remember that government is an expression of divine intention, as in Romans 13:1-2. Let us pray for our leaders. Let us seek to be good citizens. Let us support the government as it seeks to realize the purposes of democracy. We must not become cynical about government. Politics often descends to pretty low levels; and, when it does, it is in some measures our own fault. Let us encourage Christian men and women to sit in seats of government.

The main argument of those who propose to break down "the wall of separation" is that it would arrest the process of secularization. This argument is advanced by the Catholic Church and by some Protestants. Far from arresting it, this would encourage it because it would make the churches dependent upon the state and therefore in some measure obligated to it. Justice R. H. Jackson in his opinion on the Everson bus case observed, "If the state may aid religious schools, it may therefore regulate them. Many groups have sought aid from tax funds only to find that it carried political control with it." This, I feel, is too categorical.

Nevertheless, it is not unreasonable for the government in some measure to regulate what it subsidizes.

The solution is not, for example, to try to inject formal religion into public schools, but to strengthen our homes and churches, the citadel of our faith. If this is a cliché, let it be! Public schools are ill-equipped to deal with the explicitly religious issue. But I take issue with those who say that public schools are thoroughly secular. There are many spiritual values in the give-and-take of a school to which heterogeneous groups go. They are laboratories of democracy. Let us support our public schools, one of the bulwarks of democracy. One need have no illusions about the problems in our public schools to see that they enshrine many genuine values. Nevertheless, we should not expect them to do what only the home and the church can do. The problem cannot be solved by handouts from the tax tills to churches. The principle alone is not enough. It must be translated into a compulsion to fulfil our distinctive task as Christians.

● The principle of religious liberty involves grave responsibilities. If public funds are not to be used, private funds are required. Some will come from foundations and from individuals who have wealth, for which we are deeply appreciative. The lifeline of our churches and schools, however, is the average Baptist who contributes consistently and liberally through the Cooperative Program. His personal devotion implements the principle of religious liberty and preserves and perpetuates the separation of church and state. This principle should mean that we are willing to assume our responsibility for the work of our

churches and schools not only with our words, but also with our pocket-books. It means we must insist upon religious liberty for everyone everywhere in the world, in Spain, as well as in Russia. It means we should deplore infringements upon liberty of conscience by the Communists and by all others. It means we must guard against attributing guilt by association and of equating indictment and guilt, which obviates the principle of due process of law. Freedom can be a cloak for license and subversion, but the glory of this republic and of the Baptists is that we believe the dangers of freedom are much less than the dangers of tyranny. It means that we must assume positive attitude toward liberty. It is not simply a right but a responsibility which is nurtured through use. Freedom of worship must not mean freedom from worship. The separation of church and state is not a shibboleth to be defended but a precious value to be used.

This legacy of ours has been won by the courage of our forefathers, to which Baptists have mightily contributed. It is under attack. Let us do more than defend it with words. Let us use it creatively by assuming responsibilities which the voluntary principle in religion imposes upon us. Ours is a time of great danger. It is also a time of great opportunity.

● What is religious liberty? It is liberty of conscience. It must mean the right of a man to stand up against the whole world and confess, "Here I stand." There are broad limits within which individual conscience must be restrained. But it is a dangerous trifling with the sacred in human life for church or state to dictate the precise

terms governing a man's conscience. It must mean freedom of worship. There must be a place and a time when people can worship their Maker without police disturbance. Such liberty was not widespread in Europe until relatively recent years, and even now it is frequently infringed upon there and elsewhere. It must mean freedom of faith. Here is man's most important liberty. Faith coerced is not faith but assent based upon force. As Adolph Keller has said, "Faith is no faith if

it is not a free act and answer of man to God." It must mean freedom of mission and evangelism. Liberty of worship which does not include liberty of mission is not religious liberty. Without this the church is a ghetto without influence in shaping the life of a nation. Let us insist upon liberty of conscience, of worship, of faith, of mission and evangelism, and then use these liberties to declare to a drifting world the decisive character of the Christian gospel.

Baptists Today and Religious Liberty

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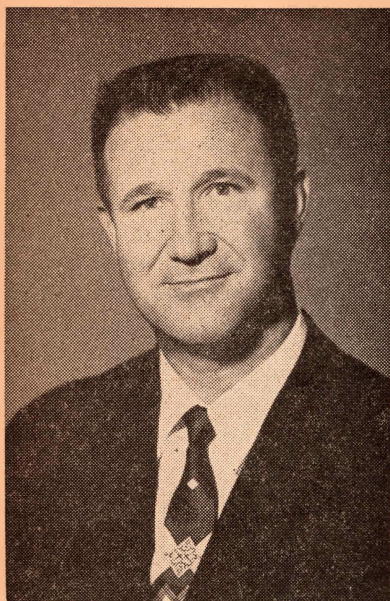
This paper was prepared for a panel discussion before the Southern Baptist Historical Society at Nashville, Tennessee, July 18, 1962.

THERE ARE A NUMBER of approaches we might make to the subject assigned to me. The subject is big, the issues are great, but our time here is limited. In order to get the discussion under way, I raise three questions and then make a few remarks following each one. (1) What is the challenge to present-day Baptists? (2) Why are Baptists confused on the subject of religious liberty? and (3) What can we do to implement our Baptist witness to the central point of our heritage?

I. What is the challenge today?

The current discussions of church-state relationships in our nation are the most extensive and far-reaching of any time since the incorporation of the Bill of Rights into the Constitution. This is not a mere cat and mouse game we are playing. This discussion and the decisions that are to be made will influence the life of our nation and of our churches for the next hundred years.

If our forefathers in England had a witness to bear in the face of op-



W. Barry Garrett

pression by a state church, if Roger Williams, our Virginia Baptist ancestors, and others helped to make the pattern and set the course for religious liberty in America, Baptists of today face an equal challenge and an equal opportunity. There has been no more strategic time in Baptist history for our Baptist witness than the day in which we live.

Never in the memory of anyone living today have the discussions on church-state relations in America been so long sustained or so seriously entered into as at the present time. There is no sign of an abatement in these discussions, but rather the indications are that within the next several years a new meeting of minds in America will be reached. What will be the role of the Baptist people in these new national decisions?

A mere list of some of the major problems involving religious liberty and separation of church and state is enough to indicate the far-reaching significance of the times in which we live.

1. What is going to be the permanent public policy in regard to the use of public funds by and for church-related institutions?
2. What is the relation between religion and education, and what is the role of the churches in the field of public education?
3. In the absence of direct subsidies from the government for the churches, what principles should guide both the churches and the government in tax policies? Both the freedom of the taxpayers and the independence of the churches must be mutually respected in whatever public policies may be worked out.
4. The Constitution of the United States explains part of the purpose of our national government as follows: "We the people of the United States, in order to . . . promote the general welfare, do ordain and establish this Constitution." Similarly the Scriptures teach the churches that if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him (1 John 3:17)?

Both the church and the state are concerned about the health of the people, about doing away with ignorance, about the care of the young and the aging, about feeding and clothing the needy, and about decent housing conditions.

How are we to practice principles of religious liberty and separation of church and state and at the same time adequately meet human needs?

5. Problems of religious liberty in relation to censorship, freedom of thought, academic freedom, and free speech are among the live issues of our day. Our pastors constantly struggle with the limits of their freedom in the pulpit because the people in the pew have such a limited grasp of the significance of our Baptist heritage. Are our pastors free to proclaim the whole Word of God?

Our denomination during the past year sailed through stormy seas on the question of the relationship between freedom and responsibility in our publishing house and one of our seminaries. Would a better understanding of our Baptist heritage of religious liberty have helped us to weather this storm in a more mature manner? Do Baptists believe in the principles of liberty enough to practice it among themselves?

6. Many people, including a few Baptists, have strange concepts about this being a "Christian nation." As a result, we have numerous ideas making headway throughout the country about the relationship between religion and public policy. Seekers for public office make political hay by the exploitation of religion.

When the Supreme Court hands down a ruling that restrains government from prescribing and formulating prayers, even some Baptists cry out that the nation has thrown God out, and they demand that the First

Amendment be amended to permit governmental religion. Some are even beating the drums to approve a Christian Amendment to the Constitution to proclaim that "the law of Jesus Christ shall be the supreme law of the United States."

Just when is a nation "Christian"? What is the relation between our national heritage and the practice of true religion as Baptists have preached it from their beginnings?

II. Why are we confused?

On July 11, 1962, I listened to a question that should cause Baptists to do some heart-searching and soul-probing. The question came during the discussion period at the Civil Liberties Clearing House, an organization that is maintained by over one hundred organizations interested in civil liberties in the United States. The subject under discussion was the recent Supreme Court decision in *Engel v. Vitale* in which the Court said that prayer "composed by governmental officials as a part of a governmental program to further religious beliefs" is unconstitutional.

The question was put by Herman Edelsberg, director of the Washington office of the Anti-Defamation League of B'nai B'rith, and it followed his pungent observation about the absence of principle in the Protestant practice of religious liberty. Here is in brief what Mr. Edelsberg said and asked:

"Isn't it ironic that so many of the descendants of those God-fearing Protestants who established the wall of separation between Church and State in our Constitution are now trying to circumvent it? Have they forgotten—

or are they indifferent to—the history of persecution and religious conflict in the American colonies and the old country which moved their fathers to fight for the First Amendment?”

In the face of such a question, in the face of a wide variety of practices by Baptist institutions, in the face of widespread uncertainty and confusion in Baptist minds, we are compelled to ask: “Have we Baptists corroded in our principles and practice of religious liberty? Is our witness in this matter that is so near to the heart of our Baptist heritage as clear and sharp as it should be? Does the Baptist trumpet give forth an uncertain sound today? If we have slipped what has happened?”

In our search for explanations, at least three possibilities appear.

1. Could it be that present-day Baptists have taken their church-state instruction from institutionalists rather than from a continuation of our Baptist heritage of emphasis on the New Testament? Our heritage says that man was created in the image of God; and that in order to be responsible to the Creator, man must be free. The redemption of man emphasizes this view even more than creation. The institutionalist exalts institutions to such a position that they become barriers between man and his God.

To use a specific illustration, could it be that we have followed Unitarian Paul Blanshard in his position on separation of church and state instead of our own Baptist heritage? We may have been unaware of the inconsistencies into which his Unitarianism has led us and to the down-grading of

spiritual insight that has resulted from his approach.

In the June, 1962 issue of *Church and State*, a monthly review, in his regular column, Mr. Blanshard revealed his basic philosophy and approach, which is the exact opposite to our Baptist heritage. Hear from his own pen what he has to say:

This month I should like to discuss the affirmative slogans that we can employ to advance our cause . . . the easily comprehended slogan is the best vehicle for expressing such purpose.

Our best affirmative slogan, of course, is contained in the name of our organization. “The Separation of Church and State” is unbeatable as an affirmative phrase of inspiration and persuasion. Jefferson’s form of the slogan “the wall of separation between church and state,” is more powerful and dramatic than the simple form, but the simple form is easiest to handle for ordinary speech and written prose. . . .

We cannot too often repeat over and over again that the value we are fighting for is this principle of separation, and that it must be eternal if our democracy is to be eternal.

“Religious liberty” is our attractive and affirmative secondary slogan which naturally belongs with “the separation of church and state.” But I believe that it should be used sparingly. I do not mean, of course, that religious liberty is less important than the separation of church and state. Quite the contrary. The two values go together in a free society and ordinarily—but not always—they cannot survive apart.

But the *distinctive* thing that POAU has to contribute to American thought today in the face of a growing clerical assault is not religious liberty. . . . Probably, legal religious liberty today is as complete and absolute in our country as it has ever been in any nation in history.

The American people are so nearly unanimous in supporting the concept of religious liberty that people who spend much time talking about it are likely to be regarded as fanatics or bores. They may be classed with those political orators whose perorations eulogize George Washington and motherhood—while the audience yawns.

2. A second explanation of our uncertainty about religious liberty today might be found in the area of motivation. Have we acted out of animosity rather than love?

When a group is in a decided minority, it is easy to fight for liberty and to demand equal rights. In doing this it is also easy to develop unwholesome attitudes toward opposing groups. When a group gains standing in the community or nation, it is easy to forget the minority status and to take on aspects of overbearing majority groups. It is also easy to bring over the heritage of animosity that was generated during less favored days.

We like to think that our forefathers positionized themselves for religious liberty on the basis of principle. We would also like to think that Baptists today behave on the basis of principle.

The nation has questions, however, about Baptist motivations as it observed Baptist conduct during the last Presidential campaign when the basic issue of religious tests for public office was at stake. Similarly, last year when the Supreme Court ruled in the *Torcaso* case in Maryland that a state could not compel faith in God as a qualification for public office, many Baptists forgot their heritage and complained about the secularization of the nation.

When Baptists cry out against U. S. aid to Colombian schools because of supposed help to Catholic education, but at the same time remain silent about a similar situation in Nigeria where our own schools are involved, the nation is inclined to look at our position as merely sectarian jealousy and animosity rather than basic principle.

Baptists and Protestants turned heaven and earth upside down last year to prevent Federal aid to parochial schools. Ninety-five per cent of them are Roman Catholic. But this year the silence is deafening on Federal aid to higher education, including church-related colleges. The majority of private colleges in the United States are Protestant. When our own institutional practices are used as a club by members of Congress and others to silence our witness, we are compelled to re-examine the motivation that underlies our positions.

3. A third reason for our lack of clarity on religious liberty is that we may have mixed sectional and provincial viewpoints with our church-state concerns.

While we must guard against too much emphasis for the cause of our views on the fact that we are "Southern" Baptists, neither can we ignore the fact that many of our social attitudes, much of our provincialism, and some of our emphasis on an institutionalized church are closely related to this fact. The positions of Southern members of Congress are predictable with clocklike precision. They are reflectors of the climate which produced them. Much of the "States rights" emphasis is a product of the institutionalized concept of the state, rather than a man-centered viewpoint of government. How else can we explain the recent outburst against the Supreme Court decision on prayer?

We human beings are often naive about our religious concepts. Without knowing what has happened to us, we produce an ecclesiology, social concepts, and church-state practices, strongly influenced by our environment.

Could it be that we have made our ecclesiology and our political theories institution-centered rather than man-centered? In the past we have easily handled the concept of the separation of two institutions, "separation of church and state." But now that the State has extended its areas of service and usefulness for the welfare of the people, and now that the "church" has grown to mighty proportions in its benevolent, business, and building enterprises, we find ourselves with considerable overlapping of services and with interwoven programs.

Is this "separation"? Does this violate the principles of religious liberty? What is the relevance of the Baptist heritage of religious liberty to the day in which we live?

III. What can and should Baptists do?

Baptists have a basic theology that is relevant to the day in which we live. There are signs among us that give cause for encouragement. Our message still rings a bell when it is preached. The public when it understands our principles nearly always responds in a favorable way. Freedom is the magic word in the mid-twentieth century. We have the answer to our generation. Jesus Christ is the Way, the Truth, and the Life.

What can and should Baptists do to make their witness effective and meaningful to the day in which we live?

1. Develop the program of the Baptist Joint Committee on Public Affairs that was authorized by the Southern Baptist Convention in 1961. The full text of this program is found in the 1961 Annual of the Southern Baptist

Convention. The four major points are as follows:

- (1) A Program of Public Affairs Study and Research
- (2) A Program of Church-State Public Relations
- (3) A Program of Public Affairs Information
- (4) A Program of Correlation of Baptist Influence in the Field of Church-State Relations

2. We are happy over the alliance between the Historical Commission and the Baptist Joint Committee on Public Affairs in this major denominational thrust on our Baptist heritage. There are wide areas of historical research and correlation of historical efforts that are outside of the mandate and competence of the Baptist Joint Committee, but which the Historical Commission can readily enter into.

As the other agencies enter into the Baptist heritage emphasis, they will be looking for competent writers and reliable resources that interpret our movement in the light of our spiritual premises. To whom are they going to turn for help? It is no longer enough for us to say that Baptists believe in separation of church and state. We must explain why.

The Baptist Joint Committee on Public Affairs tries to maintain constant contact with current developments in Roman Catholic policy in church-state relations. The statements of generations past are not adequate for present-day developments. In a similar way, the Historical Commission might explore the possibilities of contact with Catholic historians to see how their mind is working today and

what attitudes we can and should take toward this significant body of people.

3. Each agency of the Southern Baptist Convention should be keenly alert to the root which nourishes it, to the bedrock upon which it stands, to the fountain from which flows its lifeblood. To me it is inconceivable that we have an agency that is not directly in the line of our Baptist heritage. To me, the Baptist heritage is, or indicates, our interpretation of the gospel.

This concept takes our Baptist heritage out of the hands of a single agency and puts it in the hands of all. This removes it from the category of a plaster or a bandage that is stuck on the Baptist body and puts it in the

main blood stream as the essence of our movement without which we would die.

All of our boards, commissions, agencies, schools, institutions, conventions, associations, etc. should constantly re-examine the thrust of their efforts and see what it is they are trying to do and where it is they are going. If they are out of the mainstream, paddling up a muddy creek that ends nowhere, they should return to the river of life and proceed on their way to the sea of the kingdom of God.

These days are too difficult and fateful for the Baptist trumpet to blow an uncertain sound. May we speak clearly and loudly so that our day and generation can hear what the Lord has to say.

The Significance of 1814-1826 to American Baptists

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This paper was read before the Southern Baptist Historical Society July 18, 1962.

THE SIGNIFICANCE OF 1814-1826 to American Baptists" is an appropriate subject for Baptists to consider at this time, as they approach the third jubilee of the beginning of nationally organized work in the United States. The year 1964 marks the sesquicentennial anniversary of the Triennial

Convention, as it is best known, and offers an auspicious occasion for all Baptists at once, both to look back in gratitude and awe at their heritage, and to look forward with new resolution and fraternal respect to common enterprises in which they can unite.

The purpose of this presentation is not merely to provide a platform for scholarly exhibition or antiquarian pedantry. But rather, an historical study of this nature should be committed to what Professor Allan Nevins has said are the main objects of historical writing: "to give a precise statement of the truth, to stir the imagination, [and] to furnish lessons for the future." He then adds, quite unnecessarily, "All three are difficult."

To put it another way, historical pursuits customarily provide information, inspiration, and instruction. Basic to this occasion is the sharing of information on the inception, the pioneer achievements, the momentous precedents, and the lingering influences of a significant work which our Baptist forbears began under God.

● Second, such a review of our past should inspire genuine appreciation in those who are its beneficiaries, an appreciation for heroism in the face of unpredictable odds, for unpopular convictions deeply held, for faithfulness during continuing hardships. This, it seems to me, is the devotional or inspirational dimension of the study of history. It is that indefinable element which offers challenge of spirit, stimulation of mind, and heightened motivation for creative living. It is that quality which may even lead the student to strive to emulate the best of what he finds there. Christians would be better Christians if they possessed an acquaintance with the history of Christianity. And Baptists would be stronger Baptists if they possessed a knowledge of their noble heritage.

● Third, history also possesses a certain didactic character. Of course, some writers tend to overdraw its

value at this point, for, as one historian has said rather cynically, "From history man learns that he learns nothing from history." But surely a knowledge of past successes and failures has some value as we grope our way through the present into the future. Certainly, as historians, we believe that history has a relevance both for the present and for the future: the present, as we try to understand it, and the future, as we try to plan for it.

The period designated by the title was one of excitement and expansion both for the new nation and for Baptists. During these years, Alabama, Illinois, Indiana, Maine, Mississippi, and Missouri were admitted to statehood; the western frontier continued to be penetrated and conquered; Madison and Monroe were the Presidents; the United States acquired Florida from Spain for five million dollars; the historic Monroe Doctrine was enunciated; the Erie Canal was dug; and the country was becoming fascinated by the development of the first railroads.

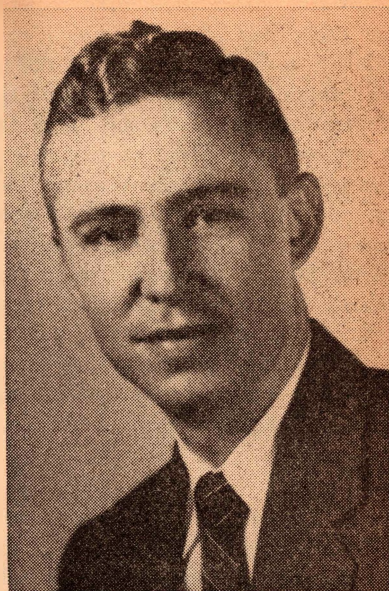
But it was also a time of conflict and distress: the War of 1812 was not ended until December, 1814, with its last battle fought more than a month later; the city of Washington was overrun by the British, and the Capitol and President's mansion burned; the Panic of 1819 signaled the beginning of six years of economic prostration; and a few began to realize the magnitude of the issue involved in the Compromise of 1820, an issue that would ultimately plunge the nation into deadly civil strife.

● For Baptists, these were years of experiment in denominational co-operation for missions. The instrument

by which the experiment was carried out was "The General Missionary Convention of the Baptist Denomination in the United States, for Foreign Missions." This body came into existence in consequence of the appointment of Adoniram Judson and Luther Rice as Congregational missionaries in 1812. Sent out by a Congregational board, these two young men, while enroute to India, undertook an intensive examination of the Scriptures on the matter of baptism. Upon their arrival in Calcutta, independently they had reached the conclusion that they must become Baptists. They were baptized by William Ward before the end of the year.

In discussing the problem they now faced, they finally agreed that the Judsons should remain in India; and Rice should return to America to determine what interest Baptists might have in supporting a foreign missions venture. When he arrived in 1813, Rice discovered an active concern for such a project by a number of Baptist missionary societies. This concern was intensified and broadened as Rice visited churches and associational meetings seeking to persuade Baptists to combine their efforts to assume the missionary task. The happy result of his zeal, determination, and faith, and the deepening conviction of Baptists of the need of such a ministry, was the formation of the Triennial Convention in May, 1814.

In Philadelphia thirty-three delegates from eleven states and the District of Columbia met to discuss means "of diffusing evangelic light, through benighted regions of the earth."¹ After



W. Morgan Patterson

the delegates were duly enrolled, a committee was appointed to consider and recommend "the most eligible plan for attaining the grand object this convention has in view."² Finally, after lengthy discussion, a constitution was adopted. Its preamble articulated the intention of the delegates to organize "a plan for eliciting, combining, and directing the Energies of the whole Denomination in one sacred effort, for sending the glad tidings of Salvation to the Heathen, and to nations destitute of pure Gospel light"³

¹*Proceedings of the Baptist Convention for Missionary Purposes, 1814, p. 6.*

²*Ibid.*, p. 7.

³*Ibid.*, p. 3.

The constitution also provided for triennial meetings, composed of representatives from missionary societies and other Baptist bodies which contributed at least one hundred dollars per annum. During the recess of the Convention, its affairs should be administered by a board of twenty-one men elected by the Convention. This group was to be known as the "Baptist Board of Foreign Missions for the United States." The constitution further designated the officers and functions both of the Convention and the Board. Richard Furman of Charleston, prominent pastor and pulpiteer, was elected the first president of the Convention.

● Following the adjournment of the Convention's sessions, the Board held its first meeting. After electing officers, it proceeded to appoint Rice as its agent to continue his itinerant services "to excite the public mind more generally, to engage in Missionary exertions . . ."⁴ Rice accepted reluctantly, since it had been his desire to return to the Orient as soon as possible. The second action was to accept Judson as its first foreign missionary, thereby placing him "under the care and direction of [the] Board."⁵

While these developments marked the beginning of a foreign missions enterprise for Baptists on a national scale, it of course was not the beginning of their interest in the spiritual plight of the heathen. More than twenty years earlier, Baptists in America learned of the imaginative step their brethren in England had taken

under William Carey's leadership. In the years following, American Baptists had contributed financially to Carey's work in India. Albert Vail, who did a painstaking piece of research on the history of Baptist missions, estimated that prior to 1814 American Baptists gave approximately three thousand five hundred dollars to foreign missions through the English Baptist society. To the Congregational venture they gave another three thousand dollars.⁶

● Missionary interest can also be seen in the founding of numerous local societies devoted either to foreign or domestic missions. Of the many organized before 1814, the Massachusetts Baptist Missionary Society, organized in 1802, was the first. Its primary object was to furnish a spiritual ministry to the new settlements within the United States.⁷ Nevertheless, despite the interest on the local and individual levels, it was obviously not until the Judsons offered themselves as foreign missionaries to American Baptists that a national missionary entity emerged.

In 1817 the General Convention returned to Philadelphia for its second meeting. There it took significant action: the constitution was amended to broaden the work of the Convention. Articles relating to domestic missions and education were added. In no small measure these changes were due

⁴Albert L. Vail, *The Morning Hour of American Baptist Missions*, pp. 250-251.

⁷W. H. Eaton, *Historical Sketch of the Massachusetts Baptist Missionary Society and Convention 1802-1902*, p. 9.

⁴*Ibid.*, p. 13.

⁵*Ibid.*

to the vision and determination of Richard Furman. In his presidential address to the Convention, references were made to the importance and urgency of both of these new ministries. With respect to home missions, he described the need and the possibilities for meeting it. He observed that "in the south-western department of our Union, the fields for missionary attempt are wide and promising."⁸ He added that "a mission established in . . . [the vicinity of St. Louis], extending itself to the Indians in the west, the Convention [should] consider it their duty to encourage and support."⁹

However, it was in the education of young ministers that he manifested a special interest. He stated: "It is hoped that something on this point will be speedily and vigorously attempted."¹⁰ As a matter of fact, in an address designed for the constituent churches and societies and delivered upon the founding of the Convention in 1814, he had urged that Baptists give attention "to the improvement of the minds of pious youth who are called to the gospel ministry."¹¹ This, he suggested, might be accomplished by "a general theological seminary."¹²

In Furman's desire to enlarge the scope of the Convention, the Board concurred in the following words:

. . . from the experience of three years, and the best light they have been able to obtain, they [the Board] are of opinion that the following alterations will be beneficial, and are expedient, *viz.* That the powers of this Convention be extended so as to embrace home missions and plans for the encouragement of education. . . .¹³

⁸*Proceedings*, 1817, p. 126.

⁹*Ibid.*

¹⁰*Ibid.*, p. 128.

¹¹*Proceedings*, 1814, p. 42.

¹²*Ibid.*

¹³*Proceedings*, 1817, p. 130.

In consequence of the Convention's decision to initiate mission work on the frontier, John M. Peck and James E. Welch made application for "appointment to a Western mission, having reference ultimately to the Western Indians. . . ."¹⁴ Upon the Board's acceptance of them, Peck settled in St. Charles; and Welch, in St. Louis, where moderate success accompanied the efforts of each. However, their connection with the Board was short-lived. Three years later, in 1820, the Board decided that in view of "the numerous emigrations of ministers to our western settlements, the period has arrived when it is no longer necessary to support our brethren as missionaries at these places."¹⁵ The Board desired to transfer them to other points to minister exclusively to the Indians. It might be added that the main interest of the Convention all along was in the spiritual needs of the Indians. Because both Peck and Welch decided to remain in Missouri, their appointment was terminated. In addition to these assignments made in Missouri, work was begun in the New Orleans area, North Carolina, Indiana, and elsewhere.

The interest of the 1817 Convention in education soon produced results, too. Under the auspices of the Board and with aid from the Baptist Education Society of the Middle States, some instruction was begun in Philadelphia in 1818. William Staughton was elected principal; and Reverend Ira Chase, professor of languages and biblical literature.

¹⁴*Proceedings*, 1817, p. 141.

¹⁵*The Latter Day Luminary*, May, 1820, p. 125.

In Robert B. Semple's presidential address to the Convention in 1820, he speaks of eighteen young men then pursuing their studies in the seminary. He also refers to the plan to locate the institution in Washington, where fifty acres of ground had been obtained.¹⁶

● By 1820 further reflection made it seem wise to provide two programs of education: (1) a collegiate course "upon general principles for science and literature";¹⁷ and (2) a theological course, including biblical interpretation, biblical languages, theology, "sacred rhetoric," and ecclesiastical history. A plan outlining general policies and curriculum was adopted by the Convention.¹⁸

In 1821 the institution was chartered by Congress as "The Columbian College in the District of Columbia." A commodious building designed to care for eighty to one hundred students, begun in 1820, was completed; and classes commenced in Washington in September, 1821.¹⁹

To the realization of this dream, Luther Rice made an incalculable contribution. Earlier he had itinerated indefatigably solely in behalf of missions, as the agent of the Convention. In that calling he was singularly successful. The increasing gifts to missions had been due in no small measure to his talent for persuasive, heart-warming, missionary preaching. Then,

after 1817, he sought to represent both the missionary and educational thrusts of the Convention. This he continued to do with unrivalled success. However, as the years passed and other agents were also employed to represent the missions cause, his interest turned more and more to Columbian College.

● In the few years following its establishment in Washington, the college prospered in attracting students to its campus. In 1823 there were 59; in 1824, 93; and in 1825, nearly 150.²⁰ But unfortunately, the indebtedness of the institution also climbed steadily. By 1823 the debt had risen to \$30,000; and in 1824, to \$45,000. Initial construction and expansion had been approved on the basis of encouraging signs and subscriptions to the undertaking, rather than on the basis of money in hand. With the increasing debt, a lag in income, neglect of the foreign missions responsibility, and growing criticism and dissatisfaction with various aspects of the Convention structure and operation, the meeting of the Convention in 1826 promised to be an explosive one.

As it developed, the meeting of the Convention in New York was indeed one marked by radical and sweeping changes. The Convention, taking the position "that the connexion between the Missionary and education concerns of this Convention is of no benefit to either,"²¹ struck from the constitution

¹⁶*The Latter Day Luminary*, May, 1820, p. 112.

¹⁷*Ibid.*, p. 128.

¹⁸*Ibid.*, pp. 153-155.

¹⁹*The Latter Day Luminary*, May, 1821, pp. 362-363.

²⁰R. Hargus Taylor, "The Triennial Convention, 1814-1845: A Study in Baptist Cooperation and Conflict" (unpublished Th.D. dissertation, Southern Baptist Theological Seminary), p. 63.

²¹*Proceedings*, 1826, p. 19.

all references to its former desire to engage in the training of young ministers. In its action the Convention surrendered the practice of nominating trustees for Columbian College, although it did call for the preservation of its Baptist character. The Convention also stated, that while it was not directly responsible for the debts of the college, if the trustees of the institution should pursue a course agreeable to the Convention, the Convention would use its influence "to relieve them from their present embarrassments."²²

● Regarding domestic missions, it is interesting to note that the report of the committee, of which Peck was chairman, included a strong recommendation that its program be enlarged and augmented. It urged the formation of Sunday schools, the circulation of the Scriptures and religious tracts, the founding of theological schools in other sections of the Union, and general expansion of all operations. The response of the Convention was to adopt a resolution of approval but failed to take specific action to implement any of the proposals.²³ Furthermore, in the revision of the Constitution, the article on domestic missions was eliminated. It should be added, however, that the Convention continued to support its missions to the Indian tribes.

During its unusually long session, lasting thirteen days, the Convention also manifested concern over the role and activities of the agent of the Convention, Luther Rice. Indeed, much of the action taken by the Convention

involved Rice either directly or indirectly. There were those who believed him guilty of inefficiency and administrative misconduct in his official role as representative of the Convention.²⁴

On the first day of its meeting, hostility toward Rice was to be seen in the indefinite postponement of the election of the agent of the Convention, the office Rice had held for twelve years.²⁵ He thereupon made a motion requesting that a committee be appointed to investigate his conduct with respect both to personal responsibility and his relation to the Convention and Columbian College.²⁶

Several days later the committee reported to the Convention. After mentioning several indiscretions by Rice, its report concluded:

In all these transactions, however, your Committee take pleasure in stating that they can see nothing like corruption, or selfish design; and although he has fallen into imprudences of very distressing tendency, he does not seem to have had any other object in view than the prosperity of the College.²⁷

Another committee, reporting on the publications with which Rice had been associated, indicated that the financial matters over which he had presided were in an almost hopeless state of confusion; and that an accountant had been employed to go over his financial records, which in the main were brief notes he had made in his journals over a period of several years. The report added that it would

²⁴*Ibid.* W. S. Hudson, "Stumbling into Disorder," *Foundations*, April, 1958, pp. 45-71.

²⁵*Ibid.* Taylor, *op. cit.*, p. 102.

²⁶*Proceedings*, 1826, p. 14.

²⁷*Proceedings*, 1826, p. 29.

²²*Ibid.*

²³*Ibid.*, p. 18.

take about five weeks for the accountant to complete his work.²⁸ Rice's greatest faults seem to have been an unchecked exuberance for the advancement of Columbian College and a lack of bookkeeping sense. In the end, the Convention exonerated him of the charge of improper conduct, finding only imprudences, and "that Mr. Rice is a very loose accountant, and . . . has very imperfect talents for the disbursement of money."²⁹

The actions taken by the Convention of 1826 have been appropriately termed the "Great Reversal." The Constitution underwent sweeping revision, returning to its initial character and limiting the Convention to "one undivided object; and that object, is the promulgation of the gospel amongst the heathen."³⁰ The articles relating to education and domestic missions were deleted. Columbian College was severed from the Convention, and the headquarters of the Board of Managers was moved to Boston. Thus, the experiment of having one organization to direct the energies of Baptists along several lines of responsibility came to an end.

● In retrospect and review then, how may the events of these years from 1814 to 1826 be evaluated? What role and what importance have they for Baptists in America? What meaning do they have for Baptists today? Of course, there is no disposition to suggest that they are for Baptists what the Middle Ages are for the Roman Church. Nevertheless, they are important ones in trying to describe and

appraise the development of Baptists in America.

First of all, it may be noted that the formation of the Convention itself was the beginning of a co-operative effort to pursue the missionary objective of the kingdom on a scale not attempted earlier. It was a precedent-setting action for Baptists and represented the inception of a vigorous, expanding, and continuing missionary work. It was a "lively experiment" in denominational co-operation, in which the Baptist identity had an opportunity to mature.

The formation event also marked the emergence of a new kind of Baptist organization. It was not just a larger association, and it was not just another missionary society. As Professor Robert Baker has pointed out, it possessed elements of both.³¹ On the one hand, it had a denominational name, and its constituency was restricted to Baptist organizations. On the other, like the society, it was limited to one objective: namely, foreign missions; and its membership was based on financial contributions. The subsequent influence of its character upon Baptist co-operative structure and denominational ministries can easily be traced.

The events of this period may be used by the historians to tutor the denomination in a segment of their heritage, and to keep before Baptists their minimum obligations: (1) missions, both far and near, and (2) education. Indeed, these must constitute the Baptist "reason for being."

An acquaintance with these formative years should remind Baptists not

²⁸*Ibid.*, pp. 23-25.

²⁹*Proceedings*, 1826, p. 18.

³⁰*Ibid.*, p. 7.

³¹*Vid.* Robert A. Baker, *Relations Between Northern and Southern Baptists*, p. 14.

to become so rigid and inflexible organizationally that they will be unable to adapt to new situations and new needs. They might also offer a lesson in denominational overextension, especially when the sentiment and support of the constituency lags far behind. The wisdom of leadership is to stay ahead of those who follow, but not too far ahead.

A study of this kind should create a deeper appreciation for the ardent and sacrificial labors of Luther Rice, to whom more than to any other single individual the initial successes in missions support and education were due. It can be added that in this double task Richard Furman wielded great influence which he made to count for the noble ends of the Convention. Such devotion and self-effacing service should inspire within all Baptists a determination to imitate their fathers in their range of vision, in their sensitiveness to spiritual needs, in their

fidelity to difficult tasks, and in their ingenuity in implementing the imperatives of Scripture.

● The events in this twelve-year period may be represented by the first faltering steps of the child learning to walk. Falls are taken, missteps and mistakes are made, but history confirms the necessity, and inevitability, of beginning with small, groping, arduous effort. It was a time of grand dreams, feeble stirrings, far-sighted leadership, courageous and dedicated men, imaginative ideas, immature suspicions and conflict, and yet concrete progress.

To summarize, the significance of the period is to be seen (1) in what actions taken then accomplished for God in their own day; (2) in the extent to which these developments had an influence in shaping later Baptist institutions; and (3) in the inspirational and instructive force they should have for Baptists today.

PER CAPITA TOTAL GIFTS AND FOREIGN MISSION GIFTS OF SELECTED DENOMINATIONS

DENOMINATION	PER CAPITA TOTAL GIFTS*	For Year 1959	PER CAPITA FOREIGN MISSION GIFTS*
Lutheran Church: Missouri Synod	\$93.89	●	○ \$1.73
Presbyterian: United U.S.A.	82.30	●	○ 2.98
Lutheran Church: United	68.29	●	○ 2.51
Protestant Episcopal	61.36	●	○ 1.44
Disciples of Christ	60.93	●	○ 1.53
Southern Baptist Convention	53.88	●	○ 1.90
Methodist Church	52.18	●	○ 1.13
American Baptist Convention	48.52	●	○ 1.44

*Per capita gifts are computed by dividing the total amount of gifts by membership 13 years of age or older.

Source: Yearbook of American Churches, 1962

Carver School of Missions and Social Work, 1907-1962

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THE RECORD OF PROCEEDINGS of the 1962 meeting of the Southern Baptist Convention carries a very brief note of an event which occupied only a very few minutes of time and attracted at the moment no outward show of great concern on the part of the Convention messengers. Yet this was a tremendous turning point in the history of an institution which has played a major role in the life of the denomination and in the kingdom cause.

The Convention minutes for Thursday afternoon, June 7, 1962, record that:

119. Nathan C. Brooks (Ky.) president, presented and discussed the report of the Carver School of Missions and Social Work. John Sandidge (Ky.) presented the recommendation included in the report. The report, together with recommendation was adopted.

The heart of the recommendation thus adopted was that "the operation of Carver School be merged as soon as possible with Southern Baptist Theological Seminary." And an equally important corollary was that "The Southern Baptist Theological Seminary be requested to accept the assets of Carver School and to operate its pro-

gram in such manner as will in good faith seek to achieve the purposes set forth in the Carver School charter." (See *Southern Baptist Convention 1962 Book of Reports*, pp. 106, 107.)

These recommendations were based upon actions taken by the Carver School and Seminary Trustees on March 13 and 14, 1962. (*Carver School Tidings*, Special Edition, March 1962.)

Thus the final chapter in its life as an independent institution was to be written for Carver School after fifty-five years of notable achievement.

● This school was first established in 1907 under the name of Woman's Missionary Union Training School for Christian Workers. From its founding until 1957, it was owned and directed by Woman's Missionary Union auxiliary to the Southern Baptist Convention.

Though formally established in 1907, the school had actually begun in 1904 as a boarding home maintained by Baptist women of Louisville, Kentucky, for a few young women who had come to study in seminary classes. The idea for the school was born out

of the need for trained women for foreign mission service. The four pioneers who came to the home in 1904 were student volunteers. Three of them later served as foreign missionaries.

From this small beginning to meet an immediate need to provide home life for a few girls developed a much larger plan and purpose. The farsighted women of Louisville turned to Woman's Missionary Union to carry on the greater work which they envisioned. After prayerful consideration and with misgivings on the part of many, the project was finally adopted by Woman's Missionary Union in 1907.

The school began its formal operation in a remodeled building at 334 East Broadway. Within a decade these quarters proved inadequate. In 1917 the institution occupied a new building at the corner of Preston and Broadway. A campaign begun in 1914 had provided quarters, free of debt, at a cost of \$160,000. Affectionately called "House Beautiful," this was to be the home of the school until 1941.

Until 1926 most of the academic work of the Training School students had been in the classrooms of the nearby Southern Baptist Seminary. In 1926 the Seminary moved from its downtown location to a new campus in the eastern section of Louisville. To re-establish the original close relationship with the seminary, Mrs. F. W. Armstrong, president of WMU, led the trustees to acquire for \$27,500 a new 7½ acre campus adjoining the seminary. The new building was completed, at a cost of \$353,016.85, and occupied in 1941.

The initial purpose of the school had been to provide an opportunity for young women to receive the kind of

training that would prepare them for Christian service, especially in the world mission fields. A new and distinctive area of Christian service was entered by the Training School in 1912. A good will center was established to inaugurate the first social work program of its kind among Southern Baptists. The center was located in a poverty-stricken area of Louisville with many and varied needs—social, economic, and spiritual. Students from the school were thus able to get valuable practical experience in a "mission field" at their own doorstep. Always since then, supervised field instruction has been an important part of the training of every Carver School student.

By mid-century a careful re-examination of the role of the school was in order. Women had been enrolled in the Convention's seminaries to receive training closely paralleling that offered in the Training School.

● On May 12, 1952, WMU approved recommendations of the trustees that the faculty, curriculum, and building be enlarged in order to meet more adequately some challenging needs along the lines of missions and church social work. It was further voted that the name of the school be changed, that classes be opened to men who might need the specialized curriculum the school would develop, and that no person be denied admission because of cultural or racial differences. (WMU, *Annual Report* 1952, pp. 15, 50)

The school's trustees, in annual meeting in 1953, changed the name of the school to Carver School of Missions and Social Work. This was, first, to honor W. O. Carver, who as professor

and professor emeritus of missions in Southern Seminary throughout the life of the Training School, had served it as teacher, counselor, and close friend. The rest of the name sought to describe the unique program of specialized training being offered by the school.

At the request of the trustees, Dr. Carver addressed them in their 1953 annual session on the subject of missionary training. This address has been published by the school under the title, "If I Were Under Thirty." Sketching the demands which confront American Christians and Southern Baptists in "the midst of the most radical worldwide social upheaval in all history," he saw "a rapidly growing demand for a quality of Christian and missionary leaders such as we have not required in our previous history."

Out of half a century of teaching "missions" in Southern Seminary, and while recognizing that the seminaries of the Convention were "worthily providing courses emphasizing missions and preparing students of missionary insight and understanding," he was still "gripped with the conviction that Southern Baptists have now arrived at a point where we must have a school of Christian world service, an institution for the special, advanced training of leadership of men and women of 'understanding of the times, to know what Israel ought to do (1 Chron. 12:32).'"

As he further stated it: "In the nature of the case, these seminaries cannot at present, or soon, be expected to extend their courses so as to give on a high graduate level the specialized preparation which is already urgent for a limited number of men and women, and which will become

imperative for a constantly increasing number as we enter upon the new task of world Christianity, and of a far more complete Christianity for every part of the world, most of all for our own America."

He went on to ask: "If I were under thirty and considering giving myself for service in such a vision of world Christianity, what lines of special preparation would I feel ought to be made available to me and others who felt a call to such service?" Answering that question, and, "with the merest minimum of explication" he offered a list of twelve areas of study and discipline.

In an effort to implement this dream and to meet the need he so clearly stated, the school has sought since then to develop its courses in cultural anthropology, area studies (covering the history, geography, culture, etc. of the countries where the Foreign Mission Board operates), the theory and practice of missions, world revolutionary movements, medical information, literacy education, and linguistics. Students without previous theological training have also had courses in Bible and theology in classes at the neighboring Southern Seminary. Thus the denomination has had in Carver School an agency through which it might have been in the forefront of the movement to provide serious extended orientation in depth and specific professional preparation for its missionary candidates.

● Several of the other major evangelical denominations in the country have only recently sought to meet such a need. The Overseas Mission Boards of The Church of the Brethren, Disciples of Christ, Evangelical United

Brethren, The Methodist Church, Reformed Church in America, United Church of Christ, and United Presbyterian Church in the USA together began a joint approach to such missionary orientation at Stony Point, New York, in January 1961. ("A New Approach to Missionary Orientation" by Donald P. Smith, *The International Review of Missions*, October 1961, pp. 395-408.)

A further urgent need was realized for special training in the broad field of Christian social service. Many missionaries at home and overseas, as well as other denominational workers such as those in good will centers; workers in Baptist child care agencies, homes for the aging, and hospitals; and church social workers would require skills not acquired in the traditional training of the pastor and the educational director of a local church.

Thus the program in social work in the school has emphasized an awareness and understanding of social situations and problems and the knowledge and techniques of meeting individual and group needs in the spirit and power of the Christian gospel. Courses offered have included social casework, social group work, cultural anthropology, community organization, child welfare, intercultural relations, law and social work, and selected areas of study in social pathology such as divorce, alcoholism, gambling, and criminal behavior. At the same time, there has been included enough basic preparation in the study of Bible, religious education, and related subjects to equip general Christian workers.

Such was the ambitious program launched by the trustees of Carver School in 1953. Its president at that juncture was Emily K. Lansdell, who

had been called to the Training School in 1951 upon her return from missionary service in China. She followed three worthy predecessors. In 1907 Mrs. Maud Reynolds McLure came to serve as the school's first principal. She directed the school until 1923. Miss Carrie U. Littlejohn was then made acting principal from 1923 until 1925. Mrs. Janie Cree Bose became the principal from 1925 until 1930. In 1931 Miss Littlejohn was elected principal and served in that capacity and as president until 1951.

● When the new program of the school was begun in 1952, it was thought that the school would eventually become an agency of the Southern Baptist Convention. Such a move was soon necessitated by the action of the 1956 Convention, precluding any percentage allocation of funds for any agency or institution for which the Convention does not elect trustees or directors. (See *Southern Baptist Convention Book of Reports* 1956, p. 281.) Though principally supported by WMU, the school had come, through the years, to depend upon increasingly generous allocations from the Convention for its operation.

At Kansas City, Missouri, on May 28, 1956, the WMU adopted recommendations including these paragraphs:

We reaffirm our conviction of the need for the program offered by the Carver School of Missions and Social Work.

We are gratified that the Theological Committee of the Southern Baptist Convention has recognized that there is a definite place for the school in the areas of church social work and missionary training.

We further believe that if the Southern Baptist Convention likewise recognizes these needs in the training of Christian workers and is ready to undertake the support and control of the school, it is wise for Woman's Mis-

sionary Union to transfer the school to this larger body of which we are members.

Further recommendations and actions of both WMU and the Convention then led to the official transfer of the school to the Convention at Chicago in 1957. To achieve this transfer, some revisions had been made in the charter of Carver School. Article 2 of this amended charter states the purpose of Carver School as follows:

Article 2. The purpose for which this Corporation is formed is to provide and maintain a school under the management and control of the Southern Baptist Convention of the highest spiritual and educational standards for the training of personnel in church social work and specialized missionary service for the propagation of the Christian faith. (1957 *Southern Baptist Convention Annual*, p. 400.)

The Carver School trustees, newly elected by the Convention, met June 11, 1957. John Sandidge, Louisville lawyer, was elected chairman. Dr. Lansdell presented her resignation as president of the school. The resignation was regretfully accepted with expression of appreciation for her great service to the school. She left the school during the fall semester, and for the remainder of the year the administration was under the permanent faculty and the chairman of the trustees. (Trustee Minutes are on file at Carver School.)

The trustees also authorized a planning survey of the institution by the firm of Booz, Allen and Hamilton.

There was not unanimous, wholehearted acceptance of Carver School, nor sympathetic understanding of its purpose throughout the Convention. Evidence of this came to the fore in the 1958 and 1959 conventions. The survey by the consulting firm was

completed in April, 1958. On the basis of their extensive and intensive study, the consultants recommended the continuation and development of the school. (See excerpts and references to this report in *Southern Baptist Convention Annual* 1959, pp. 68-70.) But when it came time to consider the report of the Survey Committee at the Houston Convention the following action took place:

176. H. H. Hargrove (Texas) moved that the Committee be instructed to give further study to the section of the survey report dealing with Carver School and report back to this Convention next year with a full justification for or against its continuation. Motion adopted. (1958 *Southern Baptist Convention Annual*, p. 66.)

● Nathan C. Brooks, Jr., Pensacola, Florida, pastor and Carver School trustee, had just been elected to the presidency of the school. He came to the task realizing that the spotlight of doubt was upon the institution. For the next four years, he and the faculty found themselves facing a monumental task and under necessity, to paraphrase President Griswold of Yale, of "spending so much time justifying what they were doing that they hardly had time to do what they were justifying."

The administration and faculty sought earnestly during the academic year 1958-1959 to develop the program which had been entrusted to them, and felt that they had progress to report to the Louisville Convention in 1959. But when it came time for the Convention to consider the recommendation that "*The Carver School of Missions and Social Work should be continued as a separate institution of the Convention*" a new recommendation was introduced that "*Carver*

School of Missions and Social Work should include in its annual report to the Convention during the next five years a special report concerning the progress made toward accreditation." Thereupon the following transpired:

163. Herbert Howard (Texas) presented a minority report by Carr P. Collins, Sr. (Texas), a member of the committee who was not in attendance upon the Convention, which was designed to merge Carver School with the Southern Baptist Theological Seminary. Wayne Dehoney (Tenn.) spoke in favor of the minority report. Herschel Hobbs (Okla.) and W. Douglas Hudgins (Miss.) spoke in opposition to the minority report, and Dr. Hudgins requested that their opposition be recorded. Wayne E. Oates (Ky.), Mrs. R. L. Mathis (Texas), and Mrs. Horace G. Hammett (S. C.) also opposed the minority report. (*Southern Baptist Convention Annual 1959*, pp. 68-70.)

A motion calling for the previous question was then adopted, after which the two recommendations quoted above were adopted. Those entrusted with the Carver School assignment were encouraged to hope that they might devote their full labors to the task in hand, and, in light of the wording of the second recommendation, have a reasonable "breathing spell" of five years.

But the questions that had been raised about the school in the minds of many, and the very real problem of accreditation had their inevitable effect upon enrolment. The exact degree of this is impossible to measure. That there was a significant increase in enrolment in September 1961 compared to 1960 had no effect on the subsequent course of events. The Carver School increase came in a time of continued drop in enrolment at all but one of the other Convention institutions. (1961 *Southern Baptist*

Handbook, p. 47, and 1962 *Handbook*, p. 49.)

Even in the face of difficult problems, the program of the school was advanced in a strengthened faculty and a continuing effort to secure further qualified personnel. In January, 1960, the Carver School Library was moved to the second floor of the new James P. Boyce Library at Southern Seminary. Carver School had leased 8.373 per cent of the Boyce library space in perpetuity for \$129,750 and entered a contract with the seminary to share 8.373 per cent of the operational costs. Thus, the full resources of both Carver School and seminary libraries were made readily available to both institutions. (*Southern Baptist Convention Annual 1961*, p. 221.)

To meet immediate classroom needs and also to build for the future, the M. Theron Rankin Academic Building was completed in the summer of 1960 at a cost of \$260,477.25. It honored the memory of the missionary statesman who had shared with W. O. Carver and others the vision of a Southern Baptist Center for special training of volunteers for world Christian service. (*Southern Baptist Convention Annual 1961*, p. 221.)

● The difficult problem of accreditation was tackled with renewed vigor. Problems arose, however, to which answers could not be found in the time allowed the school to do so. Regardless of the quality of the school's social work training, accreditation by the Council on Social Work Education was impossible in the foreseeable future. Under existing rules, to be accredited by the Council a School of Social Work must be an integral part of a university. (Letter to Dr. Brooks

from Grace White, Council Consultant on Educational Services.) This technicality need not have precluded the continued training of "nonprofessionals" for social ministries under the Home Mission Board and elsewhere in the Convention.

Accreditation was sought as a specialized training institution under the Southern Association of Colleges. An inspection team from the Association visited the school in the spring of 1961 and found much to commend in the Carver School program. (Report of the team ultimately made available to the Carver School faculty.) In the final analysis the Association did not find that Carver School properly fitted any category within its purview. Thus the hoped for accreditation was not forthcoming from the December 1961 meeting of that association.

● The record summarized in the above paragraphs was behind the statements with which Dr. Brooks prefaced the recommendations presented to the San Francisco Convention.

For the past five years (1957-1962) the Trustees of the Carver School of Missions and Social Work have sought to implement the purposes expressed in the Charter of the school approved by the Convention in 1957. Satisfactory answers to some problems have not been found in the operation of a separate school. Per capita costs have remained abnormally high. Student enrolment has declined. Accreditation is impossible to achieve. Two developments have brought to a focus the necessity for a change in the method of attaining the purposes.

First, in a letter dated December 22, 1961, Gordon W. Sweet, executive secretary of the Commission on Colleges and Universities of the Southern Association of Colleges stated, "It is the strong recommendation of the Committee, therefore that the Carver School of Missions and Social Work should be affiliated

with an institution offering a full program which would identify it with a university or possibly with a seminary."

Second, a series of conferences with Executive Committee staff members and the members of the Subcommittee on Institutions, of the Program Committee of the Southern Baptist Convention Executive Committee, has made clear to the Trustees the unanimous opinion of the subcommittee that changes are necessary." (1962 *Book of Reports* Southern Baptist Convention, p. 106.)

A final word may be said on the subject of the real "accreditation" of Carver School in terms of its service to the Convention and its Christian outreach. This can best be shown in a few tabulations.

The records in the registrar's office at the school show the following total, nonduplicating, enrolment figures for the period of Convention operation to July 1962. Each period is from September to the following July.

1957-1958	116
1958-1959	95
1959-1960	83
1960-1961	75
1961-1962	108

Norma Jean Baker, who served ably on the staff of Carver School from her graduation in 1956 to July 1962 as administrative assistant, resident secretary of alumnae (and alumni) and instructor in missionary education, has supplied the following information from her office:

As of June, 1962, former students of Carver School are *currently* engaged in the following activities: Under appointment by the Foreign Mission Board, Southern Baptist Convention, 281, under Home Mission Board appointment 50, in foreign mission service under other boards (approximately) 20, in social work (child

care, hospital ministries, work with juvenile delinquents, rehabilitation, etc.) 74, in WMU (Convention and state) work 72, in local church staff work 130, teaching in colleges and special schools 65, Baptist Student Union directors 25, and on the staffs of denominational agencies 28.

● It is almost impossible to ascertain the exact number of students who have enrolled in Carver School through all its history, but the number would be at least 4,200. Including Bachelor's and Master's degrees, Certificates and Special Certificates, 1908-1962 inclusive, the school has *graduated* 2,017

students. One half of the former students are married, and of this number two thirds are married to ministers. During the total history of the school, approximately 430 former students have served as overseas missionaries in 35 countries.

During the academic year 1962-1963, the Carver School faculty will conclude their services to the school, as students who enrolled in 1961 complete requirements for their degrees. Thenceforth will be entrusted to Southern Seminary the responsibility of seeking "in good faith to achieve the purposes set forth in the Carver School charter."

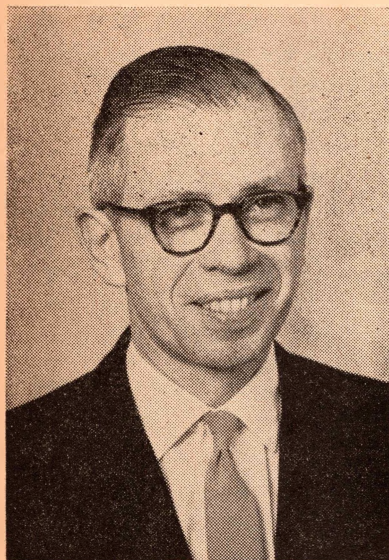
The Baptist Theological Seminary of Rüschlikon Retrospect and Prospect

J. D. HUGHEY, PRESIDENT

RÜSCHLIKON, SWITZERLAND, is sometimes referred to as "the Baptist center of Europe." This is not only because geographically it is near the heart of the continent, but because Baptists from so many countries turn to Rüschlikon for a theological education and for international fellowship. The seminary has become a very important part of European Baptist life.

The History of an Idea

When did the idea of such a school originate? The first public mention of it was apparently in 1908, at the first European Baptist Congress. This body, meeting in Berlin, passed a resolution which, among other things, voiced hope for the establishment of "an international Baptist university college



J. D. Hughey

in a central place" ("Baptistenhochschule").¹ The only Baptist seminaries then on the European continent were those in Sweden and Germany.

At about the same time, some far-seeing people on the other side of the Atlantic were thinking along similar lines. Soon after the opening of this seminary, W. O. Carver, professor in Southern Baptist Theological Seminary, wrote to George W. Sadler expressing joy over what had been achieved and adding:

More than forty years ago Everett Gill and I discussed much the desirability that Baptists have a European center in Zurich. . . . We were thinking about this as a center for the dissemination of Baptist concepts of freedom in religion and in all ecclesiastical matters. That early base of our Anabaptist forebears holds geographical and cultural relations to the whole of Europe not matched by any other point, not even Geneva, certainly so far as our message and mission are concerned.²

The enthusiasm for an international Baptist seminary in Europe reached a high peak in the Baptist World Congress of 1911. The delegates were deeply moved by accounts of the difficulties and heroism of Russian Baptists and by seeing a number of them in the congress. The Russian Baptist pioneer, Pavloff, spoke on the Christianization of his land, and he said, "We must have a college for education of our preachers, but under the present conditions it is not possible to establish it in our country."² A. J. Vining of Canada gave an impassioned address on "A Baptist Training School for Europe," in which he said:

They plead,—these patient veterans of Jesus Christ,—for millions who wait for the coming of the trained evangelist, and the pastor who is "apt to teach." Must these men call in vain? Shall we not gladly answer their appeal? There is one way in which their pleadings may be answered,—a way in which every man here may make himself heard. Establish a great cosmopolitan Theological Seminary in the heart of Europe! Make it possible for the young Baptist men of the different countries of Europe to receive training that

¹F. W. Simoleit (ed.), *Offizieller Bericht über den 1. Kongress der europäischen Baptisten*, Gehalten zu Berlin vom 29. August bis 3. September 1908 (Berlin), p. 330.

²*Minutes of the First Annual Meeting of the Board of Trustees of the Baptist Theological Seminary, Ruschlikon-Zurich, March 10-11, 1950*, (Mimeographed), p. 1. (Hereafter referred to as *Minutes of the First Annual Meeting*.)

will qualify them to take the continent for Him who is worthy "to receive glory and honor and power." Give the peoples, whose representatives these men are, a training school, in which young Baptist ministers may receive help that will fit them for leadership, and in this hall are hundreds who will live to see Europe a great Protestant, Christian continent, and Russia the mightiest Baptist stronghold on earth. . . .³

Men of the North, men of the South, men of the East and men of the West, kindle a fire of hope on every mountain-peak in Europe today! Send the good news to millions of waiting, watching people, that we have this day decided to establish without delay a training school for the Baptists of Europe.⁴

The chairman of the Congress announced that a delegation would be sent by the Baptist World Alliance to Russia to negotiate for the establishment of a Baptist university there. Pledges of gifts to start the school were then and there received; and in a short time, \$66,000 had been promised. Further pledges were given before the Congress was over. With the accumulation of interest, the fund now held by the Baptist World Alliance for this purpose amounts to \$150,000.⁵

At a later session of the 1911 Congress, a committee of the Southern Baptist Convention presented a plan for the establishment of a Baptist seminary "specially for the training of Baptist pastors and evangelists in southern and southeastern Europe." Funds would be furnished mainly by Southern and Northern Baptists, and

property would be held by trustees appointed by these two Conventions, but contributions by British and Canadian Baptists were foreseen. The school would be managed by a committee of Americans and British, appointed by the trustees.⁶

Conditions in Russia at the time and then the World War I made impossible the establishment of the seminary as planned. By the time the Executive Committee of the Alliance and other representative Baptists met in London in 1920, the enthusiasm for an international seminary had apparently been lost. However, the importance of theological education was fully recognized. The following resolution was passed: "We regard an educational policy as of primary importance for the extension of the Baptist denomination in Europe, and we consider that the establishment or strengthening of Baptist seminaries for the training of pastors and evangelists should be undertaken without delay."⁷ Interesting also is the opinion expressed that Baptist seminaries "should be established, where possible, in the neighbourhood of universities."⁸

The Establishment of the Seminary

The idea of an international seminary seems to have lain dormant until the time of the World War II. Its revival

³The Baptist World Alliance, *Second Congress, Philadelphia, June 19-25, 1911, Record of Proceedings* (Philadelphia: Harper and Brothers, 1911), p. 233. (Hereafter referred to as Baptist World Alliance, *Second Congress*.)

⁴*Ibid.*, pp. 240 f.

⁵Information furnished by Josef Nordenhaug, April 5, 1962.

⁶Baptist World Alliance, *Second Congress*, pp. 264 f.

⁷Baptist World Alliance, *Minutes of Meeting of Executive Committee, and Other Representative Baptists, held at the Baptist Church House, Southampton Row, London W. C. 1, from 19th to 23rd July, 1920*, p. 20.

⁸*Ibid.*

and implementation are to be credited mainly to George W. Sadler, the statesmanlike secretary for Africa, Europe, and the Near East of the Southern Baptist Foreign Mission Board. Influenced little, if at all, by previous thinking along this line, he and other Southern Baptists, notably Theron M. Rankin, general secretary of the Board, began to think and talk of a school where men from many different European countries could be trained for the ministry. This would be a significant contribution to the evangelization of Europe, the strengthening of the Baptist denomination, and the achievement of international understanding and world peace.

When the war ended, action was taken to make the dream of an international seminary come true. On April 7, 1948, the Southern Baptist Foreign Mission Board endorsed Dr. Sadler's recommendation for the "establishment of a Baptist theological seminary of graduate level in Europe, probably at Geneva."⁹ It was anticipated that the original investment would amount to \$200,000, and that \$50,000 a year would be needed for maintenance.

When in August of 1948, at a European Conference in London called by the Baptist World Alliance to consider postwar strategy, Southern Baptists announced their intention to establish a seminary in Switzerland, strong opposition was expressed. Many people thought that if an international seminary were established it should be under the auspices of the Baptist

World Alliance, or at least of an international committee. They were suspicious of the motives and distrustful of the ability of Southern Baptists. However, Dr. Sadler announced firmly but courteously that Southern Baptists had decided to establish the seminary and would carry out their plans.

The Conference then adopted the report of its Committee on Theological Education, which included the following:

The Committee stress the need for seminaries where national groups can teach their ministers in the languages in which they will preach the Gospel to their people and with special reference to the problems of their own nation.

It was agreed, however, that beside these, and in no way replacing them, there is need of a seminary in Europe which shall be more than a national institution, a seminary which may satisfy the educational needs of several countries and which may be more of a graduate school than some of the smaller seminaries.

The Committee recognize with gratitude the generosity of the brothers of the Southern Baptist Convention of the United States in their plans to establish a seminary in Switzerland which will serve wider than national interests.¹⁰

It is rather generally recognized now that the Seminary would not have come into being if one Baptist group had not taken the responsibility for it. Because of their numbers, Southern Baptists were better able than any

⁹Clipping in files of Josef Nordenhaug, without name of newspaper, dated Richmond, April 7 (AP).

¹⁰Baptist World Alliance, *Minutes of European Conference called by the Baptist World Alliance and of Meeting of the Executive Committee of the Baptist World Alliance Held at the Baptist Church House, London, England, from August 13th to 17th, 1948*, p. 7. (Hereafter referred to as *Minutes of European Conference*.)

other body to make the kind of investment that was called for. In the first Rüsclikon trustees' meeting (1950) Dr. Sadler said:

It might seem impertinent for one Baptist group to decide to establish an institution of this sort in a distant land, but we knew that such an institution was needed and decided to go ahead. We hope that you do not think that we were unduly impertinent or presumptuous. We certainly have no selfish ends to serve. We have no desire to supplant any other seminary. There should be ample evidence of this in the gifts that have been made to the seminaries in Oslo, Hamburg, Rivoli, and Holland, the support given to the seminaries in the Balkans and in Hungary, and the small amount contributed to repair the cloisters of Spurgeon's College. We are not thinking in terms of supplanting but of supplementing the educational efforts of this continent.¹¹

The London Conference of 1948 adopted a resolution abolishing the system established in 1920 of having specified Baptist groups co-operate financially and otherwise with particular European Baptist unions. It was decided that any national Baptist organization should be "free to co-operate with any other Baptist bodies or mission boards within the fellowship of the BWA," with the understanding that there would be consultation and co-operation to avoid duplication or neglect.¹² Though not intended specifically to do so, this opened up the possibility of a more thoroughly international institution than was at first envisaged by Southern Baptists. They had originally thought that students would come mainly from those countries of southern and eastern

Europe for which the Southern Baptist Convention had been given responsibility in 1920.

Not long after the London meeting, the seminary property in Rüsclikon was purchased. Other sites in the Geneva and Zürich areas were considered, but none seemed nearly so adequate as the Bodmer estate, with its forty-room mansion. The purchase price was approximately \$240,000.¹³

Two faculty members, John D. W. Watts and John Allen Moore, had already been appointed. J. D. Franks, who had been serving for some time as Southern Baptists' relief representative in Europe, was made business manager of the seminary and chairman of the seminary committee. These men and their wives took up residence in the newly acquired building and made arrangements for the opening of the seminary. The building had to be furnished, household and office staff members employed, seminary standards and curriculum determined, satisfactory relations with European Baptists established, new faculty members enlisted, and students enrolled. All of these things, and still others, were accomplished.

One of the most significant early developments was the formation of a board of trustees made up of Baptists from many different European countries. They were nominated by national Baptist unions and elected by the Southern Baptist Foreign Mission Board. That most unions nominated their best men in education or denominational administration indicated that European Baptists took seriously

¹¹*Minutes of the First Annual Meeting*, p. 2.

¹²Baptist World Alliance, *Minutes of European Conference*, p. 6.

¹³*The Christian Index*, November 18, 1948.

the new venture in Rüscliklon. Since the trustees were not responsible for raising funds, their functions were different from those of most trustees. Their duties as outlined in the first trustees' meeting were as follows: to act as a liaison between the seminary and national Baptist groups, to select students who would profit from study in Rüscliklon, to advise the seminary concerning needs in the various countries and ways in which Rüscliklon might help to meet those needs, to help correlate the different school systems and set up standards for admission, and to serve on advisory committees.¹⁴

The seminary began its first session in September of 1949 under the leadership of Dr. Sadler, who had agreed to serve as acting president during the first year. Besides Dr. Watts and Dr. Moore, the faculty included Arthur B. Crabtree of England and Claus Meister of Switzerland (soon to receive a doctorate in the University of Basel), who was engaged to teach in a preparatory department. Dr. Franks was administration secretary and chairman of public relations.¹⁵ Twenty-eight students, including two Methodists of sixteen nationalities were enrolled during the first session.¹⁶

Dr. Sadler (speaking of what the seminary ought to become) declared to the trustees in March of 1950:

1. We do not believe that there is any conflict between Christianity and sound scholarship. We do not want to be highbrow, but we do want to offer the best in Christ-centered education and scholarship.

2. We are now thinking in terms of offering a Bachelor of Divinity degree. All three of the Southern Baptist seminaries in America have agreed to recognize and give full credit for all courses and work completed here.¹⁷

The First Thirteen Years

In April of 1962, the seminary completed its thirteenth academic year. What has happened during the past thirteen years?

Since no educational institution can rise very far above its faculty, the building up of a strong teaching staff in Rüscliklon has been a major concern through the years. The seminary, being supported by gifts for missions, has not been in a position to compete with great universities and seminaries so far as salaries are concerned; and it has not offered the challenge of dealing with large numbers of students, but some unusually competent people have appreciated and accepted the opportunity of teaching here.

Dr. Sadler says, "Perhaps the most outstanding event of the first year was the election of Josef Nordenhaug as president."¹⁸ His Norwegian birth and education, his training in Southern Baptist Theological Seminary, his editorship of *The Commission*, and his American citizenship qualified him well for the leadership of an international seminary. During the ten years of his presidency (1950-1960)—terminated to accept the position of general secretary of the Baptist World Alliance—he rendered distinguished service in

¹⁴*Minutes of the First Annual Meeting*, p. 4

¹⁷*Ibid.*

¹⁸George W. Sadler, *Historical Sketch of the Baptist Theological Seminary, Rüscliklon-Zurich, Switzerland* (Mimeographed, 1960), p. 4.

¹⁴*Minutes of the First Annual Meeting*, p. 8.

¹⁵*Biblical Recorder*, Vol. 115/No. 39, 1949.

many ways, some of which will appear in the remarks which follow. The point to be emphasized just here is that he was a member of the faculty, as well as an administrator, and that one of his achievements was the building up of the faculty. Of great assistance to him was J. D. Franks, who served as business manager of the seminary until his retirement in 1954.

Three of the original faculty members: Dr. Watts, Dr. Moore, and Dr. Meister have provided the continuity so necessary for a school by remaining in Rüslikon (except for periodic absences) until the present time. Dr. Crabtree left in 1957 to accept a position in America. Since 1957 Dr. Watts has held with distinction the position of dean. Vella Jane Burch has been librarian since 1952; Günter Wagner, of Germany, has been teaching in the seminary since 1958; Byron A. Clendinning, since 1959; and Joseph R. Estes, since 1961. I joined the faculty in 1952 and became president in 1960. The following persons have been members of the teaching staff: Heber F. Peacock, 1950-1955; G. R. Beasley-Murray, 1956-1958; and Thomas E. McCollough, 1958-1961. The school profited from the services of the following men as visiting professors: Sydnor L. Stealey, Gunnar Westin, R. C. Briggs, Theron D. Price, W. O. Lewis, J. P. Allen, Jesse J. Northcutt, Dale Moody, Gaines S. Dobbins, Pope Duncan, Wayne Ward, and Gordon R. Labrson.

Through the years the curriculum has experienced significant developments, but always in the direction originally foreseen. A small bulletin issued during the first seminary session states:

The curriculum of the Seminary is based on four years of study comparable to courses in the U.S.A. and England leading to the Bachelor of Divinity degree, and to the regular theological courses in continental universities. The prerequisites for this course include graduation from a recognized Gymnasium with courses in Latin, Greek, History and English (or the passing of an examination to show a proficiency in these subjects). . . .

Recognizing the needs of many men for training in Christian service who do not yet have the full classical background of the Gymnasium, the Seminary has established a preparatory course for instruction in the most necessary subjects.¹⁹

After two years the Preparatory Department was abolished, since it was thought that students could best do their preuniversity or preseminary work in their own countries. The four-year B.D. course became the heart of the seminary curriculum. It was decided not to admit students to it on the basis of examination but only, as in the case of most universities, upon completion of the matura or similar program of preuniversity study. However, the seminary has always been open to men who do not meet university entrance requirements. For a while all students who completed at least twenty-four semester hours were granted certificates of study, but in 1959 it was decided to abandon this practice and to give diplomas to those who completed a specified course extending over six semesters. Since 1957, a research degree (Th.M.) calling for at least one year beyond the B.D. has been offered by the seminary.

From the very beginning, the value of a good relationship to the University of Zürich has been recognized. Four

¹⁹Baptist Theological Seminary, Rüslikon-Zürich (Switzerland) (1949-1950).

Rüschlikon graduates have earned doctorates at the university, all being excused on an individual basis from taking certain examinations there. February, 1962, the theological faculty of the university decided that *summa cum laude* and *magna cum laude* B.D. graduates of Rüschlikon will be granted a reduction in the number of fields on which they are examined for the doctorate and that the language certificates which the seminary now gives its better students will be accepted as evidence that the university language requirements have been fulfilled. This is a significant recognition of the quality of work in the seminary.

It is apparent to all who come to Rüschlikon that much progress has been made in buildings and equipment. A student dormitory and a library addition to the main building were completed in 1953. The library has been growing steadily, until with its nearly 16,000 classified volumes it is beginning to compare favorably with the better theological libraries of Europe. In 1954 an apartment house, with sixteen apartments for married students and their families, was constructed. In 1956 the president's house was completed, and in 1959 the chapel. A house in Thalwil and land in Rüschlikon for faculty houses have been purchased. The property owned by the seminary represents a total investment of nearly one million dollars, and the present value is far greater than that. During his administration Dr. Nordenhaug had the satisfaction of seeing the seminary become the best equipped Baptist school in Europe.

All of the money for property and also the funds for operating expenses (now about \$135,000 a year) have been furnished by the Southern Baptist

Foreign Mission Board—with the help, of course, of Woman's Missionary Union. Slight progress has been made towards participation by Europeans in the costs of the seminary. Everybody is now required to contribute to his expenses in either money or work, and more and more students are paying in cash at least a part of their expenses. One European Baptist Union makes a small annual contribution to the seminary budget.

Buildings, equipment, curriculum, faculty—all exist mainly for the sake of students. From the standpoint of numbers of students and what they have received, has the seminary proved worthwhile? Without doubt the answer should be affirmative, though the enrolment has never passed fifty-nine. Since the number of Baptist seminaries on the European continent has grown from two to fifteen (not counting those in Great Britain) during this century, the majority of ministerial students can study in their own countries, and only a few come to Rüschlikon for all or a part of their theological education. There is no shortage of seminaries in most other parts of the world; but a few people from Canada, the United States, New Zealand, South Africa, the Middle East, and Japan have come to Rüschlikon to take advantage of the special opportunities in an international seminary. Seminary alumni are serving effectively as pastors, teachers, editors, youth leaders, and missionaries. At least thirteen are engaged fully or partially in theological education. Several have held or now hold offices in their national Baptist unions. Many have become useful, creative parts of the international Baptist fellowship.

Mentioning international fellowship reminds us of the Rüsçhlikon summer program. Beginning in the summer of 1950, under the direction of Dr. Franks, summer conferences became a regular feature of the Rüsçhlikon schedule. A partial list of the international Baptist groups that have met in the seminary, some of them several times, includes pastors, laymen, women, young people, missionary leaders, Sunday school workers, church musicians, theological teachers, writers, public school teachers, and persons interested in broadcasting. Since 1959 a summer school has been conducted each year for the benefit of pastors, theological students, and others who want a brief period of intensive theological study in an international environment.

Not only have hundreds of people been instructed and inspired in the conferences and summer schools, they have formed international friendships that have enriched their lives and broadened their influence. The Rüsçhlikon summer program, together with the regular academic sessions, has much to do with the fact that European Baptists know each other better and have more ways of co-operating than do the Baptists of any other continent.

Since September of 1961, there has been a European Baptist Press Service in Rüsçhlikon, under the auspices of the European Baptist Federation, with Dr. Moore as director. He gives half of his time to teaching and half to the Press Service. The seminary pays his entire salary and much of the expense of his office. This is one more way in which the seminary is serving the European Baptist cause.

European Baptists now realize that the seminary does not represent an

attempt to make Americans or Southern Baptists out of Europeans. It has become at least partially indigenized in Europe. It has not lost all traces of American influence, and most people do not want it to do so; but it has been molded to a great extent by the thinking, traditions, problems, and needs of Europe. Yet it is not just European; it is truly international. The faculty represents three nationalities; and the board of trustees, sixteen. Students have come from twenty-eight countries. Representatives of at least that many nations have attended conferences and summer schools. Hundreds of people remember Rüsçhlikon with gratitude, and thousands speak of it as "our seminary."

The Prospect

What is the prospect for the future? No radical reorientation is necessary, but the seminary still has far to travel in order to reach some of its goals, and there are old and new problems to solve.

The co-operation between Americans and Europeans in the seminary needs further development. Since it is a very expensive institution to operate and since European Baptists are few in number and have many other financial obligations, assistance from America will probably be needed for many years to come. However, the ultimate goal of every mission-sponsored institution is that it shall be supported (and, of course, controlled) by those it serves. Those who study in Rüsçhlikon will be encouraged to pay just as much of their expenses as possible. It is hoped that other European Baptists—individuals, churches, and unions—will, in time, contribute to the support of the seminary.

As European Baptists gradually assume financial responsibility for the seminary, their participation in its operation will increase. The trustees, through a recently instituted committee system, are already taking a larger share than formerly in seminary affairs; and they are now elected directly by the national Baptist unions instead of being nominated by the unions and elected by the Foreign Mission Board. The board of trustees must probably continue for some time to be an advisory body; but through recommendations to the faculty and Foreign Mission Board, it can play almost as decisive a role in the life of the seminary as if it had direct administrative control.

The nonacademic functions of the seminary are likely to increase. To the summer conferences and the Press Service, there will be added a studio for the preparation of radio programs to be broadcast over commercial or perhaps national stations. The studio will be owned and operated by the Southern Baptist Foreign Mission Board for the use of any interested Baptist groups and will be supervised by the Radio Committee of the European Baptist Federation. Some members of the seminary faculty, besides especially employed persons, will be involved in the operation of the studio.

We rejoice over the prospect for development of such nonacademic functions. We want Rüschiikon to be more than a center of theological education. However, it must continue to be that. The number of part-time teachers who will also do other things must be increased, or new people must give their entire time to nonacademic projects. It may be necessary eventual-

ly to organize separate administrative departments—academic and special services—for what might be called the Baptist Center of Rüschiikon. Certainly regular faculty members must be protected from demands upon their time which would cause them to neglect research, writing, and teaching.

We hope for further improvement in academic quality and reputation. High standards have been maintained from the beginning, but the seminary has probably at times fallen somewhat short of being a "university college." There is a good chance now for it to become precisely that. European university methods which the seminary faculty regards as inefficient—lectures without course requirements or semester examinations, for example—will not be followed; but the number of seminars will be increased; and an effort will be made to enrich lecture courses and to put the work of the seminary, even for the B.D., on a graduate level. As more and more European Baptists complete preuniversity requirements, the number of B.D. students, and perhaps also postgraduate students working on the Th.M. degree in the seminary or a doctorate at the university, should increase. We hope the work in Rüschiikon and in the various national seminaries can be so co-ordinated that students will come to Rüschiikon readily, and without undue repetition, for a B.D. or diploma after studying in their own countries. We shall try to keep a faculty which with respect to ability, training, and literary output will compare favorably with university faculties. We hope for an extension of the recognition already granted by the University of Zürich and perhaps

for eventual recognition of our B.D. and Th.M. degrees by the education authorities of the Canton of Zürich.

Our aim is to develop scholastic excellence without in any way compromising the Baptist character of the seminary. Can that be done? Many of our Baptist forefathers and even contemporaries would say no. In the first meeting of the Swedish Baptist Seminary faculty in 1866, it was decided that no degrees such as "Magister" or "Doctor" would ever be granted and that no member of the faculty would ever, and that no Swedish Baptist should ever, receive such a title.²⁰ Fortunately for Swedish Baptists, a broader viewpoint prevailed; and in time even one of the first faculty members received an honorary doctorate. However, in Europe there is still much Baptist distrust of universities—some of it justified, since many young people who go to them are lost to the Baptist cause. One of the most capable Rüşchlikon trustees warned recently that university theology and Baptist theology are two different things.

There are Baptist insights which must not be lost: for example, the personal and voluntary character of true religion, the church as a fellowship of believers in Christ baptized on profession of their faith, and full religious liberty for everybody. The evangelistic and missionary spirit which accounts for Baptist growth, and also for the early enthusiasm for an international seminary, must be

nourished and expressed. The history, traditions, and practices of our denomination need to be made known. The Rüşchlikon Seminary is unashamedly a denominational school. Its task is the education of persons who will serve—not blindly, but loyally and creatively—within the Baptist fellowship.

Professor Fritz Blanke of the University of Zürich recognized the special function of a school like this when at my inauguration as president he said:

All the [theological] faculties of our country form one concert, and every faculty is playing its instrument. The instrument of Rüşchlikon is also an essential one. Every one of our Swiss faculties would like to give its contribution to the understanding of the Bible, of the Christian faith, and of church history. Your seminary is fulfilling a particular contribution, indeed. It is your task to underline points of view and aspects which have been neglected until now. Go on, on your way!

This we shall try to do, but of course not in an exclusive, sectarian way. We shall take all theological knowledge to be our province, but shall give special attention to our Baptist heritage.

One thing remains to be said: We shall maintain and strengthen the international character of the seminary. We shall try always to have a faculty which is international in experience, outlook, knowledge, and understanding. If still other European Baptist unions begin sending students here, they will be offered representation on our board of trustees. We hope that our student body will become even more international than it has been, including students from eastern and

²⁰The Minute Book of the Bethel Seminary Faculty, photographic reproduction in *Svensk Baptism Genom 100 År*, p. 94 (Information furnished by Ingvar Gustafsson.)

[Continued on p. 78]

Sermon Suggestions

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The Influence of a Christian

Matthew 5:13-16

THE BEATITUDES, with which the Sermon on the Mount begins, tell what the disciple is to be within himself. The prescription is surprising: "poor in spirit, mourning, meek, hungering and thirsting for righteousness, merciful, pure in heart, peacemakers, persecuted and yet rejoicing." This hardly seems a person to be described as blessed.

Such a person we think may be blessed of heaven, but he will never amount to anything on earth. Yet to Jesus he is the most important person in the world, "the salt of the earth," and "the light of the world." (1) The whole world is his concern. (2) He is to save it. (3) He saves it by what he is.

I. The saving salt

1. Characteristics—

- (1) Commonplace but essential.
- (2) Invisible but easily detected.

2. Uses—

- (1) Preserves that which is wholesome.

- (2) Purifies that which is worth saving. Destroys infection.
- (3) Pleases in wholesome food. Makes life more palatable.
- (4) Pains in an open wound. Jesus burned the hypocrites till they slew him.

3. Its absence—

- (1) Rottenness
- (2) Insipidity

II. The shining light

1. Like a city on a hill, it cannot be hid. High and bright, it will be seen.
2. A Christian should not hide his light.
 - (1) A dark world needs light.
 - (2) The kingdom is extended by light, as candles ignite each other.
3. Must shine in appropriate ways—
 - (1) *Quietly*.—Sputtering lamps are weak.
 - (2) *Steady*.—Flash bulbs are bright, but they are no good for seeing.
 - (3) Focused on dark places.

4. Lights are not to be looked at, but to illumine other objects. They reflect God's glory.

III. The two together

1. Order must be preserved.
 - (1) Men love to be bright lights, not quiet, unseen salt.
 - (2) We cannot be light unless we are first salt. The inward must come before the outward.
 - (3) Harm is done by striving to be light when we are not salt.
2. Each can be made useless.
 - (1) Salt may lose its tang. Our trouble is not wicked men, but worthless religion. Adulterated salt is useless.
 - (2) Light may be darkened. We put it under a basket to measure and report our light, and it is darkened. We hide it under a bed where we seek comfort and ease, and darkness covers us.
3. Note the disproportion—
 - (1) Great house and tiny lamp; mass of food and a pinch of salt.
 - (2) Power of Christian influence is not measured by numbers, but by whether we are salt with tang or lights that shine.

Jesus said: "I am the light of the world," and "Ye are the light of the world." Two ways of saying the same thing. Within ourselves we are neither

light nor salt. We do not say, "Go to now, I will shine; I will be salt." Men see light in us only as they see Christ in us.

Not to Destroy, but to Fulfil

Matthew 5:17-20

WHEN FRESH IDEAS are presented, people tend to take one of two opposing attitudes. One says, "Let us clear out all the old to make room for the new." The other says, "I am opposed to the new, because it will do away with the old." Jesus corrected both of these, saying, "I am not come to destroy, but to fulfil."

I. Jesus and the law and prophets

1. The new was needed—
 - (1) Old Testament insights partial.
 - (2) Abuses and deviations came in.
 - (3) Crystallized into institution.
2. The old contained the indestructible.
 - (1) The character of God.
 - (2) His redeeming love and purpose.
3. Fulfilment involved change.
 - (1) Not reversal.
 - (2) Radically enlarged conceptions.
4. Jesus constantly fulfils, not destroys. New light illumines old truth.

II. Science fulfils, not destroys, ancient wisdom.

1. Tools of mathematics, astronomy, physics accumulated through centuries.
2. That which is true is unchanged.
3. Yet new light has revolutionized the world of science.

III. Education does not destroy truth already known.

1. Greatest learning period is early. The soundness of pre-school training is all important for later development.
2. College does not invalidate simple truth already known.
3. Yet higher education opens vistas that change the whole intellectual life.

IV. Devout, scholarly study of the Bible will fulfil, not destroy, real faith.

1. Through the Bible we come to know God in an indestructible relationship.
2. Childish and superstitious ideas need to be examined.
3. Honest biblical scholarship produces a more secure and powerful faith.

V. The attitude of the missionary

1. Some missionaries see no good in the ideas they find, and come to destroy.
2. Every person has some light. There is "light that lighteth every man."
3. Wise missionaries begin with the truths already held, as Paul on Mars Hill.

4. Yet when Christ is received, he completely transforms the old.

VI. Christ comes to churches in new conditions, opportunities, challenges.

1. Some say, "I shall not be moved. No change at all."
2. Others cry, "Out with the old: in with the new."
3. Neither of these is Christ's way.

(1) The church and all that is truly the church remain. The message, the mission, the loving fellowship, holy living must not be sacrificed.

(2) Yet if the church is a living thing, led by a living Christ, it will go forward. The vitality with which it meets the new day is the outgrowth of the real strength that was in the old day.

Even the lost person has much that is good. Christ comes, not to destroy the personality, but to enable it to realize its highest destiny, to fulfil it.

But I Say, Love

Matthew 5:21 ff.

IT WAS RATHER SHOCKING when Jesus declared that only those whose righteousness was superior to that of the strictest Jews could enter into the kingdom of heaven. He illustrated what he meant by quoting the ancient laws, and then showed how we will be changed if we truly love our fellow man. Love fulfils the law, but goes beyond it.

I. To whom do we apply the law of love?

1. Those in a class below us, whom we might call worthless and fools (v. 22).
(1) Our worship depends on it (v. 23). The acceptability of our gift to God depends on our way of living with man.
(2) Judgment awaits those who persist in despising their fellows. Colonialism, racialism, and snobbery destroy those who hold to them.
2. *Womanhood*.—Her personality must be revered both out of and in matrimony.
3. Those who are over us, who may slap, rob or impose on us (vv. 39-42).
4. The needy, who beg from us (v. 42).
5. Our enemies, whether they be citizens of an unfriendly nation or personally unfriendly (v. 44).

II. How would we violate the law of love?

1. By holding another in contempt, thinking or speaking of him as "worthless," "fool," "nigger," "Dago," "fish-eater," "white trash." Every man is of infinite worth in the eyes of love, which are the eyes of our Lord.
2. *By adultery*.—This is using a person as a thing, simply to satisfy one's desires or needs. It is ironic that we call "love" that which violates love.

3. By deceit (v. 37). Paul said to put away lying and speak every man the truth, because we are members one of another (Eph. 4:25).

4. Vengefulness (vv. 38 ff.).

- (1) The individual must not seek revenge.
- (2) Society must seek to redeem the criminal, not merely avenge the harm he has done.

5. Hatred (v. 43 ff.). This means the desire and effort to injure personal or national enemies.

III. How would love behave?

1. "Bless them that curse you" (v. 44). Wish them well and see the good in them.
2. "Do good to them that hate you." Let good will determine your actions with relation to them. Find the means to contribute to their happiness and well-being.
3. Pray for them that abuse you. Ancient psalmists prayed for enemies, that they might be punished and destroyed. The Christian prayer is for their good, joy, and peace.

IV. Who lives by the law of love?

1. Your Heavenly Father, who blesses good and bad people, who is tender toward you, and who is longsuffering with our little motives. Our goal is to be like him.
2. Those who are truly his children, partaking of his nature, imitating his example.

Love is not a grand feeling toward humanity, but one's relation to "a certain man." It is not merely a desirable extra, but an absolute essential. One may refuse to love, but he cannot be loveless and the child of God. He may refuse to forgive, but will not be forgiven. He may choose another way, but he cannot make it Christ's way.

Piety on Parade

Matthew 6:1-18

JERUSALEM WAS A RELIGIOUS CITY. It was evident everywhere. Even on street corners people stood and prayed. Drawn, haggard faces bore testimony to self-denial. Fanfare of trumpets announced liberal gifts.

It ought to have made the Son of God happy, but it saddened him. He was disturbed, not by what they did, but by why they did it. He talked about wrong and right motives for religious acts.

I. A Christian is to give alms.

1. Jesus encouraged this. The rich young ruler was told to sell all and give to the poor. Jesus constantly helped the needy. Love made him do it.
2. But giving to the poor can do harm.
 - (1) By feeding the pride of the giver.
 - (2) By injuring the recipient. The trumpet which calls attention to my generosity also spotlights my brother's embarrassment.

3. How shall we give alms?
 - (1) Generously (Luke 6:38).
 - (2) Modestly (Matt. 6:3).
 - (3) Seeking God's approval (Matt. 6:4).

II. A Christian is to pray.

1. Jesus emphasized this.
 - (1) Constantly by example.
 - (2) By exhortation (Luke 18:1; Matt. 7:7).
 - (3) And by instruction (Luke 11:1 ff.).
2. But there are pitfalls.
 - (1) Addressing ourselves to admiring fellow men.
 - (2) Making prayer mere repetition.
 - (3) An unforgiving spirit.
3. We are given positive guidance.
 - (1) Seek privacy to escape distractions.
 - (2) Pray to your Father.
 - (3) Learn from a simple Model Prayer.
 - (4) Seek grace to forgive freely.
 - (5) Take time to continue in prayer.

III. The Christian fasts.

1. Jesus followed and encouraged the custom.
 - (1) His people regularly fasted.
 - (2) He observed a long fast at the beginning of his ministry.
 - (3) He gave instruction concerning fasting.

2. There are dangers in fasting.
 - (1) Motive of impressing others.
 - (2) Deceit which pretends greater self-denial than is practiced.
3. Positive suggestions are simple.
 - (1) Take care of your health.
 - (2) Appear as happy and healthy as you can.
 - (3) Let your self-denial be between you and God.

IV. The temptation to display our piety

1. It is motive which tempts us all.
 - (1) Christians want to be good, and to be thought good.
 - (2) Preachers are especially tempted. They feel that they must appear pious, and they love compliments.
 - (3) Everyone has a touch of the hypocrite. The most outright sinners are sometimes afraid to be thought pious.
2. It is a very subtle motive. A little girl said of a playmate: "I don't want her to think that I care what she thinks." Even in church reports and statistics, we often are not aware of our strong desire for credit.
3. Yet this hypocrisy is deadly in its effect on spirituality.
 - (1) The lost heavenly reward.
 - (2) The cheap substitute.
 - (3) No glory for God. He loses.

4. Only God can correct the fault.
 - (1) Futile to try to change our own motives.
 - (2) As God is greater in our eyes, man's judgment of us matters less.
 - (3) When we come to love others for Christ's sake, we do not parade our goodness for their admiration.

The tragedy of religion for show is that it has lost its awareness of God. The cure is to seek the Lord with our whole hearts.

The Narrow Road

Matthew 7:13-14

THIS HAS BEEN called the century of the common man. Rather than aspiring to excel and distinguish ourselves, we strive to be one of the group, to conform.

- I. We are under pressure to walk with the crowd.
 1. Young people must dress alike, talk alike, act alike, and even sin alike, to be accepted.
 2. Education from kindergarten to graduate school is aimed toward social adjustment, the group spirit.
 3. Church membership has become popular, and Christianity a matter of doing the accepted thing. Nonconformists, like Stephen and Paul, would be out of place among us. Demas, who loved

this present world, and Ananias and Sapphira, who compromised on their offerings, would be right at home.

4. Every area of life is affected. Clothing, automobiles, recreation, house design, and every gadget in the house must be like others have. As Edna St. Vincent Millay says: "You're so accustomed to being flanked to right and left by people just like yourself that if they ever should step aside you couldn't stand up."

II. Yet the road that leads to anywhere is narrow.

1. Flying a plane, or even driving an automobile requires narrow precision.
2. To arrive at physical fitness and athletic prowess, one must travel the narrow road of discipline and training.
3. Scholarship requires strict use of time and energies on a narrow road.

4. So the road that leads to life is a narrow road. Every paragraph of the Sermon on the Mount rules out the majority.

III. But Christ's road is not too narrow.

1. There is room enough in it for fellowship with the greatest souls.
2. There is room enough in it for the unfolding of one's greatest possibilities.
3. There is room enough for the widest service and influence.
4. There is room enough to walk with the cosmic Christ.
5. There is room enough for every person who sincerely wants to walk it.

Another time Jesus said, "Strive to enter in at the strait gate" (Luke 13: 24). The beginning is a crucial point. The Christian decision is not merely agreeing to accept a name, but it is entering upon a way of life, The Way of life.

Coming

The 1963 Southern Baptist Handbook

The next issue of THE QUARTERLY REVIEW will be the 1963 *Southern Baptist Handbook*. The HANDBOOK was "merged" with THE QUARTERLY REVIEW in 1959. Each year in the future the third quarter issue of THE QUARTERLY REVIEW will be the HANDBOOK issue for that particular year.

Pastoral Evangelism

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Inaugural Address, Southern Baptist Seminary
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PASTORAL EVANGELISM is a dialogue of life and language between a Christian and a non-Christian. Empowered by the Spirit of Christ, it is characterized by loving care and righteous discipline. The Christian's purpose is to patiently awaken the non-Christian so that the latter will receive Christ as divine Saviour and Lord of his life in the Christian fellowship and in the world.

To be "pastoral" is to exercise mercy and discipline with patience. Both comfort and judgment are to be found in Old Testament descriptions of shepherding (Isa. 40:55; Ezek. 34:14-24). New Testament leaders were to tend the flock of God with tenderness and with warnings (1 Peter 5:2; 1 Thess. 5:12-14; John 21:16; 2 Cor. 13). The evangelist is to preach, urge, convince, rebuke, and exhort with patience (2 Tim. 4:1-5).

Pastoral evangelism is primarily an attitude. As such, it draws from and contributes to many aspects of the church and its ministry. Some of those to be considered in this address are

systematic theology, the history of Christian thought, pastoral counseling, and church administration. The contributions of these and other theological disciplines are necessary to recreate today the spirit and method of the Great Awakening and the pioneer meeting. Personal and permanent witnessing must replace the swift slogans and manipulative methods by which half of those added to the church roll become inactive within one year.¹

The Challenge to Systematic Theology

A pastoral attitude of love and discipline must be theologically informed if the evangelist is to avoid the error of formless subjectivism. Evangelism that is true to a personal Saviour must know the meaning of Christian doctrine in life experience. In his discussion of reconciliation, John Oman

¹C. E. Matthews, *A Church Revival* (Nashville: Broadman Press, 1955), p. 103.

asked this question: "How otherwise than by finding what life signifies for personal relations is life ever transformed?"² This is theology from a pastoral viewpoint.

The Reformation began with such an emphasis in pastoral theology. Melancthon, Gerhard, and others made an intense study of the psychology of conversion.³ Puritans like Doddridge described the personal impact of guilt, sin, and redemption.⁴ The most popular Baptist work, *Pilgrim's Progress*, presented in living drama the process of salvation.⁵ This sixteenth and seventeenth century interest in the personal aspects of conversion was not sustained in eighteenth century theology. "Classical" theologians arranged the propositions of orthodoxy into statements that said much about God's action and little about man's response.

By 1861 Heinrich Heppe had organized the Calvinistic propositions into twenty-eight categories in *Reformed Dogmatics* and buttressed them with quotations from sixteenth- to nineteenth-century theologians. Conversion was treated as a series of affirmations about God's dealing with the elect.⁶

These "classical" treatises showed little concern for the personal relations

by which conversion might be accomplished. Furthermore, human sensibilities were offended by dogmatic assertions about the damnation of infants and the vengeance of God through human suffering. An answer to this unappealing system appeared in mid-nineteenth century. It was Horace Bushnell's *Christian Nurture*. The work showed a sensitive concern for children and parents. It contained numerous practical suggestions and applications of theological principles. Bushnell elevated family relations as an instrument of regeneration and rejected the Calvinistic theory that the family was a vehicle of depravity.⁷ In an extreme reaction against the doctrines and practices of his day, Bushnell completely rejected any crisis experience in conversion. This approach became the rallying point for a new, liberal outlook in theology. The successors of Bushnell, who often did not share his belief in original sin, moved boldly into social and political applications of their faith. In reaction to this, conservative theologians retreated into renewed affirmations of orthodoxy. The personal implications of conversion were reduced by them to individual works of piety, churchly practices, and the avoidance of "worldliness."⁸ As C. F. Henry summarized it: "The gospel was often narrowed to personal and pietistic religious experi-

²John Oman, *Grace and Personality* (New York: Association Press, 1961), p. 105.

³W. P. Paterson, *Conversion* (London: Hodder & Stoughton, 1939), pp. 105 ff.

⁴Phillip Doddridge, *Rise and Progress of Religion in the Soul* (New York: D. Appleton & Co., 1835).

⁵There is little use of *Pilgrim's Progress* in the preaching of an instantaneous religious experience that settles all problems at once.

⁶Heinrich Heppe, *Reformed Dogmatics* (London: George Allen & Unwin, 1950), pp. 510-542.

⁷Horace Bushnell, *Christian Nurture* (New Haven: Yale University Press, 1953), pp. 91-94.

⁸W. M. Horton, "Systematic Theology," in Arnold Nash, *Protestant Thought in the Twentieth Century* (New York: Macmillan, 1951), pp. 105-111.

ence in which the spiritual role of the intellect is disparaged, and the social and cultural imperative of Christianity evaded."⁹

By the opening of the twentieth century, Episcopal, Lutheran, and Presbyterian divines stressed nurture and religious development in the tradition of Bushnell. Baptists and Methodists tended to retain the frontier emphasis upon the necessity of a conversion experience.¹⁰ The former group wrote formal treatises on the pastoral office, while the latter prepared practical manuals for successful revivals. Pastoral theology became a series of exhortations illuminated by personal anecdotes.

In the absence of theological inquiry, questions about personal evangelism were investigated by psychologists Edwin Starbuck, J. H. Leuba, G. Stanley Hall, Irving King, E. S. Ames, George Coe, E. T. Clark, William James. Their quest for scientific objectivity led them away from the conscious acknowledgment of theological presuppositions. By the 1930's, pastors were faced with an unenviable choice. They might read systematic theologies that majored on doctrinal propositions, or they could turn to studies of personal conversion that contained no affirmations of faith. "Orthodox" systematic theologies contained the substance of salvation in dogmatics, while "objective" psycholo-

gists presented the meaning of salvation in human life.

This cleavage has not yet been completely repaired. Modern systematic theologians give slight attention to the signs of conviction in man's consciousness or the interpersonal aspects of conversion. In fact, systematic theologians make few references of any kind to evangelism or conversion. Only by picking and choosing that which is relevant, a student may find sections on evangelism. Some representative examples may be found in Barth, Brunner, Bultmann, and Niebuhr.

The emphasis of Karl Barth is upon the decision of God to save depraved men. Conversion is a decisive awakening.¹¹ But unfortunately for evangelism, Barth retains an extreme emphasis upon the depravity of human nature. The Lutheran theologian, T. A. Kantonen makes this evaluation: "If natural man has no capacity to hear the Word of God, and God arbitrarily saves whom he will, there is little incentive to preach the Word."¹²

Emil Brunner has more concern for the response of man, but individual and interpersonal aspects of salvation receive scant attention. For example, in *Justice and the Social Order*, spiritual rebirth is affirmed as a necessity in the transformation of an unjust man, but there is no description of the

⁹C. F. Henry, *Evangelical Responsibility in Contemporary Theology* (Grand Rapids: Eerdmans, 1957), p. 46.

¹⁰Seward Hiltner, "Pastoral Theology," in Arnold Nash, *op. cit.*, p. 181.

¹¹Karl Barth, *Church Dogmatics*, (New York: Charles Scribners, 1956), IV, Part 2, pp. 553-583.

¹²T. A. Kantonen, *The Theology of Evangelism* (Philadelphia: Muhlenberg Press, 1954), p. 36.

personal process by which this conversion takes place.¹³

Rudolph Bultmann stresses surrender and commitment in conversion. There must be continual surrender of self in obedient submission to the judgment of God made known in the cross of Christ. But a personal relation to Christ is rejected by Bultmann as foreign to the earliest Christian message.¹⁴

Reinhold Niebuhr shares Bultmann's emphasis upon the sin of pride. In Niebuhr's writing, it is not sin to be a human being. Sin is a denial of humanity. When man finds that he cannot will the good, the mediation of Christ brings a new selfhood. The Christian man lives by grace, a power not his own, that continually offers pardon for recurring pride.¹⁵ Niebuhr is the major modern theologian who relates the doctrines of sin and grace to the human self in its social aspects, but there is no discussion of conversion.¹⁶ He is so concerned with social issues that the acceptance of racial

equality is more important to him than a clear distinction between "saved" and "unsaved" persons.¹⁷

If an evangelistic emphasis is not maintained in modern systematic theologians, where may it be found? There are two trends in theology that provide a partial answer. The first is the writing of "Orthodox" theologians such as C. F. Henry and E. J. Carnell of Fuller Theological Seminary. In *Christian Commitment*, Carnell presents a lengthy and personally relevant section on guilt and sin as precursors of conversion. But the next section of the book contains no elaboration on conversion or the meaning of a redeemed life. C. F. Henry has included a chapter on "Christian Ethics As the Morality of a Regenerate Man" in *Christian Personal Ethics*. This is an interpretation of the new birth as a central condition of Christian morality.

A second theological trend, "biblical theology," contains excellent works on specialized aspects of salvation. A. M. Hunter has organized Pauline theology as salvation past, present, and future.¹⁸ Vincent Taylor has provided an exegesis of the New Testament meanings of conversion and related terms.¹⁹ James Stewart presents

¹³Emil Brunner, *Justice and the Social Order* (New York: Harpers, 1945), pp. 259-261; *The Divine Imperative* (Philadelphia: Westminster, 1947), p. 159; *The Christian Doctrine of Creation and Redemption* (Philadelphia: Westminster, 1952), pp. 55-61; *The Mediator* (Philadelphia: Westminster, 1947), p. 592 ff.

¹⁴Rudolph Bultmann, *The Theology of the New Testament* (New York: Charles Scribners, 1951) I, 73, 89, 187-188, 286 ff.

¹⁵Reinhold Niebuhr, *The Nature and Destiny of Man* (New York: Charles Scribners, 1941) I, 178-224; II, 98-126.

¹⁶See, for example, the one paragraph allusion to salvation in *The Self and the Dramas of History* (New York: Charles Scribners, 1955), p. 66.

¹⁷Reinhold Niebuhr, "Literalism, Individualism and Billy Graham," *Christian Century*, May 23, 1956, p. 642; also see George Sweazey's criticism of Niebuhr in "Are Jews Intended to Be Christians," *Christian Century*, April 29, 1959, p. 514.

¹⁸*Interpreting Paul's Gospel* (Philadelphia: Westminster, 1954).

¹⁹*Forgiveness and Reconciliation* (London: Macmillan, 1941); *The Atonement in New Testament Teaching* (London: Epworth, 1945).

reconciliation and justification as aspects of Paul's central phrase, "a man in Christ."²⁰ The redemptive work of Christ is the subject of D. M. Baillie's *God Was in Christ*.

These biblical monographs have replaced systematic works as a major source of theological information on Christian conversion. This is a new development. A few years ago, the systematic theologies of Charles Hodge, A. H. Strong, E. Y. Mullins, and W. T. Conner contained extensive references to conversion.²¹ Today, a systematic treatment of evangelism would be found in a specialized book on that subject, such as Culbert Rutenber's *The Reconciling Gospel*; Daniel T. Niles, *That They May Have Life*; T. A. Kantonen's *The Theology of Evangelism*; or the World Council of Churches' *Theological Reflection on the Work of Evangelism*.

Pastoral evangelism would be strengthened by theological inquiry which would again center upon such questions as the following:

How does an individual feel separation from God? How may his lost condition be identified?

How do people experience Christ's mediation for their salvation? In what ways do individuals interpret a "decision for Christ"?

What changes are to be expected and are to be observed in the life of a convert? Is the work of grace completed in an instant?

What blocks a convert from partnership with other believers in the church? How is commitment to Christ established and nourished in the "body of Christ"?

How do the written Word and the inspired witness become channels of God's revelation for men?

The Characteristics of Conversion

The historical characteristics of conversion have been molded by the answers which have been given to these questions in each age of Christian thought. Basic to many descriptions is the confession that Christian conversion is a pilgrimage initiated by God in which a person commits his life to the transforming Christ. A variety of New Testament words and phrases are used to describe the process which we have come to call "conversion" in English. It is translation out of darkness into marvelous light (1 Peter 2:9), a new birth (John 3:3), redemption from all iniquity (Titus 2:14), passage out of death into life (John 5:24), a turn from the power of Satan unto God (Acts 26:18), a new creation (2 Cor. 5:17), a putting off of an old man and a putting on of a new man (Rom. 8:16), the indwelling

²⁰A *Man in Christ* (London: Hodder & Stoughton, 1935).

²¹Charles Hodge, *Systematic Theology* (New York: Scribners, 1898); A. H. Strong, *Systematic Theology* (New York: A. C. Armstrong, 1889); E. Y. Mullins, *The Christian Religion in Its Doctrinal Expression* (Nashville: Broadman Press, 1917); W. T. Conner, *The Gospel of Redemption* (Nashville: Broadman, 1945).

of Christ in the heart by faith (Eph. 3:17), a dying and rising again (Rom. 6:2-8). It is a new life in which all the forces of one's being are turned into a new channel.²²

In the earliest accounts of the Christian faith, the characteristics of "conversion" were the patterns of a new life. The Gospel of Matthew records the words of Jesus: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). Jesus taught that the new man was to have the faithful trust of a child in a Heavenly Father who would forgive his sins, deliver him from temptation, and guide him in spirit (Matt. 6:12-13; Luke 11:11). The crowning grace of a converted creature was his love for the unlovely and his sensitive concern for the despised of this world (Matt. 5:43; 18:21; 25; 34 ff.; John 15:12).

The preaching of Jesus Christ as Lord was the chief instrument for conversion in the early church. The reinforcement of this preaching was the life of believers. The cowardly Peter became a man of courage (Acts 2:15 ff.); the disciples healed the sick (Acts 3:1-10); the church shared possessions (Acts 4:32-37). The seal of conversion was the reception of Christ's spirit and baptism (Acts 2:38). This uprush of life was molded and stabilized by the church. In this fellowship men were trained to love and discipline one another (Acts 5:1-11; 6:1-6).

²²James Hastings, *Encyclopedia of Religion and Ethics* (New York: Scribners, 1908-1926) IV, p. 106.

In the first days of the Spirit's power, "The Lord added to the church daily such as should be saved" (Acts 2:47). The New Testament does not identify an organized procedure by which baptismal candidates were prepared for church membership. The evidence for examination of candidates comes from the patristic writings of the second to fourth centuries. From these sources it appears that the early church did not take anyone's conversion for granted.²³ The martyr Hippolytus commanded that persons be examined as to the reason why they wished to become Christians. Their own testimony must be supported by witnesses who knew their manner of life. Detailed instructions were given for questions about marriage, occupation, and social life of the candidate.²⁴ Sometimes the waiting period of instruction and examination was extended to three years, but a diligent person of good repute might be admitted to the church in less time.²⁵

Confession of sins, public commitment to Christ, examination by and communion with the church were characteristics of conversion in the first three centuries. In the following millennium, the emphasis shifted from repentance to penance. Commitment

²³For a summary of patristic passages, see T. J. Van Braght, *The Bloody Theater or Martyrs' Mirror* (Scottsdale, Pa: Mennonite Publishing House, 1950), pp. 119, 161, 163, 67, 167.

²⁴Gregory Dix, *The Treatise on the Apostolic Tradition of St. Hippolytus of Rome* (New York: Macmillan, 1937), pp. 23-33.

²⁵"Constitutions of the Holy Apostles," in A. Roberts and J. Donaldson, editors, *The Ante-Nicene Fathers* (New York: Christian Literature Co., 1896) III, 495.

to Christ was defined as submission to a saving institution, the church. Communion was not a vital fellowship of all believers, but a sacrament guarded by the clergy.²⁶ Conversion became a system of spiritual culture in which the sacraments brought grace; the church forgave sins; and penance earned merit. The ideal "conversion" was the monastic life.

This sacerdotal scheme was shaken by Luther's emphasis upon justification by faith. He taught that man is saved by the free gift of Christ's grace. The result will be a radical change in personality.

Reformation of personality was a Reformation doctrine of conversion. The expectation of a conscious, transforming experience was developed by the Reformers and popularized by the Puritans.²⁷ The classic allegory of Puritan conversion experience was *Pilgrim's Progress*. Bunyan described the struggle of the pilgrim toward salvation, the decisive event of sins forgiven, and the continuing pilgrimage toward the celestial city. In the eighteenth century, this evangelical process was the focus of preaching and practice by the Wesleys and Whitefield in England. In America it was viewed in two ways. Among the settled ministers of New England, conversion was

a gradual awakening. Jonathan Edwards distrusted sudden experiences.²⁸ On the frontier, conversions of a more sudden and explosive variety were experienced.²⁹

The pioneer expectation of a climactic decision was given national prominence through the preaching of Charles Finney in the 1820's. As the climax of his sensational sermon, "Sinners Bound to Change Their Own Hearts," he cried: "Another moment's delay and it may be too late forever!"³⁰ Finney would then call for those who knew they were sinners to stand in the audience and come to a separate room for inquiry. This was a bold development of the frontier Methodist and Baptist call for sinners to kneel by the pulpit or sit on the "mourner's bench."³¹ The practice was vigorously denounced by conservative pastors. They felt that the call for immediate decision created artificial pressure. Appeals to fear created unstable emotions; conversions did not last.³²

²⁸Jonathan Edwards, *Religious Affections* (New Haven: Yale University Press, 1959), p. 343.

²⁹John McGee "left the pulpit and went through the audience shouting and exhorting with all possible ecstasy and energy and the floor was soon covered with the slain." Charles Johnson, *The Frontier Camp Meeting* (Dallas: Southern Methodist University, 1955), p. 35.

³⁰William McLoughlin, *Modern Revivalism* (New York: Ronald Press, 1959), pp. 66-72.

³¹Howard Olive, "The Development of the Evangelistic Invitation" (Th.M. Thesis, Southern Baptist Theological Seminary, 1958) p. 29. See also Henry R. McLendon, "The Mourner's Bench," (Th.D. Thesis, Southern Baptist Theological Seminary, 1902).

³²J. W. Nevin, *The Anxious Bench* (Chambersburg, Pa.: Publication Office, German Reformed Church, 1844), p. 58.

²⁶See the discussion of "The Catholic Scheme" (chapter 4), *Conversion* by W. P. Paterson.

²⁷K. S. Latourette, "Distinctive Features," *Evangelism* (New York: International Missionary Council, 1939) Volume III of "The Madras Series," p. 24; Paterson, *Conversion*, p. 106.

The call for an open decision before the church at the conclusion of a sermon was a new evangelistic method. The more traditional method of Edwards and Spurgeon was to preach for a decision and invite those who were convicted to retire after the service to another room in the church or to come on Monday to the pastor's home. After proper inquiry by the pastor, those whom he approved would be presented to the church for membership.³³ This method was modified by Finney and Moody who gave a public invitation at the conclusion of sermons for inquirers to come into a separate room at once. Moody also trained a corps of personal workers to counsel with those who came to the inquiry room.³⁴ Under the influence of this rapid system, persons soon began to equate the open decision with full *conversion*. In the more traditional method it was a sign of *conviction*, a first step in conversion.

These "new measures" proved to be so popular that evangelism was soon identified with revivalistic methodology: the public invitation or "altar call," the "inquiry room" or "anxious seat," and the assurance of salvation to the inquirer at the time of his public decision.

The psychological impact of these measures was to precipitate an immediate crisis in the lives of unsaved persons. This was so intimately associated with revivalism by 1899 that Edwin

Starbuck classified climactic conversions as the "revival experience type."³⁵ This definition would be supported by some revivalists today. A member of the Billy Graham Evangelistic Association, Robert Ferm, has stated that "each conversion in the New Testament took place at a specific, decisive moment."³⁶ Those who believe in conversion as a process "have failed" to reckon with the activity of the Holy Spirit.³⁷ The writer persisted in this exclusive definition despite the evidence of his own questionnaire that 45 per cent of the respondents whose conversions he believed to be genuine, reported a gradual or "extremely mild conversion." This was explained away by the writer's assertion that these respondents had been young at the time of their decision and therefore could not remember their crisis experience.³⁸

In reviewing the psychological literature on conversion, it appears that several factors increase the number of persons who have an intense emotional crisis which is followed by a definite change of religious attitude. In E. D. Starbuck's study, age was stressed. Adolescence was the time of storm and stress; conversion shortened this period by bringing one to a definite crisis.³⁹ E. T. Clark added an-

³⁵Edwin Starbuck, *The Psychology of Religion* (New York: Scribners, 1901), p. 67 ff.

³⁶Robert Ferm, *The Psychology of Christian Conversion* (New York: Fleming Revell, 1959), p. 187.

³⁷*Ibid.*, p. 180.

³⁸*Ibid.*, p. 144. The author does present sufficient evidence that *adult* conversion is usually a definite crisis experience.

³⁹E. D. Starbuck, *The Psychology of Religion*, p. 224.

³³Ola E. Winslow, *Jonathan Edwards* (New York: Macmillan, 1940), p. 163.

³⁴B. A. Weisberger, *They Gathered at the River* (Boston: Little, Brown Co., 1958), pp. 111, 207-208.

other influence, theology. Out of 2,174 cases surveyed, only 6.7 per cent reported a definitive crisis experience. But of those raised under a "stern theology," 34.6 per cent experienced a climactic conversion.⁴⁰

A third factor is the personality of the convert. William James discussed this under the categories of "healthy-mindedness" and "the sick soul." The healthy-minded man is born once. Religion is happiness. Union with God comes by optimistic self-affirmation of divine qualities. There is no writhing under conviction of sin. The latter belongs to "sick souls," persons who are persuaded that life is essentially evil. Their lives are stamped with failure. In a paragraph that mirrors his own personality, James wrote: "The normal process of life contains moments as bad as any of those which insane melancholy is filled with, moments in which radical evil gets its innings and takes its solid turn."⁴¹ Christianity, to James, is one of the most complete religions because it is a religion of deliverance.

In James's thought, the "second birth" is an experience of the sick soul. This is conversion. The divided self is unified in consequence of its firmer hold upon religious realities. This process may be gradual or sudden.⁴²

Personality was also a key to religious reactions in the thought of Anton Boisen. He distinguished three reactions to the threat of personal failure: drifting, concealment, and confrontation. Persons in the last of these patterns proved most open to experiences that were similar to the conversion of the prophets or modern "successful explorers" such as John Bunyan or George Fox. Those who confronted their faults honestly, in Boisen's experience as a mental hospital chaplain, might enter a panic reaction. But they would emerge with a change either for better or worse.⁴³ Those who follow Boisen's categories today may find that a definite conversion experience with strong emotion is most characteristic of people who openly confront their failures. Several studies indicate that emotional crises are most characteristic of adult conversion.⁴⁴ All of Boisen's patients were adults.

Age, religious teaching, and personality will vary the characteristics of conversion. Theologians who have been active in evangelism have recognized these individual differences. E. Y. Mullins wrote: "While repentance and

⁴⁰E. T. Clark, *The Psychology of Religious Awakening* (New York: Macmillan, 1929), p. 86; John Holliday found that 93 per cent of professors and students of Moody Bible Institute and other "orthodox" institutions could identify place and date of conversion, *Life From Above* (Toronto: Evangelical Publishers, 1957), p. 135. W. H. Clark has noted that crisis conversion is more than six times as prevalent among religious workers than among converts who are not, *The Psychology of Religion* (New York: Macmillan, 1958), p. 214.

⁴¹William James, *Varieties of Religious Experience* (New York: Modern Library, 1902), p. 160.

⁴²*Ibid.*, pp. 163, 186.

⁴³Anton Boisen, *Exploration of the Inner World* (New York: Harper, 1936), pp. 40-57.

⁴⁴E. T. Clark, *op. cit.*, p. 47 ff.; Robert Ferm, *op. cit.*, p. 86.

faith are central and essential in every conversion, there are many varieties in the experience of those who find Christ. The point of emphasis varies with the individual. With some, love seems to be the dominating motive. With others, it is obedience, with others, hope; and in some cases merely the desire to do right is the chief motive."⁴⁵

Unfortunately, the identification of evangelism with a cataclysmic experience and a stereotyped methodology has caused some pastors to reject all "revivalism." In doing so, they have neglected the biblical emphasis upon a conscious decision for Christ. Commitment and dedication are essential elements of the Christian life. They are based upon an Old Testament heritage (e.g. Josh. 24:15) and a New Testament fulfilment (John 7:37-38 or Acts 2). For some persons the decision for Christ comes abruptly and explosively; for others it is the quiet culmination of convictions that have matured over a period of months or years.⁴⁶ In either case, there is a time when one must identify himself. Who am I before God and his people? is the question that requires private and public affirmation. The evangelist must impart to the inquirer the self-discipline that is necessary for a responsible confession of faith. The evangelist must also diagnose with patience the particular needs of each inquirer, so that the affirmation of faith

will relate directly to the inquirer's pattern of life. This patient discipline is pastoral evangelism.

Instant and Personal Evangelism

Among Southern Baptists a conscious conversion has often been precipitated by the "new measures" of Finney and Moody. In its modern form, this might be called "instant evangelism." It is an urgent and individualistic appeal for salvation. The hearer is asked to make an immediate decision for Christ. This decision is to be stated verbally as a surrender of the will to God. Once this is said, the witness assures the person that he is saved. The conversion is concentrated upon biblical quotations arranged into a "plan of salvation." Few, if any, questions are raised about the hearer's past, his present relationship to family and community, or the deeper motivation that lies behind his verbal assent to the witness' propositions.

Instant evangelism seems to be patterned after the frontier meetings of the early nineteenth century, but it is actually a streamlined form of late nineteenth century revivalism without the abiding faith of the camp meeting or the personal interest of Finney and Moody. Instant evangelism stops after one makes a *profession* of religion. On the frontier that was only the beginning, and even that was carefully judged. Jesse Lee wrote in 1806 that laymen were stationed through the audience to watch those who seemed to have entered a spiritual crisis. The laymen were well acquainted with the people and could

⁴⁵E. Y. Mullins, *Talks on Soul-Winning*, p. 18.

⁴⁶Starbuck reported that the average period of conviction before the climax of a conversion was 47 weeks, *op. cit.*, p. 67.

"tell pretty well whether they were deceived or not."⁴⁷ Only those whose profession seemed to be genuine were encouraged to enter the six months of instruction in a Methodist class meeting which preceded church membership.⁴⁸ Presbyterian ministers and elders were cautioned against the hasty receipt of new members. As a safeguard, the names of candidates were published to the congregation for some weeks, and elders were to converse frequently with them. Pastors discreetly sought to discourage those who believed "that all they have to do to be saved is to 'join the meeting,' partake of the ordinances of God's house and do a little *better*."⁴⁹ L. C. Rudolph concluded that among frontier Indiana Presbyterians, "the proportion seems always to be many anxious, some hopeful, and few or none received."⁵⁰

Baptists received members more quickly than Methodists or Presbyterians. At the conclusion of a sermon, a frontier Baptist minister would "open the door to hear experiences." On such an occasion in 1812, Jacob Bower rose to tell of his month-long struggle toward salvation. When he had finished, the moderator said, "Can any person forbid water?" and the members rushed to Jacob with joy.⁵¹ The relating of a "Christian experience" was the public high light of a

Baptist's conversion. A Georgia pastor, S. G. Hillyer, recalled that in the 1800's it was the custom for Baptists everywhere to require this recital of conversion before the church. This, he said, "affords a credible and reasonable evidence of a genuine conversion."⁵² In support of this practice, Mr. Hillyer told how his mother was skeptical when a middle-aged Negro came forward to make his profession. But when the church had heard him, they received him gladly. She was so impressed by this that she soon made her own declaration of faith. The public testimony was thus a means of inspiration to the church as well as a time of examination for the candidate.

After the candidate had given his public testimony, members of the congregation asked him questions. The reasons for this were given by J. L. Dagg in *A Manual of Theology*.

The churches are not infallible judges, being unable to search the heart; but they owe it to the cause of Christ, and to the candidate himself, to exercise the best judgment of which they are capable. To receive any one on a mere profession of words, without any effort to ascertain whether he understands and feels what he professes, is unfaithfulness to his interests, and the interests of religion. In primitive times, when persecution deterred from profession, and when the Spirit operated in a more visible manner, the danger of mistake was less; but even then, all who professed were not received. John the Baptist rejected some from baptism, who did not bring forth fruits meet for repentance. They who are unfit for baptism are unfit for church-membership.⁵³

⁴⁷Charles Johnson, *op. cit.*, p. 143.

⁴⁸*Ibid.*, p. 14.

⁴⁹Letter of Absalom Peters (1838) quoted in L. C. Rudolph, "Hoosier Zion," (Ph.D. Thesis, Yale University, 1958), p. 177.

⁵⁰L. C. Rudolph, *op. cit.*, p. 178.

⁵¹"Autobiography of Jacob Bower," in W. Sweet, *The Baptists* (New York: Henry Holt, 1931), p. 199.

⁵²S. G. Hillyer, *Reminiscences of Georgia Baptists* (Atlanta: Foote and Davis, 1902), p. 182.

⁵³J. L. Dagg, *Manual of Theology, Second Part: A Treatise on Church Order* (Charleston: Southern Baptist Publication Society, 1859), p. 269.

This polity was in force on the frontier. Jacob Bower noted that on the day that he was received for baptism, sixteen others made profession of faith. Two of these were rejected after examination by the pastor and congregation.⁵⁴

In preparation for the public testimony, candidates were advised to counsel privately with the pastor. In the 1831 *Baptist Confession* of Charleston, South Carolina, the admission of members began with pastoral counsel. The minister would encourage or discourage the candidate. Those who were encouraged would then be examined before the church on the basis of their godly experience, soundness of faith, and regular life.⁵⁵ On the frontier, the pastor often talked with the candidates in or near the log cabin where the revival service was held. In 1772 John Taylor sat close to the minister who was examining eight candidates for baptism. Taylor was in such inner turmoil that he concluded that only one of the eight was a Christian. But on the next day "a tide of heavenly joy" flowed into him, and he saw that his fellow-candidates were saved as he hoped to be. Two weeks later he was baptized.⁵⁶

Despite the safeguards of private counsel by the pastor and public examination by the church, many revival converts were unstable in their profession.⁵⁷ Baptists sought to remedy

this by strict discipline. This could be effective in a day when churches were small and vital enough to be a fellowship.

Records from Baptist, Presbyterian, and Methodist sources indicate that frontier evangelism contained the following elements: (1) personal conviction of sin; (2) personal assurance of salvation; (3) preaching for conviction of sin and salvation, followed by public invitations from the pulpit to inquire further into religion or to recount a saving experience at the conclusion of the worship service; (4) private examination of the candidate by the pastor; (5) public examination of the candidate by the church or session; (6) a probationary and instruction period before church membership (Methodist and Presbyterian) or discipline of members after they were received (Baptists).

In the twentieth century, instant evangelism has retained an emphasis upon (1) personal conviction of sin, and (2) assurance of salvation. The public invitation (3) has been intensified. Instead of an invitation to inquiry or testimony, the modern instant evangelism equates a public decision with full salvation. This is the heritage of Finney. Private and public examination (4 and 5) are usually abbreviated into a ten-second conversation with the candidate near the pulpit. The congregation remains seated with the confident expectation that the minister will immediately recommend the candidate for baptism and church membership. The probationary period (6) is retained only by a few churches. Discipline is almost forgotten. It appears, therefore, that modern instant evangelism has but half the heritage of pioneer religion.

⁵⁴W. W. Sweet, *op. cit.*, p. 199.

⁵⁵*Baptist Confession of Faith: and a Summary of Church Discipline* (Charleston, S. C.: W. Riley, 1831), pp. 215-216.

⁵⁶W. W. Sweet, *op. cit.*, pp. 114-115.

⁵⁷W. B. Posey, *The Baptist Church in the Lower Mississippi Valley, 1776-1845* (Lexington: University of Kentucky Press, 1957), pp. 39, 56.

Without the safeguards of previous generations, how can modern evangelists assure a person of instant salvation? Two guarantees have been developed in the twentieth century: (1) the "plan of salvation" to guide the evangelist, and (2) verbal assent to this plan by the inquirer.

The "plan of salvation" is a phrase with many meanings. Among the Disciples of Christ of the early nineteenth century, the "plan" meant that baptism preceded remission of sins and the gift of the Holy Spirit.⁵⁸ Such a plan was vigorously rejected by Baptists. In the Calvinism of most Baptists, the "plan" was synonymous with the "order of decrees," the process by which God determined the redemption of the world.⁵⁹

Theological meanings were paramount in a nineteenth century interpretation of the "plan of salvation." The phrase did *not* signify a speedy, step-by-step system of conversion. In fact, theologians and evangelists rejected any set pattern of salvation. In his exhaustive investigation of the signs of salvation, Jonathan Edwards stated that there was no definite order in the process by which a man developed the "new sense" of God.⁶⁰ Charles Finney presented a variety of methods by which God's grace might

be mediated to sinners. He distinguished, for example, between "awakened," "careless," and "convicted" sinners, and warned against the use of similar methods with all three: "Great evils have arisen and many false hopes have been created by not discriminating between an awakened and a convicted sinner. . . . Indiscriminate exhortations to repent" have greatly injured revivals.⁶¹ In his lectures to Christian workers, Dwight L. Moody said: "And what I want first to call your attention to, if you are going to be successful in winning souls to Christ, is the need for discrimination in finding out people's differences."⁶² Moody maintained that God does not approach any two people in the same way. When evangelists did suggest specific steps in conversation, as in R. A. Torrey's *How to Work for Christ*, the recommendations were classified according to the needs of specific types of inquirers, such as "How to deal with those who realize their need of a Saviour and really desire to be saved."⁶³

Theologians who discussed the "order of salvation" were careful to point out that there was no rigid system of salvation: The doctrine of conviction should not be made into a stereotyped rule. We are not to suppose that all men are required to pass through a conscious and clearly defined convic-

⁵⁸Jesse Kellems, *Alexander Campbell and the Disciples* (New York: Richard R. Smith, 1930), p. 193.

⁵⁹Benjamin Warfield, *The Plan of Salvation* (Grand Rapids: Wm. B. Eerdmans, Revised Edition, 1942), pp. 13, 101; "by the decrees of God we mean that eternal plan by which God has rendered certain all the events of the universe, past, present, and future," A. H. Strong, *op. cit.*, p. 171.

⁶⁰Jonathan Edwards, *Religious Affections*, pp. 20-21, 30.

⁶¹Charles Finney, *Lectures on Revivals of Religion* (Cambridge: Harvard University Press, 1960) pp. 164, 149-156.

⁶²Dwight L. Moody, *Great Joy* (E. B. Treat, 1877), p. 277.

⁶³R. A. Torrey, *How to Work for Christ* (New York: Fleming Revell, 1901), pp. 39-49; see also Dwight L. Moody, *Glad Tidings* and Charles Spurgeon, *The Soul-Winner*.

tion of sin, of righteousness, and of judgment in explicit terms.⁶⁴

As the twentieth century progressed, the "spiritual diagnosis" approach of Mullins was rejected in favor of a systematized scheme which made no reference to individual differences. The most popular Southern Baptist example of a step-by-step "plan of salvation" for everybody was Austin Crouch's *Plan of Salvation*, first published as a study course book in 1924. All of Crouch's five points were in previous evangelical treatises, but there were two differences. First, Crouch's plan was more condensed and rigid than earlier works. Second, his plan made no reference to the various conditions of men and assumed that one approach was satisfactory for all. This was contradictory to the methodology and spirit of Edwards, Finney, Moody, Spurgeon, and Mullins. Yet the twentieth century plan was soon adopted by evangelicals such as E. M. Harrison of Wheaton and by the navigators in instructions for the Billy Graham campaigns.⁶⁵

The nineteenth and twentieth century usage of "plan of salvation" are different. Nineteenth century usage stressed the theological doctrine of God's sovereign design for the salvation of mankind. It was a specific bulwark against humanistic tendencies in such schools as the University of Chicago. For example, George Foster was disfellowshipped from the Chicago Baptist Ministers' Conference for his

repudiation of the "Bible plan of salvation" in his book, *The Finality of the Christian Religion*.⁶⁶

In contrast, the twentieth-century "plan of salvation" signifies a swift, streamlined approach to converts. It is an approach that was repudiated by evangelists who believed in the nineteenth-century "order of decrees" by which God offered salvation to the world. For example, Charles H. Spurgeon published *Twelve Sermons on the Plan of Salvation* and was very cautious in his counseling with inquirers. He met them in the church study on Tuesday afternoon.⁶⁷

The practice of the "plan" approach is even faster in the 1960's than it was in the 1920's. Crouch's five points have been reduced to three by Southern Baptist student pastors. These are (1) All are lost; (2) Christ died for our sins; and (3) Confession of faith brings salvation. The presentation of the mid-century model is usually prefaced by a question such as: "Do you believe that the Bible is God's Word?" If the answer is negative, the evangelist is derailed or side-tracked into an argument about inspiration. If the answer is affirmative, the evangelist then presents the plan and asks the hearer to make a verbal confession of faith. Once the hearer says yes, he is assured of salvation by the witness.

⁶⁶Stewart Cole, *History of Fundamentalism* (New York: Richard Smith, 1931), p. 90.

⁶⁷Charles H. Spurgeon, *Twelve Sermons on the Plan of Salvation* (New York, Fleming H. Revell, n.d.). *The Autobiography of Charles H. Spurgeon* (Chicago, Fleming H. Revell, 1899) II, 133; IV, 73, 83.

⁶⁴E. Y. Mullins, *The Christian Religion in Its Doctrinal Expression*, p. 368.

⁶⁵E. M. Harrison, *How to Win Souls* (Wheaton: Van Kempson, 1952).

The popularity of instant evangelism rests upon its success with "anxious inquirers." But when a person is not anxious, instant evangelism presents many difficulties. In studying verbatim interviews of Southern Baptist seminary students, 1959-1961, the following difficulties were found among those interviews which used the instant approach: (1) Some students repeated one verse of Scripture after another in a vain attempt to overcome the hearer's apathy. (2) One pastor threatened an unsaved person by saying, "You know there's no hope for you if you don't accept this word about man's sinfulness." This led to an argument. (3) Several students gave sermonettes on salvation and received the frustrating reply, "Not now." (4) When other student pastors pressed for a decision, they were met by evasion, superficial politeness, or a change of the subject. As a result, many students raised questions in their evaluation of the verbatims about a better way of dealing with lost people. How could they reach those who were not already anxious, and how could they minister on a deeper level to those who were already receptive to the gospel?

The answer to these questions came from other students in the same classes. Many student pastors turned in interviews that typified a "personal evangelism" approach. That is, they began their ministry with a concern for the individual and his needs. As they discovered his desires, they then led the person to see how Christian faith was relevant to his personal concerns. The model approach would be the ministry of Jesus to the woman at the well of Sychar. Jesus revealed her to herself

before he fully revealed himself to her as the Christ (John 4).

Four elements were found in the "personal evangelism" interviews of students: (1) sensitivity to the previous history and background of a person; (2) awareness of the ways by which people relate to each other; (3) skill in personal conversation; (4) personal maturity.

Sensitivity to an individual's history was demonstrated by one student pastor who visited a man who had been hostile to former pastors. The man brought snapshots of his youth; and when the pastor asked about background, the man stated that he had gone to church when younger. Now he felt that the church "looked down on him" for drinking a good deal. He ended with the statement: "I have made so many promises to God that I do not believe he will ever accept me." The pastor said that the man had probably come to despise himself so much that he thought that others would feel the same. However, God's evaluation was not the same as his. God had cancelled our debts; he had nailed them to the cross, and through the cross had made a public example of the powers of sin and death at work within us. The man listened intently to this paraphrase of Colossians 2:13-15. He asked more about the meaning of Christian forgiveness. After several conversations with the pastor, the man made a public commitment to Christ.

The second quality, sensitivity to personal relationships, demonstrates the conviction that Christian truth is imparted through saved personalities. The Spirit of God has chosen to witness to men through men (2 Cor. 5: 18-21) as well as through the written

Word. For example, one student pastor developed a close personal tie to a middle-aged man who had made no profession of faith. One day the man, a storekeeper, asked why the pastor had not asked him to become a Christian. The pastor replied that he had often longed to discuss this, but other people had been in the store and he had thought it better to see him alone on such a serious subject. "I deeply desire that you be a Christian, and am thrilled that you would bring up the subject," said the pastor. In deep earnestness the storekeeper replied, "I believe you, preacher, I believe you." The personal bond cemented the testimony of the pastor to the need of the storekeeper.

A third quality of personal evangelism is gracious conversation. Some seminary students showed exceptional ability to follow a person's meaning and encourage him to speak of spiritual things. They also knew how to help people clarify some cloudy problems and find understanding to ill-defined longings of life. One student was approached by a member of his Sunday school class who said:

MR. B: You keep pointing out in the Bible that Jesus called me to a committal of my life to him. It keeps coming out in that a committal of life is what salvation really is. Right?

PASTOR: Have these observations seemed correct to you?

MR. B: Well, yes, they have, but I don't know, my life has not been committed to Christ. I have continued my life doing as I please.

PASTOR: Are you satisfied with this type of life?

MR. B: I was, but somehow what you have said and the witness of some of the members of my Sunday school

class have not made me so sure. I don't do too many real bad things, but I have certainly never made Jesus the ruling factor in my life.

PASTOR: And now you are considering this?

MR. B: Yes, I want to know more about how this faith applies to me. (He then describes some of his life experiences.)

Finally, there is the quality of personal maturity. This was revealed in several ways through the verbatim interviews. (1) Mature students could listen to hostile remarks about the church without being too defensive; they could hear a person speak of despair without giving too much reassurance. (2) Mature students related biblical passages to the felt needs of their parishioners. They did not quote Scriptures mechanically because it fitted their scheme of things. (3) Mature students were humble. They encouraged individuals to formulate their own answers to the great questions of life. They were pleased when an inquirer could anticipate some theological point and work out his own salvation. They did not rush in with their own answers, as though *they* brought salvation. These students seemed to know that salvation is of God, not of men. The Spirit of God may already have been at work in the inquirer's life. Conviction will not come through the evangelist's passion or cleverness; it will come through the breath of God that, like the wind, can never be directed by any plan of man.

Personal evangelism combines love and judgment. The witness incarnates God's love for the inquirer, but the impulsiveness of his own good intentions is constrained by the knowledge that the Spirit alone can give new

life. He recognizes the importance of personal relations as a channel of God's grace, but he does not adapt himself to every mood so that people will be pleased. It is the quality of the relationship that demonstrates the necessity for humility before God. This is the emphasis of pastoral evangelism.

Church Polity for Disciplined Growth

The personal approach to evangelism goes beyond the face-to-face interviews of an evangelist with an unsaved person. It also includes the re-formation of personality that breaks up old patterns of life and regroups self-concern about the central image of the Saviour. The organization and attitudes of the church can cultivate this growth in grace.

The attitude of the church can be exemplified in evangelistic sermons which proclaim Christ as Lord and Saviour. As John Calvin stated in his commentary on 1 Corinthians 1:30: "We cannot be justified freely through faith alone without at the same time living holily. For these free gifts are connected, as if by an indissoluble tie, so that he who attempts to sever them does in a manner tear Christ in pieces."⁶⁸ This indissolubility was recognized in early English and Colonial Baptist churches through an emphasis upon commitment and discipline as distinctive characteristics of a "gathered community." But in the twentieth century, evangelists do "in a manner tear Christ in pieces" by preaching Jesus as Saviour and declar-

ing that some later speaker will present him as Lord. Thus they allow uncommitted persons to say: "I have accepted Jesus as Christ, but have never made him Lord of my life." This impossible statement is the heritage of instant evangelism, which has hurriedly extracted a "mere profession of words" from the inquirer and left his life as it was.

To make Christ a *personal* Saviour, the church can foster discipleship through the cultivation of members new and old in small group discussions. This may take place in a Sunday school class, a prayer group, or an inquirer's class. The last of these would be a group open to men and women who have already made or who are interested in making an open declaration of faith in Christ. The purpose of the inquirer's class should be: (1) an adequate interpretation of the individual's Christian experience, (2) fellowship with church leaders and an understanding of Baptist organizational life in this church, (3) personal sharing, and (4) instruction in Christian living.⁶⁹

Fellowship and disciplined growth can also be encouraged through a return to the frontier requirements for church membership. The following steps should again become church polity for the patient care of new converts: (1) public invitations to disciples; (2) group fellowship and instruction of inquirers or candidates for baptism; (3) guidance and examination of each candidate by the pastor; (4) testimony of Christian faith and experience by the candidate to a representative group of the church mem-

⁶⁸John Calvin, *Commentary on the Epistles of Paul the Apostle to the Corinthians* (Grand Rapids: Eerdmans, 1948), I, 93.

⁶⁹See John Boyle, "Group Dynamics in the Care of New Members," Th.M. Thesis, Southern Baptist Seminary, 1955.

bership; (5) vote by the congregation in business session to accept, defer, or reject the candidate on the basis of his life and faith as seen through group participation, counsel with the pastor, public testimony, and recommenda-

tion by reliable witnesses; (6) public reception of the candidate by baptism or transfer of church membership; (7) sponsorship of the new member by a mature Christian for at least one year.

The Baptist Seminary of Ruschlikon

[Continued from p. 53]

western Europe and from other parts of the world as well.

With a strong faculty, capable trustees, loyal alumni, faithful friends on both sides of the Atlantic—and,

above all, with the help of God—the Rüsçhlikon Seminary will serve more and more effectively as a center of Baptist education, fellowship, and co-operation.

Book Reviews

ARCHAEOLOGY, CHURCH HISTORY

A Short Introduction to Archaeology

V. Gordon Childe (68c), 95 cents

This book is different because the material is grouped by technique and topic rather than the usual timetable or geography. It is a short introduction—brief enough to interest even the casual reader; exhaustive enough for the amateur archaeologist and history-minded reader. When the author discusses the general field of archaeology, every reader can feel affinity; but since he is a Britisher, the reader may feel that all too many examples are restricted to the local environment. Many terms, which are unexplained, will be unfamiliar to the American reader.

Archaeology is not restrictive either in time or geography, and examples could have been drawn from all over the world to give the book a wider scope. Nevertheless, it is an interesting little book and will find favor by those who choose to peruse it. Content does not touch on the Bible world except as principle of discovery and recovery. Content is based on definition, classification, sites, recognition, and interpretation of finds.—*W. Murray Severance*

Archaeology and the New Testament

Merrill F. Unger (1z), \$4.95

It is commonly known that the science of archaeology has less to say about the New Testament than about the Old Testament. Yet, archaeology has far more to say than this author has said about the New Testament. While some effort was made to point out

specific contributions to special areas of New Testament study, some other title would have been more accurate to describe the bulk of verbage in this volume. Mr. Unger is capable of doing acceptable work in archaeological studies because of his training at John Hopkins University. It is unfortunate, though, that his ultra-conservative theological orientation denies to him the freedom of archaeological expression demanded by discovered evidences. However, in spite of this tragic limitation, the author has pulled together materials which can be found in nearly all works on this subject. Thus, he has set forth something of an abbreviated resumé of some of the better known aids to New Testament study.

One problem lies in the critical attitude toward scholars who employ form criticism, while making an appeal to other disciplines which the author feels certainly support his viewpoint and limited interpretation. Such inconsistency is alarming for open-minded students who welcome aid from all disciplines, even if their help makes necessary a change in one's point of view. Unless one reads this book with his eyes open, he could get the wrong impression about archaeology.—*Marc Lovelace*

The Bible and Archaeology

J. A. Thompson (1e), \$5.95

Three former publications dealing with archaeology and the Old Testament, the Intertestamental period, and the New Testament have here been brought together. This Australian Baptist author has had experience in field archaeology and in teaching, and he has the ability to put into a layman's language the results of modern archaeology as these bear upon the interpretation of the Bible. Though this volume is said to be a "revision"

of the former works, it appears to be more of a newly illustrated rearrangement. This is not a criticism, though, for the work formerly done is now enhanced by excellent photographs, maps, and a brief bibliography.

The foreword by F. F. Bruce emphasizes one of the merits of Mr. Thompson's book: He does not make exaggerated claims for archaeology nor does he try to prove the Bible with tangible evidences. In simple form and style, the author sets forth the results of the work of scientists in archaeology. He shows how this contribution enables the serious student of the Bible to gain a better understanding of what is said and what is intended. A historical framework and a chronological development constitute the basic approach. Pastors and laymen will find help here, if they supplement it with materials in current periodicals and journals, always checking what has been written with what is being written in the light of new discoveries and evaluations. —*Marc Lovelace*

A Short History of Christianity

Martin Marty (33w), \$1.45

The author has plucked from Christian history many people who were prominent in the affairs of the church and has discussed them, along with their activities, in language that is both stimulating and decidedly current.

He has traced the thread of Christianity from the events in the Old Testament up to our own era in a manner similar to that which is found in the Bible as the story of God's redeeming love threads its way from generation to generation. The book has a tone in keeping with a high-level student group discussion or perhaps a series of lectures in a college classroom. The book is a valuable one. It should appeal to any Christian who is interested in the church, its conflicts, and its development. —*Wallace E. Anderson*

BIBLE STUDY

The Secret Sayings of Jesus

Robert M. Grant (11d), 95 cents

This book deals with the Gospel of Thomas, which belongs to a collection of thirteen volumes of Gnostic Papyri, discovered in 1945,

near the modern village of Nag Hammadi, Egypt. Gnosticism was an early perversion of Christianity which caused great dissension in the second and third centuries.

In this small volume the author gives a concise account of Apocryphal Gospels and writings. In the first three chapters of the book, he discusses The New Discovery, the Apocryphal Gospels, and Gospel Findings in the Papyri. The last five chapters are based on the Gospel of Thomas. Dr. Grant says: "These documents possess value only in so far as they remind us of two facts. First, they provide us with materials with which to compare the canonical gospels, even though in nearly every instance the comparison proves that the canonical gospels are more original. Second, they continue to pose the question rightly raised by historical critics in regard to the authenticity of materials found within as well as outside the canon."

The Gnostics placed great emphasis on the secret sayings of Jesus and gave their own interpretations of the secret sayings. I agree with Dr. Grant when he says, "Ultimately it testifies not to what Jesus said, but to what men wish He had said." This book will appeal to those who possess an abiding interest in the discovered writings of the church fathers of the early Christian centuries. —*A. Hope Owen*

Psalms for the Common Reader

Mary Ellen Chase (3d), \$3.95

This book has a reverent attitude yet follows the critical, liberal line. A quote from the section on "A Short Account of the History of Israel" says, "All know how easy it is for a dramatic story teller to enhance . . . by . . . imagination." She then vacillates between "legendary" and "authentic." Another quote, "How many people fled from Goshen with Moses as their leader, we do not know. Perhaps five thousand, at most, since the wilderness could not have supported the much exaggerated figures given in the Old Testament." Yet there is an appreciative, even devotional attitude. And much good information as to types of Psalms, likely uses, suggested ways in which they may be read, their poetic structure, and literary forms and devices. —*H. E. Ingram*

Peter, Disciple, Apostle, Martyr

Oscar Cullmann (8w), \$5.00

This book is the most thorough, comprehensive, and scholarly that I know on the controversial subject of Peter and his place in the life of the church. Part I deals with the historical question and concludes that Peter's residence at Rome cannot be affirmed, though he was probably there a short time before martyrdom under Nero, and that the grave of Peter cannot be identified. Part II discusses the exegetical and theological question.

Cullmann holds that Matthew 16:17 f. is genuine and addressed to Peter as leader, but denies vigorously that it can mean a succession of primacy or the authority of the Roman church, even though Rome did attain prominence.

The style is clear, calm, and scholarly, never compromising. The second edition was considerably revised to deal with criticisms, largely in footnotes.

My opinion is that this book should be read by every one seeking to understand the life and role of Peter.—*Owen F. Herring*

Open Your Bible to the New Testament Letters

Sherwood E. Wirt (6r), \$2.50

With reverent insight, sound scholarship, and loyalty to basic Christian truths, the author here presents a paraphrase and condensation of the New Testament letters—Romans through Jude—in easily understandable language.

The volume is intended to help "precisely at the point of meaning" and to lead to a deeper study of the biblical text itself which is the final guide and authority for Christian living.

Individuals, Bible study groups, and all who seek a deeper knowledge of God's Word will find this volume helpful in the understanding and application of the New Testament message to the problems of contemporary life.—*Wilburn Smith*

Exile and Return

Charles F. Pfeiffer (66b), \$3.50

This is an excellent book. It is primarily a reference book or a book to be used in the classroom or in Bible study groups. It is the third of eight books which are planned to serve as a guide in the study of Old Testament history.

The book has twenty chapters. It begins with a discussion of the campaigns of Nebuchadnezzar and then traces the history of Israel from the time of Jeremiah through the captivity, exile, and the return under Ezra and Nehemiah. Concluding chapters deal with Esther, and there also is a splendid closing chapter dealing with the emergence of Judaism during the exile and some words about it after the exile.

This book is well arranged and well documented. It has in addition, a number of pictures which add greatly to the study. Dr. Pfeiffer is an excellent scholar. He is well acquainted with the critical problems and also well acquainted with the archaeological discoveries which make a contribution to Old Testament study.—*Fred M. Wood*

The Epistles to the Galatians and the Ephesians

Andrew W. Blackwood, Jr. (66b), \$3.50

Soon after I started reading this book, I picked up my pencil and paper to take notes. This is the purpose for which it was written. The editor in his foreword says, "The intention of this series is to stimulate men in the ministry to a more definite study." This volume certainly fulfils his intention.

The plan of this series is to give the historical setting, expository meaning, doctrinal value, practical aim, and homiletic form. Since each chapter is approached in this manner, it presents sameness in make-up, and prevents smoothness in reading, especially the "expository meaning." But it also stimulates one to study and go beyond the printed page. Any book which makes a student of the Bible want to launch out on his own has succeeded in its aim.—*Bernes K. Selph*

Spurgeon on Revival

Eric W. Hayden (1z), \$2.95

Here is a really valuable contribution to the study of the subject of revival. The author deals with Spurgeon's Surrey Gardens Music Hall ministry, the revival of 1859, what Spurgeon wrote about revival, what Spurgeon said about revival after 1859, and what Spurgeon preached during the revival year of 1859. Hayden develops the thesis that Spurgeon leaned heavily on prayer before and during the revival. The most recurrent theme is the fact that Spurgeon preached on great doctrines of the Bible all during revival seasons. This book would be a real help to every pastor and evangelist.—*Bradford Curry*

Spurgeon's Popular Exposition of Matthew

Charles H. Spurgeon (1z), \$2.95

Typical of Spurgeon's works, this volume is devout, detailed, replete with apt illustrations, and garnished with strong exhortations and earnest exclamatory prayers. The reader will find this volume excellent for devotional reading in Matthew's Gospel. There are seed-thoughts which may well blossom into helpful sermons.—*Louis S. Gaines*

Surveying the Pentateuch

Joseph M. Gettys (5k), \$1.75

This is the student's guidebook for the study of the five books of Moses. As the author says in his introduction, this volume is intended to be used as a guide for a survey study of these first books of the Old Testament. It is not intended to be a detailed study nor an interpretation.

The thirteen chapters may be used for classes or by individuals. A brief introduction to the biblical portion considered is given plus suggested daily Bible readings with leading questions intended to stimulate understanding of the passage. A brief study follows which includes personal application of the truths to be learned from the passage. A short bibliography and thought and discussion questions conclude each chapter. There is liberal use of maps, charts, tables, etc., but this admirable feature is not overdone.

The author has put together an excellent self-study help for Bible study which is part of a long list of volumes on other portions of the Bible. There is an additional volume for the teacher of this book when it is to be used in study groups. There is nothing showing a denominational or other bias. Adults could profitably use this small book as a self-study guide.—*Monroe Hopkins*

Teaching the Pentateuch

Joseph M. Gettys (5k), \$1.25

Excellent teaching methods and procedures are offered in this brief volume which is a companion to the self-study or student's book called *Surveying the Pentateuch* by the same author.

The suggestions of the author to the teacher or leader lay heavily upon the teacher's responsibility. Each lesson, paralleling the companion student's volume, suggests possible aims for the lesson, methods of preparing to lead the group, ideas on how to start the class session and developing the discussion, and ideas for connecting the lesson with the one to follow.

Suggestions for outside reading are made throughout the chapters. The leader's guide must be used with the student's book because little or none of the material in the student's guide is reproduced.

There appears to be nothing that Baptist Sunday school teachers could not profit by in the use of this book as a help in teaching this portion of the Bible.—*Monroe Hopkins*

Toward Understanding Romans

Dr. Boyce Blackwelder (45w), \$2.95

This book includes a brief history of ancient Rome, an account of the first-century Roman Church, a background study of Paul's epistle to the Romans, and an exegetical translation of the epistle itself. The author does an excellent job of presenting a great deal of historical detail clearly and concisely. His outline of the epistle is well done, though it differs little from other acceptable outlines of the epistle. The translation is lucid and seems for the most part to capture the idiom of Paul and make it meaningful to modern readers.

The weakness of the book seems to be in its brevity and lack of commentary. Since several other books on Romans give an excellent account of background materials, we do not feel that the author has made an appreciable contribution with this volume. It seems incomplete in its present form. However, it should prove valuable to ministers, teachers, and others who desire a brief introduction to Paul's epistle to the Romans plus a very readable translation.—*Fred Howard*

New Insights into Scripture

J. Carter Swaim (8w), \$3.95

This book will be interesting for any person except one who believes the King James Version to be the only Bible there is. For the conscientious Bible student, it will be more than interesting. It will be most enlightening in the quest for deeper understanding of God's Word.

The book consists almost entirely of comparisons between older English translations, especially the King James Version, and newer English translations, especially the Revised Standard Version. The author has organized these comparisons under logical headings, such as places about which little was known a few centuries ago, words which have changed their meanings in English usage, and so on.

A linguist or Bible scholar might question the author's tendency to take it for granted that the RSV is the best English translation yet. However, such an emphasis is most timely with the book being released during the very month when six publishers rather than one will market RSV's. Recommended for anyone from the later teens up who really wants to know what the Bible is all about.—*William McElrath, Jr.*

The Epistles to Timothy and Titus

Paul F. Barackman (66b), \$2.95

This book is one in a set of fifteen on *Proclaiming the New Testament*, edited by Ralph G. Turnbull and written by sixteen conservative scholars, including Herschel H. Hobbs and Russell Bradley Jones (to mention some Southern Baptists). The editor declares that "The intention of this series is to stimulate men in the ministry to more definite study."

Dr. Barackman accepts the Pauline authorship of the Pastoral epistles, as well as the traditional view of their purpose and setting. That this is a book principally for preachers is revealed in the fact that each of the chapters is organized according to the following outline: I. Historical Setting; II. Expository Meaning; III. Doctrinal Value; IV. Practical Aim; V. Homiletical Form. In each chapter, section II touches, sometimes lightly, nearly every verse in the portion of Scripture with which that chapter deals.

The scholarship is sound, but not profound. There are occasional flashes of bright insight and numerous stimulating suggestions. The book is set in attractive and readable form. It can be a helpful tool for any Bible teacher, as well as the preacher. It is an acceptable accessory for any devout student of the New Testament.—*George W. Redding*

Pictorial Bible Dictionary

Merrill C. Tenney (1z), \$9.95

This work promises to be a good, reliable dictionary of the Bible. The material seems to be quite adequate in detail, and accurate as well.

The printing is attractive and readable, and excellent pictures will add interest and information.

Biblical subjects and subjects related to Bible study receive excellent coverage, Witness the exhaustive treatment of "archaeology" and "architecture."

Recent scholarship is appealed to in a fine way in this work.—*Wilbur Lamm*

Oxford Bible Atlas

Herbert G. May (5o), \$4.95

Within the past ten years Bible students have been enriched by the publication of several excellent atlases. The price tag on them, however, has been discouraging. Now, for the first time there has appeared in this volume an up-to-date, scholarly, and reasonably-priced atlas for biblical study. As expected, the maps are the core of the work. They are attractive, reliable, readable, and rewarding. Valuable historical, geographical, chronological, cultural, and archaeological information accompanies each map, thus eliminating the abomination of having to search the text

to find information which refers to some map somewhere else in the volume. This is a most commendable feature which editors and publishers have provided.

Also provided is a valuable gazetteer. Furthermore, H. G. May has done a superb work of introduction for scholars and laymen in the article "Israel and the Nations." Another indispensable approach to Bible study has been prepared by R. W. Hamilton. This is the final section on "Archaeology and the Bible." Teachers in Sunday schools, church libraries, pastors, students, and laymen alike will find in this volume a most valuable companion to Bible study. Copious illustrations, selected from large collections of the best, enhance the work by providing "on-the-spot" views of sites, materials, and recent discoveries, and by making a contribution to an understanding of the Bible.—*Marc Lovelace*

The Scripture Sourcebook

D. L. Moody (1z), \$2.50

The Scripture Source Book is a reprint of an old volume called *The Bible Textbook*, which D. L. Moody recommended to be used along with the Bible and a concordance. Instead of giving quotation in which a word is used, it gives the reference and tells in what sense the word is used. Obviously, some words have many references; while others have very few. Faith has more than one hundred references.

The use of this book would depend somewhat on the study habits of the individual and his preference for a type of reference book. These brief interpretations give food for thought, at times not in agreement with other observations of the same text. In a sense it would have the same use as a commentary but, of course, would have the advantage of extreme brevity.

In addition to the commentary the book has an Index to the Four Gospels and *The Bible Students Manual*. These are valuable for quick reference to specific events and to the historical order of the Bible. The manual gives a list of miracles, parables, names, and titles applied to Christ and the Old Testament references to Christ. This book is useful for Bible study, having features of both concordance and commentary, but not replacing either.—*H. S. Cummins*

SERMONS AND SERMON OUTLINES

Sermon Outlines on the Old Testament

Jeff D. Brown (66b), \$1.00

This booklet will be of help to the minister who likes to use a brief, single-page prepared outline as a springboard to help him get started in his own personal sermon preparation. Basically, the outlines are worthwhile in content. They are prepared by one who has done this type of thing before. This volume presents more than fifty outlines on Old Testament passages which present a timeless challenge to the preacher. I commend this volume as one that will fill the need for which it has been designed.

Weakness—Apart from the weakness this kind of work naturally has, it seems to me that the author has made a quick and complete departure from his text in several instances. In some of the outlines he refers to an illustration with a single word or two without giving the illustration. This is worthless to the reader unless he knows the circumstance referred to. In spite of these weaknesses, the book has enough good content to commend it to the buying public.—*John W. Salsman*

Stewardship Sermon Outlines

Burris Butler (compiler), (17s), \$1.00

This book has the weakness of most books of outline—it does not say enough. One could wish the same space had been used to give full sermons, especially on this subject of stewardship. Some of the outlines are "preachable"; some are not too usable. Some of the outlines are from the same Scripture passages, with variations in treatment. There is not a great deal of new material in it; freshness comes more from certain rearrangement of the stock approaches. But for those with less experience in this field, or for one crowded for time, it offers thirty ideas for stewardship sermons.—*H. H. Harwell*

These Days We Remember

Billy Apostolon (66b), \$1.00

This booklet contains 103 sermon outlines of sermons for special days such as Thanksgiving, Easter, and the New Year. Each point in the outline has plenty of Scripture references to provide flesh for the skeleton. The outlines for each sermon are logically and psychologically arranged so that one can very easily follow the thought.

Most of the outlines are topical but do not go astray from the context of the text. I am positive the material is sound and fundamental to both Scripture and denominational polity. The material is such that any minister or speaker to church groups will find most valuable.—*Paul Bragg*

Sermon Outlines on Timothy to Revelation

Jeff D. Brown (66b), \$1.00

This book contains forty-five sermon outlines from the latter portion of the New Testament. The outlines are simple and statemental. At the same time, they are logical and contain considerable meat on this "skeleton" outline. The thoughts are stimulating and thought-provoking.

I would think that it would be a valuable addition to a minister's library in that it provides ideas that could be developed into meaningful sermons.—*H. Byron Bruce*

Simple Sermons on the Christian Life

W. Herschel Ford (1z), \$1.95

W. Herschel Ford has added again to the distinctive list of "Single Sermons."

These messages on "The Christian Life" touch such areas as "The Christian and—His Life, His Sin, His Sorrow, His Future Prospects." Three sermons on "The Potter and the Clay" complete the book. These well-illustrated sermons bring pointed truths of the Scripture that are impressive to both minister and layman alike.

The excellent method of outlining used by Dr. Ford and the "down to life" approach make this volume very helpful. There should be a table of contents which was not in the galley proof received, but I am sure will be in the book.—*I. B. Hall*

Letters to the Seven Churches and Other Sermons

J. Ralph Grant (66b), \$1.95

The nine sermons contained in this book are out of Dr. Grant's preaching and pastoral ministry. The first seven sermons are based on the letters to the seven churches in Revelation. Dr. Grant says, "I think these churches are typical of churches of all ages." He describes each of the seven churches as:

"Ephesus, a cold church; Smyrna, a rich church; Pergamos, the contaminated church; Thyatira, a misled church; Sardis, a dead church; Philadelphia, the church with the open door; and Laodicea, the lukewarm church."

You will appreciate the two sermons, "More Beyond" and "Crowning Christ Head," which make up the nine sermons in this book.

Dr. Grant's homiletical pattern makes it easy for the reader to retain the outline of each sermon. He uses throughout the book many related Scripture passages from the Old and New Testaments. For illustrative purposes, most every page of the book is lighted up with brief quotations from history and literature. The conflict in New Testament churches between paganism, Judaism, and Christianity illustrates the increasing conflict between the church and the antagonistic forces of the present day.—*A. Hope Owen*

MISSIONS AND MISSION BACKGROUND

Let My People Go

Albert Luthuli (6m), \$5.50

The autobiography of Albert Luthuli is actually "the collective profile of an entire tragic people"—the ten million black Africans who have followed the steadily nonviolent voice of this champion of freedom as it has called out to them from the wilderness of Apartheid in South Africa. The list of appalling wrongs and grievances is long.

The ex-Zulu chieftain, teacher, leader of his people's most representative political body, the African National Congress, has suffered his share of beatings and jailings. Such treatment has not caused this sturdy Christian to waver from a path of principle which suddenly brought him world renown when he was

awarded the Nobel Peace Prize in 1961. Confined to his home village under the watchful eye of the government, Albert Luthuli was released long enough to go to Stockholm. His magnificent story told modestly and with great restraint shows the reader why the world-famous award was given this truly great man.

No person who loves freedom for all men and despises tyranny in any form should fail to read this book.—Mrs. William McMurry

Frontiers of the Christian World Mission

Edited by Wilber C. Harr (9h), \$5.00

This book is a report of mission work in China, Southeast Asia, and Africa since 1938. One chapter deals with the methods and techniques of missions since the Madras Conference. The national is taking places of leadership and the missionary is now the co-worker, the helper. Then the chapter on faith missions was most interesting and enlightening. The chapters preceding these were a little tedious to me. They told so much detail.

The chapter giving a brief biography of Dr. Latourette was the most interesting of all. "My Guided Life" is the title and reveals the way God led and used him. Young people and the lay public would enjoy this chapter, but I do not believe the rest of the book would be popular with the general public.

Missionary-minded people and historians will be the ones interested in buying this book. Every pastor would do well to read it. Seminaries will want it in the library.—Josephine Jones

A Bridge for Passing

Pearl Buck (18p), \$4.50

In 1960 Pearl Buck left U.S. for Japan to advise on the filming of her book, *The Big Wave*, which recorded a tidal catastrophe on the Japanese coast. She had scarcely arrived until word came that her publisher husband had died. She returned immediately to the United States; but after several weeks, oppressed by her loss and the enigma of death, she returned to Japan.

A Bridge for Passing is a highly personal account of the film-making and the author's

spiritual struggle. It was in the physical environment of a Shinto shrine in Japan where healings of soul began its painful process, but the climax was reached in her New York apartment. What she read in stone letters on the facade of a school building across the street were words her missionary father had often spoken to her. It was as though her father had called to her from his grave thousands of miles away in China. In communication? Why not? "Saints and scientists unite in a search for truth," is Pearl Buck's strong feeling in words of humility and frankness.

The book is well-worth recommending to the reader who does not object to spiritual concepts being couched in less familiar terms than his own. Personally, I found the book not only fascinating and moving, but spiritually rewarding.—Mrs. William McMurry

Christians Face the Total Menace of Communism

Prentiss L. Pemberton (2j), \$1.50

This is an excellent book prepared under the direction of the American Baptist Convention's Division of Christian Social Concern. It makes a realistic, objective analysis of communism's character and force today. Then it analyses the essence of freedom and justice in a democratic society. Finally, the book suggests the Christian's resources and approach as he seeks to counteract communism's influence without losing his own freedom.

The glossary of terms is a valuable additional feature of this book. Any church leader will profit from studying this further addition to the growing library of Christianity and communism studies.—Rice A. Pierce

The Missionary Nature of the Church

Johannes Blauw (5m), \$3.95

This book which carries the subtitle, *A Survey of the Biblical Theology of Mission*, was commissioned by the Working Committee of the Department of Missionary Studies jointly run by the International Missionary Council and the World Council of Churches. It thus was designed as a part of their current study on "The Word of God and the Church's Missionary Obedience," and it is published in

the series, *Foundations of the Christian Mission*. The author is secretary of the Netherlands Missionary Council. While "not intended to present a new biblical theology of missionary work but a *critical survey* of what has been said about the subject by others in the past thirty years," one soon discovers that the study does have the distinctive point of view of its author and that it does make a contribution beyond that of a simple "critical survey." The author develops his treatment about the themes of universalism and missionary message in the Old Testament, the Inter-Testamental period, and the New Testament. He closes with a chapter entitled, "Towards a Theology of Mission?" The thirty-five pages of "notes" are almost as helpful as the text itself. Obviously extensive reading and intensive thought have gone into every page.

Dr. Blauw sees the concept of universalism as prominent in the Old Testament, and he sees a strong proselytizing movement among the Jews in the Inter-Testamental period, but the "great turning-point" with respect to a call to mission comes with the resurrection.

This is an important book. It will well repay its reading.—*Pope A. Duncan*

Which Way Young Americans

E. Madison George (2c), \$2.00

This book is a hodge-podge of truths, half-truths, and positive errors which evidences little knowledge of communism. In addition it champions the position of the extremist super-patriots who fight such a broad spectrum of causes as school integration, The United Nations, and the graduated income tax under the guise of anti-communism.

The author is eminently unqualified to have written such a book, and it is to be hoped that its circulation will be severely limited. His profession of teaching Spanish in high schools could hardly be expected to enable him to produce a helpful book in this field. This book is another in a long list of books seeking to capitalize on the present interest in the field of communism. In my judgment, the book stores cannot afford to handle it.—*Foy Valentine*

Communism and Christ

Charles Lowry, 95 cents

The aim of this excellent introductory study of communism and Christianity is to show communism in detail as "a new, dynamic, this-worldly salvation religion." The book, in fact, does show that communism is a definite faith with definite dogmas and principles.

One of the most valuable contributions of the book for the Christian student of the times is Dr. Lowry's discussion of that oft-misunderstood core-theme of communism—dialectical materialism. His treatment of the basic conflicts between Christianity and communism are also penetrating.

A further valuable feature of this "university in paperback" is its deluxe table of contents. The Christian layman and leader will find this index-like section extremely helpful. The book thus becomes something of a manual for ready reference in the field.—*Rice Pierce*

Mother and Son

Isoko & Ichiro Hatano (26h), \$3.75

This book is one of the most beautifully done books that I have found. The binding, the printing, and the illustrations are all combined to make it an attractive book.

Then, when you read it, there is a warmth about it that you do not find in many books.

This book was published in Japan in September of 1950, and became a very good seller. It is a collection of letters written between a young boy and his mother in the period between 1945-1948. Seldom do you find such warmth, understanding, and everyday drama as portrayed in this book.

I would certainly recommend this book for our Missionary Round Table List.—*Blanche Mays*

Protestant, Catholic, Jew

Will Herberg (11d), \$1.45

The author is graduate professor of Judaic Studies and Social Philosophy at Methodist-related Drew University in New Jersey. He

designates this edition as a complete revision of the earlier version of this work.

Whatever its failing may be, this study of the sociology of American religion at the mid-century expounds the concept that is the key to understanding American life. At one time, Dr. Herberg maintains, Americans found their identification in terms of the country from which they or their parents had immigrated. Now, Americans find their identification in terms of which major religious "community" they belong to—Protestant, Catholic, or Jew. While each religious group is essentially distinctive in theology and outlook, each is an integral part, in the author's view, of a universal American ethic.

Dr. Herberg is not intimately acquainted with conservative Protestantism. He betrays it when he refers to the Campbellite movement as an outgrowth of Presbyterianism. Campbell was raised a Presbyterian, but he broke with Southern Baptists to form his movement. By his lack of direct contact with Bible-oriented Christianity, Dr. Herberg fails to realize that the liberals he quotes as decrying the lack of dynamic in the major denominations are the very ones who have caused the disappearance of that dynamic. They, rather than the conservative, possess the religion of the "disinherited."—*Belden Menkus*

Eternal Faith, Eternal People

Leo Trepp (11p), \$8.65

It is a real shame. This is a good book, but it could have been so much better than it is. It is hard to localize the blame, but I am inclined to put it at the feet of whoever served the publisher as the editor of the volume. The bibliography, for one instance, is extensive, but it lacks consistency (in terms of difficulty or age), detail, and some indication of sources. I would like very much to know more about the periodical *Jewish Information* mentioned but not further identified. Then, too, there is a failure to sufficiently distinguish between contemporary and traditional practice in certain crucial areas, such as the observance of the religious holidays.

Yet, for all of this, this is the best single college-level introduction to Jewish life and Judaism. From the nature of the binding and the over-all design of the volume, I must assume that it was intended to be a college text

in comparative religion. The various chapters could use materials for further study appended.

This is a lucid and comprehensive survey of Jewish history, thought, and practice. With the exception of an ill-advised chapter on the relation of Christianity and Judaism, it carries off all of this quite well. The author is extremely capable. He deserves far better treatment from his publishers. I hope that they will consider doing a second printing and will try to improve the volume.—*Belden Menkus*

BIOGRAPHY, AUTO-BIOGRAPHY

The Christian in Business

John Mitchell, Jr. (6r), \$3.00

Here is a refreshing book for late summer reading. The president of a manufacturing company in Dallas, Texas, which bears his name, John E. Mitchell, has written of his experiences as a Christian businessman. The book, while autobiographical, has much of the evangelistic fervor. The author points out some disappointments and setbacks, as well as accomplishments and successes, experienced by his company. He sees a Christian's work as "far more than a mere livelihood; it is an opportunity to honor God by its performance."

Several short chapters in the book are devoted to a discussion of such traits of character as a spirit of gratitude, straight-laced honesty, enthusiasm, a competitive attitude, and a capacity for teamwork. Mr. Mitchell's book is a welcome addition to Christian literature from the pen of those in important executive positions in business. *The Christian in Business* is a simple, straight-forward presentation of what Christ has meant in the everyday business world of an individual as well as a company of individuals.—*Dwight K. Lyons*

The Final Week

H. C. Foster (66b), \$4.50

When I read the title of this book I asked, "Why another book on this subject?" There are many books on "The Life of Christ" that deal with the subject in many different ways, but here is the best one that it has been my privilege to read. The author gives more than a brief coverage of the gospel narrative. He gives us a large amount of background

information plus a discussion of both ancient and modern interpretations of Christ's ministry and final week before his crucifixion and resurrection. Special emphasis is given to the final week of our Lord on earth. To the author Christ is real. He accepts the gospel story. He is fundamental in his beliefs and interpretations. His burning desire is "for a deeper understanding of the mysterious glory of the Lord, for the obedience to his will, and a zeal for the proclamation and defense of the gospel." The author has done a splendid job in organizing his material and grouping it into twenty-two chapters and a twenty-four page appendix. This volume is ideal for class use. Ministers will find it a treasure-house of material for sermons.—*D. W. Edwards*

The Life and Teachings of Jesus

Charles M. Laymon (1a), \$4.50

A revision of Dr. Laymon's earlier work by the same title, this book was prepared for use in college courses. The new edition takes into account the Dead Sea Scrolls and carries a helpful up-to-date reading list at the end of each chapter.

The author believes the Gospel narratives give us ample basis for reconstructing the ministry of Jesus. He moves beyond Bornkamm's position at this point.

Compared to most of the recent books on the life of Jesus, this is a conservative work. Conservative Baptists will find little with which to disagree. One might wish Dr. Laymon had expressed his own views on certain issues rather than leaving so much to individual judgment.

Workers and students in our churches will find this book to be valuable.—*Wilbur Lamm*

The Life of Christ

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

This correlation of the Gospels is very smoothly done, and gives one a sense of the time relationship between various episodes in the life of Christ. By quoting verbatim from the Bible all the direct words of Christ and many of those of his disciples and others, it gives the book an authority that many

stories of Christ do not have. Dr. Allen connects the various episodes with words of his own that are direct and simple, and easy to understand. As this book is directly based on the Gospels, there can be no conflict with Baptist doctrine. It would be a useful book for Sunday school teachers and helpful for home devotions. Children especially would get a better understanding of how the different episodes in the life of Christ are connected. Although there have been other books similar to Dr. Allen's, I would say that the reputation and style of Dr. Allen would create a large demand for his version.—*Mrs. Herbert Miller*

A Life of Jesus

Edgar J. Goodspeed (9h), \$1.25

It is a beautifully written narrative of the life of Christ. The style is simple, yet moving. It reflects the author's usual level of scholarship, yet is easily readable by the average man. It is informative, yet inspirational and devotional in character.

To read this book is to have one's faith lifted.—*J. T. Ford*

The Life of Jesus

Ernest Renan (11d), 95 cents

The value of this "Life of Christ" may lie in its portrayal of the historicity of Jesus the man. It is enhanced by insights and side-lights, profoundly informative and drawn prodigiously from secular history. It is passing strange that, while relying absolutely upon the Gospel records for every detail of the Jesus whom Renan portrays, nevertheless he belittles both the records and their writers for their failure to portray Jesus correctly. ". . . they constantly disfigure him . . . their writings are full of errors and misconceptions . . . the character of Jesus has been lowered by them." But Renan, who apparently seeks to improve upon the Gospel records, gives to us a weak Christ. Jesus is one "whom legend has deified." Reflective of his purely humanistic and historical interpretation, Renan attaches no significance to the Incarnation.

John (chapter 1) is wrong in identifying Jesus with the Word. The miracles are detached from their divine nature and purpose. Inferring that Jesus was often in doubt as to his mission, Renan says of him that he was un-

der "an illusion common to all great reformers" and that his concepts were tinged with contradiction, being merely the dreams of idealism. The teachings of Jesus, says Renan, were often "fits of severity," or they were exaggerations advocating asceticism and monasticism. The Lord's Supper is only a sweetly remembered last hour with their friends. The death of Jesus has no reference at all to Christ's eternal purpose as a sacrifice for sin, and the resurrection is explained away as a lasting "impression he has left in the hearts of his disciples," the creation "of credulous enthusiasm" and strong imagination. It is impossible to find in this book the Christ of evangelical Christianity. Jesus is merely a glorified reformer. Saviourhood is ignored.—*Othar O. Smith*

The Master, A Life of Jesus Christ

Walter Russell Bowie (9s), \$1.45

This book is interestingly written and easy to read. The author quite often seems to use his imagination freely concerning interpretation of various passages. There is a tendency to attempt to explain on a physical basis some of the miracles and events. However, in it all, there is a fine emphasis upon Jesus as the supreme character of the ages.—*J. V. Case*

The Life of Christ

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

Here is a publication that will serve a noble purpose if used in the proper and intended way. The author has compiled all the Scriptures in the Four Gospels, leaving out repetitions, and has made a running narrative of the life of Christ. In his own words, transitions are made from event to event where transition is necessary. It makes a very smooth and unified story. If used for devotional purposes, it would be stimulating and helpful to every reader. It must not be used as a substitute for the Scriptures, as we have them in the New Testament.

The author used the King James Version because of its universal beauty and appeal, and follows the arrangement of Robertson's *Harmony of the Gospels*, with only a few exceptions. He lets the Scripture speak for itself, takes nothing from the account, quotes Jesus

word for word, and lets the miracle-working power of the Lord show just as the Gospels record it. The Sermon on the Mount, when arranged to include all the gospel record, is even more beautiful and powerful. The final night before his death, the establishment of the Lord's Supper after Judas leaves the group, is beautiful. He omits the singing of the hymn after the Supper and the night travel to Gethsemane. He does not include any of the record of Jesus' preascension experiences as recorded in Acts. All told, it is a grand piece of scholarly work and will serve an excellent purpose among people interested in the Word of God.—*Roy O. McClung*

INSPIRATION, DEVOTION, AND THE CHRISTIAN LIFE

The Mature Christian

A. Morgan Derham (6r), \$2.50

Mr. Derham possesses a virile style which is particularly suited to the theme of his book. The relevancy of the Christian gospel to everyday life is in great need of affirmation and explanation, and our author has met this need with a book which could be read with profit by every Christian. In a succession of interesting chapters he discusses the practical application of the Christian revelation and ethic to life's various phases and responsibilities. Young people in particular would be greatly helped by this book. It indicates and points the way to a pattern of daily life, squarely based upon the word of Scripture and sanely related to the world of today.—*D. F. Ackland*

How to Succeed in the Christian Life

R. A. Torrey (6r), \$2.50

Here is a splendid book dealing with vital issues that face the Christian. It would especially be helpful to new converts. Running through the fifteen chapters, there is this central theme weaving its way into every page: "Now that I am a Christian, my life is in his hands; and my mission in life is to do his will. Therefore, the things I say and do will be different from the non-Christian."

This book is well founded on Scripture and is highly devotional in nature. It would be a

good resource book for all Christian workers. One of the strongest chapters is the one on foreign missions. Basically, it is sound in every respect; however, it must be remembered it was written more than fifty years ago. Hence, it lacks a fresh appeal in its presentation. The weakest chapter would be the one on amusements.—*C. Winfield Rich*

The Future Is Upon Us

Roy L. Smith (1a), \$3.50

This is a brilliant, penetrating analysis of current world problems viewed from the Christian standpoint. Roy L. Smith is one of the keenest men in the United States, and many years of thought and research have gone into the book. Every preacher, educational director, music minister, and denominational leader should read this stimulating volume. This should be one of the most widely read books of the year.—*C. Aubrey Hearn*

Don't Park Here

Paul Erb (33h), \$3.00

This excellent Mennonite pastor has prepared more than a hundred discussions on dynamic growth in the Christian life. The discussions first appeared in the "Gospel Herald." Three adjectives describe this devotional book: forceful, clear, constant. There are five major divisions of this book: "Dynamic Living," "In Christ," "Conscience Sharpeners," "The Real Good," and "Christian Service." It is rather difficult to find adequate words competent to illustrate these most stimulating devotions. They are on such a varied field and contain such a wealth of materials—biblical and otherwise. He says that too often we stop where we begin; that we stop with the cross and never go on to the resurrection. In an interesting way he brings to light that God needs no calendar for he moves in eternal ages. This pastor says, "Our wisdom is to find God's way and walk with him."—*B. Carter Elmore*

Heart of the Christian Year

Harold Blake Walker (9h), \$3.00

In my opinion this fine book has many purposes. It would be an excellent gift to a

person who is confined to a sick bed. It affords daily devotional thoughts suitable for those who are on "top" of life or for those who are in the struggle of life.

As a pastor, I can see many ideas for devotions at special meetings, at prayer meetings, and other occasions.—*John Kurtz*

Directional Signals on Campus

Andrew M. Hall (Andrew M. Hall) \$1.00

This little book is written especially for college students with a message pertinent to them. The author attempts to probe their minds to rethink the Christian life. His idea is that young people do not come to a full commitment of life until they understand something of what life is all about, and he attempts to help them know themselves and know how the Christian faith is related to them. He uses many illustrations from the campus scene and his own experience.

The book could serve as a good background for discussion groups, though it does have many of the usual "cliches" of "church language." It will be much more meaningful to the Christian student than to the non-Christian.—*Nell Magee*

Christ and Crisis

Charles Malik (1e), \$3.00

The author has pulled together from lectures and addresses seven meditations on the state of the world from the Christian point of view. He reminds us the "greatest weakness of Western strategy is its relative neglect of the intellectual and spiritual dimension," and pleads for the church to address itself primarily to its Christian mission. He asserts that the "thrust of God into history" keeps the church on the front line of conflict where the "everlasting gospel" alone is adequate.

The issues of our time present many severe tests to our faith and also provide significant challenges for the quality of our commitment. The Christian must live at the heart of the great issues of our day, must seek the facts—praying for wisdom to distinguish the false from the true, and must strive to maintain the independence of the church from all existing systems and kingdoms. Finally, the Christian must seek the unity of the church, but it

must be the unity of God and must not be based on sentiment or compromise or human considerations.

No claim is made that this book is in any way a creative contribution. Its real virtue is in the fact that a Christian statesman of international repute views the world today as under the judgment of Jesus Christ. In this respect it makes a worthy contribution.—*Gwenn E. McCormick*

Sign Posts on the Christian Way

Patrick Hankey (9s), \$2.95

Sign Posts on the Christian Way is a guide to the devotional life, written by Patrick Hankey, Dean of Ely Cathedral. He previously served over thirty years as a parish minister, thirteen of them in the university town of Cambridge. In this book the author sees the devotional life as a pilgrimage. He discusses in a brief and inspiring way the various "sign-posts" along the way and offers helpful suggestions on the subjects of prayer, meditation, readings, and discipline. The book is filled with references from the classics of devotional readings, and there is a list of recommended books included. Professional religious people, as well as serious Christian laymen, will profit by reading this brief, but important, book.—*Dwight K. Lyons*

The Lord's Prayer

E. F. Scott (9s), \$1.25

This is a very fine and thorough treatment of the Lord's Prayer. I like it. Bible students and Christians who are interested in prayer should read the book. The author deals with related facts which throw quite a bit of light and help on the subject. He has done a good job. He seems to place the prayer in its proper setting with the correct emphasis. It is well done.—*Herbert Gabbart*

Faith That Makes Sense

J. Edwin Orr (2j), \$1.45

Throughout the book there is a frank acknowledgment of the burdens resting upon

faith. The intention of the author for this volume is that the student be well informed in the historical foundations of theological insights and knowledge, so that when he encounters other people's arguments he will not abandon his belief in God.

The basic thesis is faith which is a gift of God. Man, by faith, can solve most of his pressing problems by holding on to his constructive theological thought, which will stand like a lamp in a dark place. Dr. Orr approaches this particular theme with a certitude that is commendable by utilizing anecdotal illustrations of the points at issue, from personal experiences in his own life.

This remarkable helpful book should be a must for all our students at colleges and universities, as well as high school, because of its practicability for daily complex living today. One can easily read this volume at one sitting, then reread it again for reference and help.—*Fred Lomar*

God Is Where You Are

Alan Walker (1e), \$2.00

God Is Where You Are is an outstanding book because of the author's penetrating insight into the complexities of our international life. He is a world traveler and has sought to take direct application in every situation the gospel of Christ. The book contains a simple, yet profound, apologetic of the Christian faith. He begins to valid the faith by comparison with religion showing the inadequacies of religion and the necessities of a vital, effectual Christian faith.

Mr. Walker brings historical and present-day evidences to mark his point; he uses our space effort to define and describe the conquest of inner space. The basic supposition is that the gospel is forever contemporary, and it works! In the sermon, "The Truth That Changed the World," the truth of the reformation, salvation by grace and justification by faith is propounded. He asks, "Are we trying to defend a collapsing world?" and seeks to help us to be "a Christian under capitalism." The final sermon sets forth the world mission of Jesus as going into all the geographical world, into every department of life and meeting every human need.—*J. Hilton Olive*

CHURCH ADMINISTRATION

The Church at Worship

Bernard Schalm (66b), \$1.95

This book meets a vital need among ministers, musicians, and laymen who have a responsibility in planning worship programs. The dearth of materials indicates the difficulty of writing in this field.

The author, after extensive research, presents a clear and provocative work on worship. Either the section on music or stewardship would justify the price of the book. The first three chapters will perhaps inspire many ministers to preach on the background of Christian worship.—*Leonard Sanderson*

Telling the Good News

(21c), \$2.50

A comprehensive church public relations primer *Telling the Good News* scans the potentialities for a church to communicate its message. This beginner's handbook contains twenty-two articles by various professionals dealing with the fundamentals of many public relations areas.

Pastors and church staff members should find this introduction to public relations enjoyable as well as informative reading.—*Ralph C. Atkinson*

Teach or Perish

James DeForest Murch (1e), \$3.00

There is a growing concern with respect to the quality of modern Christianity. This book is a reflection of that concern. In spite of the many outward evidences of success observable in our churches, there is an increasing number of voices being raised in warning that something is seriously wrong. The writer gives the first four chapters to analysis of the current situation. It is his conclusion that our present culture, and to a large extent the church itself, has been captured by scientific humanism and pragmatic materialism.

If the present situation is to be changed, there must be a renewed emphasis upon Christian education in the local churches. "The church must teach or perish!" There are some encouraging signs apparent, such as a new emphasis on theology, a deepening of Christian emphasis in some schools of higher learning, and an increased interest in the total life and

work of the church. Yet, while the average Sunday school certainly has a worthy purpose, the fact is most of them are "plodding along on a treadmill of worn-out tradition and mediocrity, quite unaware of their responsibility to a changing world and of their potentiality in bringing in a new and better day."

One wishes that the writer had not dealt so much in generalities and had given more specific suggestions as to what the modern church should do.—*Findley Edge*

How to Publicize Church Activities

William J. Barrows, Jr. (6r), \$1.00

This booklet cannot honestly be termed a "handbook," but rather a brief introduction to church communications. The approach is limited as illustrated by the constant use of the term "publicity" rather than public relations or communications. The connotation of mere "publicity" for a church is one that should be discarded for the deeper concept of public relations.

The booklet does touch the major tools of church communication, however. By its very nature, it just dries the surface on most subjects . . . for instance, barely discusses the need for better creative writing in church publications, but dwells at length on the mechanics of the process.

I do not think this booklet says anything new or particularly vital on the subject. *Church Administration* articles have covered most of these subjects in the past two years, and most of our pastors or staff members will have scanned them there.—*Ralph Atkinson*

How to Organize Your Church Office

Clara Anise McCartt (6r), \$1.00

The author's statement is well put when she says: "A well-organized church office serves as a relay station or central clearing house through which your programs for carrying out the purpose of your church are synchronized and made more effective."

The function of a church office is outlined for fulfilling the church's ministry of reaching and winning new converts, teaching and training church members, and ministering to the constituency and sustaining the members in the faith.

The thesis of the book goes into detail on the work to be done, where the work is to be done, the tools needed to do the work, and who does the work and the planning necessary to accomplish the task.

This small easy reading book should be "required reading" for every church staff member.—*Idus V. Owensby*

Effective Christian Communication

Maxwell V. Perrow (5k), 85 cents

This is a well-done little book hitting the high spots in the processes of communication. It explains what communication is, gives some discussion of Christian education and the learning process, tells of the symbols of Christian concern, and talks of communication tools.

The symbols that are discussed are words, pictures, and actions, not the usual artistic symbolic representations one usually encounters when symbolism of an ecclesiastical sort is presented.

The book is valuable in a superficial way by itself. It is designed as a "companion piece" for a series of Cathedral Filmstrips bearing the same title as the book. This reviewer does not at present have access to the filmstrip series, so assessment of the book in that light is not possible. It could well serve as an introduction to further intensive study in the communication field, and would be of value to all church leaders and interested members.—*Gomer Lesch*

Race and the Renewal of the Church

Will D. Campbell (8w), \$1.25

This is a hard hitting but Bible-based study of the Christian church's obligations and racial problems. It is one of a series from Westminster Press entitled, *Christian Perspective on Social Problems*. The purpose of this study manual is to help concerned Christian laymen to think through the theological implications of the race situation in American society.

To foster small group study and discussion, an excellent set of thought-provoking questions appear at the end. These questions relate to the respective chapters of the book.

This book offers valuable resource material to mature Christian adults who wish seriously to study and to act for Christ in this area of Christian living.—*Rice Pierce*

COUNSELING AND THE PASTORAL MINISTRY

Protestant Pastoral Counseling

Wayne E. Oates (8w), \$4.50

This may be the best of all Wayne Oates's books. It reflects a nonseasonal tone and grasps the total picture of the pastor in the role of a counselor. This is not to say that one will agree with the entire text. For instance, I am not ready to lightly dismiss Matthew 5:32 as being spurious. This technicality does not negate the book's effectiveness, though with some it might hamper it.

The book reflects wide scholarship and a wonderful Christian application with scriptural adaptation. A small matter: I prefer footnotes either at the bottom of the page or at the end of the chapter rather than in the text itself.—*Andrew Hall*

The Audacity of Preaching

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

"The Audacity of Preaching" is a compilation of Gene Bartlett's Lyman Beecher Lectures presented in 1961. It is not a particularly outstanding book in the area of preaching; however, there are some valuable insights for the pastor-preacher. Dr. Bartlett states that he is looking at preaching from the viewpoint of the pastorate; therefore, one will find absent much of the analysis of preaching that other Beecher lectures have undertaken.

A pastor will find nothing offensive in the author's presentation, but he may be challenged where he is reminded that "the preacher claims to know the will and Word of God, and to proclaim it in relation to the options and situations of his time." Is there any claim quite so audacious? "Preaching is an act of faith that God has willed to show that truth, and does it when men offer themselves to speak and to hear."

Not only does Dr. Bartlett discuss the content and delivery of the sermon from a pastor's viewpoint, but he discusses how the pastor-preacher should relate himself to his family, church, and the world.

This is an enjoyable book, but not one that is a *must* for every preacher's bookshelf.—*Henry C. Atkison*

A New Look in Preaching

James A. Pike (9s), \$2.50

Some potential readers of this book will have a bias, because of the well-known theological position of the author, which will dictate that it be ignored. To follow this bias is to miss one of the most concise, readable, and interesting books on preaching of recent date.

The theological stance of Bishop Pike is often evident; and with much of his position, a Baptist reader will be in disagreement. But the present work will be of interest to all who preach. Pike's basic problem is how to preach the faith so as to interest a contemporary hearer, "how to communicate the faith in terms of questions people care about." Pike is not interested, at least in this volume, in changing the message, but in "repackaging it" in terms of communication.

In interesting pulpit style, the author approaches the problem from four directions: (1) a market survey, a study of the people to whom we preach; (2) the product and its packaging, the truth and the form in which it is communicated; (3) the salesman, the preacher and his preparation to preach; and (4) the store, an examination of the worship service, especially the relation of preaching to the Liturgy.

Of these approaches, the second is central to the purpose of the book. Pike takes care on several occasions to distinguish between the *kerygma* and the form in which it is presented. His thesis is that the most effective way to preach today is to make contact with the bearer in terms of his anxieties, then bring the eternal truth to bear on the issue. A Bultmannian author, to be sure, but an expert in language who can be helpful in communication.—*H. Gordon Clinard*

Pastoring the Smaller Church

John Caldwell Thissen (1z), \$2.95

This book should be very helpful to young men preparing for the ministry and young ministers in city or country churches. It would also be a helpful refresher course in pastoral theology for experienced ministers. Although the book was not written by a Baptist, there is very little in it which does not follow Baptist beliefs and practices. The

book covers many of the details of a pastor's life and ministry. It discusses such practical subjects as the pastor's call, his qualifications and spiritual life, his relationships with the new church, with fellow ministers and ministers of other denominations, and many other practical subjects.—*Ben A. Rentz, Jr.*

The Young Minister

John B. Wilder (1z), \$1.95

This is one of the most interesting and practical books for the young minister I have ever read, written by a man who has had twenty-five successful years in the same pastorate. He deals wisely with such subjects as the pastor and his relation to people, both men and women, his appearance, his emotions, his temptations and problems, his pulpit habits and message, his family relationships, his attitude toward money, and his dedication to soul-winning witnessing. It is a book strictly loyal to the principles and doctrines loved by Southern Baptists.—*Robert Flinn*

The Ministry of the Laity: A Biblical Exposition

Francis O. Ayres (8w), \$2.50

"If you are baptized, you are a minister whether you are ordained or not. All men are called into the church by God for a life of service in the world. . . . You have been sent into the world."

The book calls forth to the laity (men and women) to accept the responsibility that is theirs as Christians. The first five chapters are grouped under a general heading "You Are a Minister." The remaining six are woven into a major thrust "Fulfill Your Ministry." In a discerning style the author calls on laymen to a new affirmation, awareness, responsibility, and secret discipline.—*Howard B. Foshee*

PHILOSOPHY, THEOLOGY, DOCTRINE

The Word of God and the Word of Man

Karl Barth (9h), \$1.15

Although a generation has passed since it first appeared, insights into the eternal truth of the Word of God and its vital application

to the needs of man in our space age are to be found in the contents. This is scholarship at its best.

The role of the preacher in communicating through word as well as deed, truths by which the individual can be fortified to live worthy of God and to the full realization of the capacity of man, will be some of the rewards to the reader who will take the time to digest this volume.—*Carl Giers*

What Is Christianity?

Adolf Harnack (9h), \$1.35

This work was originally given as sixteen lectures under the title "The Essence of Christianity" as the University of Berlin in the year 1899. They were published the next year and received wide distribution. Within thirty years there were fourteen printings. The book is a theological-historical interpretation of Christianity that has greatly effected present-day theology. These lectures, which made such an impact on the theology of our century need to be read by every discerning pastor.

There are objectionable features in the book. Baptists could not agree with Harnack in his denial of miracles, his question of the authority of the Fourth Gospel, his oversimplification of Christianity, and the lacking place of prominence to the person and work of Christ.

The best part of the book is the last hundred pages that give an historical interpretation of Christianity. These pages are especially helpful in noting the forces that shaped the Christian development. Three of the formative factors mentioned are: (1) The religion of feeling and heart passed into the religion of custom, form, and law, (2) The Greek philosophy, and (3) The struggle with Gnosticism.—*David C. Hause*

The Varieties of Religious Experience

William James (11d), \$1.45

Students of the philosophy of religion will be happy to learn that this classic study in pragmatism is being reprinted and offered to the reading public in a paperback edition. First delivered as a lecture series in 1902, this book represents a major effort to approach philosophy of religion from a psychological perspective. Religion is defined as "the feelings, acts, and experiences of individual men in their

solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine." James's method is empirical: that is, religious experience and values are examined by the utilitarian question, "Will it work?" The metaphysical and existential tests of religion are made secondary to the empirical. Using this method, James discusses such religious experiences as consciousness of the unseen, conversion, prayer, repentance, the divided self, and fear.

The book is well known and has already received judgment at the hands of many scholars. It is good that such a significant volume will be economically accessible to the students of this decade.—*H. Gordon Clinard*

The Theology of the Older Testament

J. Barton Payne (1z), \$6.95

This book is written by a very capable Old Testament scholar. The materials reflect an unusual insight into the basic Old Testament teachings. The author has made extensive use of available sources, both primary and secondary. A very vital contribution is made in the exegesis of key passages. The treatment of critical problems is done in a forthright and positive manner. A Hebrew word study is made with sufficient explanations for one who has had no Hebrew to be able to derive great benefit from it. One of the most attractive features of the book is the listing of an extensive bibliography of books and periodicals. The book contains materials on the nature and history of biblical theology, God, man, grace, repentance, the redeemed life, and life after death.

The author's claims for the inspiration and authority of the Scriptures, as well as his emphasis on ethical monotheism, will meet with enthusiastic reception. One may judge for himself, but it appears that the author uses the proof-text method in many places. In my opinion, he claims dates for some events with an unjustifiable dogmatism.

Teachers of Old Testament, as well as pastors and students, will find this book very profitable.—*Thomas J. Delaughter*

Step by Step in Theology

Hal & Jean Vermes (18a), \$3.00

To me, this book is very impractical. The author has gone out of his way to be original, and in so doing has made the book so confusing that I consider it a waste of time to try to study it.—*Ira H. Peak*

The Priesthood of All Believers

Dr. Cyril Eastwood (19a), \$4.50

This book fills a real need—to set forth the central doctrine of the priesthood of all believers as it was interpreted by the Reformation and subsequent evangelical traditions. This doctrine is interpreted here in its broadest scope; and thus the essential qualities of the theology of Luther, Calvin, the Anglicans, the Puritans, and Wesley are presented.

This historical survey of the priesthood of all believers shows the significance of this doctrine in our understanding of grace, ministry, worship, vocation, evangelism, etc.

Here is a good book to read for an appreciation of the central doctrines of the above groups. It should be read by pastors, teachers, and all students of church history and historical theology.—*Wilbur Lamm*

Nine Modern Moralists

Paul Ramsey (20p), \$2.95

This volume brings together the views of nine outstanding modern thinkers—Dostoevski, Tillich, Marx, Richard Niebuhr, Reinhold Niebuhr, Maritain, Sartre, Brumer, and Cahn—placed in the single context in an incisive discussion of ethics.

The coexistence of good and evil tendencies in every moral decision suggests that our account of ethics cannot be wholly confined to an examination of decision and action based upon natural justice alone. One must think of Christ as transforming, renewing, reshaping, and redirecting natural law.

Thus, in the main the central theme of this book is the involvement of a synthesis of natural law and revealed Christian love. This is shown by chapter progression: opening chapter by Dostoevski of Living Atheism, and the closing chapter of man's exodus from natural laws by Jacques Maritain.

It is said that the highest tribute one can pay any thinker is to wrestle with him. There is much to be recommended here for those willing to wrestle.—*A. B. Cotbron*

The Moderns

William C. Fletcher (1z), \$3.50

This book, addressed to conservative Protestants, is an effort to interpret the three leading unconservative theologians of today—Barth, Tillich, and Bultmann. In order to gain perspective, the author goes back to some leading nonconservatives of the past—Schlittermacher, Ritschl, Harnack, and Kierkegaard. The first three of these formed the liberalism of the nineteenth and early twentieth centuries. They believed that man is essentially good. By his natural experience of God, by relation to the Christian community, and by ethical striving, he can achieve whatever salvation he needs. Kierkegaard, of course, stood in sharp contrast; he emphasized man's limitations, his sin.

The teachings of Barth, Tillich, and Bultmann are summarized. Then, in a brief conclusion, the author makes his central point. The great contemporaries have been influenced by Kierkegaard and existentialism to hold a pessimistic view of man. In spite of this shift, they reflect—more than they would admit—the views of the older liberals. Specifically, Tillich continues the emphases of Schlittermacher; Barth, those of Ritschl; and Bultmann, those of Harnack. Neo-Orthodoxy, in other words, is liberalism in slightly altered dress.

In a study of this type it is not surprising that the author is sometimes guilty of hasty generalization or oversimplification. On the whole, however, his interpretations seem fair and balanced. I do not feel that the comparison between Barth and Ritschl does full justice to Barth.—*Joseph Green*

Man, The Image of God

G. C. Berkouwer (1e), \$6.00

This volume, like the preceding seven in Professor Berkouwer's *Studies in Dogmatics*, reveals a very great knowledge of the works and thought of contemporary theologians. This knowledge is used, for what the publishers call, the defense and development of Reformed theology. The major emphasis is on defense. It is also true that one does not have to be told that it is Reformed theology; the appeals to Calvin make this all too obvious.

That the author has an excellent style of

writing is apparent even though this is a translation. There are repeated examples of succinct and helpful statements. Often the author acknowledges that these are restatements of ideas of Calvin. One such is, "Man's self-knowledge can become actual only in the light of God's revelation."

The general outline of the development of the book is found in the definition of the image of God. "The image of God is something which concerns the whole man, his place in this world and his future, his likeness in his being a child of a Father, of this Father in heaven."

The student of theology who would be informed in all phases of theology would find this book of value. The individual who seeks to avoid lengthy footnotes and detailed study should avoid this book.—*Arthur L. Walker*

Living Options in Protestant Theology

John B. Cobb, Jr. (8w), \$6.50

This is a book for the informed student of current trends in theology. It offers a careful study of the views of contemporary theologians, each being discussed first expositively and then critically. The position of the writer is made plain by his statements that he has been "nurtured in the atmosphere of liberalism" and that, in this book, "no pretense is made of giving a fair representation to conservative and orthodox Protestant theologians." Among those whom he discusses are E. L. Mascall, L. H. DeWolf, H. N. Wieman, Brunner, Barth, Bultmann, Tillich, and the Niebuhrs. Only readers already familiar with the distinctive ideas represented will gain maximum values from Dr. Cobb's analytical and critical treatments.—*Donald F. Ackland*

Free Will

S. Morgenbesser & J. Welsh (20p), \$1.95

This is a study of the writings of twelve philosophers on the subject of "Free Will." Beginning with the dialogue between Augustine and Euodius, in which Augustine expounds the nature of free will as related to God's foreknowledge, the book moves on to St. Thomas Aquinas, who raises objections and shows how free will is related to responsibility for decisions. John Duns Scotus and Thomas Hobbes

discuss the impact of outside causes and argue that these forces are powerful in decision.

Section II on "Determinism" begins with John Stuart Mill, the author of the essay on Liberty, discussing the philosophy of Sir William Hamilton which forms a basis of his discussion on the subject at hand. Philippa Foot and Richard Taylor complete the section on Determinism with contributions.

Section III is devoted to Libertarianism in which thought both Jean-Paul Sartre, the French radical, and S. C. Broad (English) explain that indeterminism (things not caused) is not necessarily freedom or liberty. The works of Sartre are stimulating even if radical. Actually neither refute determinism with free will but with indeterminism.

Section IV, "The Voluntary," is discussion by Aristotle and H. L. A. Hart. The meaning is the place of voluntary actions in relation to freedom or determinism.—*Lee Gallman*

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This book is a must for those who have a specialized interest in stewardship. It "breaks ground" in an area not often covered in stewardship works. Pastors will find rich background material for stewardship preaching. The book is of little interest to casual reader.—*Robert J. Hastings*

Caesar's or God's?

Peter Meinhold (19a), \$4.00

This scholarly and penetrating book on church-state relationships was written in Germany and translated in this country. While it relates particularly to German situations, the principles are applicable anywhere. It is an extremely interesting book. The reading is involved in places, but the book is rewarding to any serious reader.—*C. Aubrey Hearn*



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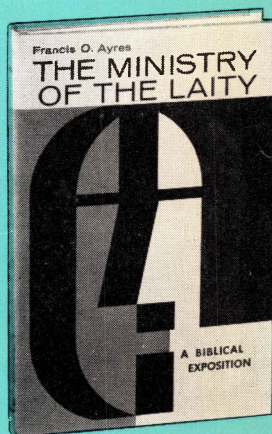
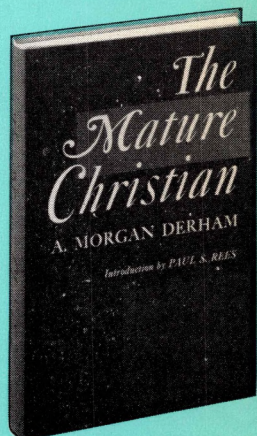
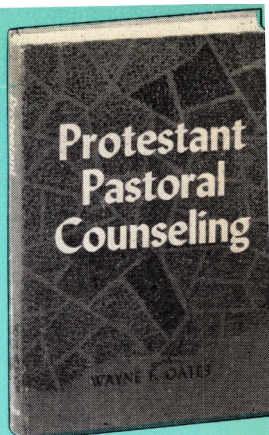
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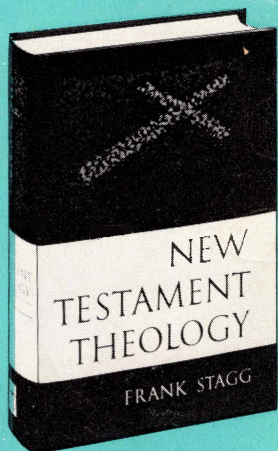
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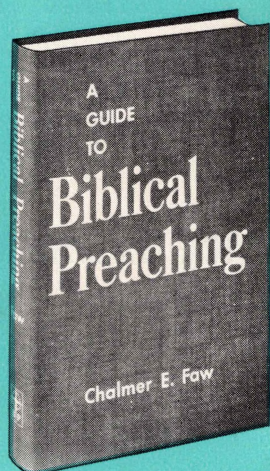
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