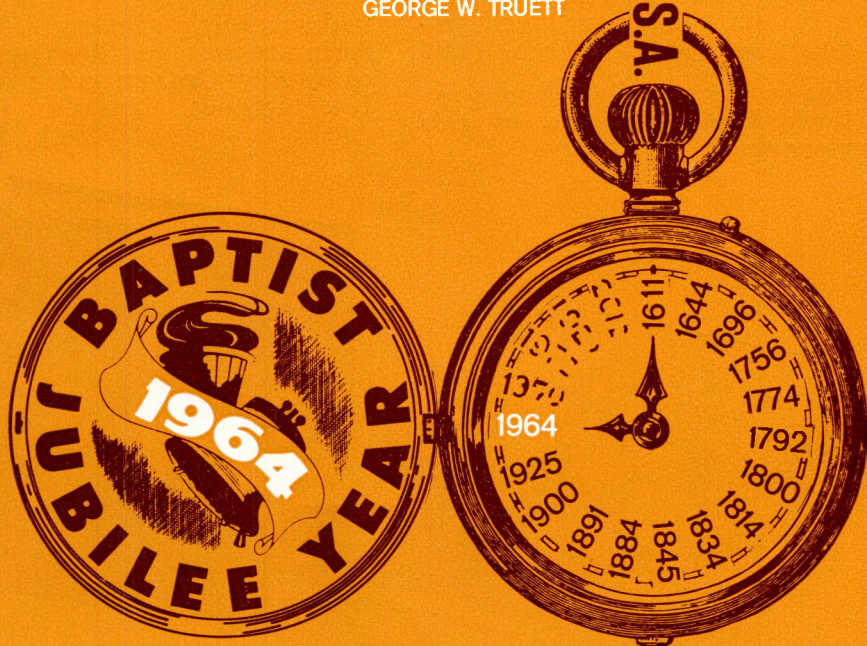


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REVIEW

THE *Quarterly*

APRIL • MAY • JUNE • 1964

A SURVEY OF SOUTHERN BAPTIST PROGRESS

STUDY THE PROPHETS . . . AND NEW TESTAMENT LETTERS

WITH J. B. PHILLIPS

WITH KENNETH N. TAYLOR

FOUR PROPHETS (Amos, Hosea, Isaiah 1-39, and Micah)

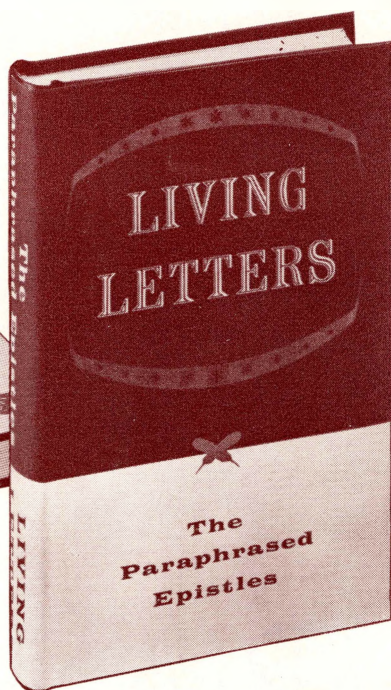
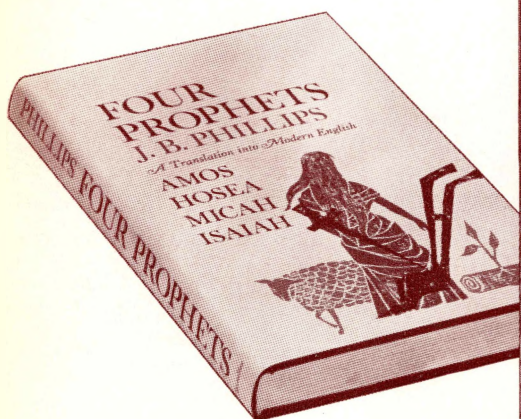
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LIVING LETTERS (The Paraphrased Epistles)

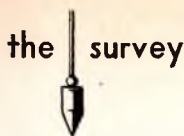
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The Quarterly REVIEW



SECOND QUARTER
1964

Volume 24 Number 2

Editor

MARTIN B. BRADLEY

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THE QUARTERLY REVIEW is published quarterly by The Sunday School Board of the Southern Baptist Convention, 127 Ninth Avenue, North, Nashville, Tennessee 37203: James L. Sullivan, Executive Secretary-Treasurer; J. M. Crowe, Associate Executive Secretary-Treasurer; Clifton J. Allen, Editorial Secretary; Harold E. Ingraham, Director, Service Division; Martin B. Bradley, Secretary, Research and Statistics Department; Herman L. King, Director, Publishing Division; Herman F. Burns, Art Director.

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"In our histories lies the soul of past time. The material substance of nations, cities, and people may have vanished, but here is their audible voice. In reading Toynbee's A Study of History it is as if Time had rebuilt his ruins and were re-enacting the lost scenes of existence."

"The history of the world is the biography of great men. This is the literature of superiority, just as surely as journalism is the literature of mediocrity."

"This priceless heritage was loaned to us to use, enjoy, and pass on unspoiled to all generations to come."

The attempt is made in this issue to dig into Baptist history and bare "the soul of past time." That which we view, once laid bare, is glorious and inspiring indeed. What a large bundle of God's leadership, grace, and victory is wrapped up in names like John Clarke, Adoniram Judson, Luther Rice, Richard Furman, and George W. Truett!

We Baptists of today have an unparalleled and priceless heritage entrusted to us. We must learn every possible lesson from it. Every value must be appropriated from its abundance. But these lessons and values are not ours to keep. Instead, they are merely "loaned to us to use, enjoy, and pass on unspoiled" to those who follow. Such a treasure blessed and polished of God demands our utmost faithfulness.

The Baptist Jubilee is nearing its peak. May we be caught up in the spirit of discipleship on which our heritage was borne, and may we be the tide on which countless lost persons shall be swept toward a fellowship and sonship with God through Jesus Christ.

THE EDITOR

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Detailed graphical and statistical summaries of Southern Baptist churches will appear in the *Southern Baptist Handbook* issue next quarter. In the *Handbook* trends of the denomination's areas and programs of work will be pointed out and interpreted. Church and denominational leaders, plus all church libraries, will find the *Handbook* indispensable for a knowledge and understanding of current denominational progress.

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The Baptists: Who Are We?

An Interpretation*

W. MORGAN PATTERSON

Professor of church history, Southern Baptist Theological Seminary, Louisville, Kentucky

THE TITLE OF THIS PAPER calls for an answer and identification rooted in history and recent development. A knowledgeable reply should touch on Baptist beginnings and characteristic Baptist tenets. The answer to this kind of question the historian *can give* and give with pleasure and confidence.

Some people are inclined to think that a serious discussion of "who we are" is unnecessary and time-consuming. It is *clear* that few Baptists have a mature conception of their heritage. Historical illiteracy is as common among us as biblical and theological illiteracy. A recent example may be cited. Reaction from some quarters was swift to the position taken by James E. Clark in an article in *The Intermediate Teacher* (1st quarter, 1961, p. 6). In it Mr. Clark said:

As far as a historical written record is concerned, Baptists arose from the Separatists in England,

who in turn had "separated themselves" from the Church of England because they felt that it had not gone far enough in its reform after breaking with the Roman Catholic Church. In their effort to reform completely, Baptists did away with all that smacked of Catholicism except baptism and the observance of the Lord's Supper.

Correspondents to one Baptist paper felt that these statements were quite erroneous and would be injurious to uninformed readers. They strongly criticized the author of the article for contradicting such "sound and authoritative" works as Foxe's *Book of Martyrs*, Rone's *The Baptist Faith and Roman Catholicism*, Carroll's *Trail of Blood*, Odle's *Church Members' Handbook*, and Mason's *The Church That Jesus Built*. The view of Baptist history reflected in these criticisms is known as church succession. It is a position that can no longer be substantiated or defended in the light of present knowledge of Baptist beginnings. It is a view of Baptist history which is held by few, if any, recognized or trained historians.

*Part of a lecture given July 6, 1961, before the "Church Administration Conference for Pastors and Deacons" at the Southern Baptist Theological Seminary.

Another writer recently argued convincingly of the need of Baptist leaders to inform and instruct their people in the fundamentals of their history and doctrine. Cecil E. Sherman, pastor of First Baptist Church, College Station, Texas, in an article entitled "Why Do They Leave Our Churches?" (*Baptist Program*, March, 1961), has noted a deficiency in our instructional programs. The failure to ground our people in an understanding of the Baptist heritage has probably already resulted in the loss of a great number of church members to other denominational groups. Such losses cannot be solely explained by personal instability and fickleness or social pressures or similar factors. Much of the blame must rest upon our failure to narrate and make relevant our past to Baptists of today. We need desperately (1) to cultivate a sense of history in our people, (2) to develop in them an appreciation for the distinctive and distinguished heritage of Baptists, and (3) to challenge them to match the conviction, the sacrifice, and the dedication to Christ of their Baptist forefathers.

A comprehensive answer to the question "Who are we?" can be provided only (1) by describing our historical beginnings, (2) by distinguishing the Baptist heritage in its development, and (3) by cataloging what are called Baptist distinctives.

Baptist Beginnings

Under the heading of historical beginnings, it needs to be observed, and perhaps emphasized, who Baptists are not. Baptists are not to be equated

with every imaginable extremist of church history or all the dissident groups of the Christian era. Most scholars have concluded that Baptists have not been Donatists, Paulicians, Waldenses, Albigenses, Anabaptists, or a half dozen other groups often included in their genealogy. Some historians have examined history in an effort to construct an external succession of Baptists. Such a succession is neither historically demonstrable nor theologically necessary. The validity of Baptist churches rests not on the precarious frame of a traceable continuity, but rather upon the faithful adherence to and implementation of the basic teachings found in the New Testament.

It is only after 1610 that one finds an unbroken succession of what came to be known as Baptist churches. Furthermore, only from about 1641 have Baptist doctrine and practice been the same in all essential features that they are today. It was in the latter year that immersion as the scriptural mode of baptism was recognized among them. The contention for this historical view concerning Baptists on the part of President W. H. Whitsitt, of Southern Seminary, caused his resignation in 1898.

The successionist writers, on the other hand, have vigorously maintained that seventeenth-century English Baptists simply represent one link in the historical chain. The historian is not unaware of similarities of Baptists to other earlier dissenting groups, nor is he ignorant of a substantial debt Baptists have to certain sixteenth-century continental Anabaptists. It is the measured judgment of most historical scholars that Baptists as a *self-conscious and self-perpetuating*

denomination arose in England in the seventeenth century.

The beginnings of the General Baptists may be traced back to the influence of a courageous and creative mind, one John Smyth. He led a group of Separatists from England to the Lowlands to escape persecution and then led them in 1608 to initiate believer's baptism. When, thereafter, he decided to join the Mennonites, a small group led by Thomas Helwys withdrew and returned to England. There, near London, in 1611, a church was formed. This church became the first of English General Baptist churches. The term "General" in their name suggests their belief in a general atonement. Immersion was not begun until the 1640's.

The genesis of the Particular Baptists is to be found in a congregation assembled in 1616 by an Anglican pastor of strong Puritan learnings, Henry Jacob. Through the years the congregation flourished despite oppressive strictures and several withdrawals. From this church in 1638, several individuals separated because of their profession of believer's baptism and opposition to infant baptism. This event marked their repudiation of the Church of England and their formation into a Calvinistic Anabaptist church. In 1641, three years later, immersion was adopted (and not without reservations on the part of some; e.g., the pastor, John Spilsbury) as the scriptural mode of baptism. In 1644, representatives from seven Particular Baptist churches met in London and drafted a confession of faith explicitly affirming immersion and a Calvinistic theology.

In America, too, Baptist beginnings may be traced to the 1640's. The individual usually accorded the dis-



W. Morgan Patterson

tinction of having been the first Baptist is Roger Williams. However, a second look is in order here. There are some historians who feel that this claim should be qualified: first, because the baptism of Williams in 1639 was not demonstrated to be immersion (as shown by Dr. Whitsitt in his work, *A Question in Baptist History*); and second, because his association with the small congregation in Providence was of very short duration—about three months. He thereafter became a "Seeker," repudiating all visible churches.

For these reasons, some historians turn to Dr. John Clarke and the congregation in Newport, Rhode Island, of whom he was pastor, as the first Baptist group in America. This church is fairly certainly established as an immersionist church from 1644. By 1649 the Providence church had become an immersionist church.

From such inconspicuous and, humanly speaking, feeble stirrings, Baptists in the eighteenth and nineteenth centuries grew to sizable and influential proportions. With the birth of the missionary enterprise and a quickened interest in evangelism, Baptists in the nineteenth century began to plant their witness in other lands. The result was the planting of a vigorous, albeit small, body of Baptists in Germany, in Sweden, in Rumania, in Russia, in China, in Burma, in Brazil, in Nigeria, and in more than a score of other countries.

Baptist Heritage

A second method by which Baptists may be identified is in the delineation of their heritage. A definition of the term heritage is in order: It is the sum total of that strand of the past with which one is, in some sense, identified and of which he is peculiarly the recipient. Here, it is the religious inheritance. For Baptists it is to be seen in the conjunction of God's blessings and providence and our fathers' dedication and ministrations.

The Baptist heritage is the cumulative achievements of our fathers in the face of incredible obstacles; it is the determination and courage against tremendous odds and powerful forces; it is the fortitude, the convictions, the sacrifices, the heroism, and the noble example of our forebears; it is their energetic devotion; it is their commitment to the truths of the Bible; it is the precedents they set in demanding religious freedom for themselves and equally for others with

whom they disagreed; it is the institutions which they labored to found, through which they would channel and conserve their modest efforts in service; it is the dedication to simple religious forms in which they might glimpse the divine and hear God speak to them; it is the deep-seated desire for co-operation and the flair for promotion and organization.

Or, to put it another way, the Baptist heritage is to be seen in the inflexible convictions of John Bunyan, Roger Williams, and Henry Dunster; in the personal sacrifices of Thomas Gould, William Carey, and Ann Haseltine Judson; in the raw courage of John Clarke, Obadiah Holmes, and John Asplund; in the rugged individualism of John Taylor, John Mason Peck, the Boones of early Kentucky, J. R. Graves, and W. H. Whitsitt; in the tireless ministries of Isaac Backus, Shubael Stearns, and Daniel Marshall; in the pulpit power of Christmas Evans, Vavasor Powell, James Haldane, Richard Furman, Charles Hadson Spurgeon, John A. Broadus, and George W. Truett; in the missionary zeal of William Carey, Adoniram Judson, and Johann Oncken; in the farsighted leadership provided by Morgan Edwards, Luther Rice, W. B. Johnson, I. T. Tichenor, James P. Boyce, and John Clifford.

It is in the qualities and achievements of these men and myriad others that we can *begin* to sense the vastness, the wealth, the grandeur, and the uniqueness of the Baptist heritage.

Baptist Distinctives

In the third place, an answer to the question "Who are we?" may be

given in the framework of what are called Baptist distinctives. However, several problems immediately appear. First, as one considers the many diverse groups assembled under the ensign of "Baptists," he may find the task of cataloging "distinctives" a formidable one. The name Baptist admits a number of groups having practices that the main body of Baptists would not accept. Also, the elements of freedom and latitude are obviously present here, since a person or group might conceivably reject one or more "distinctives" and still be regarded as essentially Baptist.

Second, stressing distinctives does not mean listing everything Baptists believe or do. Only those points which have special significance or eminence are legitimate to be considered. Robert G. Torbet in his widely used textbook, *A History of the Baptists*, speaks of four major principles characterizing Baptists:

1. "The Sacred Scriptures the Sole Norm for Faith and Practice"
2. "The New Testament Church Composed of Baptized Believers"
3. "The Priesthood of Believers and the Autonomy of the Local Congregation"
4. "The Principle of Religious Liberty and the Separation of Church and State"

This list is not unrepresentative of what one would ordinarily find. Of course, a word or two might be changed by another writer, or another tenet only implied here might be added. A problem is, however, that they are so generally stated that a number of communions other than Baptist could subscribe to them with enthusiasm and sincerity.

Strictly speaking, there are no Baptist distinctives, if by this is meant individual tenets and practices *unique* to Baptists. Those beliefs usually cited as Baptist distinctives may all be found among other denominations. A definition of the term "distinctive" is called for. If the word means a characterizing mark of Baptists, then it is appropriate. But, if it is supposed to mean something singularly peculiar to Baptists (as it seems to in most works treating Baptist doctrine), then it is wholly inaccurate. What *should* be emphasized is that Baptist uniqueness is to be found in a core or combination of practices and beliefs. The distinctive position of Baptists is meaningful only in a complex of characteristics.

It may also be noted, that as this theme has been developed historically, many Baptist "distinctives" have been of a negative character. In the past, especially, in the eyes of some, the Baptist identity was fulfilled in its contrast to Roman Catholicism; for example, in the Baptist "opposition to infant baptism," "repudiation of the papacy, the episcopacy, Mariolatry, veneration of saints and relics, and the sacraments." While Baptists, of course, have rightly disassociated themselves from these features as championed by Rome because they are distortions of New Testament teaching, surely the distinctiveness of Baptists is not to be exhausted here. The Baptist identity rests squarely and solidly on positive affirmations rooted in the Scriptures.

In trying to capture in capsule form the singularity of the Baptists, one other possibility must be mentioned; namely, their organizational and programmatic structure. If one *must* isolate absolute peculiarity, then per-

haps this is the point at which to begin. Baptists have indeed developed certain programs and methods in implementing New Testament imperatives which are markedly distinctive.

Baptist Image

In discussing the matter of who we are, there may be some value in examining the Baptist image, that is, who or what people *think* we are. In the last few years, the figure of the image has been very widely used. In fact, this cinematic metaphor stands on the brink of overuse. But, perhaps it will bear employment once more.

It is actually a very convenient device in trying to describe and evaluate the impression Baptists make upon others, or the "picture" Baptists project. And like all "picture" projectors, the accuracy of the image received by others needs periodically to be checked, as well as the source of projection. An unwanted or faulty image may result from an apparatus needing repair or cleaning.

To the question "What is the Baptist image?" very likely no *single* answer can be given. The answers will be many, varied, and often in violent disagreement. The lack of uniformity in the response may be due both to the image projected and the popular interpretation of that image. For example, part of the problem is to be seen in the ambiguity of Baptist pronouncements and actions. Baptists sometimes find themselves preaching one thing and doing another; standing for one thing and, to some extent, being identified with its opposite. Both in the areas of church-state relations

and race relations do Baptists sometimes find themselves precariously perched.

The lack of unanimity on the Baptist image is also due to Baptist diversity. There are myriad and radically varied differences of viewpoints to be found not only generally within the large family of Baptists (c. 40 groups numbering c. 22 million), but, too, within a particular group of Baptists, such as the Southern Baptist Convention. No better illustration can be given than the 1961 St. Louis meeting of the Convention. Many shades of viewpoints were manifested and expressed by speakers on the program.

Who or what group then is to be regarded as the spokesman for Baptists, by whom the image of all Baptists may be conveyed? Who or what group then is the symbol of Baptists, by whom its image is focused? The answer is obvious—no one. All are Baptists, and the genius of Baptists has been to try to co-operate with each other despite differences. The image Baptists project (and by inheritance must project) is a mosaic, a mosaic composed of many elements, many viewpoints, many strengths; but when assembled in a co-operative relationship, allowing for differing sizes, shapes, colors, and consistencies, results in an enviable and esthetic masterpiece. The very diversity of Baptists has been a source of their strength, their flexibility, and their adaptability.

Yet, even in this diversity, certain features sometimes emerge prominently. And it is by these alone that *all* Baptists are too quickly judged. Baptists, especially those of the South, are usually written off as denominational isolationists, inflexible racial segregationists, promotional enthusiasts, and

benighted obscurantists in an arrested state of development theologically, culturally, and intellectually.

This impression, that all too many have of Baptists, needs to be recognized and countered. It is time that informed and dedicated minds set themselves to dispel this illusion and to create an image which takes into account *all* aspects of our Baptist community. This will have the effect of emancipating many of their prejudices and misconceptions of Baptists; it will have the effect of achieving greater understanding and fellowship between Baptists and other Christian bodies; it will have the effect of broadening the range of our opportunities for communication and witness.

Such a project does *not* mean compromise of our legacy, but does mean clarifying it. This is a call *not* for capitulation, but for better public relations; and it stems *not* from inferiority, but from a desire to be accurately represented in an intelligent and fair-minded society.

It should be added that to the extent to which this partial picture of Baptists *is* true, it should be a source of continuing concern for the entire family of Baptists; and that efforts should be made through sound biblical exegesis, historical studies, and a Christlike spirit to provide our brethren with a maturer, clearer conception of what Christianity is and should mean. To this end, I believe that our seminaries are earnestly dedicated.

You are the most important asset claimed by THE QUARTERLY REVIEW! Yes, honestly . . . for you are a reader, and readers are the sole justification for a publication's existence.

The editors have been considering ways of making the magazine more meaningful to you, the readers. Soon we will, in a more formal and thorough way, seek to learn of your views. In the meantime, why not drop us a note and share any ideas or reactions you have about THE QUARTERLY REVIEW in general? Do it today! We'll do our utmost to promptly acknowledge your thoughtfulness.

Thanks!

Martin B. Bradley

Graphic High Lights of Baptist Growth in United States and Canada

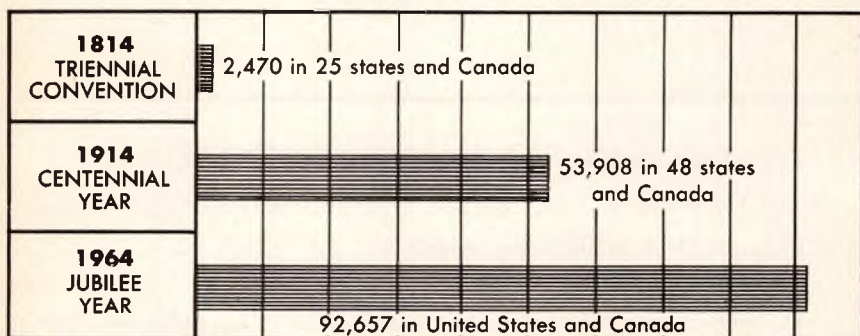
(Compiled for use in *Baptist Advance* [Broadman Press, 1964] and THE QUARTERLY REVIEW.)

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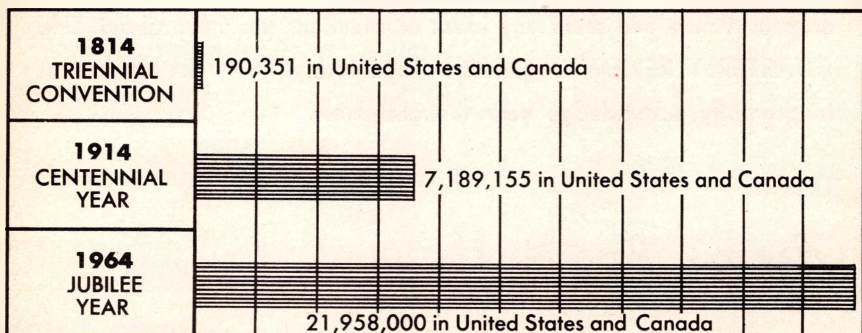
Asplund, *The Annual Register of the Baptist Denomination in North America*, #11790; *American Baptist Almanac*, 1860-68; Guastad, *Historical Atlas of Religion in America*, 1962; Cox, *Encyclopedia of Southern Baptists*, 2 Vols., 1958; Cathcart, *Baptist Encyclopedia*, 1881; Philadelphia Baptist Association, 1764; Rippon, *Baptist Annual Register*, 1790-1802; Weis, *The Colonial Clergy and Colonial Churches of New England*, 1936; Weis, *The Colonial Churches and the Colonial Clergy of the Middle and Southern Colonies, 1607-1776*, 1938; *Yearbook of American Churches for 1963*; Edwards, *Materials Toward a History of the American Baptists, 1770-1792*; *U. S. Census*, 1850, 1960; *Religious Bodies*: 1906, 1916, 1926, 1936; *Churches and Church Membership in the United States* (survey made and published by the National Council of Churches), 1956; annuals, handbooks, directories, and other publications of Baptist bodies; miscellaneous histories of Baptists, et al. Data on Canadian Baptists was contributed by G. B. Albaugh, Canadian Baptist Historical Collection, McMaster Divinity College, Hamilton, Ontario.

BAPTIST MILESTONES OF ADVANCE

CHURCHES

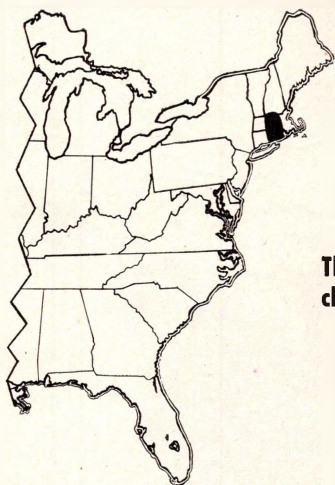


MEMBERSHIP



FOUR CENTURIES OF BAPTIST GROWTH

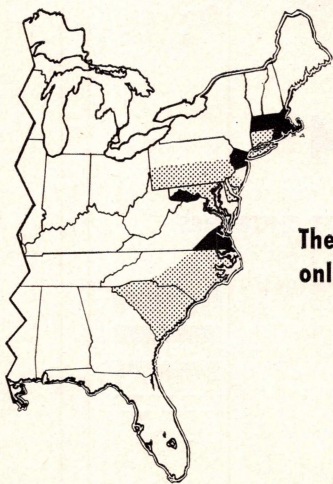
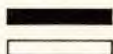
1664 - 1964



1664

There were only five Baptist churches in existence in 1664

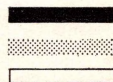
Churches
No churches



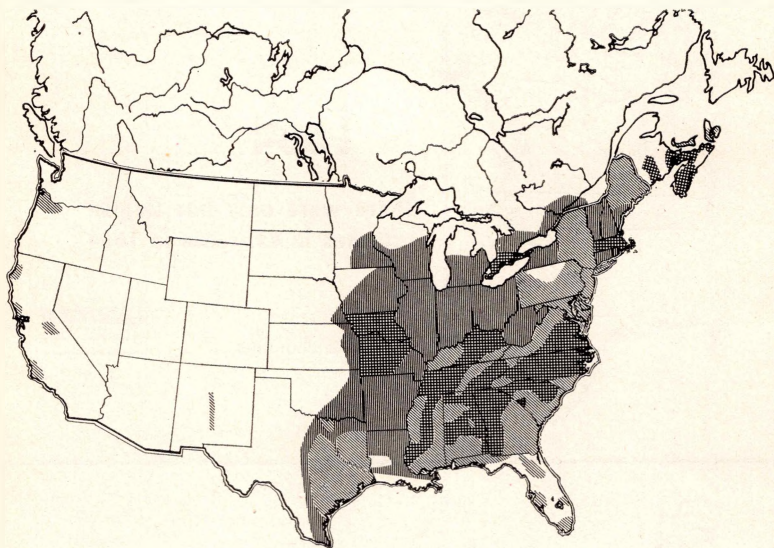
1764

The Baptist churches of 1764 existed only in the American colonies

Scattered
Sparse
No churches



FOUR CENTURIES OF BAPTIST GROWTH 1664 - 1964



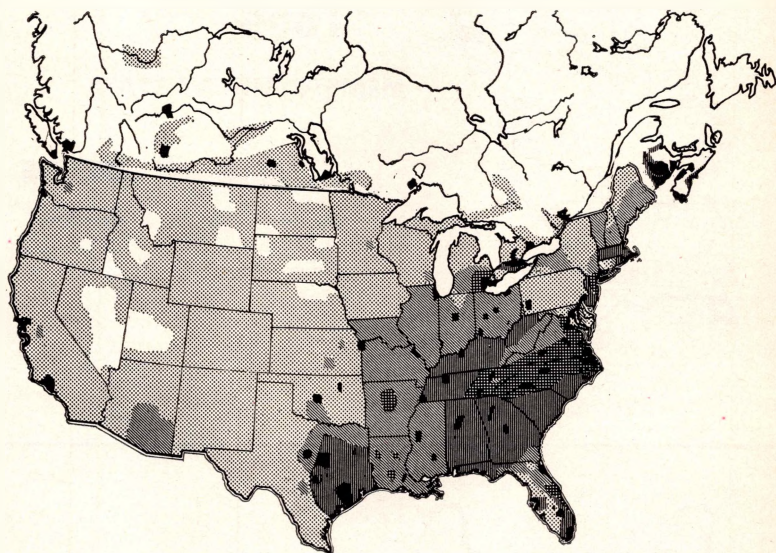
1864

DENSITY OF BAPTIST CHURCHES

Thickly settled
Scattered
Sparse (in a given area)
No churches



FOUR CENTURIES OF BAPTIST GROWTH 1664 - 1964



1964

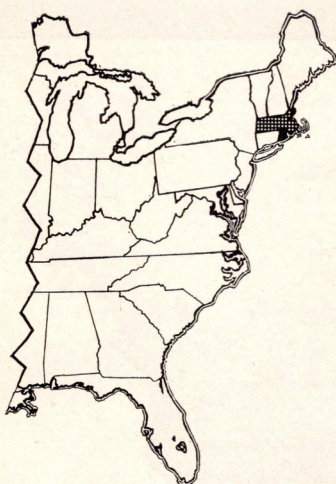
DENSITY OF BAPTIST CHURCHES

High saturation
Saturated
Thickly settled
Scattered
Sparse (in a given area)
No churches



Alaska 32
Hawaii 24

BAPTISTS IN THE UNITED STATES 1664 - 1964



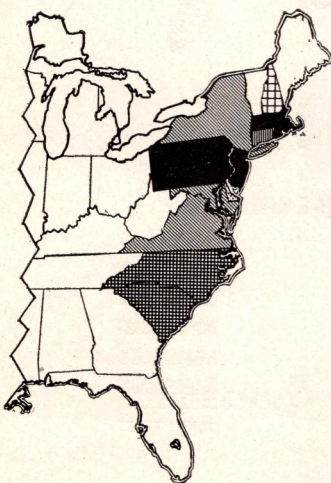
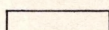
1664

MEMBERSHIP BY STATE

Rhode Island, 115

Massachusetts, 25

Other colonies, 0



1764

MEMBERSHIP BY STATE

1800 or over

1300 - 1799

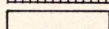
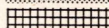
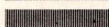
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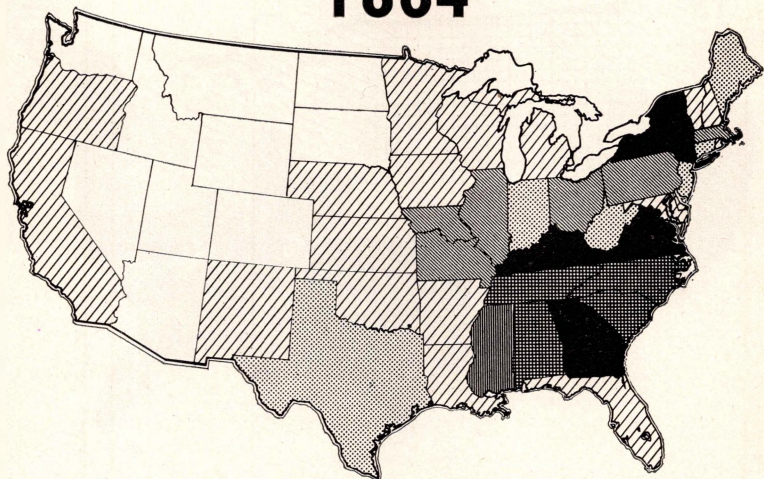
20 - 99

No church members



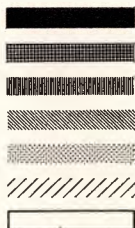
BAPTISTS IN THE UNITED STATES 1664 - 1964

1864



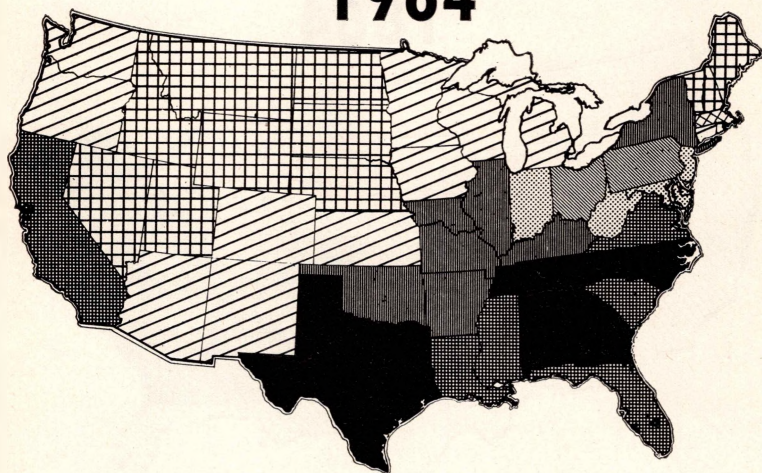
MEMBERSHIP BY STATE

75,000 or over
 60,000 - 74,999
 45,000 - 59,999
 30,000 - 44,999
 15,000 - 29,999
 49 - 14,999
 No members



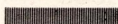
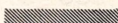


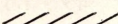



BAPTISTS IN THE UNITED STATES 1664 - 1964

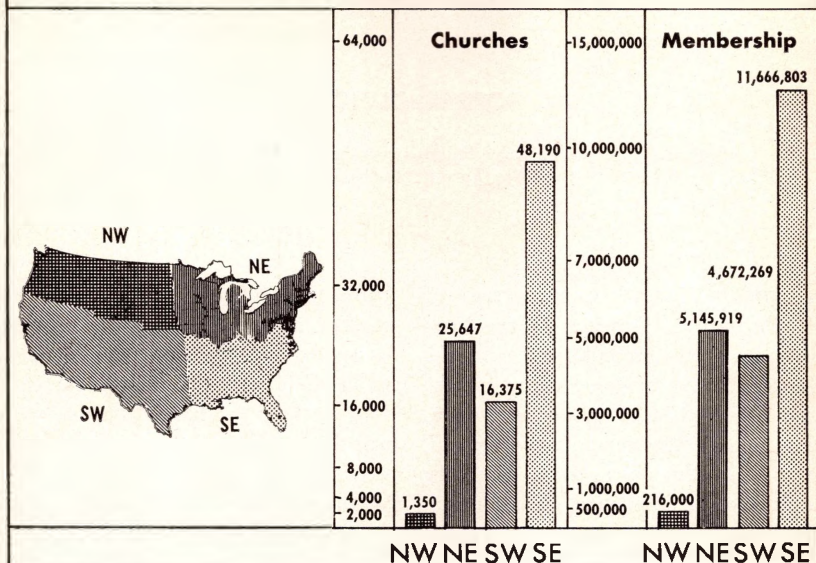
1964



MEMBERSHIP BY STATE

1,000,000 or over	
800,000 - 999,999	
600,000 - 799,999	
400,000 - 599,999	
200,000 - 399,999	
100,000 - 199,999	
50,000 - 99,999	
6,000 - 49,999	

BAPTISTS IN NORTH AMERICA, 1964







BAPTIST CHURCHES AND THE POPULATION

UNITED STATES, 1964

NW* = 1  for every 7,941  POPULATION

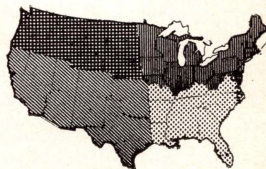
NE = 1  for every 4,093 

SW** = 1  for every 2,359 

SE = 1  for every 848 

*Includes Alaska

**Includes Hawaii



A New World and an Old Problem:

John Clarke

POPE A. DUNCAN

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DURING THE GREAT IMMIGRATION of Puritans to America in the Laudian years of the second quarter of the seventeenth century, a Puritan by the name of John Clarke arrived in Boston. He was only twenty-eight years old, but he already possessed a maturity which is often identified with a much older man.



Little is known with certainty about his earlier life. From the fragments which can be gathered, we are able to say that he was born in Suffolk, England, on October 8, 1609, of well-to-do parents. The family was large—eight children. Of these, four of the five sons ultimately settled in Newport. He received apparently a fine education, especially in the arts and in medicine. On more than one official document, he described himself as a physician. We are not certain just where this education was received. However, it is possible that he was the

“Johannes Clarcq, Anglus” who studied at the University of Leyden. It is also probable that he was married to his first wife, Elizabeth Harris, before he left England. Again, we do not know what led him to Puritan views, but undoubtedly he had arrived at them before leaving England and, indeed, he was most likely already of the Separatist persuasion. It is much more doubtful that he was already a Baptist, though some authorities think that he was.

In November, 1637, he arrived in Boston. But instead of finding liberty of conscience or, at the least, toleration of those of differing persuasion, he was shocked to find the situation quite otherwise. He was in the New World, but he was facing an old problem!

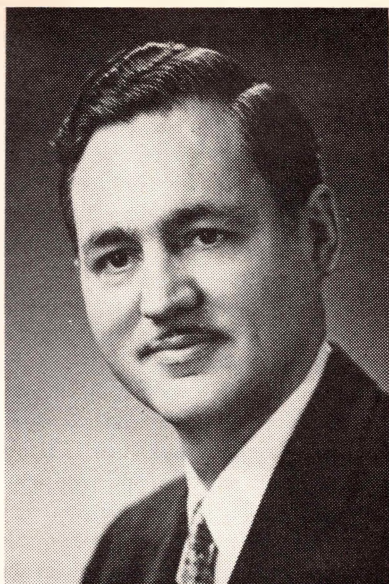
No Freedom in Massachusetts

Massachusetts Puritans proceeded on the assumption that the Bible was a complete, accurate, and practical guide. They believed that its teachings were self-evident, and “that it is not left in the power of men, officers, churches, or any state in the world, to add, diminish, or alter any thing in the least measure therein.”¹

John Cotton believed that the New England way was the closest thing possible to what would be set up "if the Lord Jesus were here himself in person."² Any idea of toleration was necessarily foreign to such an understanding of church polity. To have admitted contradiction would have been to have confessed that the reform was not according to the Word of God. Thus, all foes were heretics. Uniformity must be strictly practiced. Furthermore, they knew no instance where the toleration of several religions in a state did not lead to a destruction of the peace of the churches and to strife in civil affairs.

To make certain that in Massachusetts such opportunity for disruption of church and civil affairs should not be given, the General Court in 1631 reached the decision that: "Noe man shall be admitted to the freedom of this body politticke, but such as are members of some of the churches within the limits of the same."³ Thus, indirectly the government came under the control of the clergy since their influence in the admission of members to the church was so important.

Naturally, when Roger Williams refused the call of the Boston church to become teacher on the grounds that it had not fully separated from the Established Church, he was striking at the very sensitive heart of the contention of the Massachusetts authorities that theirs was a church reformed according to the Word of God. When further he attacked the legality of their right to the land and questioned the right of the state to enforce uniformity or to collect church tax, his conviction and exile were foregone conclusions. His banishment



Pope A. Duncan

took place in the dead of winter of 1636.

Hardly had his case been disposed of when another threat to the New England way reared its head. As John M. Mecklin colorfully put it: this was "a much more serious danger . . . in the person of a very intelligent and attractive she-wolf, Ann Hutchinson."⁴ She had sat under John Cotton's preaching at Boston, England, and in 1633 had followed him to the new town of Boston, arriving in 1634. Two others soon came who would prove to be her supporters, Henry Vane and her brother-in-law, Rev. John Wheelwright. These, along with her beloved Rev. John Cotton, she believed, were teaching the "covenant of grace," but others, including John Winthrop, Hugh Peters, Endicott, and Dudley were bound by a "covenant of works."

This "nimble-witted, clever-tongued woman" soon had the ear of many in Boston. She was especially influential among the women whom she gathered in some numbers into her home to discuss religion. Many of the ministers became jealous of her influence, and especially disliked being spoken of as without the indwelling of the divine spirit.

Wheelwright brought things to a climax when in the Fast Day sermon in Boston church in January, 1637, he denounced all who walked in a covenant of works. Already under a cloud, Wheelwright was brought to trial and convicted for sedition and contempt of authority—by a bare majority. Sentence was postponed until after the next election. Vane, the governor, would have protected both Wheelwright and Hutchinson, but John Winthrop, the conservative, was elected. In August, 1637, Vane left the colony. A synod of ministers and magistrates was called to settle the whole matter of heresy in the colony. John Cotton went over to the side of the conservatives, and Wheelwright and Mrs. Hutchinson were sentenced to banishment. Most importantly, definite standards of orthodoxy were set up to serve as a net to catch all who were in disagreement with the party in power.

Clarke Arrives

It was just at this juncture that John Clarke arrived in the colony. Later he wrote:

I was no sooner on shore but there appeared to me to be differences among them touching the Covenants; and in point of evidencing a man's good estate, some pressed hard for the Covenant of

works, others established upon better promises, and for the evidence of the Spirit, as that which is a more certain, constant, and satisfactory witness. I thought it not strange to see men differ about matters of Heaven, for I expect no less upon Earth: But to see that they were not able so to bear with each other in their different understandings and consciences as in those utmost parts of the World to live peaceably together, whereupon I moved the latter, forasmuch as the land was before us and wide enough, with the proffer of Abraham to Lot, and for peace' sake, to turn aside to the right hand or to the left. The motion was readily accepted, and I was requested with some others to seek out a place.⁵

Thus, whether in sympathy with Mrs. Hutchinson's views or out of aversion to intolerance, Clarke put himself on the side of the defeated party and indeed became its leader. Before he could leave, however, the court of Massachusetts ordered the disarming of sixty-six persons including Clarke. With two others he went North to New Hampshire to investigate the possibilities for settlement, but the winter began with great severity, and they returned, having decided to turn toward the South. During the remaining days of the winter, the company was gathered and organized, and plans were perfected for the emigration.

Compact for Colony

In Boston, March 7, 1638, a compact was signed by eighteen men. William Coddington's name led. He was a wealthy merchant and had been a deputy and assistant governor of Massachusetts. Clarke's name came

second. The compact indicated the reception of divine law as the basis of civil government, but among the Scripture references affixed was 2 Chronicles 11:4: "Ye shall not go up, nor fight against your brethren," which made it clear that religious differences were not to be occasions of civil strife.

William Coddington was elected to the chief executive office; and William Aspinwall, secretary. The company probably left Boston about the middle of March to settle near Delaware Bay—probably before planting season. When on their journey they came to Providence, Williams received them "courteously and lovingly." This may have been the first meeting between Williams and Clarke, but it certainly was not the last. Undoubtedly they must have had many things to talk about. Williams advised two possible locations for their settlement. At their request he went with them to Plymouth to inquire about that colony's claims on these sites. One was in Plymouth's jurisdiction, so they chose the other—Aquidneck on Narragansett Bay. On March 24, 1638, the island was purchased from the Indians and the deed signed.

Settlement was first made on the northern end of the island. A stable government was set up, but no religious tests were provided. This was a larger and better-organized colony than that under Williams at Providence. At the time of Clarke's arrival, only six men of families and two young men were with Williams. Soon seven others joined them. Before the end of the year, perhaps a hundred families had settled on the island. In the spring of 1639, Coddington, Clarke, and others began a new settlement in the southern part of the island

called Newport. The two colonies were united in 1640.

Clarke was especially active in the various aspects of the task of framing a government for the colony. In fact, he was probably the principal author of the form of government adopted and the code of laws by which it was administered. This little colony was breaking new ground. Though the principle of religious liberty had been recognized before, it had not, since Constantine been incorporated in civil government. Their problem was to frame laws which should not destroy but recognize and conserve individual freedom. They could not even get precedent from Roger Williams' colony. While he clearly apprehended the principle, it had not yet been fully embodied in laws in Providence which had as yet scarcely a government. "Roger Williams went into the wilderness, to find an asylum from oppression, not to found a state; while to establish an independent colony was the avowed intention of the islanders . . ."⁸

Freedom Established

Two things they determined to have clearly stated: *First*, that theirs was a democratic or popular government and, *second*, that it recognized liberty of conscience. The earliest records are incomplete; but in March, 1641, the following record was made by the Assembly:

It is ordered and unanimously agreed upon, that the government which this Bodie Politick doth attend unto in this Island, and the Jurisdiction thereof, in favor of our Prince, is a Democratic or Popular Government; that is to

say, It is in the power of the Body of Freemen, orderly assembled, or the major part of them, to make or constitute just laws, by which they will be regulated, and to depute from among themselves such Ministers as shall see them faithfully executed between man and man.

It is farther ordered, by the authority of this present court, that none be accounted a Delinquent for Doctrine, provided it be not directly repugnant to the Government or Laws established.⁷

The seal of the colony adopted by this Assembly was a sheaf of arrows bound up and the motto: "Armor vincet omnia,"—Love will conquer all things. Again, at the next session of the court, September, 1641, the record reads: "It is ordered, that the law of the last Court, made concerning Libertie of Conscience, in point of Doctrine, is perpetuated."

To Secure Charter

During the first year at Newport, Clarke was authorized to take steps to secure a charter. Apparently nothing came of this; and three years later, September 19, 1642, the Assembly renewed the proposal. Before they had made much progress, Roger Williams went to England to secure a charter. It was during this period that he published his great essay on religious liberty: *The Bloody Tenet of Persecution for the Cause of Conscience*. He was successful in obtaining a rather liberal charter in March, 1644. It provided for the incorporation of the four towns, Portsmouth and Newport and Providence and Warwick under the

name of "Providence Plantations, in Narragansett Bay, in New England."

For some reason it was only after a long delay that the towns accepted this incorporation under the charter—1647. Perhaps it was because the title seemed to give pre-eminence to Providence. The laws which were now adopted by the towns as united under the charter were substantially those of the islanders. Certainly Clarke had a large hand in the result. The preamble of the code declares the inviolability of the liberty of conscience, and it asserts the democratic nature of the government. It concludes with this remarkable statement: "And otherwise than thus what is herein forbidden, all men may walk as their consciences persuade them, every one in the name of his God. And let the saints of the Most High walk in this colony without molestation, in the name of Jehovah, their God, forever and ever."⁸ At a later time Clarke was twice appointed to codify the laws.

By 1640 Clarke had gathered a church and was the "teaching elder" in it. Just when he or the church became Baptists is not clear. Winthrop, who was not always accurate or fair in such matters, claimed that "professed Anabaptists," appeared in the island as early as 1641. In any case, however, by 1648 it is certain that Clarke and his church had accepted Baptist views. An early tradition puts the date at 1644 for the organization of the church. Clarke was apparently active in his work with this and other Baptist churches. Roger Williams himself records in a letter to Winthrop that in 1649 Clarke preached and baptized in the vicinity of Providence, helping Baptist churches which Williams had earlier abandoned.⁹

Massachusetts Takes Steps

In 1644 the General Court of Massachusetts, fearing a Baptist invasion, had passed an ordinance declaring that "if any person or persons, within this jurisdiction, shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart the congregation at the ministration of the ordinance, or shall deny the ordinance, of magistracy, or their lawful right and authority to make war, or to punish the outward breaches of the first table, every such person or persons shall be sentenced to banishment."¹⁰ The first important test of this ordinance came in 1651. John Clarke, Obadiah Holmes, and John Crandall of Newport were requested by William Winter of Lynn to visit him because "by reason of his advanced age, [he] could not undertake so great a journey as to visit the church."¹¹ It is likely that there were others who had adopted Baptist views and were desirous of being baptized and partaking of the Supper. In any case, the trio reached Winter's house two miles from town on a Saturday and stayed overnight.

The next day, July 22, Clarke spoke on Revelation 3:10. The service was interrupted by the arrival of two officers with a warrant for the arrest of "certain erroneous persons, being strangers." They insisted on taking them immediately "to the Alehouse or Ordinary" for safekeeping. After lunch, a constable determined to take them to church. Clarke protested: "If thou forcest us into your assembly, then shall we be constrained to declare ourselves that we cannot hold communion with them."¹² Forced to attend the meeting anyway, Clarke

later described his conduct: "At my first stepping over the threshold, I unveiled myself, civilly saluted them, and turned into the seat I was appointed to, put on my hat again, and sat down, opened my book and fell to reading." The constable was ordered to pull off their hats.

After the preaching, Clarke sought to explain his conduct due to his inability to recognize their worship as "according to the visible order of our Lord," but he was silenced. They were taken to jail in Boston. Here they were confined for nine days when they were taken before the court consisting probably of the governor, deputy, and assistants. The trial was more like that of the inquisition than of Englishmen. It proceeded "without producing either accuser, witness, jury, law of God or man."¹³ "The Governor upbraided us with the name of Anabaptists," said Clarke, and it appears that the trial degenerated into a theological squabble. In answer to the governor, Clarke declared, "I am neither an Anabaptists, nor a Pedobaptists, nor a Catabaptists. . . . I have Baptized many, but I never Re-baptized any"; then said he, "You deny the former Baptism, and make all our worship a nullity. I told him he said it; moreover I said unto them [. . .], If the Testimony which I hold forth be true, and according to the mind of God, which I undoubtedly affirm it is, then it concerns you to look to your standing."

In his sermon immediately before the court gave its sentence, John Cotton "affirmed that denying infant baptism would overthrow all; and this was a capital offence; and therefore they were foul murderers."¹⁴

The authorities claimed "The court sentenced you not for your judgment

or conscience, but for matter of fact and practice." Clarke replied, "You say the court condemned me for matter of fact and practice; be it so, but I say that matter of fact and practice was but the manifestation of my judgment and conscience; and I make account that man is void of judgment and conscience, with respect unto God, that hath not a fact and practice suitable thereunto."¹⁵

Clarke was fined twenty pounds; Holmes, thirty; and Crandall, five. In each case the sum was to be "paid by the first day of the next Court of Assistants, or else to be well whipped," and they were to remain in prison till it be paid or security be given for it. Clarke shrewdly asked Governor Endicott to let him see the law under which they were sentenced, since they were strangers. He and Endicott knew well that the only punishment sanctioned was banishment. Endicott apparently lost his temper and told Clarke that he deserved death, "and said he would not have such trash brought into their jurisdiction." Endicott rashly said he could not maintain his views before their ministers. Clarke took up this challenge and asked for the opportunity of a disputation in public "with freedom, and without molestation of the civil power." But as one might guess, he did not get that wish. In the meantime, however, he drew up theses which he was ready to defend. Included in the four was the following eloquent assertion:

I testify that no such believer or servant of Christ Jesus hath liberty, much less authority, from his Lord, to smite his fellow serv-

ant, nor yet with outward force, or arm of flesh to constrain, or restrain his conscience, no nor yet his outward man for conscience' sake, or worship of his God, where injury is not offered to the person, name or estate of others, every man being such as shall appear before the judgment-seat of Christ, and must give an account of self to God, and therefore ought to be fully persuaded in his own mind for what he undertakes, because he that doubteth is damned if he eat, and so also if he act, because he doth not eat or act in faith, and what is not of faith is sin.¹⁶

The refusal to allow him to present his views in public debate became the occasion of his describing the persecution and his views in a tract and later in an enlarged version published in England under the title, *Ill News from New England: or a Narrative of New-England's Persecution. Wherein is Declared That while Old England is becoming new, New-England is become Old.*¹⁷

Clarke's fine was paid without his consent and, he said, contrary to his judgment. Crandall was admitted to bail, but Holmes suffered the full penalty of thirty stripes, delivered "in such an unmerciful manner," according to Gov. Joseph Jencks, "that in many days, if not some weeks, he could take no rest but as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay."¹⁸

Two spectators, John Hazel and John Spur, "did shake me by the hand," says Holmes; Spur saying, "Blessed be the Lord." For this, they were immediately imprisoned and fined.

Clarke and Williams in England

Soon after this experience, Clarke was commissioned by the citizens of Portsmouth and Newport for a very important task. In the spring of 1651, Gov. Coddington had quietly obtained a commission constituting him governor for life of the islands, and authorizing him to rule almost alone. When this became known, there was great distress; and Clarke was persuaded to go to England to get the commission revoked and generally to defend their liberties. Williams went as the agent for Providence and Warwick. In October, 1652, they secured an order from the council of state vacating Coddington's commission and renewing the old charter. It was at this time that *Ill News . . .* was published by Clarke and *The Bloody Tenet Yet More Bloody* by Mr. Cotton's *Endeavor to Wash It White*, by Williams. Williams returned from England early in 1654, but unless he returned for a short time in 1661, Clarke remained in England until 1664.

Clarke's difficulties in representing the interests of Rhode Island were legion, especially after the accession of Charles II. However, he overcame them all; and on July 9, 1663, the royal seal was affixed to a remarkable charter which essentially embodied Clarke's own desires.

In one of the two addresses presented to the king on behalf of the petition for the charter occurs this passage: "They have it much on their hearts, if they may be permitted, to hold forth a lively experiment, that a flourishing civil state may stand, yea, and best be maintained, and that among English spirits, with a full liberty in religious concernments; and

that true piety rightly grounded upon gospel principles, will give the best and greatest security to true sovereignty, and will lay in the hearts of men the strongest obligations to true loyalty."¹⁹

The great glory of the charter was in the provision for liberty:

Now know ye, that we, being willing to encourage the hopeful undertaking of our said loyal and loving subjects, and to secure them in the free exercise and enjoyment of all the civil and religious rights appertaining to them, as our loving subjects and to preserve unto them that liberty in the true Christian faith and worship of God which they have sought: . . . and because some of the people and inhabitants of the same colony cannot, in their private opinion, conform to the publick exercise of religion according to the liturgy, form and ceremonies of the Church of England, to take or subscribe the oaths and articles made and established in that behalf; . . . our royal will and pleasure is, That no person within the said colony, at any time hereafter, shall be any wise molested, punished, disquieted, or called in question, for any differences in opinion in matters of religion, who do not actually disturb the civil peace of our said colony; but that all and every person and persons may, from time to time, and at all times hereafter, freely and fully have and enjoy his own and their judgments and consciences in matters of religious concernments throughout the tract of land hereafter mentioned, they behaving themselves peaceably and quietly, and not using this liberty to licentiousness and profaneness, not to the civil injury or outward disturbance of others; any law, statute, or clause therein contained, or to be contained, usage or custom of this realm to the contrary hereof, in any wise notwithstanding.²⁰

On Clarke's return he became a member of the Assembly, at times served as deputy governor and in other important positions in the government. But perhaps most important to him, he returned as pastor or first elder of the Baptist church in Newport. In 1672, when sixty-three years old, he retired from political service. It is said that he continued his service to the church until his death in his sixty-seventh year, April 20, 1676.

A Job Well Done

Thus, we have before us the story of the man who came to a new world to find an old problem and set about in practical measure to bring some sort of solution to it. Here we have the story of the first significant political experiment in modern times in the separation of church and state and full religious liberty. With John Clarke it was not theory alone, but practice which counted. While he has been under the shadow of Roger Williams, we should now permit him to step out in his own right to take his deserved bow. As Barrows aptly put it, these two "were both noble men, and both wrought nobly and well for their generation and for future ages. They were friends and allies, not rivals, although very unlike in many particulars. Williams was perhaps the more speculative; Clarke was the more practical; Williams was the more impulsive; Clarke, the more calm and judicious; Williams was the more voluminous writer; Clarke, the more skillful statesman and diplomatist. Both were zealous champions of 'soul liberty!'; both earnestly toiled for the realization of a great principle; both wrought per-

sistently and successfully for the enfranchisement of mind; both deserve to be enrolled among the benefactors of the world."²¹

¹Quoted in Cambridge Platform, i.3.

²A Reply to Mr. Williams, p. 237.

³Quoted in Sweet, *Religion in Colonial America*, p. 88.

⁴*The Story of American Dissent*, p. 116.

⁵John C. C. Clarke, "The Pioneer Baptist Statesman," *The Baptist Quarterly*, X, 2-3.

⁶C. E. Barrows, Dr. John Clarke, *The Baptist Quarterly*, VI, 487.

⁷Quoted in John C. C. Clarke, "The Pioneer Baptist Statesman," *Baptist Quarterly*, X, 195.

⁸Quoted in Barrows, *op. cit.*, pp. 489-90.

⁹Clarke, *op. cit.*, X, 263.

¹⁰Quoted from Backus in Mecklin, *The Story of American Dissent*, p. 126.

¹¹*Ibid.*

¹²*Ill News* . . ., quoted in Mecklin, p. 127.

¹³*Ibid.*, p. 128.

¹⁴Quoted from *Ill News*, p. 56, in Mecklin, p. 128.

¹⁵Cited in Mecklin, *Ill News*.

¹⁶Quoted in Backus, I, 184.

¹⁷London, printed by Henry Hills, 1652.

¹⁸Backus, I, 193, cited in Mecklin, p. 135. (See summary of importance of this trial as a statement of the eternal problem of the place of religion in a given cultural pattern by Mecklin, *The Story of American Dissent*, pp. 131-3.)

¹⁹Cited in Barrows, *op. cit.*, p. 494.

²⁰John C. C. Clarke, *op. cit.*, p. 276.

²¹*Op. cit.*, pp. 501-2.





The Influence of William Carey and English Missions on the Rise of American Baptist Missions

*JERRY L. SURRATT

Decatur, Georgia

SINCE THE MISSIONARY SPIRIT IS such an integral part of twentieth-century Baptists, it is difficult to picture our denomination without a missionary program. But this spirit was dormant in the early Baptists of America. Generally, American Baptists were from elements of society having the least culture.¹ The pioneers and small tradesmen did not possess a vision of the worldwide spread of Christianity. One historian observes that "... the sphere of Christian obligation was confined with narrow limits; and the idea of sending missionaries to other lands ... had scarcely begun to dawn upon the churches of America."² This lack of interest was understandable, for America itself was a new frontier in relation to Great Britain and the continent. The immense needs of the American Indians and the frontier which the settlers saw precluded interest in foreign missions. Yet, the lack of missionary spirit was not due to the-

ological disagreement. Americans did not face the excessive Calvinism of England which felt that if God wished the heathen converted, he himself would accomplish it.³ A "Calvinism" had evolved in America which was "... entirely consistent with the widest missionary sympathy and effort."⁴

ONLY A SPARK was needed to fire the imagination of American Baptists. That spark was provided by William Carey. Carey was a minister and shoemaker, enthralled by stories of Captain Cook's voyages in the Pacific and inspired by the Christian gospel. He saw the need to preach to the heathen and sought to overcome opposition to missions. Carey wrote *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens* in 1792, in which he offered a plan for the spread of the gospel. He said that Christians must pray, plan, and offer financial support to the cause of missions. On October 2, 1792, fifteen Baptist ministers met and heard Carey say:

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"See what Moravians are daring, and some of them British like ourselves, and many only artisan and poor! Can't we Baptists at least attempt something in fealty to the same Lord?"⁵ Inspired by Carey, the group formed the Particular Baptist Society for the Propagation of the Gospel Amongst the Heathen. Thirteen pounds, two shillings and six pence, plus the proceeds of Carey's *Enquiry* were pledged in support of the project. The new society appointed John Thomas as a physician, and William Carey to go to India as its first missionaries. Of the initial pledge, a student named William Staughton gave a half-guinea. Later Staughton became one of the leading voices in the American missionary growth. He even wrote *The Baptist Mission in India*, hoping to collect money for the British missionaries.⁶

AS THE ENGLISH VENTURE BEGAN, Americans watched with interest. Though politically divergent, the two countries had many common feelings especially on intellectual and religious matters.⁷ Generally, the religious movements of America were dependent upon those of the Old World. "It was but natural that Americans should derive encouragement from the organization of British missionary societies."⁸ In fact, "... the whole Christian world was roused comparatively to this endeavor by the English Baptists."⁹ This was especially true of American Baptists, since the venturing Englishmen were of the same denomination. Yet concrete action was slow in developing. Not until May 26, 1802, was a Baptist society formed definitely expressing a concern for foreign missions. On that day the Massachusetts Baptist

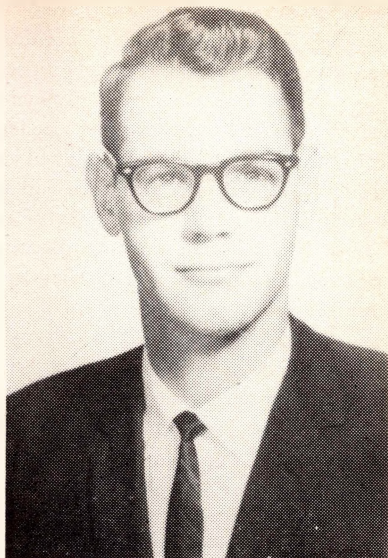
Missionary Society held its first meeting. Its purpose was "to furnish preaching and to promote the knowledge of evangelical truth in new settlements of the United States, or further, if circumstances should render it proper."¹⁰ Concerning the society's inception, Dr. Thomas Baldwin wrote that "very few appeared indifferent, and none opposed it."¹¹

WHAT INFLUENCES were brought to bear on American Baptist churchmen? How did this spirit develop? Let us look further into the contributions of Carey and the English missionary movement.

In the first place, the letters of Carey and his associates, William Marshman and William Ward, were very influential. Carey was a prolific writer and penned scores of letters to friends in England and America. Through this correspondence, the "Serampore Trio" told of the progress of the evangelism and translation of the Scriptures into the native languages. In letters to John Williams, of New York, Carey showed interest in American home missions, the newly founded mission societies and biblical translations.¹² In fact, Carey seemed to feel that the task of Americans was primarily at home. While grateful for the aid sent from America, he never asked for it; but constantly emphasized the need for Americans to preach the gospel near home.¹³ It is said that "... perhaps no other literature so largely affected the Baptists as the writings of Carey, Marshman and Ward."¹⁴ Most of these letters were addressed to Thomas Baldwin, of Boston; Richard Furman, of Charleston; William Rogers, of Philadelphia; John

Williams, of New York; and William Staughton, of Philadelphia. Through the writings, Carey was reaching the leaders of American Baptists all along the Atlantic coast. The *Massachusetts Baptist Missionary Magazine* featured these letters in many issues, allowing the people to become familiar with the work in Serampore.¹⁵ Perhaps, however, the letters had their most profound effect when they were read at meetings of the various associations and assemblies.¹⁶ One cannot underestimate the influence of words which came to life as they revealed the story of the Serampore Mission. Men such as Baldwin, Rogers, and Williams were inspired by the Serampore venture; and their voices must have been raised in chorus, leading their people to foreign missionary fields.

Secondly, Americans were also influenced by visiting missionaries on their way to India. The East India Company, fearing that its control of the trade in India would be undermined, was hostile to missions. They forced Carey out of British territory in India, and he finally settled in the Danish possession of Serampore, near Calcutta. The Company compelled later English missionaries to India to travel via America by placing obstacles in the way of direct England-India travel.¹⁷ Thus John Chamberlain, Richard Marden, John Biss, William Moore, and Joshua Rowe reached American shores and were extended hospitality. On December, 19, 1809, Rowe wrote Williams: "I often think of my dear friends at New York and feel the savor of those happy moments I have spent in communing with them."¹⁸ One can easily understand the excitement transmitted to Americans by men bound for foreign shores.



Jerry L. Surratt

In his letter of August 28, 1807, Dr. John Ryland, of England, wrote Williams: "We are much obliged to our American Brethren for their generous co-operation in favor of our East Indian Mission, and the kindness shown to those who have passed by the way of the United States to Serampore. . . ."¹⁹

Thirdly, American Baptists participated in a campaign for financial support of the Serampore Mission in 1805. Captain Benjamin Wickes, who had carried Baptist missionaries to India in 1799, sent one thousand guineas to a Presbyterian layman of Philadelphia named Robert Ralston. The money had been collected in England to aid Carey in the translation of the Scriptures, and Ralston was to care for it until Wickes sailed again for India. Upon the captain's arrival in the States, he suggested that Americans be al-

lowed to increase the sum. Immediately a circular letter was sent to ministers in other cities and publicity was given by the missionary journals. The cause was heartily supported by two prominent Baptist leaders, Staughton and White, who signed the circular letter.²⁰ Between five and six thousand dollars was raised by this appeal. The campaign made Baptists aware of the important place they were assuming in American missions.²¹

Fourthly, the Salem Bible Translation and Foreign Mission Society was organized by the Salem Baptist Church in 1812,²² to help in Carey's translations and ". . . to assist in sending . . . missionaries from this country to India."²³ This was the first clear sign of the Baptist preparation to send missionaries eastward.²⁴ It is interesting to note that when Judson changed denominations, the society voted one-half of its funds to go directly to him. The other half went to Carey. This shows that the society was aware of the identical purpose of the English and Americans in India: they supported their own mission not only by contributing to it directly, but also by giving to the English cause.²⁵

THESE FORCES WERE WORKING among the American Baptists, leading them to see both the need of sharing the gospel and the ability within themselves to participate in that work. The influence of English missions and Carey might best be understood by noting the growth of awareness in one Baptist association, while Carey was most active in his writings to American leaders.

The Philadelphia Association was the oldest in America, having been organized at least as early as 1707, and was

probably the foremost among all the associations. The 1794 minutes state that "... it is desired that all donations for the propagation of the Gospel among the Hindoos, in the East Indies, be forwarded to [Williams Rogers]."²⁶ In 1795, the Association appointed the first Tuesdays in January, April, July, and October as days of prayer "... particularly to implore a blessing on the Word and the general spread of the Gospel."²⁷ For the next five years there was a strange silence in the minutes on the matter. In 1797 and 1799 spiritual guidance for the churches was mentioned, but the spreading of the gospel was omitted. It is thought that the plague which struck Philadelphia in 1798 was uppermost in the thinking of the leaders.²⁸ In 1801, the call for a concert of prayer for the diffusion of the gospel was renewed. In addition, James Ewing delivered a circular letter calling attention to European efforts at missionary work. He pointed out the success of their English brethren in India.²⁹ The letter emphasized two ideas: God had raised up a free nation, and he will lead his people in the spiritual conquest of the world.³⁰ He stated that Americans must exert themselves not only in prayer, but also in pecuniary matters.³¹ In 1806, the Association recommended collections for assistance in the translations, and William Rogers delivered a circular letter on Christian Missions. His three points were (1) the doctrinal principles on which missions proceed; (2) the extent to which missions have been carried out; and (3) the manner in which the people must exert themselves in the future.³²

Within these twelve years the tide of missions was rising and financial support was increasing. Prior to May, 1814, American Baptists gave three

thousand five hundred dollars to the English Missionary Society alone, plus an undetermined amount directly to the missionaries.³³ Between seven and eight thousand dollars was given from 1794 to 1814.³⁴

THE HOUR WAS NOW RIGHT for the dramatic emergence of American Baptists as missionaries. On February 19, 1812, Rev. and Mrs. Adoniram Judson sailed from Salem, Massachusetts, for Calcutta as Congregationalist missionaries. The day before, Rev. Luther Rice had sailed from Philadelphia, bound for the same Indian city. During their respective voyages, these men studied the New Testament, especially on the matter of baptism. They both became convinced of the validity of the Baptist position. Reaching Calcutta, they studied further and, thoroughly convinced by their findings, asked for baptism by immersion. They resigned as Congregationalist missionaries and offered themselves to American Baptists.³⁵ Letters relating the decision reached Boston in January, 1813, and almost immediately a group of ministers met with Dr. Thomas Baldwin and formed the Baptist Society for Propagating the Gospel in India and other Foreign Parts.³⁶

Missions were now firmly planted in American Baptist thinking and continued to grow toward their present prominent place in our denomination. Though the accession of Judson and Rice to the Baptists was a milestone in our denominational missions, it was not the beginning. For, as Professor Vail states:

American Baptists, in the twenty years before the General Convention had come into a foreign mis-

sion conviction second at least to no other then in the land, and (which) needed not to blush in comparison with that of their denominational brethren of a hundred years later. . . . In the period now under consideration there is no record of any action antagonistic to the foreign mission movement by any Baptist church, Association, or other organization; there is no sermon or letter or publication of any character by a Baptist in opposition to the rising tide of missions throughout this period—over against that body of literature friendly to it and enthusiastic for it. . . .³⁷

Thus one sees that William Carey had a profound effect on the rise of American Baptist missions. Carey's contemporary, Dr. John Ryland, characterized him as ". . . a man who unites with the most profound and varied attainments, the fervour of an evangelist, the piety of a saint, and the simplicity of a child."³⁸ Because of his pioneer work, he is eminently worthy of the title "Father of Missions" bestowed upon him not only by his countrymen, but also by Christians of America.

¹Oliver W. Elsbee, *The Rise of the Missionary Spirit in America, 1790-1815* (Williamsport, Pa.: The Williamsport Printing and Binding Co., 1928), p. 34.

²William Gammell, *A History of American Baptist Missions* (Boston: Gould and Lincoln, 1854), p. 2.

³Albert L. Vail, *The Morning Hour of American Baptist Missions* (Philadelphia: American Baptist Publication Society, 1907), pp. 257-8.

⁴*Ibid.*

⁵S. Pearce Carey, *William Carey* (London: Hodder and Staughton, n.d.), p. 90.

⁶Elsbee, *op. cit.*, p. 105.

⁷Delavan L. Leonard, *A Hundred Years of Missions* third edition (New York: Funk and Wagnalls Company, 1913), p. 101.

⁸Elsbree, *op. cit.*, p. 47.

⁹Vail, *op. cit.*, p. 198.

¹⁰Edmund F. Merriam, *A History of American Baptist Missions* (Philadelphia: American Baptist Publication Society, 1900), p. 7.

¹¹Cited by Vail, *op. cit.*, p. 261.

¹²Leighton Williams and Mornay Williams, eds., *Serampore Letters* (New York: G. P. Putnam's Sons, 1892), p. 87.

¹³Vail, *op. cit.*, p. 267.

¹⁴*Ibid.*, p. 201.

¹⁵Elsbree, *op. cit.*, p. 78.

¹⁶Vail, *op. cit.*, p. 203.

¹⁷Williams and Williams, *op. cit.*, p. 75.

¹⁸*Ibid.*, p. 134-5.

¹⁹*Ibid.*, p. 129.

²⁰Elsbree, *op. cit.*, p. 105.

²¹*Ibid.*, p. 114.

²²Vail, *op. cit.*, p. 252.

²³*Massachusetts Baptist Missionary Magazine* (Boston: Manning & Loring and Lincoln & Edmonds), September, 1812.

²⁴Vail, *op. cit.*, p. 253.

²⁵*Ibid.*, p. 254.

²⁶*Minutes of the Philadelphia Association*, A. D. Gillette, ed. (Microfilm, No. 473; [Philadelphia: American Baptist Publication Society, 1851]), p. 298.

²⁷*Ibid.*, p. 306.

²⁸Vail, *op. cit.*, p. 204.

²⁹*Minutes of the Philadelphia Association*, p. 364.

³⁰Vail, *op. cit.*, p. 205.

³¹*Minutes of the Philadelphia Association*, pp. 364-5.

³²*Ibid.*, pp. 430-2.

³³Vail, *op. cit.*, p. 250.

³⁴*Ibid.*, p. 251.

³⁵Robert G. Torbet, *A History of the Baptists* (Philadelphia: The Judson Press, 1950), p. 267.

³⁶Vail, *op. cit.*, p. 269.

³⁷*Ibid.*, p. 261.

³⁸Cited in "Life of Carey," *Fifty-two Letters from Dr. Carey at Serampore to Dr. Ryland at Bristol, with Life of Carey* (Microfilm, pub. 335); (Ann Arbor, Mich.: University of Michigan).



Influences in Luther Rice's Becoming a Baptist

MRS. LUTHER JOE THOMPSON

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Whether Rice's becoming a Baptist was designed by heaven or chance, the converging causes were many and varied: friendships in youth, the negative side in a collegiate debate on Pedobaptism, a disaster at sea, an attack of hepatitis, the baptism and sermon of a beloved colleague, a dead man's library, and the Greek New Testament.

BAPTISTS tended to view Rice and Judson's change of sentiment as an act of providence, their coming a gift of the Holy Spirit. Flattered and elated, they were content with Ann Judson's explanation that they became Baptists "because truth compelled us to be."¹ To the Congregationalists, the change was as surprising as it was unexpected and, understandably, they could hardly look upon the decision as less than a defection and a serious breach of contract. Dr. Samuel Worcester, of the American Board, lamented that it was "to be regarded with regret that they had not . . . examined that subject before so late a day,"² so as to find they were Baptists before being ordained and sent to India at great expense.

Baptist Friends

When Rice was a boy in his native Northborough, there was a changing mood about Baptists. Congregationalism remained the State Church, and Baptists still had the "taint of heresy" about them, but they had emerged from their days of harassment and were experiencing marked growth.³ There was no Baptist church in Luther's town, but there had been a few Baptists there since pre-Revolutionary days. Baptist societies existed in nearby Upton, Shrewsbury, Berlin, and Boylston, places he often visited.

During the years of Luther's prolonged penitence and spiritual questing, he vainly sought help from his minis-

ter, Peter Whitney. Turning to others, among those giving counsel was Seth Grout, one of the few Baptists in the town.

In 1805 Luther and a cousin, Warren Fay, began holding evangelistic prayer meetings, first in homes, and then in an unused schoolhouse until "opposition became so strong that the house was shut against their admission."⁴ Whereupon Seth Grout invited the group to his home. Town annals record that scoffers gathered outside Munroe's Tavern to ridicule the young people as they passed from the locked schoolhouse to the shop of Grout.

This Mr. Grout, a nailer from Maine, had moved to the town a few years before. He owned a carding shop on the Post Road in the center of town. At first he joined the local church, but after a few years withdrew to the Shrewsbury and Boylston Baptist Society and, still later, the Baptist Church of Northborough was organized in his shop. There were others. Deacon Dexter Fay, brother of Warren, of Berlin, and Luther's spinster-aunt, Catherine Graves, of Boylston, both Baptist inclined, opened their homes. Thus, it was Baptists who encouraged the then novel midweek prayer meetings. Whatever Luther thought about the differing theology, he would have had kind feelings toward the group which had evinced understanding and help.

We have Rice's own account that he corresponded with a Baptist friend while at Williams College and questions were raised about the validity of infant baptism. Also he tells of being given the negative side in a debate on infant baptism while at Andover. Thinking he could not make a case,

he was surprised to find his position not only defensible but disturbing; the professor felt it necessary to rise to the aid of his opponent. He said he always intended to pursue the subject further but never found the time until he was en route to India. And one of his fellow passengers forced this pursuit. He was William Johns, an English Baptist missionary.

On Board Ship

When Rice, Gordon Hall, Samuel and Roxana Nott embarked on the *Harmony*, in February, of 1812, they found two other missionary groups aboard. These were the John Lawsons and the William Johns of the English Baptist Society and Mr. and Mrs. Robert May and a Miss Green of the London Missionary Society. It was a strange series of events that listed them as fellow passengers.

The powerful East India Company, which was offering more resistance than the pagans to the gospel, had made it impossible for appointees to be sent directly to India. To circumvent the company's policies, societies had resorted to sending them via America.

These missionaries had arrived in Philadelphia late in 1810 and re-embarked for India aboard a brig, the *Daphne*, which met with disaster at sea, limped back to port and refitted. However, the missionaries thought her unseaworthy and refused to sail aboard her again. Thus, they were some months in the states awaiting passage at a time when relations were strained between Britain and the United States and sailings were infrequent. Lawson supplied a church at Poughkeepsie; and Johns preached in Rhode Island and Massachusetts, distinguishing him-

self by raising over \$4,600 for the Serampore translations from Salem and Boston Baptists.⁵

Aboard the *Harmony* the missionaries held services and prayer meetings and soon began to discuss their doctrines. Since the most obvious difference between Congregationalists and Baptists involved infant or believer's baptism, naturally they discussed this area.

When less than three weeks at sea, both Rice and Johns began to make journal entries about their discussions on baptism. Johns wrote: "Mr. Rice having introduced the subject, he and I had some conversation on Believers' baptism,"⁶ and the same evening Rice noted, "Had some conversation with Brother Johns respecting word 'baptise.' I wish he would reason candidly and not rest conclusions upon his bare assertions."⁷ Johns's *Diary* conveys the impression he was wishing the same thing about Rice. Each was inclined to argue his point; they had some heated debates.

Each missionary brought a chest of books aboard to "improve the time" during the long voyage; and Rice jotted down his reading of books and pamphlets, some borrowed from the Baptists. On April 7, he referred to reading a treatise on baptism and having discourse with Johns, adding, "May the Lord guide us in the way of truth for his name's sake."⁸ Johns also mentions the talks: "This evening Brother Lawson, with myself, and our Pedobaptist, Brother Rice, had a long conversation on our difference of sentiment. It continued to a late hour."⁹

These talks seem to have followed the usual apologetics with Rice defending infant baptism by drawing parallels from the Old Testament circumcision

of infants; Johns using the New Testament meaning of the word, baptize, and the practice of the early churches. Johns was annoyed and amused at Rice's reliance on "Israelitish" traditions,¹⁰ and Rice deplored Johns's "dogmatism and want of candor."¹¹

Rice was a poor sailor and had a rough voyage. His health entries were a barometer of the weather. In addition to seasickness, he contracted a "liver ailment" in the last weeks at sea and had to abandon study.

So when he arrived in Calcutta, Rice was not a Baptist. Johns had been a kind of competitive stimulus, making him re-examine his position and forcing him to yield on certain points. He wrote a friend and mentor as follows:

During the voyage I had occasionally some discussion with Mr. Johns. . . . principally, however, respecting the mode, and was pained to find that the authority of critics, such as Campbell, for instance, appeared more favorable to his ground than to mine, tho I by no means thought of relinquishing the idea that, however certainly immersion might be a valid mode, it was not the only valid mode of baptism. I determined however to collect authorities upon the subject, not simply for my own satisfaction, but that I might be better able to defend what I then deemed to be the truth. But ill health and other circumstances prevented my advancing far in my inquiries while on the *Harmony*. . . .¹²

In Calcutta

Judson said that upon arrival in Calcutta in early August, "Mr. Rice had rather distinguished himself by

reading everything within reach and manifested an uncommon obstinacy in defending the old system."¹³ Not even the perceptive Judson yet sensed that this "uncommon obstinacy" was a cover for inner uneasiness.

Referring to his own decision, Judson wrote his father that "with every one of them except Mr. Hall . . . I had conversed hours and hours on the subject."¹⁴ And later: "My dear friend and Brother Rice joined me in less than two months . . . influenced, I am certain, not by my persuasions, but by the operations of his own independent mind."¹⁵

Perhaps Judson's change did not influence Rice, but it doubtless impressed him, for they were great friends, so unlike, yet akin in many ways. And on September 27, in the Lal Bazar Chapel, Judson preached his famous sermon on baptism. "The best I ever heard on the subject," Carey said. Judson marshalled all the Scripture, logic, and appeal he could, discussing the word, "baptize" and its New Testament meaning, citing concessions of imminent theologians as Luther, Alstedius, Beza, Casaubon, and Baxter. He then dealt with objections such as the baptism of the Philippian jailer's household.¹⁶

Whatever Judson's purpose, he would have been interested in Rice's entry that night. "I have some difficulty upon this subject," he confided for the first time, "which I find some reluctance to disclose to my brethren. May the Lord himself lead me in his own right way."¹⁷ Yet Rice, with Nott and Hall, signed a letter to the Board expressing regret at Judson's decision and stating that it was a "trying event."

Rice still might not have become a Baptist had he not suffered a relapse

of hepatitis. To receive better care, he moved from the commons in Serampore to Calcutta. And he moved in with the Judsons. They were living in the house of Mr. Rolt, an architect; Mrs. Rolt's first husband had been a Baptist minister and his fine library, which had played a part in Judson's decision, was in the home.

To avoid the enervating heat, the physician confined Rice to his room except in the early morning and late evening. He spent his days in study, the Judsons seeing him only at meals. On October 8 he referred to "pursuing investigations respecting baptism," and the following Sunday wrote: "Told Brother Hall and Nott this morning some of my apprehensions respecting baptism, made it a subject of united prayer with them," and also, "Told Dr. Marshman some of my late views on baptism."¹⁸

The Greek New Testament

That very day Carey wrote William Staughton in Philadelphia that he thought Rice had "fully made up his mind on baptism," and recounted how Rice came early one morning to borrow a Greek New Testament and to ask questions.¹⁹

So Rice came last to what Judson came to first, a study of the Greek New Testament, in the solitariness of his own room.

On October 23, Rice wrote Dr. Worcester of his decision. The following day he "addressed a letter to Rev. Dr. Carey and Marshman and Ward, requesting baptism."²⁰ He was baptized November 1, by William Ward, in the Lal Bazar Chapel.

His decision may have come from the cumulative effect of many influ-

ences, but who can say which—or if any—factor wrought the change? Perhaps, as the Baptists said, it was the work of the Holy Spirit, perfecting a person who seemed to them “made on purpose” for the enterprise.

¹James D. Knowles, *Memoir of Mrs. Ann H. Judson* (Boston, 1838), p. 75.

²William E. Strong, *The Story of the American Board* (Boston, 1910), p. 249.

³Samuel Austin Fay, *Records of the Evangelical Congregational Church of Northborough*, manuscript in the Northborough Historical Library, “Historical Sketch,” Note D.

⁴*Ibid.*, p. 70.

⁵E. S. Wenger, *Missionary Biographies*, I, 232-33.

⁶William Johns, “Extracts from a Journal” (Serampore, 1812), p. 4.

⁷Luther Rice, *Journals 1803-1817*, The American Baptist Historical Library, p. 13 (on

Microfilm, Southern Baptist Historical Commission).

⁸*Ibid.*, p. 23.

⁹Johns, *op. cit.*, p. 13.

¹⁰*Ibid.*, p. 33.

¹¹Rice, *op. cit.*, p. 15.

¹²Letter of Luther Rice to Joseph Emerson, October 22, 1812, in the Simon Gratz Collection of American Clergy, Library of Congress.

¹³James B. Taylor, *Memoir of Rev. Luther Rice* (Baltimore, 1841), p. 103.

¹⁴Adoniram Judson, *A Letter to the Rev. Adoniram Judson, Sen., Relative to the Formal and Solemn Reprimand* (Boston, 1820), p. 11.

¹⁵*Lot. cit.*

¹⁶Adoniram Judson, *A Sermon* (Boston, 1817).

¹⁷Rice, *op. cit.*, p. 63.

¹⁸*Ibid.*, 64.

¹⁹G. Winfred Hervey, *The Story of Baptist Missions* (St. Louis, 1884), p. 192.

²⁰Rice, *op. cit.*, p. 66.





Letters from Burma: The Personal Side

JESSE C. FLETCHER

Foreign Mission Board, Richmond, Virginia

ONE HUNDRED AND FIFTY YEARS AGO this May, the Baptists of America came together for the first time to form a convention for the express purpose of carrying on foreign missions. This convention emerged as a direct response to the daring and courage of Ann and Adoniram Judson who had planted their lives in far-off Burma and to Luther Rice who had returned home to plead for Baptist support.

As if mysteriously timed for this jubilee, a number of original journals and letters written by Judson have come to light after over a hundred years of obscurity. These timeworn, watermarked documents not only bring into sharp focus the memory of the event that brought American Baptists into being as a denomination, but they also contribute new facts to our understanding of those pioneer missionaries whose lives became the catalyst of that event.

These new materials, discovered last year at the Southern Baptist Convention's Foreign Mission Board by Mrs. Grace Kainakian, include four letters from Adoniram Judson to Luther Rice, one letter from Ann Hasseltine Judson

to Rice, one letter from Judson to Dr. Staughton, corresponding secretary of the new agency, and eight of Judson's journals.

How did this material find its way to the Foreign Mission Board's office in Richmond, Virginia; and why has it remained undiscovered so long? These questions must be approached deductively for no record of accession exists at the Foreign Mission Board.

Adoniram Judson and Luther Rice corresponded frequently during the early years following the latter's return to the United States. When Rice died in 1836, his friends urged James B. Taylor, of Virginia, to write a brief biography of the pioneer missionary. Taylor's biography was published in 1840 under the title of *Memoir of Rev. Luther Rice, One of the First Missionaries to the East*.

As Rice's biographer, Taylor acquired Rice's papers, including the Judson correspondence; however, despite the fact that they had direct bearing on his subject, he quoted only a portion of one of the five newly discovered letters. That portion is quoted in the subsequent biographies of Adoniram Judson, but not a line from

the others is to be found. This means that Judson's biographers probably were quoting from Taylor's memoir of Rice rather than from the original letter.

Three questions now arise: Why were these Judson-Rice letters preserved apart and found by themselves? How did the Judson journals and the letter to Staughton come to be in the same group? How did this material get from James B. Taylor to its place of discovery?

Correspondence Preserved

An answer for the first question is suggested by the content of the letters. They reflect in varying degree tensions, conflicts, and strained relationships involving missionaries still alive at the time Taylor wrote his memoir of Rice. This could have caused him to hold these letters aside. Also, Rice had lived out his final years in controversy and had been accused of wrongdoing in connection with his founding of Columbian College. Taylor probably wished to avoid adding fuel to that particular fire even though Rice had been officially cleared.

Either reason could account for these letters being kept apart from other materials that have found their way into repositories available to researchers.

The second question relates to Judson's journals and the letter to Staughton. Since these journals were written between 1815 and 1821—the period Luther Rice was most active in promoting the support of the Burma missionaries—and sent to Staughton, it is perfectly logical that the latter could have given them to Rice for missionary

promotion. They could have remained in Rice's hands until his death, thus finding their way to Taylor. As will be seen later, the letter from Staughton might have come to Rice because of its content.

The third question, then, is how did this material get from James B. Taylor to its present resting place? Since James B. Taylor became the first corresponding secretary of the Southern Baptist Convention's Foreign Mission Board created only five years after he wrote the Rice biography, the obvious answer is that he or his heirs put them there. These materials, kept in unmarked files, were later refiled by persons unaware of their nature, and thus they remained undiscovered in the multiplying mass of records, correspondence, and other documents that subsequently accumulated at the Foreign Mission Board.

An accident, almost providential, brought them to light this year in time to be read and studied as we approach the one hundred and fiftieth anniversary of the very movement that Judson and Rice, more than any others, brought into being.

Just what contribution do these new sources make? The journals, which by far comprise the most wordage, were written by Judson in a laborious longhand, crudely bound, and mailed to the corresponding secretary, Dr. Staughton, who published them upon receipt. Thus, they have long been a part of the public domain of Adoniram Judson materials and included in every biography from Frances Wayland's earliest volume to the very recent and definitive biography by Courtney Anderson entitled *To the Golden Shore*.

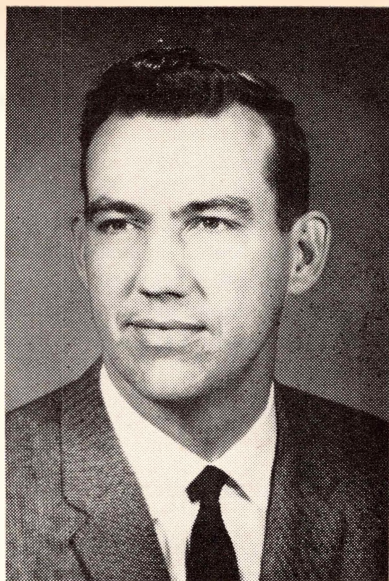
But certain private sections of these journals, plus the newly discovered

letters to Rice, have never been published nor have they been available to a biographer!

While they certainly do not call for a new biography of Judson, they distinctly add to our understanding of both Judson and Rice. More, they reveal some of the realities of the missionary enterprise beyond those ordinarily understood. In terms of Judson's life, we have known about his imprisonment, loss of loved ones, and general privations; but have we realized the presence of interpersonal tensions, doctrinal differences, need-to-succeed pressures, intermission factions, and ego concerns? Judson the pioneer missionary, and Rice, the missionary statesman, are rightly remembered and honored for their inestimable contribution to the cause of world missions. But they would not want to be remembered in the aura of sainthood; they were men of "like passions" and belong in the bright light of frail humanity mightily used of God. As we understand a man in terms of his weaknesses as well as his strengths, his defects as well as his virtues, and his unlovely traits as well as his winsome traits, we come to a real appreciation of his contribution. At this point we can identify with him and profit from him and be inspired by him.

Strained Relations Indicated

For instance, the correspondence between Judson and Rice was at times strained due to Rice's decision to remain at home rather than to return to Burma, as had been agreed when he left the Judsons on the Isle of France in 1813. In a letter dated from Rangoon, August 3, 1816, Judson prodded his colleague: "You remember that the furlough we gave you at the Isle of



Jesse C. Fletcher

France, extended to two years only. Little did we then think, that three or four years would elapse, before we met again. I rejoice, however, that you are able to give so good an account of your time. I congratulate you on the success which has crowned your labours in America. It really surpasses my highest expectations. Still permit me to hope, that as you are spending this prime of your life in such valuable services, in America, for the heathen, you will give them personal services in your old age; and that we shall yet unite our prayers and labours, and finally lay our bones together in an Eastern clime."

Evidently, in a subsequent letter, Luther Rice expressed his pain over Judson's attitude, interpreting it as a censure. Judson replied: "If you could see all that I have written about you, in connection with the letters to which I was replying, you would be

convinced I had always written as favourably to you as possible, and would not for a moment entertain the idea, that 'I was inclined to *censure* your not returning to India.' Perhaps some sentence, presented in its isolated state, might appear, especially to one who had not seen the letter to which I was replying, to convey such an idea. But I have never intentionally expressed my disapprobation of the course you have pursued; for on the whole, I have acquiesced in it, tho I have regretted my own loss occasioned thereby: I think you have done a vast deal of good in America, and I doubt not, that you have been guided by the spirit of wisdom."

However, Judson turned right around in the same letter and applied the pressure to his colleague once more. "It is, however, at the present time, rather a question with me (a question which I do not presume to decide) whether you had not better come out. Members, in different parts of the country are expecting and wishing it. Your great work is mainly done. If you should close your American labours by actually embarking as a missionary, it would add great weight to all your past deeds, and be most suitable and worthy consummation. You would perhaps do more good in America, by such a measure, than your presence would effect. It would at least stamp a character of sincerity on the whole affair, which multitudes will otherwise question."

The Judsons felt their lonely role. Though others had come, they longed for the dynamic presence of Rice. To another person they had earlier compared themselves to soldiers sent to the front lines and left to die. Judson's appeal to Rice is poignant in this light.

"In view of these circumstances, will you come over and help us? You will be preaching to the natives in two years. Will it not be pleasant to instill truth into the minds of young converts from heathenism, to proclaim the gospel to all around, to stand before the king, and preach to the Ava court, in a word, to be a main instrument in introducing the Redeemer's Kingdom into this great empire?"

Realizing, however, that the choice was not altogether up to Rice and that the convention had originally requested him to remain for a time to promote the work, Judson said: "Moreover, much can be said on the other side. I think that with due defenses to the Board, Dr. Staughton is the man of all others, that ought to decide in this matter. This central situation, and other qualifications enable him to take such a comprehensive and judicious view of matters, as few beside can take. If he says go, I think you ought to come out; but if he says stay, don't come. This is the sum of what I have to say."

Rice Stays in America

In a letter dated September 7, 1820, Judson was reconciled to the fact that Rice would not return and his capitulation reveals the basic sense of comradeship that had undergirded their relationship earlier. "My last from Dr. Staughton has finally reconciled me entirely to your staying in America; but I cannot but wish you had replied yourself to my long entreaty. I still hope that I have a letter on the way. Go on, most dear brother;

and may God prosper you abundantly in all your ways. I feel assured, that though we labour apart on earth, we shall rest together in Heaven, in the embraces of everlasting love."

Unfortunately, the relationship between the two men never again became strong. Judson's request for instructions as to the disposition of Rice's personal papers in a later letter dated January 19, 1821, is cool, as well as provocative, as to what the content of those papers might have been. "I write a line, just a line, because it will probably be long on the way, to say that having met with a very safe opportunity, I hereby forward to you the papers which you left in your writing desk, notwithstanding your advice to the contrary. From their general appearance, I suppose them to be letters and private writings which you would be unwilling to have exposed to any person whatever. And if I should happen to die, I could not, you know, be answerable for their security. They might fall into the hands of some one, who would make a bad use of them."

Even the lovely "Nancy" Judson became miffed with Rice over the latter's failure to honor a personal petition for a favor to her brother during her year of furlough. This letter was written from Bradford in June, 1823. "Brother is still with me, the *kindest* and *most attentive* and *affectionate* of brothers, and I think *skilful physician*. He would have accompanied me to Calcutta, had you granted my request in giving him a *nominal professorship*, so that he could have assigned a plausible reason to God for his long absence. He would have collected many things for your museum and have been at no expense to the Board. He would also have been firmly attached to the South-

ern Baptist interest and to the College which I fear is not now the case."

By this time Rice was devoting his time almost exclusively to the establishment and promotion of a college in Washington, D. C. The two men—Judson and Rice—whose lives had come magnetically together in a brief union of destiny now went their separate courses. In a reply to an inquiry by Taylor following Rice's death, Judson said: "You ask me to give some account of his intellectual, moral, and religious character; but as my personal acquaintance with him terminated almost twenty years ago, I do not feel so competent to do this, as many others who have known him in subsequent years."¹

Another point of missionary realism revealed in these letters is the pressure of the need-to-succeed and the ever-present homeland demand for reports of success.

Pressures of Rice

In an earlier letter to Rice, Judson spoke passionately of this. This is the portion used by Taylor and quoted by most of Judson's biographers. "If any ask what success I meet with among the natives, tell them to look at Otaheite, where the missionaries laboured nearly twenty years, and not meeting with slightest success, began to be neglected by all the Christian world, and the very name of Otaheite began to be a shame to the cause of missions; and now the blessing begins to come. Tell them to look at Bengal

¹James B. Taylor, *Memoir of Rev. Luther Rice* (Baltimore, 1841), p. 318.

also, where Thomas had been labouring seventeen years, that is from 1783 to 1800, before the first convert, Krishno, was baptized. When a few converts are once made, things move on. But it requires a much longer time than I have been here, to make a first impression on a heathen people. If they ask again, what prospect of ultimate success is there? Tell them, as much as there is an Almighty and Faithful God will perform his promises, and no more. If this does not satisfy them, beg them to let me stay and try it, and to let you come, and to give us our bread; or if they are unwilling to risk their bread on such a forlorn hope, as has nothing but the Word of God to sustain it, beg of them at least not to prevent others from giving us bread. And if we live, some twenty or thirty years, they may hear from us again."

To his administrator, Dr. Staughton, he was more explicit a few years later. "I am forwarding my journal to the present time, from which you will learn all that I am able to communicate concerning the state of the mission. In the journal I always make it a point to write the simple truth—the good and the bad, the pleasant and the painful, without exaggeration or extenuation; and you may, therefore, always feel assured, that you have an exact transcript of fact and reality. I think it necessary to say this much for my own credit's sake; for I *know*, that some missionaries think it best to take a very different course."

This was a particular burden for those who pioneered; results were on the other side of the hurdles of language and cultural orientation as well as the problem of methods.

Even doctrinal questions plagued the early mission. Indeed, the first

Baptist American mission was born over a doctrinal question—Judson's questions about pedobaptism. Unlike that question, however, this one has not been aired by biographers and historians.

Let Judson set the stage. "Hough is still in Bengal—what he went for, what he is doing, and when he will return, are questions that I must leave for him to answer. I am in distress about him. Perhaps I ought not to say a word that may hurt him. But as it may show you this necessity of your coming out, I will mention the secret to you. But let it not go beyond Dr. Staughton. Brother Hough may come right at last. The truth is that he has got into the whirlpool of Swedenborgianism. He had almost given up the doctrines of grace, before he left us. I lately received letters from him written several months after his departure, in which he does not say a word on the subject, and this confirms my fears, that he is settling down on the wrong side. The two first volumes of the Naleyon Luminary has done this mischief."

Swedenborgianism was a Protestant cult begun in 1788 by Emmanuel Swedenborg, a Swedish scientist who claimed a special visitation from the Lord. An elaborate gnostic system concerned with the interpretation of the Scriptures, Swedenborgianism never gained many followers but its teachings were widely disseminated.

Tragically, this information leaked out and Hough was censured by the missionary society. Judson was incensed; he jumped to the conclusion that Rice had indiscreetly revealed what he had shared in strictest confidence. With only a modicum of restraint, he said: "I once mentioned to you, that we had been examining the

system of Swedenborg, and that Brother Hough was strongly inclined to adopt it. Since I have heard of the censure passed on him by the Board, I have thought it possible, that though I mentioned it to you in confidence, it may, in some indirect way, have operated to his disadvantage. I am anxious, therefore, to state what I have lately ascertained, that our examination of that system has terminated the same in both cases, or that we are both, I hope, more firmly established than ever, in the truth of the gospel."

Thus, he reveals that he too had explored the validity of the Swedenborg teachings. Consistent with his earlier examination of pedobaptism, he read, considered, evaluated, and rejected the system.



However, Judson's primary concern was for Hough's reputation. His defense of his colleague reveals something of the drama of his fellow missionary's personal hurt. "I feel much for Brother Hough. But I hardly know what to write relative to him, as I know not definitely what measures the Board has taken. As to the charge of his ill treating Mrs. J., it is certainly founded on mistakes. I am just writing Dr. Staughton on that subject. His leaving Rangoon has evidently assumed a different appearance, in consequence of his long stay in Bengal, from what it would have done, had he succeeded in accomplishing the ends of his voyage

and returned without salary. His situation has, however, been extremely embarrassing; unforeseen difficulties have been thrown in his way; and for the last year, he has been within the deleterious influences of a person under whose lips is the poison of asps.

"I do hope that on his wording a full explanation of his proceedings, his character will be greatly relieved; and I am sure that in such a case, the Board will not give the immutable stamp of the Medes and Persians on their present decision concerning him. Mr. Hough appears to possess much of a Christian spirit, especially under present trial."

But Judson also felt strongly about some charges leveled at him. It had been reported that he had been censured for his "take-charge" attitude by the Congregationalists in 1811, the year before he set sail on his missionary journey. Some had even charged that Adoniram really changed from Congregationalist to Baptist, not because of convictions about baptism, but for revenge.

In his letter of June 24, 1819, to Rice, he said: "You have probably seen Dr. Worcester's letter, in which he declares that 'I received a formal and solemn reprimand from the Board of Commissioners at Worcester.' You accompanied me at that session, and was frequently before the Board. If I received a formal reprimand, you must have known it. Will you be so good, as to tell me decidedly, whether Dr. Worcester's charge is correct or not?"

"I want your testimony on this point immediately. Write, therefore, by the very first ship—care of Rev. Mr. Lawson, Calcutta—nobody else."

Later he wrote Dr. Staughton revealing that the whole matter still galled him. "On pursuing the letters

of my late brother Newell of Bombay, who, you may recollect, was one of my original associates in missionary affairs, and came out to India in the same ship. I notice the following extract (under date Feb. 1820) as calculated to afford you a moment's gratification.

" 'With regard to the fact, concerning which you inquire, I beg leave to say, that I never heard in *America* of your being reprimanded by the Board; but I have been lately informed, that, that fact is maintained at home. I feel it my duty to state to you, that in my communications to America, I have never to the best of my recollections, mentioned anything, but the simple fact of your change without comment on circumstances, and that I consider all attempts to hold you up to the public, in an unfavourable light, on account of that change, as uncharitable and imperious to the sacred interests of the great commonwealth of Christians.' "

Even the most obstinate missionary finds himself concerned about the opinions held of him by those who hold the ropes. He went on to say: "I say above, that the extract is calculated to gratify you. I hope you will excuse the presumption implied in the expression. It was rather unadvised. I really have not the presumption to suppose, that my petty conscience can much interest the mind of Dr. Staughton.

"But so far as my concerns are of a public nature, and are connected with the progress of the Redeemer's kingdom, I am sure you are deeply interested in them—the kind sentiments expressed in your last, were truly consoling to me in my lonely, embarrassed situation. I hope that I shall not be left to do anything to forfeit your confidence; but if I should fail in some

instance (and conscious of my weakness, I bespeak your mercy) deal gently with the young man, even Ab-salom."

Mission Factions

Perhaps one of the most intriguing revelations of this correspondence is a problem that plagued the English Baptist mission in India. The work begun by the father of modern missions, William Carey, was beset by factions and party spirit. In a letter dated November 18, 1821, to Dr. Staughton, Judson discusses the problem as it touched their mission through James Coleman, who was residing in Bengal until he could see how things would fare with Judson in Burma. "(In regard to Bro. Coleman), I hope that he writes as fully and as frankly to the Board, as he does to me, and in that case, (it is quite unnecessary for me to add, that he is conducting remarkably well and acquitting himself in a very honourable manner—) he is not indeed on good terms with Serampore *because*, he is, with Calcutta. The parties in Bengal have been, for a long time at open war, though nothing scarcely has been *published*, and therefore, the matter is not much known in Europe and America. Bro. C. from his first arriving in the East, has taken part with the Juniors. He has, therefore, committed the unpardonable sin. He has done what Dr. Marshman will never forgive, while the vital spark remains in his body, I fear. Besides, he has spoken disrespectfully of 'my daughter Williams.'

"In writing thus, it is not my intention to reflect on any individual. My only wish is to give you, in few words, a clue to the secret of Bro. C.'s difficulties. He is not probably to be blamed for joining the Juniors; for almost every body has done the same.

"As for myself, I have endeavoured to remain neutral; though for that very reason, I have probably sunk in the estimation of both parties. However, I love and esteem both the Seniors and the Juniors. I see some things to be condemned, but many more to be admired and imitated; and it is my

chief regret, that I come so far behind in all respects—"

It is interesting to note that the same problems have plagued Christians since the day of the Corinthian church. And any missionary can testify that problems between older and younger missionaries are yet a part of the missionary scene.

But the major value of the material is to help us to learn anew that the great contributions of men like Judson and Rice were made in the midst of the same kind of petty problems that we confront today.

Thus, Judson speaks from the past, exposing his and his colleagues' human qualities but in no wise dimming the contribution that we are this year remembering again.



Opposition to Luther Rice and the Missionary Convention of Baptists

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Luther Rice returned from India to the United States on September 7, 1813. The flame of missionary zeal that was burning in his heart met a quick response in the hearts of many Baptists in America. The casual reader of the account of events of the next few years may gain the impression that this response was almost unanimous. Reference is made to the enthusiasm already aroused by the news of the conversion to the Baptist faith of Adoniram and Ann Judson.¹

It is noted that the organization of the General Missionary Convention of the Baptist Denomination in the United States of America took place just eight months later.

Enthusiastic articles were written concerning this great forward step by American Baptists. One editor referred to the organization as perhaps exciting more lively interest among the Baptists of America than any event that had ever taken place among them.

It was indeed a sight no less novel than interesting to behold brethren who had hitherto been unknown to each other by face, collecting from north to south, from nearly all the states from Massachusetts to Georgia (a distance of more than one thousand miles), for the important purpose of forming a General Convention, in order to concentrate the energies and direct the efforts of the whole denomination throughout the United States in sending the gospel to the heathen.²

Rice was greatly encouraged by the initial reception given to his plea for an organized mission effort. In his first report to the Board, he stated that with little exception the 115 associations then in existence had favored the movement.³ Mission contributions, which in 1814 amounted to \$1,239.29, in 1816 reached \$12,236.84.⁴

But these records do not reflect the true attitude of Baptists in general.⁵ Most American Baptist churches in 1814 were completely indifferent to missions. In spite of the glowing reports concerning the organization of the General Convention, there were present only 33 persons when the body was formed. There had been no antimission movement, for there had not been enough mission effort to provoke opposition.

Baptist churches in the United States had participated in associational organizations for more than one hundred years. Some activity of a missionary nature was occasionally promoted by the Philadelphia Association and some others, but Benajah Harvey Carroll, Jr., is correct in stating, "the missionary idea was not fundamental nor primary" in the nature of an association.⁶

The missionary impulse brought into being organized bodies formed, not for purposes of fellowship, but as channels of service. A few missionary societies had already been formed,⁷ and now they increased rapidly and were soon found throughout the country.⁸ State conventions were now organized,⁹ and some associations began to actively promote the cause of foreign missions.¹⁰

The Tide Changes

Immediately the antimissionary critic appeared and the particular targets of his venom were Luther Rice and the General Missionary Convention, with all bodies modeled after it. In some areas this opposition was so effective that the work, which had at first seemed so promising, was completely halted.

Albert Henry Newman gives Tennessee as a striking example of the temporary triumph of the antimissionary cause. Rice had been well received there on several occasions. A State Foreign Mission Society had been organized, and many of the associations made foreign missions one of their most cherished concerns. Then, after 1820, a violent reaction took place. Rice says that the great majority of the Baptists of the state became antimissionary and quotes an unidentified contemporary as saying:

The current of prejudice had gradually swollen until now no one dared to resist it. Not a man ventured to open his mouth in favor of any benevolent enter-

prise or action. The missionary societies were dissolved, and the associations rescinded all their resolutions by which they were in any way connected with these measures, and in this respect the spirit of death rested upon the whole people.¹¹

A similar decline took place in Ohio. In 1820, Baptists of that state contributed \$547.09 to foreign missions. For the next nine years nothing was contributed.¹² In some regions the opposers of missions became so zealous that organizations were effected for the express purpose of combating the new movement. Flint River, the first association in which Alabama churches were represented, was constituted in 1814.¹³ Resistance to the mission spirit had been introduced by 1816. Almost every church in north Alabama became antimissionary.¹⁴ In the West and South opposition to missions became most violent. The Middle Atlantic States were not nearly so affected, and in New England antimissionism made little headway.¹⁵

In Kentucky, where mission contributions were very liberal in the early days of the Convention,¹⁶ the reaction was so powerful that a Baptist historian of that state says:

It required the labors of thirty years to bring the Baptist churches of Kentucky up to the standard of Christian benevolence, to which they had attained in 1816, and a considerable fraction of them continued their downward course, in this respect, thirty years longer.¹⁷

In attempting to find the reasons back of this intensive and fervent antimission spirit, much consideration

has been given to the strong hyper-Calvinistic theology of many of the leaders. It seems clear that no particular theological stance was the actual cause. People who accepted diametrically opposite doctrinal positions joined in denouncing the mission movement. Carroll observes:

We have then the curious spectacle of the highest antinomianism, represented by Parker and Taylor, and the most extreme Arminianism, represented by Campbell, combined to attack the principles of missions. The one side claimed it to be an infringement of the divine, and the other of church sovereignty. This coalition was greatly successful.¹⁸

Formidable Opposition

Rice was convinced that the great foe of missions and denominational progress was ignorance. He was certain that with education Baptists would be enlightened concerning their responsibility for worldwide evangelization.¹⁹ Therefore, throughout his career he sought to promote education as a part of his campaign for foreign missions. This emphasis was later to cause him grave difficulties in the form of opposition from friends of foreign missions and education who did not believe that both should be promoted by the same agency.²⁰

The records of antimissionism reveal prejudice, blind sectionalism, theological perversions, and unreasonable fears of hierarchical centralization. Rice was keen sighted enough to see that an enlightened people would be delivered from these handicaps.

The masses of simple, untrained Baptists were very susceptible to the tactics of Alexander Campbell, who had been educated at the University of Glasgow. In his *Christian Baptist* he attacked missionary societies, Bible societies, theological schools, and all such "unscriptural" institutions with sarcastic scorn and biting satire. Few men have equaled him in utilizing the terrific power of ridicule. His burlesque of an article appearing in the *Latter Day Luminary* in July, 1823, is an example.²¹ Even an ardent friend of missions can hardly read the account in the *Christian Baptist* without laughing. His famous "Sermon upon Goats" is equally impressive. Since ridicule is always very difficult to answer, it proved a very effective tool in the hands of Rice's opponents. Although Campbell was never really a Baptist and soon severed whatever ties he had with them, his arguments against missions were still used by many who did not follow him into the Disciples movement.

Daniel Parker, the leader of the Two-Seed-in-the-Spirit Predestinarian Baptists, marshaled all of the points of the most extreme hyper-Calvinism against Rice and the General Convention. A few excerpts from his writings indicate the general nature of his contention.

My object is to show that the principle and practice of the mission system is according to the spirit of this world, and not according to the spirit of the gospel. . . . I have thought their zeal like old Sarah's was when the Lord had promised the birth of an heir. She became so restless and was so anxious, that she could not wait for the Lord to bring it about

agreeable to his own purpose, but must give her handmaid to her husband. But still, notwithstanding all, it was an Ishmaelite, and not the heir as God designed. . . .

The mission society applies under the character of religion to the enemies of Christ for help, and therefore casts contempt on his dignity. . . . Members of these societies obtain their seats and authority here by paying their money, and when my money gives me a seat in a religious council, then I say money is the cause of my fellowship.

The mission spirit does not appear from my view like the spirit of Christ. It looks like that abomination spoken of by Daniel the Prophet standing in the holy place. The holy place spoken of or where it ought not to be is evidently the church of Christ. . . . Alas, alas, has the time come when the spirit that moved in the council at the rise of the Popish dominion, that gave education a seat in religion, and made it essential to the ministry, has it now got possession of the hearts of some of our dear Baptist brethren—will it prevail?²²

He also speaks of Uzza's attempt to steady the Ark, and Nadab and Abijah' offering strange fire on the Lord's altar.

Misplaced Sincerity

But neither Campbell nor Parker harmed the cause of missions nearly so much as those honest, sincere Baptist leaders, who through lack of education, actually believed that a missionary convention was subversive of all the most precious things which Baptists had stood for. The outstanding representative of this group was



William A. Carleton

John Taylor of Kentucky. Not even his enemies questioned the earnestness of his consecration nor his sacrificial, conscientious spirit. John Henderson Spencer says, "Of the piety, usefulness, and strong, practical good sense in general of Mr. Taylor, there can be no doubt." Yet he goes on to say that his pamphlet against the mission movement did more to check the cause of missions in Kentucky than any other publication of the period.²³

Taylor's writings reflect prejudice, fear, and a lively suspicion of things which, to his mind, were being promoted by "Yankees who were still holding on to the Ghost of a religious establishment."²⁴ In commenting on

the visit of two young preachers and their endeavors to enlist him in raising money for missions, he says, "Surely it will not be uncharitable to say that I did begin strongly to smell the New England Rat."²⁵

But stronger than his feeling against "Yankees" was his fear that the Convention and the other organizations brought about by the missionary movement would result in a hierarchical development that would entirely destroy the spirit of Baptist liberty and democracy. As a young man in Virginia, he had witnessed the evils of the attempt to enforce conformity in religion, and he believed that Baptists were now moving in this direction. He referred to Luther Rice as "Tetzel" and said that the General Convention was "a mercenary plan of Priestcraft."²⁶

In a letter written to Rice by Judson, the latter referred to the necessity of using great caution in encouraging young men to come out as missionaries. "One wrong-headed, conscientiously obstinate man would ruin us," Judson wrote.²⁷

Taylor saw in these words some deep plot for domination. Baptist associations would soon "become the adopted daughters of the old Mother of Harlots."

Money and power were the signs of the times when the mystery of iniquity began to work in the days of Paul. The same principle is plainly seen in the great Board of Missions in America, and Rice their chief cook, as also in their mighty Convention.²⁸

Many sincere Baptists joined in combating the effort to enlist them in the task of taking the message of Christ



to the world. For a time in certain sections of the country, they were successful. Many associations passed resolutions of nonfellowship with supporters of missions. The fight was bitter and vitriolic for a few years, but the tactics used by Rice were sound, and time has demonstrated the validity of his judgment. As education has brought enlightenment, the spirit of antimissionism has faded out. An informed Baptist becomes a *missionary Baptist*!

¹Robert G. Torbet, *Venture of Faith* (Philadelphia: The Judson Press, 1955), p. 24.

²Edmund F. Merriam, *A History of American Baptist Missions* (Philadelphia: American Baptist Publication Society, 1901), p. 18. Quotation from *American Baptist Missionary Magazine*.

³Robert G. Torbet, *A History of the Baptists* (Philadelphia: The Judson Press, 1950), p. 269.

⁴A. H. Newman, *A History of the Baptist Churches in the United States* (New York: Charles Scribner's Sons, 1900), p. 21.

⁵B. H. Carroll, Jr., *The Genesis of American Anti-Missionism* (Louisville: The Baptist Book Concern, 1902), p. 21.

⁶*Ibid.*, p. 203.

⁷Merriam, *op. cit.*, p. 12.

⁸H. C. Vedder, *A History of the Baptists in the Middle States* (Philadelphia: American Baptist Publication Society, 1898), p. 102.

⁹A. L. Vail, *Baptists Mobilized for Missions* (Philadelphia: American Baptist Publication Society, 1911), pp. 46-59.

¹⁰Torbet, *Venture of Faith*, p. 27.

¹¹Newman, *op. cit.*, pp. 437-38.

¹²*Ibid.*, p. 438.

¹³B. F. Riley, *A Memorial History of the Baptists of Alabama* (Philadelphia: The Judson Press, 1923), p. 21.

¹⁴Carroll, *op. cit.*, p. 180.

¹⁵Newman, *op. cit.*, p. 405.

¹⁶J. H. Spencer, *A History of Kentucky Baptists* (Cincinnati: J. R. Baumes, 1885), I, 571.

¹⁷*Ibid.*, p. 594.

¹⁸Carroll, *op. cit.*, p. 95.

¹⁹Newman, *op. cit.*, p. 395.

²⁰William A. Carlton, *The Dreamer Cometh* (Atlanta: Home Mission Board, Southern Baptist Convention, 1960), pp. 39-63.

²¹*Christian Baptist*, I, 43-45.

²²Carroll, *op. cit.*, pp. 117-21.

²³Spencer, *op. cit.*, pp. 574-5.

²⁴*Ibid.*, p. 575.

²⁵Carroll, *op. cit.*, p. 98.

²⁶*Ibid.*, p. 104.

²⁷Torbet, *op. cit.*, p. 23.

²⁸Carroll, *op. cit.*, p. 105.



Influence of the Early Baptist Papers on the Beginning of Baptist Missionary Work in America

BERNES K. SELPH

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UNTIL AMERICAN BAPTISTS suddenly found themselves with two missionaries in Burma, they felt no particular need for a paper. Up to this time a London paper, the *Register*, had served as their organ of communication. But the dissemination of ideas necessary to foster interest in missions now demanded a news media close to home.

Apparently, foreign publications had not proved entirely satisfactory to all. Henry Holcombe, a Savannah, Georgia, pastor, had started *The Analytical Repository*, May, 1802. But it ceased publication almost before it started. This 48-page bimonthly included biographical sketches, conversions, accounts of religious movements, sketches of churches, and devotional material. The first issue carried two letters from William Carey, written in Calcutta, November 5, 1801, and June 16, 1802, respectively.

The second Baptist paper to appear in America was *The Massachusetts*



Bernes K. Selph

Baptist Missionary Magazine in September, 1803, with Thomas Baldwin, editor. It was issued under the auspices of the Massachusetts Missionary Society, which had been organized the previous year. The Baptist General

Convention for Missionary Purposes, known as the Triennial Convention, adopted *The Massachusetts Missionary Magazine* as its official organ in 1817 and changed the name to *The American Baptist Magazine and Missionary Intelligencer*. Popular from its beginning as a bimonthly, it later changed to a monthly publication.

The intent of this new series was stated in the Preface by the editor. He said, "To promote religious intelligence, and promote missionary spirit, were the great objects which first induced the Trustees of the Baptist Missionary Society of Massachusetts to propose the periodical work. While these objects have been kept steadily in view, its pages have been occasionally occupied by other subjects."¹

To stimulate interest in missions farther west, Luther Rice established the *Latter Day Luminary* in Philadelphia, 1818. Its object was to provide a cheaper paper and was directed to the people living west of the Allegheny Mountains in hopes of drawing their attention to the spiritual conditions of millions living in other lands.

The next venture in publication was the *Columbian Star*, the first Baptist weekly, founded in Washington, D. C., January, 1821, with Luther Rice, editor. Later, the paper was moved to Philadelphia, then to Georgia, where, as *The Christian Index*, it still exists.

Many more papers sprang up in the ensuing years. Some flourished for a while and died; others established themselves. Every state had, at least, one official organ in time. The number of papers did not indicate the profitability of their enterprise. Most often the work was a labor of love. The editors believed they had some-

thing to say which needed saying, and their emoluments weren't large.

Though some papers died for want of patronage, others found strong support. The missionary emphasis followed on the heels of the second awakening—camp meetings—and interest in religious topics ran high in many quarters. The fact that new papers cropped up revealed a hunger for knowledge and information.

Missions Consciousness Stimulated

The information given in these periodicals stimulated missions consciousness. The first volume of the *American Baptist Magazine and Missionary Intelligencer*, 1817, carried the important news that zeal for the missionary cause was everywhere apparent, exceeding their fondest expectations. Auxiliary societies to the Board of Foreign Missions were being formed from Maine to Georgia and from the Atlantic to the Mississippi.

High hopes of the success of missions were expressed by Editor Baldwin in his address to the readers in the first volume of the new series. War with its debilitating effects was over and peace reigned in the land. He questioned the right of God's people to remain inactive and unconcerned at such a time.

Indeed, the work had already begun. The world was in motion. Christians of every denomination were exerting themselves in different ways to carry "light to them that sit in darkness."

Already the gospel had been introduced in Greenland, Labrador, Tartary, Hindostan, China, Burma, New Holland, the Isles of the Pacific Ocean, the Caribbean Sea, in the African

deserts, and in South America. But the work of evangelizing the heathen had just begun. Not more than half the globe had heard the message of Christ. Six hundred million were still ignorant of him.

The editors happily announced that the work which began with one thousand copies had increased to four thousand. With each number the demand increased. At that, only a small number of the churches were combining their efforts with the missionary cause.

Women Influenced

Dr. Joshua Marshman of Burma wrote the magazine and expressed his thanks for the paper's dissemination of missionary facts. He rejoiced to see how the minds of people were turning to missions, especially "the dear sisters in Christ." He envisioned the thousands of infants' minds which would be impregnated with the sacred flame.

An extract from a letter from Bath, Maine, September 1, 1815, states: "Our society is known by the name 'Bath Female Mite Society' and formed for the purpose of combining our feeble efforts, and of uniting our humble prayers for the spread of gospel light and privileges."²

A Female Cent Society was formed at Weare, New Hampshire, August 23, 1815, and sent \$14.76 to the mission cause. At Barnstable, Massachusetts, a Female Mite Society was organized for the express purpose of translating the Bible into the Oriental language. The year's receipts for this cause totaled \$10.50.

Associations were stirred. The Madison Association of New York met November 27, 1816; and at the close

of the business session, a missionary discourse was delivered and an offering was taken. Ninety-five dollars, fifty cents, and two gold rings were collected. Besides, a deacon made a donation of cotton cloth of considerable value.

But the mission magazines carried news of work on other fronts.

A group of Boston women contributed \$50.00 in July, 1815, and forwarded it to the Society in London for promoting Christianity among the Jews. On November 6, 1816, a group met in New York City to consider the expediency of forming a society to evangelize the Jews. Accordingly, the American Society for evangelizing the Jews was organized, December 30, 1816.

Interest in Indian Missions was heightened. The general committee of the Charleston Association Fund reported increased interest in the work with the Catawba Indians.

The papers reminded their readers that education would undergird missions. The Warren Baptist Association, held at Pawtucket, Rhode Island, September 10-11, 1816, formed an Education Society. Hope was expressed that other associations would form societies, whose energies and funds would be combined to support a theological institution.

Experiences Recounted

Glowing reports of revivals found their way into the periodicals. Madison Association of New York reported 632 baptisms in 1816. The missionary of this association wrote that the Lord had visited his work, and he had baptized 31 converts. A pastor stated to the editor of the *American*

Baptist Magazine that his work was progressing, that he had baptized 64 people in the short period of three months, and more would be added. The pastor said the youth had shared remarkably in this reformation.

William Carey wrote Dr. Baldwin, July 23, 1816, saying: "You have done right well in taking our dear Brother Judson under the patronage of the Baptist Convention, and in sending him a colleague in his work. He is a good man and truly possesses the spirit of a missionary."³

In a detailed report to the corresponding secretary of the Baptist Board of Foreign Missions for the United States, May 6, 1817, Luther Rice set out something of his Herculean task as financial agent of the Board and the joy of seeing missionary interest grow. He reported that he had followed the course suggested by the Board and said: "Thus in fifteen weeks, besides traveling more than 3,000 miles and attending the North Carolina Baptist General meeting of Correspondence, a yearly meeting in Virginia, a meeting of the Kentucky Baptist Mission Society, and assisting the formation of a mission society in Tennessee, a kind providence enabled me to visit fifteen associations, spread throughout Virginia, Kentucky, Tennessee, Mississippi territory, the Carolinas, and Georgia. At each of these associations a public collection was taken up to aid the general missionary funds, and by each of them the plan has been adopted by a regular intercourse and correspondence with the Board."⁴

Rice was thrilled with what he saw. He said: "In addition to all these proofs that the missionary spirit is still gaining ground and extending its influence in this country, the multiplication of societies furnishes one of

the most convincing of the most animating nature. These societies, especially Female Societies, have increased the last year beyond what it is in my power distinctly to enumerate."⁵

Rice concluded his report by saying he had traveled 6,600 miles since June 1, the year before, described the dangerous traveling conditions; but thanked God he had come to no harm, and had collected \$4,000 during this time.

Instructions by the Board to missionaries on their aim, conduct, influence, and disposition were printed by the periodicals, thus giving their readers intelligent appraisal of what missions were.

For those who opposed missions or scoffed at the claims of missionaries, extracts were printed from the missionary's journal. Judson wrote, February 27, 1820, "Had private worship in the zayat (small house)—the front door closed—none present but the disciples and inquirers.

"March 24, 1820, spent all the evening with Moungh Shema-ba. Feel satisfied that he has experienced divine work of grace; but think it advisable to defer his baptism till Sunday after next in order to allow him full time to re-examine the religion and the foundation of his hopes."⁶

The report of the Baptist Board for Foreign and Domestic Missions in 1821 gave full notice of Judson's work in Burma, his wife's illness, and the political strife he faced. It also took into account the work with Indians in America and Negroes in Africa. The committee which had been appointed to obtain a charter for a college reported its successful accomplishment.

Continuing Impact

Did such information make its impact? Most decidedly. Letters to the editors of missionary publications told of their impressions as they read the accounts of other lands. They were encouraged to faithfulness. One dear soul wrote from Massachusetts that she had tried to organize a mission society but met rebuff until a revival came to her church. Then it was easy to talk about missions and to organize a Mite Society.

The Columbian Star, March 6, 1864, carried the account of the formation of a Baptist Tract Society which Editor Rice had proposed a few weeks earlier. The same issue printed a letter from a reader in Providence, Rhode Island, heartily endorsing the idea. He thought this society would help Christian work in general and Baptists in particular.

A man wrote the *American Baptist Magazine*: "I am a constant reader of your excellent magazine. I think it is a vehicle conveying much religious and important matter, particularly the last number. The oftener I read it, the more interesting it appears. I am afraid that too many of your readers only give it a cursory look, and lay it down without duly considering its valuable contents."⁷

Probably one of the best appraisals given of the influence of religious periodicals was made by the editor of the weekly *Religious Intelligencer*, June 7, 1823. He said, "They awaken the sympathies of the Christian for the heathen world; they aid the operation of those institutions which would alleviate suffering and terminate crime; by describing the wretchedness of pagan nations they virtually in-

culcate lessons of contentment, of gratitude, and of benevolence; and when through the tender mercies of God the conductor of these papers are permitted to record the triumphs, they in fact declare throughout the wide circle of their influence that 'except a man be born again he cannot see the kingdom of God.'"⁸

Ample evidence indicates the tremendous influence papers had on early Baptist missions as they informed and inspired Christians of missionary progress. But they did more. In their wake they left doctrinal stability, a denominational consciousness, and helped shape Baptist thinking on social and moral issues for many years.

⁷*The American Baptist Magazine* (Boston: James Loring and Lincoln and Edwards, 1817), Vol. I, No. 1, Preface.

²*Op. cit.*, I, 22.

³*Op. cit.*, I, 64.

⁴*Op. cit.*, I, 216.

⁵*Op. cit.*, I, 219.

⁶*Op. cit.*, I, 62-3.

⁷*Op. cit.*, II, 322.

⁸*The Religious Intelligencer* (New Haven: Nathan Whiting), 1823, p. 3.



A Memorial to a Man

JAMES O. DUNCAN

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We Baptists have never properly recognized our past leaders with appropriate monuments and memorials. A few of our institutions have named buildings after some of their illustrious leaders, but for the most part some of the earlier leaders in the Baptist Movement have not been thusly honored.

Luther Rice, an eminent Baptist statesman, preacher, and missionary, made a distinctive contribution to the Baptist denomination. In fact, it would be difficult to find anyone who has made a greater contribution than Rice; yet, to many Baptists of the present day, he is unknown.

The contributions of Rice should be considered in four categories. First of all, he was a missionary. Rice sailed from Philadelphia on February 18, 1812, as a missionary to India under the American Board of Commissioners for Foreign Missions. At that time he was a Congregationalist; but on his way across the Atlantic, he studied his New Testament and soon thereafter came to the Baptist position on baptism, along with Adoniram Judson.

Soon Rice returned to the States to solicit Baptist help for Judson and his wife. Thus, Rice became the father of the foreign mission movement for Baptists.

Rice's second contribution came in his ability to organize Baptists of America into one Convention for foreign missions. In Philadelphia on May 18, 1814, the General Convention of the Baptist Denomination in the United States for Foreign Missions was organized. The Convention became more popularly known as the Triennial Convention.

Rice was interested in Christian education, so he urged the newly formed Convention to establish in 1822 the Columbian College in Washington, D. C. In 1903 the college became known as the George Washington University. This was his third contribution.

A few years later Rice was to make his fourth contribution when he established *The Columbian Star*. This was

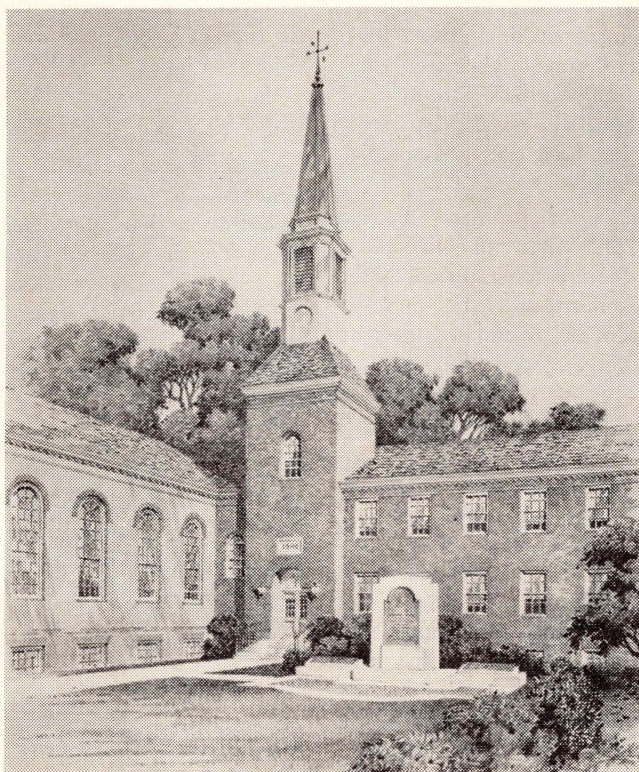
the first weekly family newspaper published by Baptists. Rice well knew that if Baptists were to carry out a program of work, there must be a channel of communication with the people.

Since so much of the work of Luther Rice was centered in the capital of the Nation, it was only logical that here he would be honored. On September 5, 1940, a congregation of people meeting at the intersection of Riggs Road and North Capitol Street in northeast Washington named their newly organized church the Luther Rice Memorial Baptist Church. Thus, they became the first church in Amer-

ica to honor this Baptist statesman.

The church made an effort in 1944, under the leadership of Luther J. Holcomb, then pastor, to bring the remains of the body of Luther Rice from the Pine Pleasant Church cemetery in Saluda, South Carolina, to the courtyard of the new Luther Rice church. These efforts failed.

It needs to be said that for the most part the Baptist denomination has paid little attention to the grave of Rice. It has been left to South Carolina Baptists to care for the grave. In 1936 a Centennial Committee, Rufus Weaver, chairman, went to the



Luther Rice Memorial Baptist Church



James O. Duncan

Luther Rice grave and placed a marker on it in behalf of Baptists.

Facing a changing community, the Luther Rice Memorial Church, under the leadership of its present pastor, John A. Holt, decided to move to a Washington suburban community where the church would have a more challenging community in which to minister. The last service in the North Capitol Street building was held October 8, 1961.

On February 4, 1962, a groundbreaking service was held for a new \$500,000 building on University Boulevard in nearby Silver Spring, Maryland.

With the erection of a new building, and with Baptists of America participating in the Baptist Jubilee Advance,

it was felt that again something should be done in the way of a memorial for Luther Rice. It was the feeling of the church that the Baptists of America should participate in the erection of a proper memorial to the man who has meant so much to the Baptist movement.

Since the vision of Luther Rice has never been completely fulfilled, the church felt that the Baptist youth of America should have the major part in the building of a memorial.

The Brotherhood Commission of the Southern Baptist Convention was officially invited by the Luther Rice Memorial Baptist Church to enlist the Royal Ambassadors across the country to contribute financially to the erection of the memorial. The Brotherhood Commission accepted this challenge and gave the Royal Ambassadors an opportunity to donate to this project. When the National RA Congress met in Washington in August of 1963, the memorial to Luther Rice was dedicated by the boys.

In addition to participation of the Royal Ambassadors, the Baptist Jubilee Advance Committee contributed four bronze tablets which depicted the four major contributions made by Rice. One tablet was given for his contribution to Baptist organization, one for his emphasis on missions, one for his interest in Christian education, and one for publishing the first Baptist newspaper.

It is hoped that another service of dedication will be held at the Baptist Jubilee Meeting in Atlantic City this year. This meeting of all major Baptist conventions in America will mark

the one hundred-fiftieth anniversary of the old Triennial Convention.

The memorial is built of limestone with its center, including the base, rising ten feet above the ground. On the slab is a bronze tablet bearing a relief face of Rice. Appropriate wording was placed on the tablet. On each side of this center structure is a limestone slab, each one holding two of the tablets describing Rice's contributions.

The memorial was placed in the center of the yard and is visible from the street. Shrubs and effective lighting enhance its beauty. A walk leads to the memorial and a brick patio is laid immediately in front of it.

It is only appropriate that a memorial be built in the nation's capital for the man who made such outstanding contributions to the Baptist denomination.

"Do It Yourself" Writing

ROBERT J. HASTINGS

Secretary of Stewardship Promotion, Kentucky Baptist Convention

A famous author once said, "During my lifetime I have met thousands of people who wanted to be writers, but only a handful who wanted to write." Many persons in church-related vocations, as well as lay people, want to multiply themselves by writing stories, articles, poetry, or even books. "But how do you get started?" they ask. "Would anyone be interested in what I write? How can I improve my skills? How do you submit a manuscript? Are editors really looking for new writers?"

Yes, there is an opportunity in the ministry of writing for *you*, providing you are willing to discipline yourself to *writing* as well as daydreaming about being a *writer*. If you have a driving compulsion to write and write and write, eventually you will find an editor willing to print what you have to say. But, if you think editors are going to camp on your doorstep just

drooling for your manuscripts because you have suddenly decided that you are a "writer," you are doomed to disappointment.

Here are nine simple suggestions for the beginning writer. None of these are new or revolutionary. They are basic, time-tested ideas that have helped many to break into print, including professional writers as well as those who consider writing as an avocation or hobby.

1. *Get as much training as possible.*—If you can attend a school of journalism and prepare for a writing career, well and good. But most of us will probably have to look elsewhere for more informal training. Read widely on as many different subjects as possible. This does not mean books on writing as such, but books and magazines and newspapers of all types. The more you can read of what others have

written, the greater your storehouse of information for your own output. You will include some books and articles on writing, of course. Two that have meant the most to me are *The Art of Plain Talk* by Rudolph Flesch, and *The Technique of Clear Writing* by Robert Guinling. Attend one of the Writer's conferences conducted by the Baptist Sunday School Board each summer at Ridgecrest, North Carolina, and Glorieta, New Mexico.

2. *Start writing today.*—Today, get out your typewriter or pen and *write something*. You will never learn to write except by writing. Books, workshops, and lectures are good. But no boy ever learned to swim sitting on the bank reading a textbook. Just as you must get into the water before you can swim, so you must put your paper into the typewriter and start pounding those keys before you can learn to write. Never let anyone fool you into believing that any six-week (or six-year!) course will make a writer out of you. 'Tain't so! And when you start to write, do a lot of it. The production of a sheer volume of words will help you more than you can know.

As a pastor, I made a practice of writing at least one article of church news each week for the local newspapers. These were not always published, but I turned in at least one every week. I started this as a student pastor, and would write articles ahead when I was to be away on vacation. Too, since first leaving home for college, I have habitually written a weekly two-page, single-spaced typewritten letter to my parents. Establishment of these habits early in my ministry was a wonderful discipline for me. Many pastors write out one or both of their sermons each week, whether



Robert J. Hastings

they are published or not. This is good. Any writing that one does on a regular, volume basis is good, whether it is for the church bulletin, personal correspondence, or even one's diary.

3. *Discipline yourself to write under any and all circumstances.*—Write in the morning; write at noon; write in the afternoon; write at night. Write when you feel like it, and write when you don't. Write in the midst of noise and confusion, and write when you are in quiet solitude. Write when you are under pressure for time, and write when you have unlimited time.

Why do I say this? Because so many would-be writers develop a fixation of the "mood" or atmosphere one must have before he can write. It is quite popular for some writers to describe how they can write only after midnight when everything is quiet, or only in a hide-away cabin on the lake with no telephone. This is a lot of frothy

nonsense. Does a housewife have to be in a certain "mood" before she can fry an egg? Does a dentist require total seclusion before he can pull a tooth? Must a carpenter hang doors only between midnight and sunrise?

"But writing is different!" someone says. Who said so? True, there are ideal circumstances under which any of us do better work. But if you fall for the illusion that you have to be in such and such circumstances before you can write, you will do little writing. Life for most of us is busy, hectic, noisy, and subject to the unexpected. If we ever make any real contribution through the printed page, we must discipline ourselves to write under all circumstances. At first this will be hard—but it is not impossible.

4. *Build a backlog of resource materials.*—The whole world about you is the mine from which you can glean ideas for your manuscripts. Watch for good illustrations, human interest situations, and snatches of conversation as you read the newspaper, ride the bus, listen to children playing, or watch a television program.

And unless you have a superb memory, you will need to make notes as you go along. For a number of years, I have habitually typed onto note cards the results of my study, reading, and observation. These are filed by topics; and when I start a manuscript, I first turn to my *accumulated material* before starting any new research. Quite often I have enough material at hand, without doing further study. For example, I was recently driving in downtown Louisville, Kentucky, and noted a street marker which read, "Billy Goat Strut Alley." This struck me as very novel and unique, and I made a record of it on one of my note cards. Someday I may write an article

on false pride which will include the street address of proud persons. All of them will be living on Billy Goat Strut Alley!

5. *Learn to type.*—Take a night course at a business school or enrol for a typing course in a YMCA or YWCA. It is surprising how quickly adults can learn to type *if they want to*. If you can't take a course, learn to "hunt and peck," which is better than nothing. Then discipline yourself to write *at the typewriter*. This will be slow at first if you are accustomed to expressing your thoughts with a pen or pencil. But the change can be made.

When you learn to type, you can write much quicker. Too, you will find new pride in your work and will be able to construct your sentences and paragraphs more simply and clearly.

6. *Write on familiar subjects.*—When starting to write, pick out a subject you know something about. If you know more about the predatory habits of field mice, then write on the predatory habits of field mice! This might be about *your* hobby, or a particular trip *you* took, or a special friend of *yours*. Don't be afraid of being personal. *People* enjoy reading about *people*—their experiences, interests, problems, and successes.

7. *Write simply.*—In his published works, William Shakespeare used a total of 15,000 different words. John Milton used 11,000 and Victor Hugo used 20,000. These three great authors actually used fewer words than are now known by the average first-grader! Remember that your job is to *express*, not *impress*. Why use big words if your readers do not understand them? Why use long, involved sentences and paragraphs that cause the reader to lose the train of thought?

Here is an interesting project. Go to the public library and get a recent copy of the *Reader's Digest*. Select any two or three of the articles therein, and then check out the magazines in which these articles originally appeared. Then compare the original articles with their condensed versions in the *Reader's Digest*. Note that the editors of *Reader's Digest* have not rewritten the articles—only shortened them by cutting out words and phrases here and there. Note how the same thought can be expressed in short, direct sentences. Now practice on something you have written, seeing how you can shorten sentences and paragraphs. Remember, the *shorter* your sentences, the *longer* your readers will stay with you. This has been proved in analyses of best-selling books and magazines. Books with *shorter* sentences have *longer* sales (and that's no pun, either).

8. *Start where you are.*—Write something *today*, if nothing more than a letter to the editor of your local paper. The shorter your first articles, the better chance for publication. Your state Baptist paper is a good starting point. Why not send in a short article today? Maybe you can describe a success story about some phase of your church life, or a how-to do-it article on visitation, building upkeep, revival preparation, etc.

Don't hesitate to send a manuscript to any editor of the various Baptist publications. Some people think you have to sit back and wait to be "asked" to write for the various periodicals of the Baptist Sunday School Board, the Baptist Brotherhood Commission, and the Home and Foreign Mission boards. True, much of their work is done by assignment. But most editors welcome unsolicited manuscripts from

beginner writers. But don't feel hurt if your first "masterpiece" is returned! Just swallow your pride and start over.

9. *Build friendly relationships with the editors.*—If an editor wants a manuscript written a certain way, do your best to please him. If he wants it typed upside down on green construction paper with an orange typewriter ribbon, then give it to him that way! Seriously, do turn in clean copy with generous margins. True, *what* you say is more important than *how* it is typed, but pride in the physical appearance of a manuscript is often an indication of pride in authorship, too. If working by assignment, get your copy in ahead of deadline. If he gives you six weeks, try to get your copy in within three weeks! Show him you are eager to please *him* and to help *him* have a better periodical; and he, in turn, will be more interested in you.

These nine, simple suggestions will not make a nine-day wonder out of you as a writer; but they will help you to widen your influence through the printed page. Remember that the publications of the Baptist Sunday School Board alone are read in all fifty states and in ninety-three foreign countries by millions of people. You may teach a class of ten, or preach to a congregation of 175. Through the printing press, you can reach thousands, and someday even millions, if you are persistent enough.

(If you are interested in writing, you may enjoy reading the book, *A Word Fitly Spoken*, by the author of this article. It describes how and where to find, use, and file illustrations for speakers and writers. Your church library may have a copy, or you may purchase it for \$2.50 at your nearest Baptist Book Store.)

Receiving and Giving

CHARLES L. ODOM

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THE PRINCIPLES INVOLVED in the concepts of receiving and giving are probably the most basic and fundamental of all forms of activity. They apply to every living thing, whether plant, animal, or human. The existence and healthy progress of all group-living depends upon them. Before any organism can give, it must first receive. This must be continuous during its most helpless state of existence. It must receive periodically beyond that, even after it has grown into balance. No living thing can long exist by itself. There must be co-operation, the essence of which is warm receiving and giving. The principles are most significant when applied to humans because they are essential for growth into a healthy personality.

Little babies, especially human babies, cannot give anything, except perhaps joy and inspiration to parents. Their period of helplessness is longer than that of any animal. They must receive everything they need during this period or they will die. On the other hand, emotionally and spiritually mature adult Christians can, and do, give because that is their nature due to spiritual birth. After that, the capacity to give and the will to do so is dependent upon the growth that follows this new birth. The Christian is first born into a physical world of things. Then after arriving at the

proper stage called by some, the age of accountability, he can be born into a spiritual kingdom of love (John 3: 5-7). The very essence of the activity of such a spiritually born and mature Christian is giving. He is now deeply motivated by an inner urge to love, give, and grow.

Knowledge Lacking

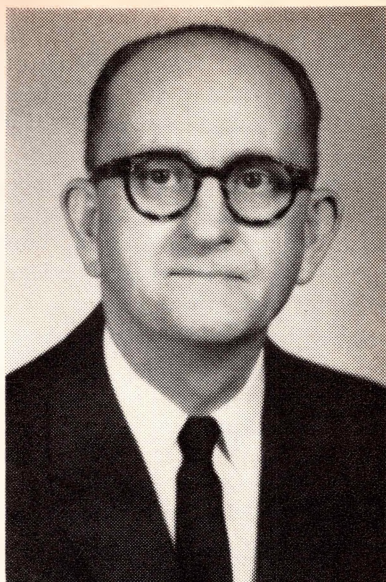
There appears to be a decided lack of information, understanding, and wisdom concerning the nature and value of the processes of receiving, as well as of giving. However, thinking or acting can be no more valid than the validity of the information on which it is based. Scientifically stated, truth or law is based on an adequate sampling of factual data. But true perceptive capacity which leads to deep understanding must, in addition, come from within and involve emotional sensitivity and warmth. This quality permeates the personality of the mature Christian. Such warmth is most significant for proper relations with one's fellowman, the essence of which is a giving process.

The principle is stated in many places in the Scriptures. An illustration of it is Hosea 4:6: "My people are destroyed for lack of knowl-

edge: because thou hast rejected knowledge, I will also reject thee, . . . seeing thou hast forgotten the law of thy God, I will also forget thy children." Numerous examples of this principle can be found in the Bible, especially in Proverbs. Examples are 3:13: "Happy is the man that . . . getteth understanding," and in 14:6: "But knowledge is easy unto him that understandeth." Again in 1 Corinthians 1:24: "Christ the power of God, and the wisdom of God." These prophets of old seem to be saying to us that every created human being must go to school, learn, grow, and become something to the extent of his capacity. But for this to take place to the greatest extent for any one, there must be a positive integration of all the necessary qualities of maturity. The most vital essential of these is the one that is most neglected, the feelings and emotions. The reason why Jesus is the answer to human need is that he is the love gift. When one accepts and deeply experiences it, this fulfils his basic need.

Characteristics of God

God created man in his own image, as he said. But he did not manifest himself in any kind of human form, except when he became flesh for the special purpose of regaining contact with lost man. He is Spirit, and is holy and righteous. He is also just. Some of his other attributes are manifested as complete knowledge, complete power, ever presence and complete love. Also, in him is all truth. Spiritually he is either one of these, as well as all of them combined. But they are abstractions. Therefore, God can and does manifest himself in the life of any Christian who wants him to do so,



Charles L. Odom

and who will obey his laws regulating the need and the process. Jesus made this very clear when he, in the "upper room," said that it would be better that he go. If so, he could come back as Spirit known as Comforter. Then he could be available for anyone who wants him for salvation and for growth in grace.

These characteristics of God should be easy for humans to understand. They are if we can fully realize that all existence is controlled and operated by God's unchangeable laws whether physical, social, moral, or spiritual because he is not divided. He is unity. Disobeying any one of them in any area carries a penalty automatically unless there is sufficient intervention to deflect it. Another consequence of disobedience in any one of these vital areas is impaired function in all the others. Numerous examples of this are found in human experience.

Man's being in God's image has the same attributes as God himself, to a limited degree. In fact, the human mind is made up of abstractions from these traits. Three very important ones are commonly known as thinking, feeling, and doing. They form an outline of the mind. In scientific terms they are named intellectual, emotional, and motor experiences.

Normally these three processes are integrated and function as a unit which makes balanced living possible. When any one of them is emphasized, the others normally are in the background supporting it and are vitally related to it, when there is maturity. The degree of their functional integration and balance can determine the degree of mental and emotional stability and adjustment. There are numerous ways in which there can be lack of integration leading to imbalance. Any one of them would manifest itself as a symptom of maladjustment. Capacity and willingness to receive and give mature love is dependent upon the maturity of the integrative functioning among these three processes.

At present, we are dealing mainly with the Love Image; but the others must be, and are, properly involved in order for it to have normal or balanced function. God is unity and perfectly integrated even though he presents himself as Father, Son, and Holy Spirit. In man, there must be maturity, especially emotional maturity, for the best results in giving, because love and giving are approximately equated. The degree of the functional presence of love and its level of maturity can determine the degree of willingness to give, which will result in growth. The first year of life and the early years is the time when love should be

deeply embedded in the infant and child. Anything short of this can result in damage to the personality and one's capacity to adjust, even in the adult.

Four Laws of Giving and Receiving

First: If one's concern is that of giving the most he can and at the same time remain in balance, he can grow. As a result he can become more and more able to give. He then, will continue to grow and give due to increase in capacity and desire. In this manner giving and receiving may become self-perpetuating. Happy living can result from this type of balanced giving, because the laws which apply have been obeyed.

Second: If, on the other hand, one's concern is that of giving the least amount he has to give in order to remain in balance, he could still grow to an extent. But such growth would be seriously impaired. He most likely would not be happy, because his balance would be tenuous and threatening. In this manner he could be cheating himself and might not be aware of it.

Third: If one's concern is that of receiving the most and giving the least, his balance would be so tenuous and threatening that he not only would not be happy but he would deteriorate, even though slowly in some cases. The degree of deterioration can probably be measured by the degree of imbalance.

Fourth: If one's concern is that of giving the most and receiving the least with no real regard for proper amount and balance, he would be headed

toward imbalance and rapid deterioration. A healthy person cannot and, therefore, should not try to do this. Only Christ could, and then in a very special manner and for a very special purpose.

It follows that the process of living in human beings is directly and vitally linked to giving. And it is a fact that healthy giving is an integral part of loving. When there is no love felt by one for another, no true gifts can be made. But when there is love, there will be gifts which are the invariable and natural manifestations of love.

Importance of Loving

Not only is giving the result of loving, living itself is a function of loving. An infant without love has difficulty in digesting his food. In some cases he cannot digest it at all without love being manifested to him. To the infant and young child, receiving love and receiving milk are approximately the same process. Unless there is good reception of both he cannot experience healthy living. Even if a child could digest well enough to survive physically, his emotions would be flat unless love has been integrated with his milk. He would have limited capacity for normal growth. It could cause such a deprived and love-starved one to make a narcissistic adjustment in later life. His capacity for the development of a sensitive personal and social conscience could be seriously impaired. This could result in amoral, antisocial, and irresponsible actions.

An infant must receive love before he can give it. He does not inherit it biologically, except the general capacity. Therefore, the process of receiving and giving love is basic and

fundamental, especially in the first years of life. This is the time when it can have the greatest effect. In fact, any child who has not learned to receive and give love in the first and early years will have impaired capacity to receive and give later. Early deprivation is more damaging than later. When the process of receiving and giving is carried out to a significant degree toward maturity, that adult will tend to be emotionally adequate. It will then be easy for him to use love as warmth in different areas and levels of relationship. Examples are found in close friendship, marriage, or in ordinary day-to-day human relationships. Having love and ability to express it in subtle variations is the very essence of capacity for successful human relations.

If, on the other hand, an individual should receive meager love from his parents early, especially from his mother, he would have partial starvation, and therefore he would be only partially emotionally mature. Then he could not show true warmth. In this case significant damage could result in all areas of life. He would be misunderstood often, and therefore his ego would be damaged. The possession of mature love in an ample amount and the felt need to give it is a prime necessity for all constructive human behavior. One who has not been given much love can only make an impaired adjustment.

Certain basic processes must function in any individual in order for him to have the kind of life which God intended him to live, i.e., receiving, loving, giving, and growing. Receiving love, then giving it away to those who need it, should automatically lead to more capacity to love, grow, and give.

If the laws which regulate the activities in each of these areas are properly obeyed, a Christian can live in a way that pleases God, as well as his fellow-man. Continuing in this manner, a Christian can make his greatest contribution in carrying out the instructions given to all disciples of Jesus Christ in his farewell address, known as the "Great Commission." Such good behavior will tend to be self-perpetuating, which is the ideal aim in human living. If this could be perfectly done, errors of living could be more completely self-limiting.

Receiving, Giving, and Tithing

The justification and motive for writing on the subject of tithing is the very great value of love and loving as related to giving. So many people in the world today are not only non-Christian, but many are specifically anti-Christian. In some areas they are anti-God. The number of such people has increased to an alarming extent in recent years.

In the light of these facts and in this potentially destructive age, Christians should understand the value of a debt-free solid foundation ("platform") from which to preach and teach ("blast off") in the spread of the truth that was revealed in the Lord Jesus Christ. In symbolic nuclear terms, the tithe is an absolute necessity. When it has been paid, the platform has been built from which giving can be effective. Pertinent Scripture passages are stated in Leviticus 27:30: "All the tithe . . . is the LORD's: it is holy unto the LORD." Malachi 3:8: "Ye have robbed me. . . In tithes and

offerings." When the tithe has been paid, the way has been cleared for making gifts out of the remaining nine tenths that can be effective.

Then, there should be deeper understanding and insight concerning the value of love. Its proper application, that is giving it away, is necessary for existence. It is the essential ingredient in the formula for balanced living. It is also necessary for growth, increase, and progressive living. It is essentially a process of giving. It would be impossible for one to give all his love away, because as he gives it in the manner directed by Jesus, more love rushes in from an inexhaustible source to take the place of given-love.

Our whole discussion can be summarized and our main theme emphasized by an illustration using two bodies of water. One of them is the highest navigable lake in the world, and is located at the top of the Andes Mountains in Bolivia. Its name is Lake Titicaca. The other one is the lowest sea in the world, and it is located in Palestine. Its name is the Dead Sea.

The water in Lake Titicaca is pure and clean. This is caused by the fact that it is never stagnant. It completely empties itself very often. The space left is quickly filled with clean water from the mountain crevasses, where it is continually purified by natural filters, the rocks. On the other hand, the Dead Sea, having no outlet, keeps within itself all that it receives. The liquid in it is not pure nor clean.

In this illustration Lake Titicaca symbolizes the effect of given-love which is replaced by new love and growth. The Dead Sea symbolizes the effects of kept-love causing the inner self to become stagnant, followed by deterioration.

A Minister of Education Looks at His Church Library

MARK SHORT, JR.

Minister of Education, First Baptist Church, Nashville, Tennessee

That man is crazy," the class member laughingly told me after his initial contact with the new superintendent of our Adult III Sunday school department. Further inquiry brought this comment from my friend: "Why, he brought a stack of books to the opening assembly and tried to get us to check them out, suggesting that we read at least one book this next week." He continued, "I haven't read a book in ten years!"

One woman told me she didn't have time to read. But after our persistent superintendent sold her on the idea of additional study during the week, she checked out a book and found time to enjoy the rich message within its pages.

As a minister of education, charged with the spiritual growth of the people in our church, I am vitally interested in ways and means of accomplishing the objectives of our "growth program." The illustration given above is but one example of the ministry of our church library in bringing about spiritual growth among the membership. In the comprehensive field of religious education, the church library aids, assists, and undergirds every aspect of the program to develop

the individual church member as well as the leadership.

Let me list some of the services which are offered by our library to the entire church.

1. Provides a Church Reading Center

As the minister of education looks at the church library, he notes the large number of books—books of every description: fiction, nonfiction, biographies, children's books, commentaries, picture books, and books which offer help in specialized fields to the church worker. The reading center has, in addition to books, various magazines, tracts, pamphlets, bulletins, and papers. Young and old alike find in the church library, reading material to edify, enrich, and entertain.

2. Affords an Audio-Visual Center

In vitalizing the educational ministry of the church, it is imperative to have a good audio-visual library. This should be housed in the church library, if possible, and maintained by the library staff. The projection equipment, slides, filmstrips, records, maps, globes, and charts offer the church

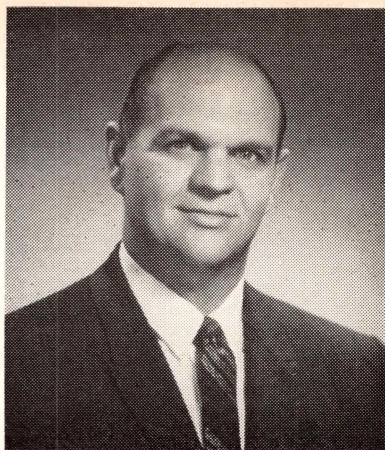
leadership valuable assistance in preparing learning aids, programs, lessons, and other activities.

3. Furnishes a Promotional Center for Churchwide Emphases

Since we have discussed the church library as a resource center, it may be well to mention the promotional opportunities existent in the library. Items of churchwide interest can be brought into sharp focus through the use of the library window, a display table, or a designated bookcase displaying books and materials pertinent to the promotional emphasis.

As a minister of education, I am deeply appreciative of my church for providing an excellent library and am most grateful for the corps of dedicated workers who serve the Lord in our own church library.

The qualitative work of the ministry of teaching and training begins in a good church library, and



Mark Short, Jr.

we rob the people of countless blessings when we do not provide this resource center. If your church is one of 23,000 Southern Baptist churches without a church library, resolve *today* to provide this splendid service for the people in your church.

SERMON SUGGESTIONS

[Continued from p. 78]

- (3) Who calls us to share his redemptive mission. We are his body. Our mission is world redemption.
- 2. Look to him.
 - (1) For guidance. Nothing foreign to his will and Spirit belongs in our lives. His example, teachings, and indwelling Spirit must guide.
 - (2) For the measure of our commitment. "Ye have not yet resisted unto blood." "Looking unto

Jesus . . . who . . . endured the cross."

- (3) For assurance as to the ultimate outcome. He is both the author and finisher. He founded the church, and he will finish the job. He announced the kingdom at hand, and he will bring it to consummation.

The pioneer who leads us into the new age is the Christ of all the past. Let us follow him.

Sermon Suggestions

WALTER L. MOORE

Vineville Baptist Church, Macon, Georgia

When Life Is Empty

Matthew 12:43-45

A LITTLE BOY, asked to define a vacuum, answered, "A balloon with its skin off." He was wrong. A balloon with its skin off is still air. In fact, in spite of our best efforts to pump all the air out of a cylinder, it will still have millions of molecules left. One cubic foot, with the air expelled, would have a pressure on it of six and one-half tons. Nature hates a vacuum.

So it is with our lives. We cannot expel the bad without bringing in the good. "Thou-shalt-not" religion will not suffice. Yet we try it. Dr. Roy McClain has said, "I have never seen the churches so full of empty people."

I. Life without Christ is empty.

1. *It often has a deceptive appearance of fulness.*—Our lives may be full of activities, possessions, luxuries, pleasures, friends, and associates.

2. Yet these may conceal a great emptiness at the center of life.

- (1) Without knowing real love, but only the many counterfeits.
- (2) Without dedication to anything greater than themselves.
- (3) Without fellowship in any great endeavor.
- (4) Without a strong, reliant faith in God.
- (5) Without anything that will survive death.

II. Devils fill an empty life.

1. *The devil of self-righteousness.*—It is deadly to admire our own piety.
2. *Pride.*—This is a deadly sin, whether it be national, racial, or denominational pride.
3. *Hypocrisy.*—We try to hide our devils.
4. *Envy.*—Empty saints envy the sinners enjoying their vices.
5. *Censoriousness.*—Idle tongues gossip.
6. *Boredom*
7. *Apostasy.*—Empty Christians drift away.

III. Christ wants to fill empty lives.

1. *With a fresh experience of divine forgiving love.*—This is the answer to our guilt problem.
2. *With a redeeming fellowship with others committed to him.*—He drew people to him and so drew them together. This fellowship persisted as a mighty power, his church.
3. *With a world of people to love and serve.*—He calls us from the world in sanctification, and gives us to the world in loving service.
4. *A worthy goal toward which to strive, the kingdom of God on earth.*—His kingdom of love is to encompass all nations, races, cultures. We are called as his tools to build it.
5. *A new, humble sense of our individual worth.*—It is a far greater thing to be used of him to build his eternal kingdom than to build our own little kindgoms.

We are called to be good for something: not merely to be good. The only lasting cure for an evil life is Christian action. The church must see it, and can best keep converts by putting them to work. The individual must see it. Evil banished is not destroyed. It can be kept out only by filling life with devotion and service.

Expensive Religion

2 Samuel 24:24

A MAN INVITED TWO FRIENDS to go with him to church. When the offering plate was passed, each reached for his billfold. But the host reached out a restraining hand. "No, no," he said, "this is on me."

Many of us are quite content to have our worship and church life "on" someone else.

When David approached Araunah to buy the altar and animals for his sacrifices, Araunah said in substance, "Have it on me." But the king answered: "Neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing." Why?

I. Love wants to give costly gifts.

1. A little child has the impulse to give. He may offer his dearest treasure to a loved one.
2. Lovers want to give lavishly.
3. Parents enjoy providing for their children the best they can.
4. Worshipers want to give.
 - (1) David gave gratefully. His life dream was to build a worthy house for the worship of his God.
 - (2) God, the great lover, is giver.
 - (3) His greatest desire is our love.
 - (4) The measure of our sacrifice is the measure of our love for him.
5. Pseudo love makes pseudo sacrifices. Possessive mothers, tyrannical husbands and fathers, and bargaining Christians may give only to possess.

II. True religion demands costly gifts.

1. Old Testament offerings were to be the first and the best. Gifts for the Temple were the richest available.
2. Christ demanded the gift, not of money or animals, but of life itself.

3. The nature of the initial Christian decision is one of self-giving.

Grace is not cheap. It cost Christ his life on Calvary, and it costs our life in surrender to him.

III. World redemption requires costly gifts.

1. World redemption is God's purpose.

- (1) Chosen people rejected for failure to be instruments of world redemption.

- (2) Church founded as means for world redemption.

- (3) May be on verge of rejection for living only for itself.

2. Effectiveness of personal witness depends on willingness to sacrifice.

- (1) Growth of early church because of their sacrifices.

- (2) Foreign missionaries effective as they gladly give all for Christ.

- (3) Every Christian called to walk a similar path.

- (4) Selfish Christians ineffective witnesses for Christ.

3. There is need to reassess our religion.

- (1) There are not as many Christians as there are names on our church rolls.

- (2) Conversion is not as easy and painless as we have implied.

- (3) There is more difference between the church and the world than appears.

- (4) The task of the church is greater than we have thought.

It costs. But who wants to be a cheap soul living a cheap life serving a cheap tin god? It costs more to go first class. But who wants to travel in the steerage. We who have been playing Christian must take Christ seriously.

The Sealed Tomb

Matthew 27:62-66

THE MEN WHO HAD SEIZED JESUS when he was living seemed afraid of him dead. They made his tomb secure with a heavy stone door, a legal seal, and a guard of soldiers.

What has their effort to say to us?

- I. The established church was using force to defend its position.

1. Jewish religious leaders dominated the politics and economy of the nation.

2. Jesus seemed to threaten the institutions of religion. He criticized the officials and seemed to make their system unnecessary.

3. They determined to resist at all costs, not by correcting their own faults, but through political influence.

4. Established religion is always jealous of its position, and intolerant of critics, whether its establishment is official or by reason of the number of its adherents.

- II. Self-assured orthodoxy was silencing dissent.

1. Because of official position and Bible scholarship, they felt qualified to define orthodoxy.

2. They determined to silence Jesus. He taught without their approval. Only approved teachers should teach.
3. But force and official bans are not the best method of combating error. The answer to error is truth, not repression. The answer to mistaken science is more careful research, not book burnings.

There are those who believe the best way to fight communism is with soldiers, prisons, and stringent laws. The real remedy is education and vital Christianity.

4. Force has often been used to oppose truth. Copernicus and Galileo felt the heavy hand of the church. Great scientists have been forced to deny the truth they saw.
 5. Only he who claims to know all the truth feels free to suppress dissent.
- III. A puny man was challenging the power of the Almighty God.
1. They thought Jesus merely man, and not a good man.
 2. But they were opposing God.
 3. God is sovereign. Men have always opposed him, but not successfully.

IV. A rebellious man was trying to silence the disturbing Christ.

1. Jesus had disturbed them by what he was and claimed to be, by his judgment of them, and by what he demanded of his followers.
2. They felt they had to silence him.

3. Jesus disturbs us. His life, his sayings, his death, and his claim to lordship over us are disturbing.

4. We try to silence his voice—

(1) *With secular concerns.*—Business, pleasure, activity, friends, and good works.

(2) *Even in religion.*—Our orthodoxy, our good works, and our activities may be efforts to avoid hearing him.

5. But ultimately we face him. We lock the door, but he gets in. We go fishing, but he is waiting on the shore. We travel the highways, but his eyes are still on us. He says, "See my hands, my side." Ultimately we must fall down and cry, "My Lord and my God."

No Common Folk

Acts 10:28

IT IS NEVER WISE to call a prejudiced man prejudiced; because the more prejudiced he is, the angrier he gets when accused of it.

I. We are all creatures of prejudice.

1. What is prejudice? Webster says it is "previous unfavorable bias; judgment without due examination."
2. It may be against Catholics, Jews, Episcopalians, Yankees, foreigners, Negroes, poor people, the rich, or labor leaders.
3. It may be based on unexamined assumptions such as: Americans

are naturally superior. Rich people are always smarter. Dark skin means a dark mind. "Angels are white, and all blondes virtuous."

4. Prejudice is difficult to overcome—

(1) *In others.*—It is easier to split an atom than to crack a prejudice.

(2) *In ourselves.*—We do not always recognize prejudice; and even when we do, it is still there.

5. Even the worst prejudices may be held as sacred convictions.

II. Jesus was opposed by prejudice.

1. The prejudice he met was religious, rather than racial. The Jews accepted proselytes without regard to race, and cast out sinners of their own race. Racism as we know it is a modern invention.

2. His attacks on their prejudices brought crucifixion.

3. Prejudice retarded early missionary efforts.

(1) The Judaizers held that Jesus was the Messiah only of the Jews.

(2) They wanted to require of all converts that they obey the Jewish laws.

(3) They created division in the church.

III. A great leader given a private lesson.

1. Acceptable as leader, because he had the right prejudices.

2. The lesson given in dramatic fashion (Acts 10).

3. The point is clear: "I should not call any man common or unclean."

4. Yet the struggle went on (Gal. 2:11-14; Acts 15:7ff.).

IV. We should call no man inferior.

1. Because of his age—

(1) We should not despise youth.

(2) We should honor the aged.

2. Because of education—

(1) Most intelligent and highly educated not to be despised as "eggheads."

(2) Those with less formal training due equal respect.

3. Because of economic position—

(1) Man's worth before God is not financial.

4. Because of gender—

(1) Neither man nor woman is to be seen only as sexual.

5. Because of nationality.

6. Because of race.

7. Because of his religion, or lack of it.

V. We should not call ourselves common.

1. Jesus saw and developed greatness in Peter.

2. So he did in all: Children, sinners, women, ignorant and unlearned, and outsiders.

3. The image of God is in every person. It may be marred, but it remains.

4. The mission of Jesus is to discover and redeem us.

The Challenge to Keep Faith

Hebrews 12:1-4

THE BOOK OF HEBREWS was written to people undergoing persecution and tempted to compromise. It called on them to move forward, rather than go backward. Every age needs the same challenge. Certainly ours does.

I. We must keep faith with the past.

1. History is often forgotten. The lessons of the past are usually ignored by inhabitants of the present.
2. Yet the past plays a part in our lives, like it or not. Intelligent living requires that we learn the past, honor its values, and chart our lives by its light.
3. The Jews made much of history. But the hero of their history was God.
 - (1) The cloud of witnesses were witnesses to his faithfulness.
 - (2) It was their pioneering spirit that distinguished them. They ventured out on faith into the unexplored.
 - (3) Not all seemed to prosper.
 - (4) None fully arrived.
 - (5) The present continues their quest, and keeps faith with them.

II. We must keep faith with our own day.

1. Not all has been done. There are more discoveries to be made and answers to be found.

2. What we do will still not be final. We shall make mistakes, and have to say, "I was wrong. I thought this, but now I see that to be true."

3. We live on a moving planet.

- (1) Scientific developments and discoveries change it fast.
- (2) World revolution is upon us. New nations are rising. Underdeveloped peoples are reaching upward. The younger brother is demanding, "Give me the portion of goods that fall-eth to me." Communism did not create this revolution, but takes advantage of it, and betrays it.
- (3) Religious faith is striving to come to terms with the changes.
4. The answers are not easy. Not all change is good. Nor is all change bad.
5. But we must meet this day. We cannot evade it or go back. Our best judgment, courage, and dedication are required.

III. We must keep faith with Christ.

1. The unchanging Christ.

- (1) Whose will includes all of life, not just what we do in church.
- (2) Who demands complete sovereignty.

[Continued on p. 72]

Book Reviews

(Any book in this group may be secured through any of the Baptist Book Stores.)

PHILOSOPHY, THEOLOGY, ETHICS

General Philosophy

David Elton Trueblood (9h), \$5.00

This well-known author here gives an excellent treatment of the major areas of philosophical thought from Socrates and Plato to the present. He defends the legitimacy of metaphysics against those who seek to discount it in favor of the methods of the natural sciences. The discussion is logically divided into three parts: Methods, Problems, and Values. At the end is the chapter entitled "The Definition of Philosophy," which is fittingly placed. There we find these words: "The advance of the sciences, in their amazing complexity and compartmentalization, renders metaphysics not less, but more important. 'Metaphysics is the science which deals with the pre-suppositions underlying ordinary science.'"

Useful appendixes contain brief biographical notes on philosophers, systems of philosophy, and a classified Bibliography for students. There are also indexes of names and subjects.

This book is designed chiefly as a textbook, but will also prove valuable for general reading.—*Owen F. Herring*

Four Philosophical Problems

Leon Pearl (9h), \$4.50

I recommend this book to teachers, laymen, pastors, and students. This is an introduction to philosophy. When technical terms are used, the author hurriedly and satisfactorily explains them.

The author is professor at Hofstra College, a private school in New York State. There are sixteen chapters of interesting, readable material presented concisely with clarity and thoroughness.

There are four basic problems considered which would be considered in any basic introduction to philosophy. They are God, freedom, mind, and perception.

The book is thoroughly free from documentation, as this is not the author's purpose. Only a brief Bibliography is included. The author plainly states that there are no conclusions reached in this book. "My purpose is not to persuade the reader to adopt one or another philosophical position, but merely to clarify the problems by presenting alternative positions held by philosophers past and present." This the author has done satisfactorily.—*Paul Brooks Leath*

Guilt: Its Meaning and Significance

John McKenzie (1a), \$3.25

This book will be of interest to the serious student of psychology and/or theology. The author examines the subject of guilt in depth. He is to be commended because of his position that guilt cannot be dissipated by psychotherapy alone. He believes that only in religion can guilt be dealt with adequately.—*W. Lloyd Cloud*

Matter and Spirit

R. C. Zaehner (9h), \$4.50

The author, professor of Eastern religions at Oxford University, attempts to show how the Indian religions have been preoccupied with the salvation of the individual soul and Marxism (and ancient Zoroastrianism), with the perfecting of society. He draws on the work of the Jesuit priest and paleontologist Teilhard de Chardin to try to show how the whole evolutionary process is converging on man and is destined to focus in the unification of the race in Christ. There is a great amount of learning in comparative religion compressed into these pages. The epochal work of Chardin

provides a frame of reference for Zaehner's own contribution, though the scope of this book is narrower and a strong apologetic for the Catholic Church is presented.—*Tom McCollough*

Personality and the Good

Peter A. Bertocci and Richard Millard (7m), \$7.50

This is a thorough and comprehensive analysis of morality and ethics dealing critically with the views of leading psychologists, philosophers, ethicists, and religious teachers. It is divided into five parts—each dealing with a major aspect of ethics—and thirty chapters. Numerous subdivisions further help the reader to see the particular point under discussion. It is difficult to imagine any phase of the subject that is not fully and adequately treated. Many illustrative examples show applications of the principles adduced. One is enabled to see how vast and complex is ethics, both in its individual and social aspects. This work by eminent scholars will claim the attention of ethical theorists and will also prove useful to the more general reader.—*Owen F. Herring*

The Problem of Religious Knowledge

William T. Blackstone (20p), \$1.95

This University of Georgia philosopher-theologian has a clear style of writing and organizing skill for his material which make otherwise most tedious reading a pleasure. For the pastor or the layman who wants to keep abreast of the latest emphases in philosophy and religion, this little 175-page volume is a rare find.—*Herbert Howard*

The Power of the Blood of Jesus

Andrew Murray (1z), \$1.00

The author was a Dutch Reform minister, and the present work is a translation from the Dutch. It is not easily read. I could wish the author had spent more time interpreting the "blood" instead of exhortation. He follows the reformers (Zwingli and Calvin) in his view of the Lord's Supper. He is thoroughly biblical and would not be doctrinally objectionable to Southern Baptists. I felt that he failed to do justice to such tremendous concepts as redemption, reconciliation, cleansing, sanctification, and holiness.—*Ronald G. Hanie*

The Last Judgment

James P. Martin (1e), \$4.00

Professor James Martin of Union Seminary in Richmond has prepared a splendid history of eschatology and of the last judgment in particular. He has meticulously reviewed the materials of Protestant theology on the subject from the seventeenth to the nineteenth century.

It is indeed refreshing to see this subject treated, for a change, with more light than heat! The author has deliberately followed a sane and judicious approach into a subject which has more frequently suffered from sensationalism, dispensationalism, and hysteria. Dr. Martin reflects a mature orientation in scientific exegesis and studiously avoids the pitfalls into which so many have fallen in their pursuit of this subject. His material is documented; his sequence is logical; and his interpretations are completely objective.

A splendid index greatly enhances the value of his work. The book deserves a wide reading.—*J. T. Ford*

The Lively Experiment

Sidney E. Mead (9h), \$4.00

Here are nine essays which were written to be delivered as lectures with the hope of showing how Christianity is shaping up in America.

To begin, the "historian and historians" seek to interpret the American religious scene. He begins by asserting that in America we have a religious fragmentation "due primarily to the transplantation of all the churches and sects of Europe." From this he says we have a ferment and conflict which gives the appearance of chaos, but from it "something wholly new will gradually arise."

This is very interesting reading even though one may not agree with the interpretation of events.—*Ben Broadway*

Constructive Aspects of Anxiety

Edited by Seward Hiltner & Menninger (1a), \$3.50

This symposium seeks to relate contrasting concepts of anxiety held by psychotherapists and theologians. In general, the psychotherapists view anxiety as something wrong with man to be cured by psychological means; and the theologians view it as an expression of man's spiritual yearning for God. Part of the

problem involves definition of the term. The theologians are talking about an uneasiness that characterizes all men; while the psychologists are usually thinking of a more intense and disruptive experience. In a lengthy concluding statement, the editor seeks to clarify this problem and bring the issues into focus.

This is a specialized book whose value will be appreciated only by those that have a good working knowledge of modern psychology. The statements by the theologians present some insights that psychologists could well afford to consider.—*Joseph F. Green, Jr.*

The Dogma of Christ and Other Essays

Erich Fromm (20h), \$3.50

"The Dogma of Christ," which comprises almost half of this collection of essays traces the historical development of orthodox Christian concepts of Christ, attempting to explain them by psychoanalytic principles. Fromm tries to show that dogma is of social significance because it gratifies demands of the people in fantasy. His own interpretations are themselves highly fanciful. Fromm is a secular humanist whose criticisms of religion and Christianity are sometimes perceptive but are often misinformed.

In other essays in this volume, Fromm calls for an affirmation of man as a person rather than a thing. He recognizes serious limitations in the scientific approach to man, stressing the need for relating to persons in a uniquely human way. In these essays in which he evidences a more sober sense of the boundaries of psychology, he is more convincing and illuminating than in his pretentious efforts to explain away Christianity by psychological reductionism.—*Tom McCollough*

Ethics

P. H. Nowell-Smith (33p), 85 cents

This is a highly specialized discussion in which the author examines the concepts used in moral discourse and traces their connection with each other. He employs the basic laws of logic as he deals with these philosophical disputes. Some of the controversies are of long standing—those between the objectivists and subjectivists, deontologists and teleologists, libertarians and determinists—and the author wisely does not claim to settle them.

The book is concerned with the theoretical aspects of ethics rather than the practical aspects. It is such an involved and highly technical study that it would be of interest only to the specialists in this field. There is absolutely nothing in the book with any appeal for the layman. It is one of the most difficult and unrewarding books I have ever read.

The quality of the writing is acceptable, but the entire book is "as dry as dust" and as unattractive as could be imagined. There are not enough people in Southern Baptist circles who could handle it. It would simply gather dust on the shelves.—*Gwen McCormick*

BIBLE STUDY

6000 Years of the Bible

G. S. Wegener (9h), \$7.95

Of all the books in the recent rash of studies on how we got our Bible, this one makes the best case. The entire study is appropriately set in the Near Eastern frame of the cradle of civilization. Thus, attention is given to the beginnings of writing, the birth of Israel as a nation, and the process of production of the textbook of the unique faith which Israel fostered and bequeathed to the world through Christianity.

Admittedly the book is not a theological study for specialists, though a theological confrontation is almost inescapable for anyone who passes through or pauses in its pages. The excitingly simple style, designed for just ordinary human beings, has an almost hypnotic appeal to it, making it difficult to set it aside. It is not just the magnificent pictures, either, which affects this response. The text is reasonably accurate, attractively presented, and adequately set forth for a stimulating experience in reading, learning, and wanting to live in the redemptive heritage which the Bible presents.

No apology is needed for the brevity of the historical sweep of the early section; readers will rejoice in having such an excellent resume as a Preface to an area of study in which wholesale interest has challenged authors and publishers to produce. This volume has set high standards in content and in form, both of which deserve to be reflected in any volume related to biblical and theological studies.—*Marc Lovelace*

Four Prophets

J. B. Phillips (9m), \$3.95

The popular works of J. B. Phillips enter a new area in his presentation of the four, eighth-century prophets, Isaiah, Hosea, Amos, and Micah. Those who have the *The New Testament* by J. B. Phillips are familiar with his presentation of the material.

Actually, this is not a translation in the technical sense of the word. It may be called an interpretive translation, which is exactly what it is.

This reviewer had just finished a rather thorough study of Hosea in the Hebrew as the manuscript of Phillips' work arrived. It was very interesting to compare the translations this reviewer had made from the Hebrew with those of Phillips. Phillips does an excellent job. It is fair to say, however, that Phillips interprets as he translates. In a sense, all translators interpret to a certain extent. It is practically impossible not to do so.

This work of Phillips, however, is very fine. This reviewer can certainly recommend it to the very fullest. It is necessary that we remember that it is an interpretive translation.—*Fred M. Wood*

Living Letters

Translated by Kenneth N. Taylor (22t), \$3.50

The introduction to this free paraphrase of the Epistles is disarming. It admits to possible confusion by the publication of yet another modern translation of the New Testament and also to the dangers of paraphrase. However, it claims (and the claim appears to be substantiated) that scrupulous care has been taken not to misrepresent the Greek text. This is not to say that some liberties have not been taken; but where this is so, the meaning of the Greek text is obscure, and attempt has been made to express the presumed meaning of the writer. It will be a refreshing and helpful experience to many people to read the Epistles in this simplified form.—*Donald F. Ackland*

Preaching and Teaching from Ephesians

Fred D. Howard (66b), \$1.95

This is an excellent work concerning the book of Ephesians. The author emphasizes the

doctrinal content of the book and is thoroughly reliable in his theology. The book has nine chapters. All of them are short, well outlined and written in concise fashion. Dr. Howard emphasizes the grace of God, redemption, and the call of God for warfare against evil.—*Fred M. Wood*

The Century of the New Testament

E. M. Blaiklock (22i), \$1.25

This small book, by its very size and style, is an answer to many Christians' questions and needs. Our Sunday school teachers would greatly profit from it.

The New Testament was born in the Roman Empire, and Rome was the influence behind the scenes. From the census of Augustus to the persecutions of Domitian—from the birth of Christ to the Apocalypse—is the first century, an era for both the church and state.

The author complements the New Testament: he looks from Rome to Judea and the church. He outlines the setting: Rome, the emperors, the interplay of Greeks and Jews, the Herods and procurators, the Jewish rebellion, the later emperors, and the Apocalypse. He gives personalities to New Testament names, showing them in their Roman world setting.

The style, considering the complex period, is extremely simple, easy to follow. The author does not fall prey to legends of early church fathers; he sticks closely to the New Testament. He shows scholarly discipline, without a "gibbon-ish" attitude toward religion. He is fair to the Romans, etc.—*W. H. Ambrose*

The Cambridge History of the Bible: Vol. II, The West from the Reformation to the Present Day

S. L. Greenslade (76c), \$8.50

Apparently this is the second volume, published in advance of the first, of an important new work on the history of the Bible. The subtitle of the first volume will be *From Jerome to the Renaissance*. Together, these two books will constitute a valuable comprehensive study of Bible translation, appreciation, research, criticism, distribution, and all else that applies to the Bible since the completion of the New Testament canon.

The scope of Volume II is indicated by the following chapter headings: "The Bible in the Reformation," "Continental Versions to c. 1600," "English Versions of the Bible, 1525-1611," "The Bible in the Roman Catholic Church," "English Versions Since 1611," and "The Bible and the Missionary." These are but a selection from the total contents but serve to indicate the variety of related areas which are covered by contributions from eminent authorities. The sections on biblical criticism and current trends in biblical scholarship will seem to some to be prejudiced toward a liberal viewpoint, but the serious student will recognize tremendous resource values in these pages.—*Donald F. Ackland*

He Spoke to Them in Parables

Harold A. Bosley (9h), \$3.50

Harold A. Bosley is pastor of Christ's Church in New York, and his treatment of the parables is of great benefit to any group of Christians in any church of Christian faith. The method of interpretation points very definitely to the church, and in the book is encouragement, inspiration, and enthusiasm for all Christians as their lives relate to the church. Unlike many other books on the parables, this book is refreshing and stimulating to the mind that is confronted with present-day problems.—*Paul Bragg*

Jesus' Teaching in Its Environment

John Wick Bowman (5k), \$1.75

This book is written in an interesting and very readable manner. Parts of it are thought provoking. Some of it can be very helpful.

The author in two or three places states some premises that are advocated by both the conservative and less conservative scholars. On the whole, he states his own position with clarity of purpose. There are two or three instances where he states the positions and leaves them that way.

This book can be useful to the scholar for study.—*Paul Meigs*

Fulfilled Prophecy

A. Ernest Cooke (29m), paper, 29 cents

This booklet is one of the numerous "Moody Compact Book Series."

The booklet takes numerous prophecies of the Old Testament to show how they were

fulfilled. A large section of the book deals with the prophecies concerning Christ and gives the references showing their fulfillment.

This book would be especially helpful to someone during a study of prophecy, or in getting background material for teaching of a series of lessons dealing with the prophecy of the Scriptures.

It is well done, although not exhaustive by any means. It has a lot of helpful material for a 64-page compact booklet and is well worth the price. Sunday school teachers would find it especially valuable in their preparation.—*H. Byron Bruce*

Vital Teachings of God's Word

J. H. Todd (29m), paper, 29 cents

This booklet is another of the "Moody Compact Book Series."

The author takes eighteen themes and prepares a topical analysis of the Scripture references to these themes in an outline form. In this way the booklet is very similar to many topical textbooks, except not nearly as complete as a larger book.

My only reservation concerning this booklet is that a person who wanted a topical study of the Bible would still need to have another book for the many subjects not covered by this booklet. I do not see that it adds a great deal to any other reliable topical treatment of the Scriptures.

The section on prayer, however, is exceptionally good and would be well to have. Actually, it makes the book worth the small sale price.

—*H. Byron Bruce*

The Greatness of Christ

John H. Patterson (6r), \$2.50

This inspirational study emphasizes the greatness of Christ by careful analysis of the Gospel record. In the examination of the Acts of the Apostles, the greatness of Christ is revealed in the accomplishments of the followers of Jesus. The author, a professor of geography, helps the reader recognize the limitless capacities of the Lord Jesus Christ. These eight chapters are an enlargement upon talks given to students by the author and his wife in their counseling program at St. Andrews, a British university. The book is really a mirror for any reader who is looking for a means of deepening his own Christian

faith and to make more effective the expression through daily living of a commitment to Jesus Christ as Saviour, Master, and Lord.—*Carl J. Giers*

Prophets in Perspective

B. D. Napier (1a), \$2.75

Prophets in Perspective is a well-named book. The author succeeds in producing a definitive and enlightening work. While it is extensive in detail, it is highly readable. Should one "bog" down in some of the portions which are rather technical, he will find it easy to pick up again in the approach of the next chapter.

This book will be helpful to pastors, laymen, and teachers of the Bible. The book is obviously the product of much work.—*Andrew Hall*

Three Crucial Decades

Floyd V. Filson (5k), \$3.00

This is a good book with a scholarly presentation of the development of the book of Acts. The author divides the era into three "decades"—the early days under Peter; then later days under James, the half brother of the Lord; and the later days of the church under Paul.

Acts is carefully presented as a book serving as a connecting link between the Gospels and the letters. This book gives a new view of the material that seems to make the events fall into their proper niche.

The work is of a more serious and deeper vein. It would be suitable for pastors and teachers in their background study of the early church, or as reference reading for students.—*J. L. Hall*

Our Life in Christ

J. K. S. Reid (8w), \$3.75

In this book Dr. Reid analyzes the Pauline phrase "in Christ" and attempts to apply it creatively to the theological questions of anthropology, Christology, and soteriology. After analyzing the phrase in light of earlier German scholarship and applying it to the doctrines of man and of Christ, Reid grapples with the problem of grace and freedom: "How does a man have faith as his own response,

while at the same time it is given to him by God?" Strongly emphasizing the "objective" completeness of Christ's saving work, Barthian Reid holds that *all* men are *already* "in Christ," quite apart from their individual repentance and faith, and that their only decision is to *acknowledge* their already accomplished status in Christ and to respond accordingly. Although he tries to distinguish his own position from universalism, Reid rejects as "Pelagian" the evangelical principle, central to Baptists, that every man must exercise faith as conscious trust in Christ before he comes to be "in Christ."

This book will not appeal or speak meaningfully to the vast majority of Southern Baptists. It is a scholarly study with some merits, but it is written for scholars who are well versed in the development of critical New Testament studies (especially in Europe) and who are accustomed to the sophisticated jargon and subtle distinctions of the professional theologian.—*John E. Howell*

Love and the Law

C. Ellis Nelson (5k), \$1.50

This book has for a subtitle, "The Place of the Ten Commandments in the Christian Faith Today," which is a good description of the book.

The book is well written from the standpoint of style and readability. The author begins with an Introduction, The Living God. He then discusses each of the Commandments as they relate to us today. The chapter titles are good, such as "Loyalty to God," "Faith in God," "The Seriousness of Parenthood," "The Use of Life," and "The Use of Influence." He closes the book with a Conclusion on the Loving God. The author does not attempt to give an exposition of the actual words of each Commandment. In some instances, he has a tendency to go a little far afield from what is actually involved in the Commandment.—*J. V. Case, Jr.*

Essays on Old Testament Hermeneutics

Edited by Claus Westermann (5k), \$7.50

This book of essays concerning the science of Old Testament interpretation is heavy reading. Unless one has done graduate study in Old Testament, it is doubtful that he will read

very far in the book. These essays reflect cross sections of the major schools of thought in Old Testament interpretation. Such men as Rudolf Bultmann, Martin Noth, and Walther Eichrodt contribute, along with thirteen others of our outstanding scholars. The essay by Bultmann on "Prophecy and Fulfillment" is quite provocative.

Baptists will find much in this book with which they do not agree, but probably very few Baptists will read it, so it will not make much difference. The book is recommended for graduate students or those who have done graduate work.—*Fred M. Wood*

The Gospel According to Matthew

A. W. Argyle (76c), cloth \$3.00; paper \$1.65

This is a helpful work on Matthew. It is written, of course, against the background of form criticism. There is no particular contribution to the field, but there is an interesting and helpful Introduction dealing with the major problems and other background material concerning the Gospel. This Introduction is about twenty pages. The other two hundred pages give the text of Matthew by sections and then helpful notes on words and phrases. It is a helpful book for those who have background in form criticism; but if one does not have such a background, he probably would not be particularly interested in the book. This reviewer, however, thinks the author has done an excellent job in what he has set out to do; that is, a brief, simple commentary on Matthew.—*Fred M. Wood*

Letters to the Churches

Morton S. Ensling (1a), paper, \$1.00

This is a nice paperback on the Pastoral Epistles in the "Bible Guide" series which will eventually have twenty-two volumes. It is written for the general reader, but will be helpful for the student as well, as the fruits of years of scholarship of the author are in evidence. This is not a "commentary," but rather a "guide" to understanding 1 and 2 Timothy and Titus, as it claims to be.

Part I deals with the background and structure of the letters themselves, while part II treats topically the substance of the letters. The author holds that these are primarily manuals of Christian conduct written in the

early second century. They reflect the conditions of the second-century church in its attempt to hold fast the traditions of the elders and preserve order in the face of heresy and disruption. These letters, however, have abiding values for Christians of every century, the author feels.—*Victor Mantiply*

CHURCH ADMINISTRATION

How to Use Plants and Flowers in Church Decoration

John Scottford (6r), \$1.00

Though much emphasis is given to the architectural features of the church facilities, the author uses this approach to properly relate the use of plants and flowers in church decoration, both inside and out. The beauty of nature offers increasing opportunities to lift the life and worship in our churches to higher levels.

Plants and flowers on the outside of the church beckon the passerby to pause and consider God and his beauty.

The author expresses it as "Plants and Flowers are natural greeters. They can say, 'We're glad to see you' in a way that even a three-year-old can understand." Floral decorations in a church can contribute to the atmosphere of worship and inspiration.

The many suggested uses of plants and flowers in and around the church and the involvement of people in the process makes this little book a dollar well spent.—*Idus V. Owensby*

How to Increase Memorial Giving

David Thompson (6r), \$1.00

To the church interested in memorial giving, this little book will serve as a valuable resource and information book.

Included are definitions, know-how to encourage giving, how to plan a program, suggested projects, preservation of memorials, and other practical suggestions.

This is an attempt to relate the placing of a memorial in a church to the life of one being remembered. It is also an emphasis on making memorial gifts of value to the church and its program.—*Idus V. Owensby*

How to Put Church Members to Work

Margaret Donaldson (6r), \$1.00

This small book will be a distinctive aid to the pastor of the small church or members who have leadership responsibilities in the small church.

Worthy objectives of service in the church are highlighted.

Unique methods for utilizing the volunteer worker are outlined in this small, readable book. Though the terminology may not cover every denomination, the ideas can be adapted to meet common needs in every church.—*Idus V. Owensby*

DCE (Director of Christian Education)

Louise McComb (5k), \$1.50

Louise McComb, director of Christian education at Highland Park Presbyterian Church in Dallas, Texas, has given some valuable information in her book.

Going to the very heart of the matter, she explains in a very thrilling way what Christian education is all about. The book is both informative and inspirational—one which can be valuable to the layman, to someone considering a career in Christian education, or to someone already engaged in Christian education.

In these few words she shows the varieties of opportunities for the director of Christian education: A quick review of activities will show that at some time or other during a year, a director can be not only a dramatist, but also a speaker, a teacher, a counselor, a recreation leader, a writer, a camper, a church visitor, an artist, a musician, a student—all these in addition to the recognized roles of administrator, supervisor, resource person, guide, executive secretary, and teacher of teachers. No DCE has cause to say, as a cleaning woman once said, "Life is so daily."—*Betty Ferrell*

A Layman's Guide to Protestant Worship

Homer J. R. Elford (1a), 75 cents

Homer Elford's *A Layman's Guide to Protestant Worship* is a welcome contribution to the present renewed emphasis of Southern Bap-

tists upon worship. Written for laymen, this book is simple in style, practical in aim, easily understandable in content, and profound in many ideas. Mr. Elford has as his aim "to provide some practical help to those interested in the aims and processes of Protestant churches." An example, as well as a noteworthy contribution, is found in his chapter on "Preparations for Worship," where he stresses physical and mental preparation, as well as spiritual preparation. Time and activities should be scheduled so as to promote preparation for worship.

Furthermore, his chapter on the history of Christian worship is worth many times over the price of the book. This chapter provides new material in a comprehensive historical treatise. While the book presents practical ideas, the author does not sacrifice scholarship or depth of thinking. Along with his practical ideas are to be found their historical derivation and theological foundation.

While not a Baptist study course book, this book is so designed as to be easily adaptable to study courses or seminars. Every Baptist layman ought to own and study this book. While it can be read easily in one sitting, it is a book you will refer to again and again. Pastors will joyfully welcome this book.—*Clifton Courtney*

The Church and the Older Person

Gray and Moberg (1e), \$3.50

This is a survey book of facts, comments, and suggestions on the place and function of religion in the lives of older persons. The book is designed to be helpful to ministers and church workers in meeting the needs of senior adults. It is solidly based on the findings of social science research. Many ways are suggested in which the church can fulfil its obligations to older people. Also, the book explores ways that older adults can be of help to the church.

Information revealed on the various surveys shows the conflict between older and younger persons in the church. Special attention is given to older members' dissatisfaction in their inability to contribute to the church, to dress appropriately, and to accept changes in the church from the good old ways of the past.

The role of the church is clearly defined, and information revealed on the various surveys

should be most helpful to a pastor. Excellent suggestions for further study are given.

The major conclusion is that religious experiences do play an important role in the personal adjustment of older people.—*Leon Mitchell*

COUNSELING AND THE PASTORAL MINISTRY

Marital Counseling

R. Lofton Hudson (20p), \$2.95

This is another volume in the series of the "Successful Pastor Counseling," edited by Russell L. Dicks. All of these books promise to be very helpful to the pastor who seeks to meet the contemporary mind with the gospel of Jesus Christ. This book is written for those who deal with people at the counseling level. It provides the reader with the techniques and procedures which are necessary to the successful conducting of interviews with couples who are faced with marital problems. The ten chapters in the book are practical in nature in that they seek to help the counselor in the interview procedure. Problems dealt with include sexual difficulties, unfaithfulness, lack of communication, in-law relationships, personality weaknesses, and passive-dominant relationships.

The author deals with some seemingly hopeless cases and gives guidance for them and then swings over to the more hopeful cases which, though seeming to have a very simple solution, call for some professional guidance. One of the problems facing a pastor in marital counseling is that of referral. Dr. Hudson, whose experience qualifies him to speak with authority here, has one chapter entitled, "When, Where, and How to Refer," which is well worth the price of the book. The closing chapter deals with the moral, religious, and spiritual values which inhere in a happy marriage. The book is indexed and has a good Bibliography. I commend it, as well as the others I have seen in this series.—*James Basden*

Concerning the Ministry

John Oman (5k), \$2.50

The minister can be grateful for this paperback reprint of the 1936 edition of John Oman's *"Saturday Talks"* to his beloved semi-

nary students. The twenty-two essays are informal lectures on the practical aspects of the ministry which the theologian delivered at the close of busy weeks of study. They cover a wide range of topics—from a theology of preaching to the delivery of the sermon. They are particularly stimulating when dealing with the character of the preacher, his dealings with others, and the discipline of his own study and work. Certainly no young minister should be without this volume, and those older will find in it the rebirth of that early vision which may have become overshadowed by the routines of the years.—*H. Gordon Clinard*

The Christian College in the Twentieth Century

Bernard Ramm (1e), \$3.00

In this series of lectures, Dr. Ramm seeks to make very clear the nature and function of liberal arts in Christian education. He does it in a most stimulating and profound manner by discussing the teachings and works of five great men. As the profound saying goes, "One never understands a thing until he understands it historically." Dr. Ramm has made it easier for the student of Christian education.

I believe the summary statement is worth the cost of the book. I heartily recommend this book as a must for college president, faculty, trustees, and denominational leaders.—*Herbert Gabbart*

Your Child from Birth to Rebirth

Mrs. Anna B. Mow (1z), \$2.50

This book is of minor significance. The author has presented an undocumented personal account of how children should be taught. She gives the impression that she is the only one who is capable of directing the religious education of a child. She has nothing but contempt for religious educators who disagree with her.

A brief Bibliography is furnished with the book. This appears to be totally unrelated to the text.

She uses several Scripture passages to prove her point. Her interpretation does not follow that of recognizable scholars.

She makes a few minor suggestions to improve the cause to present difficult abstract concepts to the very young child. Because her approach is highly offensive to me, I could not recommend this book.—*James H. Daniel*

The Marriage Climate

Ernest Ligon and Leona Smith (14b), \$4.75

While this volume contains much valuable information, it is too technical—and needlessly so—to hold the attention of most parents. It is cluttered with coined phrases such as self-goals actual, emotional and social PS, self-other attitudes, and unfavorable wife-self dynamics which slow reading to a standstill. A further distraction is the insertion of research reports which lack the high readability of case studies because they are not individual cases. Dr. Ligon is a man of many talents, but he needed the assistance of a journalist in presenting his findings to the public.—*Reuben Herring*

The Preacher: His Purpose and Practice

Roy Pearson (8w), \$4.50

As the title suggests, this book discusses the preacher's purpose and practice. The first few chapters should be of interest to laymen and denominational workers, as well as to preachers. In these chapters the author discusses the needs of congregation and the resources of the pulpit. The reader is deeply impressed with the tremendous responsibility of the pastor as a spiritual leader for his people.

The last portion of the book discusses the preparation and delivery of sermons. It emphasizes the proper use of the Bible, the choice of ideas, and the preparation of material in the delivering of the sermon.

While there are many books dealing with the preacher and his work, this one is worth considering by the student and the experienced pastor.—*Ben A. Rentz, Jr.*

To Love Is to Grow

Patricia White and C. White (1a), \$1.00

This is a delightfully readable, very helpful little book, written especially for newlyweds and young married couples. So sensible is it that one married for many years will get a lift from it. It was designed specifically to be used as a basis for discussion in church-school groups.

The theme is a thrilling one—married love is a living thing that grows slowly and must be cultivated carefully and persistently. The wedding is just the beginning. The rest of life is a process of "becoming."

The authors discuss married love in the light of all the normal problems, stresses, and strains of wedded life. There are chapters on the family budget and finances; on the importance, and place of friends; on mixed marriages, and the vital place of religion in the home; on the problems of entertaining, particularly that of alcoholic beverages; on parenthood and discipline.

Exceptionally fine are the chapters which deal with the physical side of marriage, and its place in the growing "oneness" of two happily married people.

Pastors and marriage counselors need not hesitate to recommend and use this book. It fills a real need, and fills it well.—*M. O. Owens*

The Pastor and His People

Edgar N. Jackson (26c), \$3.50

This book should give any minister a deeper insight into his relationship with the people in his church and his community. The book emphasizes the individual and his relationship to God. The chief ministry of the pastor and of the church itself is to help men to understand and accept themselves and others as they grow in their awareness of the nature of God. From a rich pastoral experience, the author discusses the pastor's relationship with his people at different stages in their life and different times of stress and tension. The pastor who reads this book will likely turn again and again to chapters such as "The Pastoral Care of the Ill," of the "Bereaved," of "Shut-ins," of the "Spiritually Injured," and many others. After reading this book, one will have a renewed conviction that the most important work in the world is leading men to God and helping them to grow spiritually.—*Ben A. Rentz, Jr.*

SERMONS AND SERMON HELPS

Speaker's Handbook

C. B. Eavey (66b), \$2.50

Mr. C. B. Eavey has accomplished in a few lines a volume of well-arranged ideas to help the individual who is called upon to speak at

various occasions. This book is a triumph in the art of communication. This is a thought-provoking book on many ideas because of the constant demands upon the time of people in this atomic age. When a person is called upon to speak, he needs an arrangement of ideas. This book is ideal in that it provokes one to thinking on a given subject. This book would be a valuable addition to any library, but of particular value to the layman who does not have a large selection of reference books.

Note lack of Bible references. He could have given these references at the beginning or end of each article, for the benefit of the layman.—*Quenten Boyd*

East Bay and Eden

Browne Barr (1a), \$3.00

These sermons have setting in the San Francisco area. They are very pertinent to life. This Congregational pastor believes in the depravity of man, redemption through Christ (though he does not show how to receive such very plainly), reality of resurrection and heaven, and priesthood of believers.

The creation story is called a "myth" but is treated as truth.

Pastors will receive help from these sermons in creative thinking.—*D. Wade Armstrong*

At the Master's Feet

H. H. Hargrove (66b), \$2.95

The book entitled *At the Master's Feet* contains nine expository sermons based on the Sermon on the Mount. These sermons reveal a deep and thorough study of the Sermon on the Mount on the part of the author. The contents honor and exalt Christ and his teaching. The style is free and easy for the average reader to comprehend. It is sound in doctrine and acceptable to Baptists. Anyone making a study of the teaching of the Sermon on the Mount would receive immeasurable help and inspiration from this book.—*Roy Boatwright*

Talks to Men

R. A. Torrey (1z), \$1.00

Productions from the pen of R. A. Torrey have always carried weight. His *Talks to Men* is a brief but pungent treatise on the

validity of the Bible and the truth of the resurrection. There are also two chapters on infidelity, its causes and its cure. Dr. Torrey is adept in the art of presenting his material in logical outline. This work is reverent and practical.—*Louis Gaines*

Halford Luccock Treasury

Edited by Robert E. Luccock (1a), \$6.00

Halford Luccock was for forty years in the forefront of America's popular preachers and professors of preaching. His columns and special articles were, like his lectures, sermons and books, notable for insight into social and religious problems and relevance to the current scene. In this book the cream of this rich achievement has been selected by the one most appropriate for the task in training and appreciation—his son, likewise a professor of preaching. Occasionally there is lack of objectivity in his discussions of social aspects of the gospel, but this is lost in the tremendous force of the whole book. Luccock probes every area of life in search of jewels for the Master's crown of excellence. What a pity if the price of a book should deprive any preacher of this mine of homiletical wealth or any inquiring layman of so rich a treasury of scriptural interpretation!—*B. F. Smith*

No Saints Suddenly

Hazen G. Werner (1a), \$2.50

This volume contains twenty-one sermons in which the reader will find a storehouse of information applicable to our times. The sermons remind us that there is no quick short-cut-road to becoming a saint. "Juvenile delinquency is not a sudden isolated incident," says the author, and neither does one become a saint suddenly. Sainthood comes by a day-by-day process of "crowding out evil, by responding in love, by acting according to your faith, and by persisting in your fidelity to the truth."

The sermons abound in quotations from the Bible, as well as illustrations and humorous incidents from many sources. The author achieves rare insight into the depths of the human soul. Each sermon clearly reveals the passion, spiritual insight, and intellectual power with which this preacher proclaims the Christian gospel.—*D. W. Edwards*

Wrestlers with God

Clarence E. Macartney (66b), \$2.95

This is a reprint of Dr. Macartney's sermons which first appeared in 1930; however, they are still just as refreshing as ever. The author has dealt with some of the brief petitions of the Old Testament, "... which were wrung from the lips of sorrow and pain, or came from some overflowing well of deep emotion." He believed the brief prayers were closer to the hearts of men. Dr. Macartney's sermons are always a delight and an inspiration to read. These are simple devotional messages, and yet the author has a rare and deep insight into the Scriptures and into human nature. His characterization of these Old Testament personalities makes them live before one's very eyes and gives the preacher excellent examples of biographical preaching. His illustrations are brief and illuminating and would be beneficial to those preachers who have difficulty in the art of illustrating their sermons. Dr. Macartney's sermons are a source of power and inspiration and will send the preacher back to the Word with a new determination and desire to feed his people on the Word of God.—*Billy P. Smith*

Strength to Love

Martin Luther King, Jr. (9h), \$3.50

Some readers of these sermons by the controversial Martin Luther King, Jr., are in for a genuine surprise. They may expect to find preaching which is radical and inflammatory. Rather they will discover sermons which, though they mince no words on many controversial subjects, abound in Christian love, patience, faith, and redemptive concern. King's emphasis on nonviolence, which has brought some of his most severe critics to recognize that his voice is a strong deterrent to the radical views of such groups as the hate-spreading Black Muslims, is made clear in many of these sermons. Such sermons as "A Tough Mind and a Tender Heart," "Love in Action," and "Loving Your Enemies" make King's Gandhi-like philosophy on integration clear.

The sermons are almost without exception addressed to the race issue. However, King preaches on many other subjects. His position on capital punishment, disarmament, nuclear testing, communism, and humanism are made evident. Some of his basic theology is evident in most of the sermons: a strong emphasis on

the dignity of man, while underscoring man's depravity; a faith in the triumph of good; a philosophy of history which is centered in the sovereignty of God, and a thoroughly evangelical emphasis in personal redemption coupled with a belief in the social implications of that redemption.

King is sometimes guilty of straining the text, but even here he gives evidence of sound exegesis before "departing from the text" for the most part. He has a moving style and demonstrates occasional brilliance of thought. This book should be read.—*H. Gordon Clinard*

1200 Notes, Quotes, and Anecdotes

A. Naismith (29m), \$3.95

This compilation of illustrations has one feature that is unique in that one Index is Scripture Texts. This feature is helpful to the speaker who needs a story or quote for a particular passage of Scripture. Many poems are included in the 1,200 illustrations.

Though the illustrations are not from current historical experiences, they do present fresh material for the teacher or preacher who needs illustrative material.—*Joe Weldon Bailey*

DOCTRINE

A Baptist Manual of Polity and Practice

N. H. Maring and W. Hudson (2j), \$4.50

Professors Maring and Hudson of Eastern and Colgate Rochester seminaries respectively have put all Baptists in their debt even though they wrote this book especially to fill a need felt in the American Baptist Convention. The content is so important a simple listing of major chapter titles is in order: "Identifying the Baptists," "The New Testament Concept of the Church," "The Church and the Churches," "The Local Church," "Church Membership," "The Baptist Ministry," "Other Officers of the Local Church," "Baptism and the Lord's Supper," "The Baptist Association," "State and National Conventions," "Ecumenical Relationships."

Since the book was written with American Baptists in mind, there are naturally sections and ideas which are primarily relevant only to them. Nevertheless, any thoughtful Southern Baptist could profit from the reading of the volume; and pastors and other leaders should find it most helpful. The authors themselves make it clear that they do not expect full agreement among Baptists on the matters about which they write, but their well-known competence in Baptist history and thought makes this an important contribution which cannot be ignored by any who are concerned with Baptist life.—*Pope A. Duncan*

The Baptist Way of Life

Brooks Hays and John E. Steely (20p), \$3.95

The material is well organized into four main divisions with chapters serving as subtitles. The authors seek to answer the question, "Who are the Baptists?" They set forth the answer by giving a survey of the history of Baptists, their theological concepts, and their method of work within the different conventions and associations in various parts of the world, as well as their distinctive contribution to the Christian world in which we live.

The authors' climactic chapter is "Religious Liberty" which, in itself, is worth the price of this book. If there is one weakness, it is that it tends to cover too much ground. The busy layman will find in this book materials that will make him humbly grateful for his Baptist heritage, as well as give him understanding of our Baptist responsibility in the present world picture.—*Carl J. Giers*

Beliefs That Live

William B. Ward (5k), \$1.75

This is a fairly good study covering the basic beliefs held by Christians through the years. The author uses the words and phrases of the Apostles' Creed as his outline and, by and large, the subject is covered in an adequate and sensible manner. He uses a wealth of good illustrative material which will be extremely valuable to the average minister in his sermon preparation. The more liberal readers will reject his treatment of some of the Creed's phrases (like the "resurrection of the body"), but all will find much value in this work.—*Allen J. Harkness*

The Tithe

George A. E. Salstrand (66b), 85 cents

This paperback booklet on the history of tithing was first published in 1952.

It traces tithing from its practice by such early nations as Egypt and Assyria down to the present, including a study of Old and New Testament teachings on the subject and the teachings of the church fathers.

Actually, it is a digest of Henry Lansdell's much larger and more comprehensive *The Sacred Tenth*. The author admits that "most of the material for this . . . has been gleaned from the chapters in that volume."

Salstrand's condensation is more readable than Lansdell. He makes little contribution to the subject.—*Robert J. Hastings*

A Guide to the Religions of America

Edited by Leo Rosten (13s), paper, \$1.50; cloth, \$3.95

This small volume, edited by Leo Rosten, is a veritable gold mine of information. The first part of the book consists of brief statements of faith of the major religious groups of the United States, written by persons who hold those persuasions. These statements first appeared in a series of *Look* magazine. The second part is composed of various statistical data, including results of public opinion polls. Although the book was published in 1955 and many statistics will have to be revised, the book is still valuable. It should be in every church library.—*Thomas G. Smothers*

THE CHRISTIAN FACES HIS WORLD

Man in the Struggle for Peace

Charles Malik (9h), \$5.00

This book is "must" reading for all who are interested in world affairs. This distinguished world statesman and teacher calls for a genuine Western world revolution to meet the central challenge of international communism. Dr. Malik believes that the West is meeting the challenge to prepare for war but is not prepared to wage peace. In the present "cold

war" stalemate, communism is gaining because it has a "revolution" which it proclaims with evangelistic zeal. The Western world needs to exploit to greater advantage its own revolutionary concepts of the dignity of man, of democratic and religious freedom.

Dr. Malik says, "Knowing the thinness and hollowness of the Marxist doctrine, and knowing the depth and truth and infinite richness of the Western positive tradition of thought and existence, one should be absolutely persuaded that from the womb of this tradition a most authentic revolution of life and spirit can be evolved that will force the Communists to take to their heels everywhere and on every front. . . ." The author gives an interpretation of the United Nations that is well worth reading.—*J. Merle Bandy*

The Outbursts That Await Us

Hertzberg Marty and Moody (9m), \$4.50

This book is a compilation of three authors, a Rabbi, a Protestant minister, and a Catholic priest, on one of the crucial problems in American life. It is a book that could not have been written a generation ago. Only the events of the last decade could spawn the problems surveyed by the book. This is a study on the "separation of church and state" in American culture. There is no hint by the authors what the outcome of this interfaith friction will be, but the book does help one to position himself historically with the problem.

The Outbursts That Await Us needs a wide reading. The subject matter of the book (state-church relationships) needs serious study. This area of our culture that has remained largely unexplored will demand our energies. To date, only the questions have been asked; someone soon will need to have the answers. This book doesn't . . . but it is a thrust in the right direction.—*David C. Hause*

The Dilemma of Modern Belief

Samuel H. Miller (9h), \$3.00

In this excellent book, Dr. Miller shows how thoroughly our world today has become secularized, with effects both damaging and beneficial. Secularism poses a serious challenge to faith, so that modern man is predisposed to discount time honored ideas and practices

of church, worship, prayer, and even of Christ. Science, technology, and sociology have all shared in this result. Yet man hungers for truth and reality. Religious leaders and men of faith generally must come to grips with today's emphasis on objectivity, not by rejecting Christian truth, but by expressing it in terms relevant to today's world.

This is an arresting, sometimes startling appeal for deeper insight into the timeless truth of the gospel and its answer to the need of modern man. Both the careful scholar and the more casual reader will profit greatly by this book.—*Owen F. Herring*

Christianity and World Revolution

Edwin H. Rian (9h), \$4.00

This book is a compilation of sixteen lectures representing different points of view. There is a wide range of subjects including Communism, United Nations, Psychiatry, and Theology. Since such a wide range of subjects is dealt with, it makes the book rather difficult to read. It is not a book to be casually read. It is well documented in most chapters. It makes a contribution because of the challenge it brings rather than in the way it is written.—*J. V. Case*

Twentieth-Century Christianity

Edited by Bishop S. Neill (11d), \$1.45

On the back of the cover of this book, the following summary is given: "In this symposium, scholars from three continents and seven different Christian persuasions (Roman Catholic, Orthodox, Anglican, Methodist, Lutheran, Congregationalist, and Baptist) examine the twentieth-century experience of the church, each of the writers asking: 'Where have we come from these few, furious decades? Where are we now? In what direction do we seem to be moving?'" In particular, they ask the vital question: "To what extent are we justified in believing that the Christian churches are moving toward a union?"

Ten eminent churchmen have made helpful contributions to this work which deals with Christian thought and world outlook from the beginning of the twentieth century. This work is a composite of many works on theology, church history, missions, and ecclesiology. It also deals with Christian unity and the current trends in ecumenicity.

The reading of this work may create some tensions in one's mind and send him to other sources for further information, but it will not leave him in a mental vacuum.—*Thomas J. Delaughter*

MISSIONS AND EVANGELISM

The Jewish-Christian Argument

Hans Joachim Schoeps (20h), \$5.00

Dr. Schoeps, the outstanding Liberal (Reform) Jew in Germany today, is professor of history of religion at the University of Erlangen.

"The history of dialogue between Israel [the Jewish people] and the Church, in their argument with each other on behalf of the truth, has not yet been written. In this book, I have endeavored to depict in broad strokes the course of this theological discussion through almost nineteen centuries, and to sketch the problems which have repeatedly arisen." Dr. Schoeps carries out his objective in three steps. First, he sketches, by his admission, rather briefly, the historical progress of Jewish-Christian ideological contact from about A.D. 70 to the start of this century; then, he presents at some length the major existential dialogues of Franz Rosenzweig and Martin Buber; and, he concludes with a presentation of his concept of the parallel Christian and Jewish realities.

I don't know whether Dr Schoeps's work suffers in translation, or if the essential weakness of the book springs from the essential context of Germanic philosophical methods. His work does highlight the tragic ignorance of each other that separates Jews and Christians. Yet, it fails to make an adequate presentation of the essential nature of each. Even so, the book should stir those who read it to rethink their own positions.—*Belden Menkus*

The Soviet Family

David and Vera Mace (11d), \$4.95

The authors of this book have been students of the family for many years and, at present, are joint executive directors of the American Association of Marriage Counselors. They read many, many books, as their Bibliography will show, before their visit

to the Soviet Union. They wanted to study the family there and be as objective about it as possible. One who is reading this book certainly should read the Preface before following through on the book. Otherwise, he will not know the authors' purpose and plan for writing, and may get a wrong idea.

The authors state that their aim is to look at the Soviet family as though it belonged to a culture that offered no threat to our own life. They gathered material which others had made available and fashioned it into a mosaic. They quote freely, giving footnotes as they progress. However, they make no effort to draw conclusions until their last two chapters, when they apply communistic principles to the way that the family life has been organized there. Among their chapter titles are "The Other Side of the Curtain," "The Soviet Point of View," "Sex Among the Comrades," "The New Soviet Woman," "Getting Married Soviet Style," and "Soviet Divorce: A New Approach." There were many times as I read that I began to feel that "this is good, their morals are higher than ours, they do not relate everything to sex as people in America do in advertising, in dress, and in every area. The people love Khrushchev. They have a freedom that I did not know." Then I gradually see that women are made equal to men so that the whole family may be won for communism. Women are needed to work in order that the Communist regime may go on. The aim is to put all the children under the state and thus control the whole family in developing the Communist program.

If one reads with objectivity as the authors suggest, he will gradually see unfolding the Communist way of life. He will be surprised as the authors were that there is much freedom and happiness there because they have come out of such suppression. The authors express much of the same views that Mrs. Fischer did in her book *Return to Moscow*. I would recommend this book only for those who are willing to read it completely through and see the authors' full meaning.—*Mary Christian*

Evangelism in the Early Church

Stanley C. Brown (1e), \$2.00

This little book is a simple, brief, very readable and thought-provoking discussion of evangelism as seen in the book of Acts. It is written by a Methodist, and some would

differ with him in his allusions to Christian nurture as related to salvation and the ecumenical movement: It is worth the short time it takes to read it.—*Wade Darby*

INSPIRATIONAL— DEVOTIONAL

The Seasons of Life

Paul Tournier (5k), \$2.00

In an essay of only sixty-three pages, Paul Tournier has presented what he calls a study of man. He sees man "on-the-go, in continual change, like nature itself going from season to season." Tournier decries the type study of man in which "we stopped the course of his life history in order to pinpoint it at a given moment." Man, the author says, is the result of inborn gifts, the fashioning of personality by life's events and the "inner leadings which sometimes grip our mind and bring us to see a goal and meaning to our life, a direction to take, a vocation."

The meaning and creative power of life is to be found in encounter. "Thus the knowing encounter with the living God is the greatest possible human event. . . ."

The essay is thought provoking, and the book itself is a delight. The printing, art work, and binding are more like that of a private press. John Knox Press is to be commended for producing a book which is itself a work of art. —*Arthur L. Walker*

When Christmas Came to Bethlehem

Allen and Wallis (6r), \$1.50

When Christmas Came to Bethlehem should be read by every Christian. The sacred Christmas season which is fast losing its sacredness would become meaningful again. This is a beautifully written book and the message really is tremendous.

There are nine chapters. Each deals with one or more of the original "cast" of the Nativity. For instance: "She Cradled Him in Love"—Mary, "The Forgotten Man of Beth-

lehem"—Joseph, "The Man Who Missed Christmas"—Herod.

I recommend this book as an ideal Christmas gift for anybody!—*Mrs. Agnes Pylant*

The Gift of His Heart

Compilation (6r), \$2.95

The Gift of His Heart is a collection of some thirteen short stories from *Christian Life* magazine. The stories, written by top Christian authors, are excellent examples of Christian fiction. They are very simply written, which adds to their appeal; each one portrays an aspect of the Christian life in day-by-day living. This would be an ideal book for church libraries, for offices, and waiting rooms. The stories would lend themselves very well to effective storytelling. Among the stories are "Deadline," "Not My People," "Encounter at Midnight," and "Secret of the Cup."—*Miss Mel Camp*

The Secret of Communion with God (Matthew Henry)

Edited by Elisabeth Elliot (6r), \$2.50

This little volume, written in 1712, can rightly be described as a "devotional classic," but it is much more than that. It is not meant to be read just to enjoy the beauty of the author's descriptive phrases, or to marvel at his serene trust in God, but to be a kind of forerunner of today's "do-it-yourself" books. One which is designed to be very practical and actually help the Christian "Begin the Day with God," "Spend the Day with God," and "Close the Day with God." Matthew Henry believed steadfastly that every Christian should *commune* (not merely *communicate*) daily with God, and to this end his book is dedicated.

I might suggest that the editor could have helped us poor, twentieth-century readers by dividing up some of Mr. Henry's extremely long and involved sentences so we could make sense of them a bit easier.

This book should appeal to any Christian who is interested in deepening their prayer life. I commend it to each of them.—*Henry W. Greer*

Light from Many Lamps

Edited by Lillian Watson (13s), \$3.95

This is an aptly named volume, indeed. The editor has gathered poetry, prose, and shorter

quotations from classics of all ages and nations, ancient and contemporary, and arranged them under ten major headings. These headings include "Faith and Inner Calm," "Confidence and Achievement," "Peace of Heart and Mind," and others. Under each heading there are from three to twelve longer selections with an excellent background and/or critical Introduction. This is followed by shorter quotations or brief portions of complete works on the subject. The table of contents is complete, giving the author and titles of the longer selections under the topical arrangement. The index approaches the selections by authors.—*Monroe Hopkins*

No Two Ways About It!

Dale Evans Rogers (6r), \$1.50

Dale Evans has written a very timely book in this new one. The first section deals with the tensions and pressures of life, money, success, and sex. She does this in a most practical way, recognizing the values and dangers in all three.

Next she deals with finding the answer to these problems. She presents the Bible as a map to be used, and Christ as the guide.

I felt that the last paragraph was an anticlimax and not particularly needed.—*Blanche Mays*

Call to Commitment

Elizabeth O'Connor (9h), \$3.50

This spiritual diary of the Church of the Saviour, as seen and experienced by one of its members, is an inspiring record and, at the same time, a heart-probing instrument that keeps on raising the question in the reader's mind, "Why is this not the kind of experience all of God's people are having?" The title of this book gives the answer in the word "commitment." The people not only talk about commitment, they take steps to see that none of their actual church membership has become a part of their group without facing up to the commitment to which God calls all men. This involves commitment both to God in Jesus Christ and to one's fellow Christians. While throughout the account the author has pointed up how they have realized how far short they were falling in their commitments, by comparison this group is far ahead of any

Christian group with which the reviewer is acquainted.

While there are several points at which agreement with this group's beliefs and practices will not be possible on the part of our Baptist people, the main emphases of this church fellowship cannot but serve to bring us back to the essentials of the Christian faith and to the heart of the Christian's mission under God's commission. Their study program which must be undertaken by every person who desires to become a member is a solid program of study. Their fellowship groups where they get to know each other in a way that few church members know their fellow members ought to become the goal of every church. Their mission work is relevant to today's situation. This book should be read by every Christian, especially by our pastors and other staff members.—*Russell Ware*

Wooden Chalice

Kenneth Kuntz (14b), \$3.50

A good resource book for talks, devotions, sermons, and articles on Christian stewardship. Although the author has made few, if any, contributions to the basic principles of stewardship, he has brought together a rather choice collection of quotations, illustrations, and a few poems on the subject.

Written by a Disciples of Christ minister, it was intended by him as a book for personal enrichment, as well as for resource purposes by speakers and writers.—*Robert J. Hastings*

Wings of the Spirit

Wallace Fridy (1a), \$2.00

This small volume contains twenty-seven inspiring devotional messages. They are brief enough to use for family or private worship. They should prove quite helpful for those preparing devotional messages for church groups. The first seventeen chapters bring encouragement and help to those facing various problems in life. The nine concluding chapters present thoughts for special days and seasons of the year.

The illustrations are well chosen and are worth the price of the book. The author's

style is clear, readable, and inspiring. Each message closes with two suggested hymns, a Scripture passage, and a prayer all related to the topic of the chapter.

There is some slight repetition of ideas from chapter five in chapter eighteen, but otherwise the book deals effectively with themes that should be of interest and help to all.—*Allen W. Graves*

FICTION AND BIOGRAPHY

Take My Hands

Dorothy Clarke Wilson (6m), \$4.95

This is a story of Dr. Mary Berghese of South India. She is the daughter of a wealthy plantation owner in South India, and she decided early in her life that she would obtain an advanced education and make herself as useful as possible to her newly independent country. She studied medicine at Bellore, the medical college founded by Dr. Ida Scudder. Dr. Mary was an attractive, vivacious young woman. While in medical school, she was in an accident. Her face was scarred and she was paralyzed from her waist down because her spinal cord was severed.

The author gives a sympathetic straightforward view of the struggle of Dr. Mary in overcoming her handicap and becoming a surgeon as she had planned. There was intense suffering, pride, and an independent spirit, all of which had to be coped with. Dr. Mary's family, some of whom were doctors, stood by her and helped her not only from a mental and moral standpoint, but from a financial standpoint. She came to America for rehabilitation and to learn how to help the helpless dependent people in her country. Her specialty was an operation on hands and feet that were drawn from leprosy, primarily. This is a story of courage and faith that should be included in *World in Books* and in the YWA Book Club.—*Mary Christian*

Another Path

Gladys Taber (12) \$2.95

This is the story of how one woman met the problem of grief and loneliness after the death of her friend who had joined forces with her to make a home for their children after the loss of their husbands.

Their life together lasted thirty years, and then the more resourceful of the two died. How the one left behind faced her loneliness makes most inspirational reading. She lived it one day at a time, finding in nature, friends, her dogs, and just waving to the neighbor children as they board the school bus, the courage to go on.

I think anyone in sorrow will find great encouragement from this book. In fact, it would help anyone face just the daily problems of living that beset us all.

I have to recommend it with reservations however, because of the second chapter, page 28. In this she denies that Jesus died to save men, but rather makes him just a victim of the time in which he lived. She makes the sole teaching of the cross be Jesus' faith in God, and not that he was a sacrifice for mankind. Aside from this, I found the book excellent.—*Mrs. Madge Almand*

Upon This Rock

Frank G. Slaughter, III (18p), \$5.95

Frank Slaughter has written this book based upon the life of Peter. His plan has been to present Peter's life in nine books, or chapters. Each one emphasizes Peter's acquaintance and work with individuals. For instance, book two is presented as Peter was related to John the Baptist; book seven tells about Paul. Each book begins with a Bible verse which is more or less the basis for that particular book.

The author translates many, many verses of the Bible into the conversation which Peter had with various people. I am assuming that such an author would be right in some of his background descriptions. One sentence rather slapped me in the face; but as I read on, I realized that Peter had misinterpreted.

In one place the word "ham:trng" was used which, to me, was a little bit out of character with the beautiful quotations from the Bible.

In all religious novels much imagination is used; and for the person who does not read his Bible along with the book, he may have his imagination mixed with the Bible.—*Blanche Mays*

The Historical Jesus

Heinz Zahrnt (9h), \$3.50

The author's thesis is the "rediscovery of the historical Jesus," and his purpose in writing is to offer an account of the conflict between

faith and historical scholarship. To accomplish this purpose, he follows the main developments of the school which sought to find the historical Jesus. Relative to the situation and adequately brought out are the contributions of dialectical theology, form criticism, and kerygma theology.

The author concludes that historical critical study of the Bible has not destroyed the Christian faith, but has once again revealed its essential character. The work is meaningful to the person trained in theology rather than the layman who is not acquainted with modern scholarship's dealings with the historical Jesus.

It comes recommended as an excellent survey of the whole problem of the historical Jesus.—*Warner Bumgardner*

A Man Spoke, a World Listened

Paul L. Maier (6m), \$4.95

This is the well-written, even entertaining, story of a truly great Christian leader by his son. It is a warm story, a thrilling and challenging one. It is a success story, in which the reader sees the part that hard, persevering study and work, as well as the direction of God, played. It is a love story of a happy and blessed marriage. Just for good biographical reading, this would be a good addition to any church library. For inspiration, it would also be valuable.—*Marie Chapman*

A Day in Late September

Merle Miller (25m), \$4.50

This is a novel about writers and their friends, but their soul searchings are supposed to touch answering chords in the ordinary reader. This reader, however, found it hard to identify. The only feeling it aroused was an intense feeling of pity for people with so little purpose or hope in their lives.

I do not think this is the type of book the Baptist Book Store wants to promote; the Southern Baptists are actually mentioned by name twice, but naturally both references were uncomplimentary. However, some pastors and mature Christians should read the book. It is better than any book published by the mission boards in making aware to the sometimes smug and unconcerned Christian the bleak hopelessness of life without Christ. Perhaps it might inspire some of our comfort-

able churches to real commitment to bringing the gospel to the many like these outside our own little circle.—*Mrs. Frank Hart Smith*

On Your Mark

Jeanette W. Lockerbie (1z), \$1.85

This is a story woven around high school athletics, especially track competition; and therefore should arouse the interest of Juniors and Intermediates. While following the career of a track star, the author has managed to bring in a romantic interest that changes the hero's outlook on church activities and his ethical values. His religion had previously been a formalized one; but through the influence of Polly, an ardent Christian, he is brought into the church in spite of the opposition of his mother and Polly's aunt. The book shows how Christian witnessing pays off, and how a young person's outlook can be changed. There is no conflict with Baptist doctrine, and there can be no criticism on the language. Recommended for church libraries.—*Mrs. Herbert A. Miller*

Papa Wore No Halo

Susan Herring Jefferies (116b), \$4.95

After six years as a missionary in China on the mighty Yangtze, "Papa" Dave Wells Herring, a missionary for over forty years, receives a tearful goodbye from the family as he embarks for North Carolina and America. He goes to the Foreign Mission Board, where he clashes with the members on procedure in China, at which time he resigns. He loses wife, daughter, and baby in death. The family makes several trips back and forth to America. The book gives detailed activities of family life. The children were sent back from China to America for college. Gambling, smoking, and opium are mentioned as used by Chinese. Less detail would be more preferable. I did not care particularly for the book—mostly because of its detailed treatment. In fact, I found it difficult to read it through.—*Mary Alice Biby*

MISCELLANEOUS

The Clergyman's Fact Book

Benson Y. Landis (19h), \$4.95

This is a resource book for the minister in the twentieth century. A world of knowledge has been compiled into this book. It contains information on such subjects as book clubs, laws on copyrights and postage, publi-

cations, colleges, religious holidays, punctuation, and abbreviations now in use. In addition, there are statistics on various breakdowns of population, sociological information, educational agencies, laws concerning adoption, alcoholism, orphans. There is statistical information on marriage and divorce, church fires, governmental agencies, welfare agencies, and organization of church bodies.

There are articles on world religions and related subjects. All in all, this is a book which contains information which the pastor needs at his fingertips. It should be most useful for the contemporary pastor.—*Fred M. Wood*

Religion and Birth Control

Edited by John Clover Monsma (11d), \$3.95

This is a very excellent book written by a group of qualified physicians. It handles a delicate subject in a highly acceptable manner. The Scriptures are quoted frequently as the basis for the opinions voiced by the authors. The Catholic concept of birth control is clearly outlined, and the difference between the Catholic and Protestant concept of marriage is presented. In discussing therapeutic abortions, the book states that with the improvement of medical care in general, therapeutic abortion is rarely justified. In discussing sterilization, the moral and ethical concepts are well covered. The chapter on natural childbirth leaves the reader with the opinion that no individual is bound on religious grounds to have a child without anesthesia. Apparently, this method is used effectively but is rare. The problems presented by artificial insemination are outlined, and the scarcity of state laws covering the rights of children who are the products of artificial insemination are presented.

I find nothing in this book that would be contrary to Baptist teachings, and I feel that a wealth of wholesome information is provided on some subjects which, in general, are poorly handled in religious circles. This book would be of value to ministers, doctors, and laymen. I would recommend it without reservation.—*George E. Duncan, M.D.*

Towards a Theological Understanding of History

Eric C. Rust (5o), \$6.00

The nature of history itself forms the subject of the first division of Professor Rust's

book, which is written in two parts. In this section the author deals with the problem of meaning, for his basic thesis is that history is more than a series of outer events. The views which are investigated are the cyclic views of history—views which are Greek in orientation—and the Hebrew views. Rust presents an interpretation and critique of such philosophies of history as Spengler, Vico, Toynbee, Comte, and Marx. Since the Greek approach to the meaning of history is one of reason and discovery, the author proposes to show how an adequate philosophy of history is one of revelation and faith. In the historical context God has revealed himself in nature, in society (though perverted by the demonic), in myth, and in the unique Christian revelation. This leads to what the author calls "salvation history," the ultimate meaning of all history, which is a revelation of the mighty redemptive acts of God, culminating in the cross.

As one might expect, the book is written for a select audience. Though the book is taxing to both mind and pocketbook, it is a great work.—*Walter K. Price*

The Religious Press in America

Marty, Deedy, and Silverman (20h), \$4.00

The religious press—Protestant, Catholic, or Jewish—is too much concerned in reporting denominational programs and in offering trivial features, and is too little concerned with the believer's responsibility toward moral and social issues of the day in the nation and the world. This is the feeling left with the reader of this book by its four contributing editors, who represent the three sections of religious life mentioned. After a representative of each religious group has made his review of his own group's religious press, a university professor writes a summing up. In this summing up, he dismisses most religious periodicals from serious consideration because they "are the trade of speciality organs of their denominations" and have no influence beyond their readers. Southern Baptists, presently publishing hundreds of periodicals, need to have a constant interest in the purpose, quality, and effect of what they are investing their millions of dollars in. This book will cause them to reflect soberly on their publishing venture and perhaps to find ways to strengthen it and make what they say more influential within and outside the Convention.—*Theo Sommerkamp*

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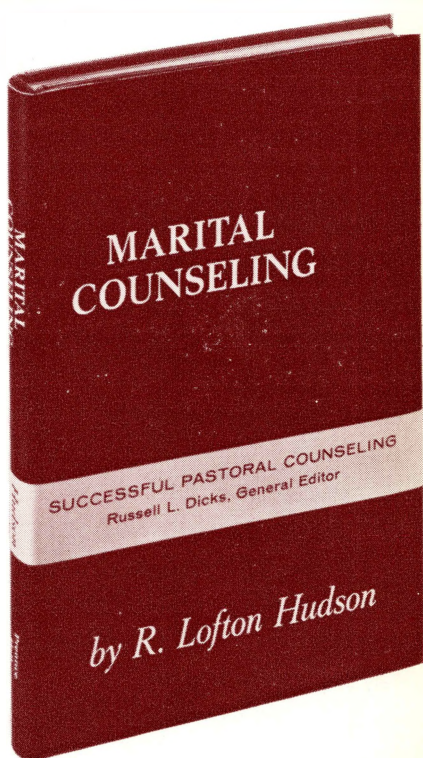
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A TIME TO REMEMBER WHO WE ARE

During April, May, and June, 1964 Baptists in North America will be giving special emphasis to Baptist Jubilee Advance. Here is an important book you will want to read.

THE BAPTIST WAY OF LIFE

by Brooks Hays and John E. Steely

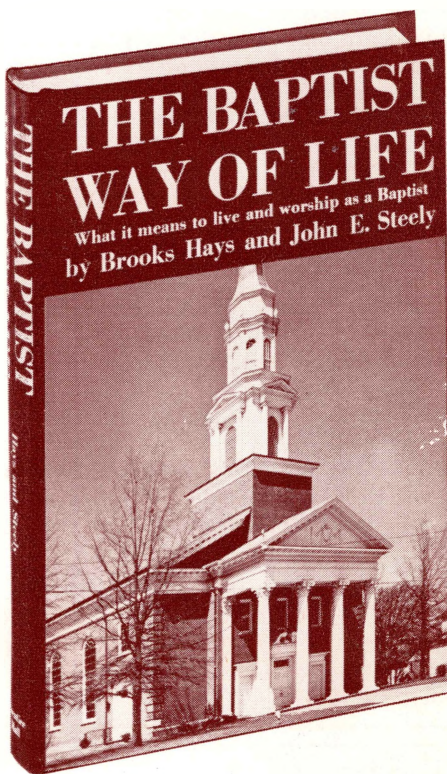
Here in comprehensive scope is the history, meaning, growth, and worship so vitally concerned with the Baptist way of life.

This book is written with a warm appreciation not only of the whole Baptist fellowship, but also of the whole Christian community of which Baptists form a part.

The authors show the distinctive marks of the Baptist way of life in terms of pioneer spirit and emphasis on religious liberty. Attitudes toward social and moral problems and the ordinances of Baptism and the Lord's Supper are discussed.

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