

THE QUARTERLY REVIEW

A SURVEY OF SOUTHERN BAPTIST PROGRESS
JANUARY • FEBRUARY • MARCH • 1965

**ADVANCE THRUST
1965-1975**

WHAT COULD SOUTHERN BAPTISTS REALLY DO?

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Communications

Religious education

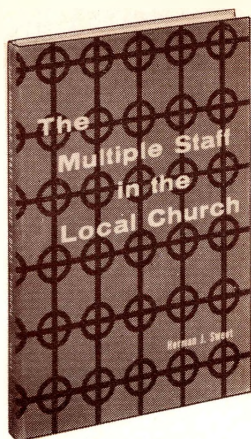
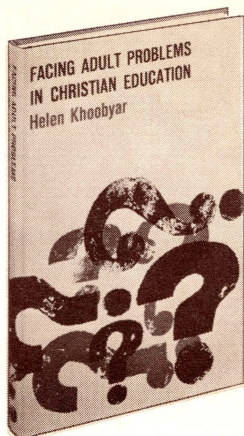
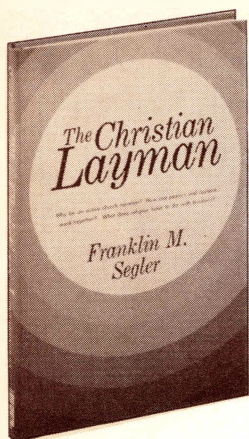
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THE QUARTERLY REVIEW

FIRST QUARTER, 1965

VOLUME 25, NUMBER 1

Editor: Martin B. Bradley

Contributing Editors: Davis C. Woolley, E. Odell Crowe, Al Crawford

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THE COVERDoris Owens

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Viewpoint

If propelled by God's power, utterly dedicated to his cause, and sharply in tune with the needs of today's world, exactly what *could* Southern Baptists really do?

A forum is provided in this issue whereby, with the implied consideration of the "should" as a context, the "could" or potential stream of our Convention impact is examined. Respected and highly competent leaders among us have addressed themselves to the question of what Southern Baptists *could* do, practically speaking, in the light of their present position and resources.

Because of their assignment, the authors seek to present not necessarily the conventional or easily accomplished, but the realizable potential and the attainable which may only be a speck on today's horizon. Their viewpoints will doubtless challenge, stimulate, or even prick. Such action and reaction is, of course, the common accompaniment of progress and lengthened vision.

The proved dedication and seasoned experience of each author calls for careful hearing and weighing of what he has to say. Readers may heartily agree with particular concepts presented; some may disagree. Some may feel a particular author has "gone too far," while others will assert he has stopped short of the ideal. Let us never fear the clash of ideas on the frontier of achievement; rather, let us abhor the shrinking from it! How shall the implement be forged less the iron and fire come together?

Ours, as Southern Baptists, is to get on with the inescapable imperative of waging the battle for our God. The battlefield is not of our choosing. We are thrust into the fray, nevertheless, with every appropriate weapon and resource needed to bring victory.

MARTIN B. BRADLEY

What Could Southern Baptists Really Do?

Some of the keenest, most committed leaders among us address themselves to this question. Their considered assertions deserve careful and prayerful hearings.

W. Howard Bramlette

Southern Baptists are caught up in the changing nature of today's living. Because of serious implications for our ministry, we do well to glance ahead at

The next decade of **LIFE IN THE UNITED STATES**

"I hold that man is in the right who is most closely in league with the future," said Hendrik Ibsen. As momentous as recent changes have been, they will pale by comparison with the transitions which will come about tomorrow and the day after tomorrow. Descriptions of what is to come may read like fantasy, but they are the product of informed, balanced, intel-

ligent thought.

What will life be like in America a decade from now? In 1975 you will be one of a teeming population of 235 million people—compared with 190 million in 1963—with the country's biggest baby boom on its way. Half will be under 26 years of age; 72 out of every 100 will live in cities or their suburbs; 6 out of 10 will live

in the coastal states of the East, South, and West. Births will rise to 5 million a year, marriages to 2 million.

Goods and Services

The average family income will be \$9,525 compared with today's \$7,100. White collar workers and highly skilled technicians will be most in demand. There will be fewer physicians, dentists, and nurses in relation to the total population than in the beginning of the sixties.

There will be 100 million cars, an increase of 35 million. Goods and services will be pouring out at the rate of nine hundred, fifty-five billion dollars a year, compared with five hundred, eighty billion in 1963, a 65 per cent gain in eleven years.

The average citizen's house will feature thermo-electric refrigerators, electroluminescent lights, possibly ultra-sonic washing machines. Controls may close his windows automatically when a storm begins. And dryers, freezers, air conditioners, dishwashers, and waste disposals will be as universal as today's refrigerators and washers.

Education

Educational demands will be great and the costs high in meeting the needs. High schools will become more crowded. College and university enrolment will reach 8 million, 600 thousand—compared with 3 million, 236 thousand in 1963. There will be round-the-clock classes in all colleges with an enrolment over 1,000.

Every large school, college, university will have at least one closed circuit TV system. So will the churches. The

gap between good teachers and poor teachers will steadily become greater, and the gap between strong educational institutions and the weak ones will also widen. The gap between the educated and skilled group and the functionally illiterate and unskilled will grow wider.

The number of undergraduates seeking professional counsel in psychiatry will triple, and universities will employ full-time psychiatrists as generally as they now employ nurses.

The country club college will be almost obsolete. Fraternities and sororities will be largely eliminated, and football and other varsity sports will also be a thing of the past. The true campus center will become the library.

And what changed libraries! Through the miracle of miniaturization, one million book pages will be crammed onto a stack of 3 by 5 inch index cards about four inches high. The microscope for reading these literary slides will be standard equipment in libraries, dormitories, and classes.

There will be short-term overseas study for most college students, as a regular part of their curriculum. Around-the-world senior class trips will be commonplace.

On the Move

Divided as it is in so many ways presently—by race, religion, and ideology—the world is bound together by one thing: a new passion for growth. The world is being filled with more people, more of them are moving from the country to the city, more of them are having to learn technical skills, more are potential buyers of every-

thing from soap to airplanes. One out of five persons changes his address each year.¹

The Negro population of the North and West will double by 1975. The nation's rural population will drop by at least half. By 1975, 50 per cent of all Negroes will be living outside of the South. By 1990, only one Negro in four will remain in the South.

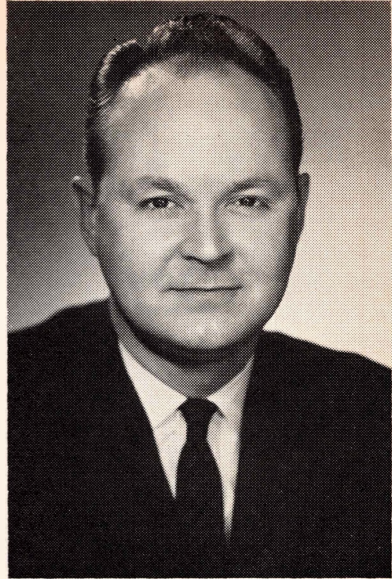
The ghetto problem of major cities will be licked, and substantial help will be given by language laboratories and a massive educational enterprise where entire families will go to "school" at once. Urban churches will install UN-type translators (with separate earphone switches for four or five languages at once) for teaching and preaching ministries.

The elimination of race prejudice will be greatly facilitated. The churches will have surged forward in a vital leadership role. By 1975 a majority of churches will open doors to people of all races.

Energy Unlimited

Science and technology will advance more than in all of the millennia since man's creation. The primary reason, says David Sarnoff, is man's increasing mastery of the electron and the atom from which it springs. The energy at man's disposal is potentially without limit. One pound of fissionable uranium the size of a golf ball has the

¹From the book *1975: And the Changes to Come*, edited by Arnold Barach & The Kiplinger Washington Editors. Copyright © 1962 by the Kiplinger Washington Editors, Inc. Reprinted by permission of Harper & Row.



W. HOWARD BRAMLETTE

Director of Student Work—Baptist Colleges,
Baptist Sunday School Board

potential energy of nearly 1,500 tons of coal, and the supply of nuclear resources is greater than all the reserves of coal, oil, and gas. Every thing will be controlled by a switch except the children! We might even see electric blankets crossed with toasters, to pop people out of bed in the morning!

The Computer

This could well be called the "decade of the computer," for this is the most important development in the history of the world since the discovery of the wheel, with a more beneficial potential for the human race. No other technical innovation has changed so

many human activities in so short a time. An extension of man's brain power, it is transforming science, medicine, government, education, defense, and business. It may transform man himself.

As a name, number, or statistic, every American is now embedded in the memory of at least one electronic digital computer. Such an instrument can weigh thousands of variables, simulate complex situations, and produce dependable decisions far faster than the human brain. By 1975 computers will draw engineering diagrams, store enough information to build a thousand sets of the *Encyclopaedia Britannica*, and converse in something like plain English. One will be able to talk easily with the computer, ask it questions, and receive prompt replies. Machines will transmit information to other machines to help the nation's businesses function more effectively.

Electronic Marvels

The fully electronic telephone switching system will enable the phone user to reach frequently called numbers by dialing only two digits, to call third parties to the line, and to switch incoming calls to other numbers if he leaves his home or office. There will be pocket phones and wristwatch phones.

Television-telephones will be standard. One may have the privilege of looking at the person to whom he is speaking, if the other person desires to be seen and presses the right button.

In ten years automation will produce the same amount of goods now produced with one tenth of the labor force. Electronic advances in communications will result in machine

filing, record keeping, billing, book-keeping and all the other such office functions.²

An individual's voice will be used, like fingerprints, as a means of identification. The prints will be obtained when a person speaks into a microphone hooked up to a spectrograph machine, where the voiceprint is made.

In everyday use will be a typewriter which can work by oral dictation.

The Laser

Comparable to the computer in importance is the laser, obtained from the first letter of each word in the phrase, "Light Amplification by Stimulated Emission of Radiation."

Laser techniques will be used to make brick and stone buildings stand without mortar. The laser will weld metal or the retina of an eye. It will put a spot of light on the moon. It will be one of the most strategic discoveries in cancer research. It will replace wires and microwaves as carriers of the spoken word.

From Here to Space

Almost 40 per cent (in dollars) of all research and development in this country is now associated directly or indirectly with space research. This will aid in near unimaginable results in exploring the universe in ten years! Men will meet in space orbiting at 18,000 miles an hour and moving through three dimensions. They will go there as master of their own vehicles, able to guide themselves, to investigate the unknown, and to control their return to earth. Complex problems in this endeavor, which will

²*Ibid.*, p. 4.

be solved by 1975, are problems of rendezvous trajectories, space craft maneuverability, navigation and propulsion; in-space rescue, repair and refueling; space medicine for crew survival; and re-entry and recovery systems to bring the astronauts safely back to earth.

On the earth there will be free-flying rocket men. Your rocket belt will propel you at speeds up to sixty miles an hour for short distances. Superman indeed!

Utilizing the Dark Corners

Vast strides will have been taken in conquering and inhabiting some of creation's most inhospitable corners. There will be incredible achievements in the Arctic, the jungle, the desert, and the sea.

The treasure in the deep—oil, gold, nickel, copper, cobalt, manganese, and diamonds—will be recovered. The ocean floor will be mapped more completely than it has ever been. Men will probe the vast underwater ranges, the great subsurface jet streams, marine life, and food and plant life.

Upon the earth, farms will be irrigated with converted sea water. Crops will be managed by vehicles controlled from a tower. In certain strategic cities, traffic will move under electronic control with hardly a dented fender or a cross word.

Communication's satellites will ring the earth, which will aid computerized weather probing, resulting in instant worldwide forecasts.

Economics

America's gross national product, now 600 billions, will be 1,000 billions.

As incomes rise, families will spend more money on houses or apartments,

home appliances, furniture, autos, gasoline and oil, jewelry, watches, gas and electricity, medical care, personal services, books, toys, sports equipment, foreign travel, education, and recreation.

The economic depression, will be dead, although the business cycle will still have its upswings and downswings. Night selling will represent 60 to 70 per cent of average retail business. Some stores will remain closed in the mornings because there will not be enough customers to justify their staying open.³

One of the biggest booms will be in the service industries—advertising, marketing, finance, real estate, insurance, painting, laundering, repairing. The greatest growth will be in electrical machinery, appliances, and equipment, automobiles, space and atomic gear.⁴

Living standards will be up; prices will be up too. An addition of forty-five to fifty million people will raise a few problems. State and local taxes will go up to help to pay for schools, hospitals, streets, highways, sewers, and the like. If you are a professional man, your services will be much in demand. If you are a business executive or a trained scientist, the same will be true. While you might have gone through college for somewhere around \$4,000, it will cost you nearer \$10,000 to put your children through.

A widespread bill-paying system will mean that business will seldom ever send bills directly to their customers. The nation's creditors will simply provide their banks with lists

³*Ibid.*, p. 50.

⁴*Ibid.*, p. 7.

of names and amounts owed. In such a system a customer will be provided with a line of credit to pay bills when his account is low on funds. The bank then will automatically advance loans to the customer and repay them as the account is put back into the black again by more deposits.

The "knowledge industries"—colleges, universities, radio, television, printing, photography, and the like—will skyrocket. The very concept of the knowledge industry contains enough dynamite to blast traditional economics into orbit. Printing and publishing will show substantial growth, but newspapers will lag behind books and magazines.

The number two economic center of the free world will be Japan, just after the United States. World trade will grow significantly. Exports may reach 35 billion compared with 20 billion in 1962. Imports may hit 29 billion compared with 16.5 billion in 1962.

Getting "There"

The 2,000 mph intercontinental jet will be standard, and so will be daily commuting to Europe, South America, Africa, and the Orient. Planeports for individual short-hop air-taxiing will be common. (But we will still be on our own crossing the street!)

Automobiles will have travel programming computers to impart a new simplicity to instrument panels and eliminate the need for dials and gauges. In their place will be a centrally mounted viewing screen where engine performance characteristics, road and weather conditions, and other pertinent information can be quickly and automatically projected.

A road map automatically will roll along with the car's movement so that the driver can see at a glance his position in relation to the map. Also, an estimated arrival time at any given destination will be automatically calculated and visible to the driver.

For those not limiting themselves to roads, there will be earth vehicles riding on air cushions and powered by nuclear energy or fuels cells. They will traverse any terrain and skim across water.

Leisure

There will be an increased emphasis on leisure and more leisure time activities. The average work week will be thirty-seven hours, giving rise to the "Dr. Pepper Work Day": to work at 10:00, out to lunch until 2:00, and home at 4:00. Thirteen week vacations every few years will be commonplace.

We will be considerably closer to the fulfilment of the hope expressed by President John F. Kennedy, in 1963 at Amherst, "I look forward to an America which will not be afraid of grace and beauty, which will award achievement in the arts as we award achievement in business and statecraft, which commands respect not only for its strength but for its civilization as well."

Health

Whereas the air and the water will be more polluted, there will be tremendous strides in safeguarding health. A special kind of glue will replace surgical stitches, particularly involving the fragile tissues of the body, such as in eye surgery. Ultraminiature electronic devices implanted in the body will regulate human organs, as

functions become impaired—lungs, kidney, heart—or replace them entirely.

By 1975, there will be “spare-part medicine,” large scale use of substitute tissues. Hearts, lungs, and livers will be obtained from human cadavers and from genetically pure, inbred strains of chimpanzees or cattle. Artificial organs will be made out of plastics and other materials. Technology will advance the average life expectancy toward the five score mark. Research on DNA molecules will have brought man almost to the point of manufacturing a living cell.

Will Man Be Man?

Will this era of scientific thought have corrupted man's mind by 1975, to the point that an indifferent sameness will have erased him as an individual?

Admittedly, the crisis of 1975 will not be so much one of intergovernmental relations involving destruction by hydrogen bombs, but one involving human relations involving disintegration in men's minds.

Not long ago Alvin Pitcher, a professor in the University of Chicago's Divinity School asked, “How much flux can man stand? Not this much,” he said. He called for a slowdown of automation and other socially disruptive and needless changes. He associated the unprecedented mobility of American society with juvenile delinquency, the dissolution of communities, and the barrenness in individual life. He said, “Man is being dehumanized by excessive change.”

Lewis Mumford supports this view. “The last word in automation is auto-

matic man, which is a neat model of a compulsion neurosis. . . . We got off the track when we started to reject art, religion and morals, and failed to see the relation between our human triumphs in science and mechanization, and our colossal human failures.”

Man's escape from erasure as an individual will be partially achieved by his shedding the single-mindedness of the scientific viewpoint in favor of the many-sided world view of the arts, the law, and the humanities.

As man achieves this balance, there will be a proliferation of Peace Corps adaptation, which will take the goods and services of an altruistic people, as well as a missionary people, to the ends of the earth.

No man is wise enough to foresee accurately the great social changes and political reforms and to state them with any high degree of precision. The noblest qualities of men do not lie within the realm of the predictable.⁵ Because of this, there is hope that the greatest strides of all will be made in the area of man's spirit and soul.

At any rate, one thing is certainly sure: By 1975 we still will not have a bathroom faucet that won't drip!

⁵*Ibid.*, p. vii

Acknowledgment is made to the following sources for certain ideas and information contained in this article: Report from the Twentieth Century Fund: “USA and Its Economic Future,” Macmillan, 1964; *The Kiplinger Washington Letter*; *Kiplinger-Hammond Forecast Atlas*; *Survey Bulletin*; *Time*; *Fortune*; *The Nashville Tennessean*; *News Front*; *The National Observer*; *SRL*; *Royal Bank of Canada Newsletter*; *National Council of Churches News Notes*; and *The New Republic*.

Southern Baptists have attempted many things. Not all have been accomplished. Often, however, God has led them to exceed their fondest dreams.

Outdistancing Expectations

Davis C. Woolley

Expectations for Southern Baptists by the leaders of the past have at times been rather far-reaching. Some of them have taken fifty years to reach. Others have been turned aside as too visionary, and more practical goals set for the gradual advancement of the cause of Christ.

For example, when the plans were being made to challenge Baptists for the twentieth century, Editor T. T. Eaton, of the *Western Recorder* of Kentucky, declared that he was ready to prove that it was the duty of the Baptists of the South to contribute \$8,000,000 to missions in 1901.

This challenge was based on the calculation that the average annual income in 1900 was \$100. A tithe for 1,608,413 Baptists would have been \$16,084,130. Of this amount, 50 per cent or eight million dollars should go to missions. However, the Convention adopted for the year a realistic goal of \$200,000 for foreign missions, and \$150,000 for home missions, which was an advance over previous goals.

Editor E. E. Folk of the *Tennessee Baptist and Reflector*, in answering Dr. Eaton's challenge, said that Bap-

tists were not stingy or selfish—they were simply *uninformed*—they must be reached with the information of the need and convinced that they could do something about meeting the need.

Committee on Co-operation

One of the important matters that came out of the plans to celebrate the beginning of the twentieth century was the appointment of a special committee on *co-operation*. The committee proposed that a new agency be established to promote the idea of co-operation in the churches, associations, and state conventions.

This proposal was sowing the seed for the Cooperative Program which came twenty-five years later. It was preparing the way for the Executive Committee of the Convention, and also for the Inter-Agency Council. There were those Baptist stalwarts who recognized the need for a better plan of financing support of the agencies, and they realized the need for a concerted educational and promotional campaign for enlisting the Baptists to support all the work.

The Convention had just come through a terrific theological contro-

versy and an emphasis on "gospel missionism." These conditions made the leaders aware of the necessity of promoting among the people a spirit of accord and co-operation in all the work.

The special committee was to help the Convention carry out its purpose as stated in the constitution of "eliciting, combining, and directing the energies of the whole denomination in one sacred effort for the propagation of the gospel." The committee considered the fact that there were many churches and associations which had not contributed anything to any cause of missions, and therefore were not co-operating in the propagation of the gospel.

The permanent committee as proposed never got off the ground. There was opposition! Some said Baptists had too much machinery already; that there was no need for a new agency; and besides it would cost too much money.

There were answers to these objections, and along with them challenges to the Southern Baptists. Editor E. E. Folk, said in July, 1900:

"*Laissez Faire*" may have been a good argument for the fifteenth century, but it is not for the Twentieth, which is dawning upon us. Southern Baptists made great advances in the last half century. But with so many associations, churches, and members still not contributing to the work of our denomination there is certainly plenty of room for a committee of this kind, whose purpose is to reach out and touch every association and church and individual Baptist in the South, and bring them into sympathy and co-operation with our work of sending the gospel into our own land, and into all the world . . . Baptists can be "penny wise and pound foolish". . . If the committee does its work thoroughly, we ought to receive . . . a million dollars or even \$8,000,000 which Dr. Eaton says Baptists of the South can give and ought to give. . . . It will take time and co-operation.

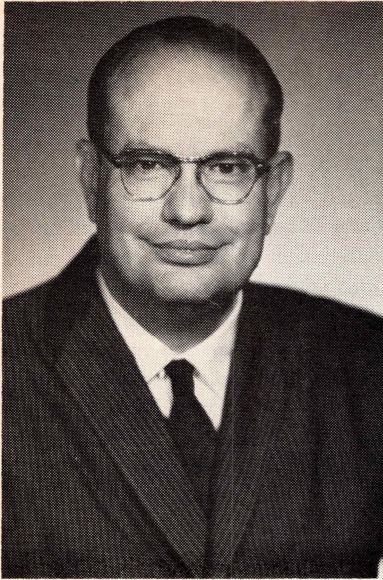
R. J. Willingham, secretary of the Foreign Mission Board, said that such co-operation would mean Southern Baptists could have five hundred to one thousand missionaries instead of forty or fifty.

F. H. Kerfoot, secretary of the Home Mission Board, pointed to two areas, either of which needed all the funds contributed. These were "frontier work," the establishing of new churches and missions in the territory adjacent to the Convention known as frontier territory. The other was assistance to the Negroes. He reported in 1901: "Forty per cent of all the population in the South are Negroes. Southern Baptists are doing almost nothing for them. Can you realize what this must mean for the South in a few more years? We must affect them, or they will affect us. They are begging us to help them. Double your contribution to home missions."

Further emphasizing the need for advance in home missions, he said: "We have delayed far too long to take up with earnestness the work in the mountains. Everything is changing in the mountain regions since the opening of the coal mines and the iron furnaces. The people there must have denominational schools in addition to the simple preaching of the gospel. . . ."

Challenge

The twentieth century held out a real challenge to Baptists. Dr. A. J. Holt, of Tennessee, said in the *Baptist and Reflector* for June 3, 1901: ". . . No neighborhood must be without the preached gospel, no home without the Bible, no child left unsolicited to attend Sunday school, no soul left unsaved, which human instrumentality



DAVIS C. WOOLLEY

Executive Secretary, Historical Commission,
Southern Baptist Convention

can possibly reach. God's people should present such a solid phalanx to Satan, that he shall betake himself to another planet."

Editor Folk further set out some things Baptists were expecting in the twentieth century.

1. Vexing social problems will be settled. Saloons will be a thing of the past at the end of the twentieth century; strikes will be unheard of; and lynchings will be a thing of the past.

2. The cotton picker will be perfected which will revolutionize the cotton industry.

3. The airship will come as the advance in transportation.

4. Long distance telephone will encircle the globe. The wireless system will supersede the telephone system.

He said these new inventions in the twentieth century will be "highways for the King coming to his kingdom, on which messengers will travel more swiftly to carry the message of salvation to the lost world."

The challenges to Baptists for the new century were made with warnings that the advances would not come in a day or even a year, but they ought to be accomplished in twenty-five or fifty years.

Dr. Lansing Burrows spoke to the Convention on the "Outlook of the Twentieth Century." He reviewed the history and then said: "As to the Twentieth Century, the only thing we know is that God is there."

Accepting the Challenge

It took fifty years to attain some of the goals set out in 1900; some have not yet been reached, and strangely enough, some of the same problems are with Baptists today. Could it be that the spiritual goals were not attained in reaching financial and numerical goals?

The "committee on co-operation" was a thing of the past in a few years, but the ground was prepared for the expanded ministry of the Sunday School Board which included the teaching and training program. The B.Y.P.U. of the South, an auxiliary of the Convention, became a program of the Sunday School Board. The effort to reach all the people for giving and missionary support resulted in an increase in funds and work. The Judson Centennial was launched in 1912 for the purpose of raising \$1,250,000 for foreign missions. The war interfered with the fund raising, however, by 1917 almost a half million dollars had been contributed. In

1918 the Convention adopted a budget for foreign missions of \$1,500,000. The Baptists were beginning to outdistance some of the goals suggested in 1900.

In preparing to meet the challenge of the postwar world, the Baptist Student Missionary Movement, along with the WMU and the Laymen's Missionary Movement, had brought large numbers of young people to volunteer for missionary service. The colleges and seminaries were overflowing with students, and in dire need of more funds for enlarged facilities and faculties.

The Convention was ready by 1919 to respond to President J. B. Gambrell's call to devise ways and means to meet the solemn responsibilities of this challenging hour. A special committee appointed to consider the president's challenge to the Convention, recommended that 75 million dollars be raised during the ensuing five years to meet the educational and missionary needs of Southern Baptists.

The 75 Million Campaign, as the drive for funds became known, was launched in 1920; and more than \$92,000,000 were pledged. The campaign did not result in receiving 75 million dollars, but it was declared a success because it brought the majority of Baptists into a program of support for all the missionary work of the Convention.

Editor Louie D. Newton, of the *Georgia Christian Index* in 1921, said: "It has taught us how great we are in possibilities, and it has proved to the outside world that we are a people with a program."

Dr. George W. Truett said: "We will come to the close of five years with our pledges paid and more, and

then we will go to our knees and plan another program, and the minimum of the next program will be two hundred million dollars." He startled some by mentioning so staggering an amount of money. But more were amazed that another program to follow the 75 million five year campaign would be suggested by 1921.

Along with the 75 Million Campaign came another advance which the people had not been ready for in 1900 when they turned down the proposal for a "committee on co-operation." In 1919, they voted to create an Executive Committee of the Convention to attend to matters *ad interim*, and to act in advisory ways in matters of policy and co-operation between the boards of the Convention. This action was approximating the plan of the old Triennial Convention. It took Southern Baptists 75 years to accomplish the plans for the Convention which were in the minds of some of the founding fathers. This executive committee plan was an outgrowth of a special committee on Efficiency which had been appointed in 1914.

Depression and Debt

The wave of success brought on by the 75 Million Campaign caused all the agencies to plan beyond their means based on the promised receipts of the Campaign, and when economic conditions of the country caused increasing unpaid pledges, the debts began piling up. On top of this, the defalcation of the Convention funds brought distrust and a spirit of defeatism.

The "greathearts" of the denomination demonstrated that Dr. E. Y. Mullins was correct when he said to the Convention in Chattanooga in 1921:

"I believe Baptist people are the trustees of principles which, when contemplated by them, rejoice the angels of God. I believe God is showing us the program. I believe he is leading us on. We are just in the edge of the greatest age in history."

The Executive Committee had the help of all the state secretaries and secretaries of the Boards in carrying out its assignments, and the burdens of debts and depression were ably borne. Debt paying campaigns with the slogan "Debt Free in '43" brought the Convention out of debt in 1943.

The Advance

Then, with new enthusiasm, the Convention began postwar expansion. In 1948 M. T. Rankin, Foreign Mission secretary, challenged the Convention to advance by increasing gifts to foreign missions to 10 million dollars per year, enabling the appointment of new missionaries until the total had reached 1,750. This was to meet the postwar needs. The Baptists responded, and after sixteen years had outdistanced the goal for gifts and missionaries. Every agency stepped up its tempo, and by 1963 the 10 million mark in church membership had been passed.

The challenge in 1956 by President C. C. Warren to establish 30,000 new churches and mission points by the end

of 1964 has not been outdistanced. By the time of the Jubilee Convention, the Committee reported that there had been 5,884 new churches and 16,016 new missions established, or a total of 21,900 with 8,100 to go.

Baptists have often been "penny-wise and pound foolish." They have often appeared to be slow to respond to the advance, but the voluntary response continues to be the genius. No authoritarian hierarchy controls Southern Baptists. They can be moved forward by the Spirit of God stirring in the hearts and minds of their leaders.

There was no hesitation on the part of the Jubilee Convention to accept enthusiastically the challenge of Secretary Baker James Cauthen to advance in giving until the foreign mission cause receives 50 million dollars a year, and there are 5,000 missionaries under appointment. Can it be that the response to this challenge will bring to pass attainments commensurate with the possibilities of Southern Baptists?

Sidney Smith of England said of William Carey when he called for missionaries to take the gospel to the pagan world: It is "the dream of a dreamer who dreams that he is dreaming."

When Baptists see visions and dream dreams under the power of the Holy Spirit, they can accomplish things that outdistance their own expectations.

PROGRAM PLANNING

and its Promise

The years of 1959 and 1966 are significant dates for Southern Baptists. Within this seven-year period a vast transformation of their work posture will take place. For the first time, the programs through which they do their work will be clearly identified, the effectiveness of these programs greatly improved—and, most important, the members of the churches will see more distinctly what the programs are all about and how they accomplish the basic purposes of the Convention. Denominational work will be more relevant, more intelligible, and more palpable.

In 1959, on recommendation of a survey committee, the Convention took three decisive actions:

1. It requested the Executive Committee to maintain an official organization manual describing specific programs and clarifying relationships between programs.

2. It requested the Executive Committee to develop a format for the agencies to use in reporting program and financial matters.

3. It gave the Inter-Agency Council new importance in relating the agencies to each other.

By 1966, these three things will have been fully accomplished. What does it all mean? And how does it affect the future of Southern Baptists?

The Organization Manual

The creation of the *Organization Manual* has the practical result of putting all the work of the Convention on a program basis. Each program will have an objective consistent with some aspect of the work of the churches and in keeping with the basic assignments made to the sponsoring agency. As the programs are identified, they will be brought together for comparison. In this way overlapping will be discovered, relationship delineated, and excesses spotted. Gradually the problems will be reduced and eliminated. Short, three-part documents will be adopted for each agency, setting forth the following.

Program objectives.—Clear, basic descriptions of what the programs are to accomplish.



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Programing Planning Secretary, Executive Committee, Southern Baptist Convention

Program structures.—Comprehensive outlines of how the program objectives are to be accomplished.

Program relationships.—Brief statements describing program relationships to other programs.

These will all be printed in a book, along with agency charters and/or constitutions and historical and background material. This book will be adopted by the Convention as the official *Organization Manual*. It will be available to the churches and will serve as a reference book for understanding the work of the agencies.

The Report Format

The new report format is already in use. It consists of two features: One is the program outline, made up of the

programs thus far temporarily or permanently identified. For the last three years, the agencies have been reporting in keeping with this program outline. If you will carefully examine the *Southern Baptist Convention Annual*, you will see how each agency carefully follows this outline. The other is the reporting of financial data as seen in the Executive Committee's report to the Convention. Here each agency is clearly identified, its program costs outlined on a three-year basis, and the current accomplishments of the program carefully summarized. In addition, agency building projects are carefully set out and fully described.

The Improved Inter-Agency Council

Twice since 1959 the Inter-Agency Council has been carefully adjusted to give it workable flexibility. The first time was in 1960 when the basic representation changed and a new constitution was adopted, and the second time was in 1962 when its committee structure and organization were adopted. The Inter-Agency Council now works at two different levels: the administrative level by agencies and the staff level by programs. The Council meets at both levels several times a year. Always at the top of the agenda are the programs and how they work together to help the churches accomplish their basic objectives.

Before we can fully describe what all this means to the churches, we must look at Convention actions taken in another year—1950. This was the fourth and last year of the Church Organization Committee, appointed to develop ways of correlating work at the church level. There were ten suggestions made by the Committee: (1) a church guidebook (accomplished

1964), (2) a correlated church study course (accomplished, except for Brotherhood participation), (3) The church council (gradually becoming effective in the churches), (4) united educational promotion of the denominational program (awaits completion of *Organization Manual*), (5) the Inter-Agency Council (organized 1949-50, reorganized 1960-62), (6) the associational council (partially accomplished), (7) better correlation of program calendars, (8) not more than one associational meeting per quarter, (9) unified money-raising procedures to be promoted by all the agencies, and (10) organizational patterns for churches of all sizes.

The Church Organization Committee asked for a big order, but it did not outline a way for it to be accomplished. This was not done until 1959 when the program planning processes were mandated by the Convention. These procedures and proposals bring us now to face the question: How does it affect Southern Baptist future?

Just Ahead

True correlation and co-ordination will be accomplished as far as it can be at the denominational level.—Final co-ordination must be accomplished at the church level, but the Convention must make it possible by correlating and co-ordinating at the agency level. However, because of the diversity of churches, the need for supplying a variety of programs to meet those diversities, and the basic human fact that people must be given choices means that it will never be possible to reduce all that the agencies propose to do to a single program that will fit all the churches. The diversity of program choices reduces the probability of

a stereotyped program for the churches. Churches facing all the program possibilities offered by the Convention must choose what is right for their situation and themselves accomplish the work of co-ordination. By 1966 the Convention will have made this infinitely easier.

The program front presented to the churches will be carefully controlled.—The agencies will not call for the endless proliferation of committees for churches and associations. Using the *Organization Manual* as a basis of work, the Inter-Agency Council will carefully scrutinize major program changes before they are recommended to the churches. Agencies working together will present a well-articulated and completely tested combination of program suggestions to the churches. Some of the confusion and misdirection of the past will be greatly reduced.

A constant review of program conflicts will bring the necessary conflicts and overlappings under control.—It is inevitable that some overlapping and competition will always be present; but, instead of hindering, they will become creative opportunities both for the churches and the agencies. At the points of overlapping, the churches will make their choices which, in turn, will bring about a diversification of church activities.

The agencies will speak more clearly to each other and to the churches.—The program planning processes are leading surely to better communication. In the past, even the agencies have not always fully understood each other. Nor have the churches fully understood the agencies. But now through simplification, through direct

[Continued on p. 41]

*The concerned, thinking Christian
will appreciate author Guy's
stimulating challenge:*

A New/Old Day in Missions

Cal Guy

This issue of the QUARTERLY REVIEW is meant to be creative, imaginative—a brain-storming session. With such a purpose, the past can be classified as it ought to be, with kindness and appreciation, as the foundation for the next step. “The past is prologue” is a motto engraved over the door of my hometown school. It defines the outlook of this article. In this perspective we need neither bemean nor idolize accomplishments to date. Now what of tomorrow?

Begin it from the right place and for the proper reasons. There is “not-so subtle temptation” to rely on our ten and one half million constituency as the basic strength, the reason for expecting great things in the future.

From them, missions may draw money and men, institutions and instruction, prestige and power; and death, also, if this is primary dependence.

The history of spiritual groups is one of rise and decline much more than of continual advance and renewal. The answer to maximum benefit from our present resources is to use them but not to depend on them. It is “not by might, nor by power but my Spirit”—even in a jet age. Our size, wealth, and institutions can serve us, or destroy the vitality of a movement that wrestles not against flesh and blood and, therefore, needs much more than natural means for survival, let alone conquest.

Spiritual Vitality

First in importance among resources are those spiritual forces which have generated the vitality which led to the growth that called for organizational development. Awareness that Southern Baptists were not made by organization—even for missions—is important in prevention of false dependence on things mechanical to guarantee success in matters spiritual.

Geometrical progress in evangelizing came into the New Testament fellowship when God's presence was so evident among them that Joel's prophecy was filled full and this—the earthly scene—became that—the heavenly reality. (There is helpful insight in the classification of this movement of the Holy Spirit as beginning the eschatological *now* of the life of the church and the supernatural impinging upon the natural world by God in Christ.) A group of 120 saw 5,000 quickly added. Their reaction is amazing: They sought still more, fully convinced that God was at work so that a 120-5,000 ratio was not impressive because the world was needing the good news; and they were all involved in telling it.

Personal Encounter

What is the application of this to the use of all our present resources for vast mission advance? First is the fact that we must recover the excitement of person-to-person experience with God until the telling of this experience involves the aliveness of news instead of the formality of lecture.

It requires us to practice the priesthood of believers concept fully, i.e., in the realization that each man not

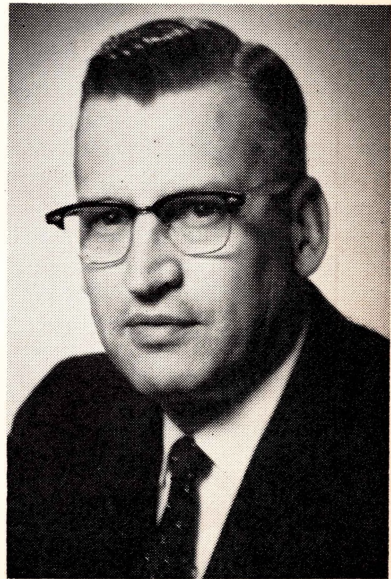
only has access to God in personal audience, but that he has obligation to minister to other men in the strength of that encounter.

There is real danger that the priesthood of believers' concept in our day is taken to mean that every man has a vote. In the New Testament, votes were not so important; but conviction of the living presence of Christ through his Holy Spirit was; and this presence was to lighten every man and actually to direct every believer.

In contrast with the full implication of this basic concept is the tendency among us to "let George, or the preacher, or our money, or the mission board do it." Theologically and practically, this is utterly inadequate. Present overseas missionary strength is about 1,850. (Home Mis-

CAL GUY

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sion Board workers number some more than this.) Anticipated enlargement considers 5,000 to be a daring projection. What are these among 3,000,000,000 people of the earth? Among the 6,000,000,000 anticipated by A.D. 2000? Compared to about 35,000 of our pastors in the United States?

The older denominations in the United States got their ideas stuck in the groove of dependence on an adequately trained, professional ministry and forfeited their leadership to the Methodists and the Baptists whose leadership God raised up from among the people. This leadership supplemented, but it did not supplant the ministering of the "ordinary church member."

Southern Baptists have as many potential witnesses to the nations as we have genuine disciples among us. They are in every vocation and profession, in every port and capital city of the world. Enlisting them in a world witness is a task of Herculean spiritual proportions, but it is the next major step in significant missionary advance.

This may sound like heresy from one whose life task is ministerial and missionary training. It is none the less true. In terms of Ephesians 4:11-12 the pastors, evangelists, and teachers are given to the churches by God in order that they may lead the members (saints) to sufficient maturity that they (the members) may do the work of the ministering.

Imperative of Leadership

In such an outlook wherein lies the importance of the professional leader? It is heightened to the Nth degree. "It is better to enlist ten

men to work than to do the work of ten men." The spiritually creative role of leaders in such a philosophy is unlimited in its requirements, its outreach, and its prospect. "All the people of God involved in all the work of God" can be its outcome. It could provide hope of adequate enlargement of our witness in a day that sees only 364,000 out of 3,000,000,000 in active contact with our work overseas.

There is a reservoir of skills that can operate every needed gadget (a Ph.D. from Cape Kennedy recently completed a diploma in theology), enough ideas to rocket our procedures into effective motion, and enough untapped leadership to redirect much of the world's momentum. How can it be cultivated?

The Pentecostal groups are doing it by in-service training. Churches are pre-seminary and Bible school places of training by apprenticeship; their own neighborhoods their laboratories; and their own jobs their means of self-support and self-respect. The 1962 *World Christian Handbook* lists 400,000 members in one of their groups in Chile, 200,000 in another, and 7,655 Baptists. We started at approximately the same date.

Modern studies in leadership procedures, psychology, group dynamics, and cultural anthropology give enormous insight into effective ways of working with people. By and large the mission world works in the nineteenth century and ignores these insights. Paternalism and sentimentalism, based on a genuine desire to help, pauperize, alienate, and deny adequate selfhood to people whose desperate need is for redemption and the dignity of the sons of God. The cultural overhang transports chunks of American

procedure and equipment which, valid within a congenial environment and economy, creates some progress but closes the door to unlimited expansion.

Back to Foundations

All of the theological insight of Baptists could be summoned to a full reconsideration of the theological foundations of missions. The nineteenth century movement, which saw Unitarianism embedded in Harvard as the extreme expression of rationalistic humanism posing as theology, occurred at the precise time that major denominations were entering fully into ever-larger mission programs. Much of the content of those programs reflected the theological climate of the day. No one has evaluated adequately the extent to which mission practice was affected by those currents. W. E. Hocking's *Rethinking Missions* is a sobering expression of it. While a corrective for the theology has been given fairly full treatment by men like Hendrik Kraemer, the application of the theological insight into the operating procedure is a much slower process.

Clear enunciation of the supreme importance of dependence upon divine rather than human resources, of the primary need for redemption outweighing the physical needs of men, however depressing those needs are, and the architectonic force of the redeemed community set down in the world's misery will grow out of this theological renewal. The usual attempt to emphasize man's need for redemption as being of primary importance finds the backlash of a question about whether one can, as a Christian, be indifferent to human woe. The answer points to the wisdom of dealing with this human woe in the most effective fashion.

To plant the redeemed community in as many different places as possible and to unleash the energies of these redeemed communities in person-to-person expressions of Christian concern will become the most effective force for dealing with human misery which does lay its claim on Christian compassion.

Recipe for Renewal

Summary and clarification are now in order: Our starting point is in a biblical theology which gives clear recognition to the ways of the Spirit of God and his freedom to move in new paths and seemingly strange directions. We also begin in recognizing that advance which makes any real impression on the masses of our day must be given in all the world as it was given to the United States by supernatural forces which could be neither predicted nor managed.

Believing in the missionary Baptist outlook of the validity of the human agent, along with the divine power, we will continue to enlarge in vast proportion the missionary force. These additions to the missionary staff will be given careful training in mission history, mission method and philosophy, cultural anthropology, linguistics, literacy, and other helpful disciplines. If objection be made that this calls for too much that is academic, the answer may be found in the extremely demanding nature of the missionary task in our day. Simply to learn what not to do as one refrains from erecting false barriers to progress is a major task. To define what to do which enlists the energies of all the redeemed in all the earth is a greater discipline still.

Resources

Available to Southern Baptists in our day are vast resources of survey and evaluation. D. A. McGavran has an institute which trains missionaries in specific study in church growth and suggests that the growth of the number of believers and the number of churches is a primary factor of judgment about the effectiveness of any mission program. After defining our obligation as being a genuine hope of reaching the maximum number of men in our day, we will then make use of all these disciplines and all of the available resources for this particular responsibility.

That most of earth is within easy reach is so trite as to be unnecessary to restate. The journey that required six months for J. L. Shuck can now be accomplished in twelve hours by jet. This opens all of earth's surface to probing. Maximum advance will set itself to discover where the Spirit of God has created opportunities. This will call for extension into all of earth's territories with the full realization that fairly rapid withdrawal from much of it in order to concentrate on that which will receive the gospel in our day is wise policy. We are interested in men who will receive the gospel not in spots on the map which can be colored with promotional ink.

The Heart of it

Our major emphasis will be on proclaiming the good news of the gospel.

Our major tool, available since the first century, is the little congregation of believers whose primary consideration is life in the Spirit, not architecture.

Some may protest this does not consist of modern missions. Perhaps comparison can be drawn with the statement made by one critic about Billy Graham's ministry to the effect that that ministry had set preaching back a hundred years. Graham is reported to have replied that this represented utter failure if it were true. His intention had been to set it back nineteen hundred years!

Modern missions is receiving its great blessing from the literature which redefines in basic first century, New Testament terms both the way and the why of the entire program. By taking advantage of modern mass communication potential, the gospel can be told to the world. Sharing it still requires the most vital face-to-face, person-to-person contact that the world knows. With the use of mass communication, and such tools of vast potential outreach as a literacy program, we will contact earth's people. Those who respond will be led into full relationship to Christ and then will be given responsibility for telling the story of that relationship.

Modern missions, judging by most of the literature, is being led to reproduce the outlook and the method of the New Testament. Out of this can come results which will beggar the product of the best of the 19th century.

Opportunities • Challenge

Southern Baptists and Society

A desperate schizophrenia seems to afflict Southern Baptists at the point of Christian social concern.

On the one hand, we hear a clear call from God to do good; and the good which we would do, we know must be done in the context of social relationships. This call is magnified by our historic Baptist insights which have kept thrusting us into society as moral salt and ethical light, even as they have kept holding us back from a monastic withdrawal from the world.

On the other hand, we hear a loud call from a complex combination of voices to anathematize "do-gooders" and shun the social implications of the gospel. This call is magnified by our historic rejection of the theological errors of a movement that sought to produce social fruits without spiritual roots. This call is also magnified by our close identification with the culture. This identification has sometimes led to the idolatrous conclusion that we have been made large and

mighty not by God alone but by God plus "Southern way of life," or colonial architecture, or culture-related programs.

Implications of the Gospel

If Southern Baptists are to have a meaningful ministry and a significant future, there must be among other things a frank facing up to the social implications of the Christian gospel. There must be, moreover, enough intellectual honesty to stop beating the old, dead horse, the "social gospel." It is both spiritually right and psychologically proper to reject the system of thought that equated economic reforms with the kingdom of God. It is neither biblically valid nor practically sensible to keep marching, Don Quixote-like, in a war which actually ended when other forces completely crushed the enemy forty years ago.

The Christian life is entered into by repentance toward God and faith in Jesus Christ. The Christian life develops as the believer brings under the

Lordship of Christ every area and relationship of his life. That the Christian life includes social responsibility is evidenced by Christ's own word concerning the law of God, "Thou shalt love the Lord thy God . . . and . . . thy neighbor as thyself" (Matt. 22:37-39).

In the beginning, God ordained that man should live in the context of society, with others like himself. God said, "It is not good that the man should be alone" (Gen. 2:18). Even in the early chapters of Genesis, it is clear that God created mankind in such a way that no man can live to himself and none can die to himself.

The Bible's message is completely clear and absolutely without equivocation in calling men to a right relationship not only with God but also with their fellowmen. The social concerns of revealed religion are seen in the second table of the Ten Commandments, in Psalms, in Proverbs, in the prophets, in the Gospels, in the Pauline epistles, and throughout the rest of the Bible as well.

Social Responsibilities

God has spoken clearly, both in the kind of man he created and in what his Word says, concerning the social nature and the social obligations of man. Believers throughout history, therefore, have sought and found ways of discharging these social responsibilities. In Old Testament times this social concern found expression in the Levitical code which admonished men to love their neighbors as themselves; in the wisdom literature which denounces the social evils of strong drink, prostitution, slothfulness, slander, false



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weights, false witness, and dishonesty; and in the preaching of the prophets which laid the ax of a righteous God at the roots of human slavery, usury, economic exploitation, oppression of the poor by the rich, and the other social sins that beset Israel in that day. In New Testament times this social concern found expression in the attention paid by the early Christians to the poor and needy, to widows and orphans, and to the sick and helpless; and it also found expression in an early declaration of the importance of Christian family life, Christian social relationships, Christian citizenship, Chris-

tian vocation, and Christian morality. Thus, Christians and Christian bodies have been thrust, by the nature of the gospel, into social concern and social action of some kind.

Past Involvements

Southern Baptists have never been without social concern. Our understanding of our Christian responsibility in society has led us to work in such varied areas of social concern as peace, temperance and alcohol education, gambling, citizenship, religious liberty and separation of church and state, race relations, and social service through hospitals, orphanages, and various kinds of schools. As in the case of the temperance movement and the struggle to maintain separation of church and state, the Southern Baptist voice has probably been decisively influential.

At the present time, there is undoubtedly a growing acceptance of social responsibility among Southern Baptists. Involvement of Baptist bodies in social research, social concern, and social action is increasingly common. This growing social consciousness may be expected to continue its development within the bounds, of course, of our peculiar Southern Baptist characteristics.

It must be observed, however, that Southern Baptists have never exerted in society anything like the influence for good and for God of which we are capable. What could be done, for instance, in the whole area of human relations for God and the world with our present resources? President Lyndon B. Johnson in addressing about 150 Southern Baptist leaders in a

Christian Citizenship seminar in Washington, D. C., on March 25, 1964, declared: ". . . Your people are part of the power structure in many communities of our land. The leaders of states and cities and towns are in your congregations, and they sit there on your Boards. Their attitudes are confirmed or changed by the sermons you preach and by the lessons you write and by the examples that you set."

Potential: Unlimited

It is true that Southern Baptists could change the current pattern of tense, bitter, hateful, fearful human relationships to a pattern marked by faith, hope, and love if we would. We would first have to make sure that our own minds and hearts reflect the mind of Christ and the heart of God rather than a subjection and conformity to this world. Then we would have to abandon the false dichotomy we have evolved which constantly depreciates social concern in favor of certain psychological aspects of the gospel. We would have to think and act and teach and preach and minister and serve so as to communicate the Christian gospel at the point of race to the needy world about us. We have the pulpits, the communications media, the positions of leadership, the numerical strength, the financial ability, and the moral leadership now to guarantee the Negro his legal and moral rights.

[Continued on p. 37]

Merrill D. Moore

THE MIRACLES

Our Stewardship May Work

What could Southern Baptists do and mean for God and the world with their present resources and with other resources available to them?

What leadership force or influence could Southern Baptists be in this country and the remainder of the world if they submitted to the leadership and call of God in the area of total stewardship?

At the Southern Baptist Convention in Atlantic City, Baker James Cauthen, executive secretary of the Foreign Mission Board of the Convention, electrified the messengers, when in his message he said: "After earnest prayer and long consideration, your Foreign Mission Board has felt led of God to call upon Southern Baptists to place at the earliest possible moment no fewer than 5,000 missionaries across this world in service for our Master. To be sure, this is a vast increase and a step of faith; but we believe just as the number of foreign missionaries was trebled in sixteen years before, so it would be possible in a like number of years to reach this goal."

For this to be done will require that Southern Baptists multiply in the next sixteen years their present gifts to foreign missions approximately three times.

We hear quite as urgent calls to advance from those responsible for the home mission and state mission programs, and Christian education through colleges and seminaries. All of these call for new advance in financial stewardship on the part of Baptists.

Even this is only part. For probably never before in human history have citizens of the world been faced with as many personal, moral, family, social, and national problems, which call with such insistence for Christian living "as unto the Lord." Many of the most terrifying problems confronting us today are in consequence of our failure to live as stewards, who are responsible to God for all of life.

Stewardship is concerned with how a Christian handles dollars. Stewardship is just as much concerned with what kind of a man the Christian is, how he lives, and how he relates himself to other persons.

Stewardship is concerned with all of life—what we do with anything that is the Lord's.

What could we be, what could we do, if in the area of total stewardship, we were to follow the leadership and call of God?

I. What could Southern Baptists be?

The children of Israel at Kadesh-barnea were afraid and failed in faith; and because of that, they failed to do what God intended for them to do: go in and possess the land he had promised them. But just as important, they failed to be what God wanted them to be. It is also important to understand that their failure to achieve God's purpose for them was rooted in their failure to be what God expected of them.

If Southern Baptists were to follow the leadership and call of God, they could be what God wants them to be. The practice of Bible stewardship results first in an improved quality of personal living.

Southern Baptists would then be, in every area of life, living examples of the powerful gospel. They would be persons through whom the light shines. They would be, not hermits who retreat from the problems of one's own day, but vital salt in a decadent world, expressing the power of the gospel in lives that touch and transform the evil surrounding us. They would be setting examples in Christlike living, in personal lives, and in public morality.

Southern Baptists would then be persons with a correct sense of values. We would then have a clearer understanding of the place and value of things, and of the necessity of making things serve a spiritual purpose. "What

judgment we Christians are now bringing on our whole nation," said an observant and burdened person, "by the use to which we are putting the things with which God has blessed us. We spend so much lavishing luxuries upon ourselves, while a whole world is hungry, sick, confused, and lost. We are neglecting our responsibilities as Christians here and around the world, while we give our allegiance at the altar of conveniences, comforts, and luxuries."

Good stewardship will correct our sense of values.

Southern Baptists would then be persons whose hearts are burdened with concern for persons in need.

Southern Baptists would then be unselfish benefactors to these persons in need.

MERRILL D. MOORE

Executive Director-Treasurer, Stewardship Commission, Southern Baptist Convention



Southern Baptists would then be faithful to their trust. They would render an account of their stewardship which, rather than judgment and condemnation, would elicit praise from the divine Lord.

Each Southern Baptist would then be a center of spiritual power in his church, community, and world.

II. What could Southern Baptists do?

We could meet all the needs of the kingdom for which we have responsibility in our day. We would soon have many more than five thousand worthy and well-qualified young men and young women to respond to God's call and offer themselves for foreign mission service.

We would have funds to appoint them, send them, support them, and provide them tools with which to work.

We would have another five thousand missionaries in home mission service in fifty states. They would be ministering in the great pagan cities of America where many needs are as great as those in Hong Kong, Tokyo, or Singapore. They would be ministering to the forgotten handicapped persons, the neglected migrant, and the multitudes of persons who, in the midst of America, speak only in other tongues and too often only to other gods.

We would support the regular labors of all these missionaries in ways more adequate than at present. Then from time to time we would be able to underwrite special projects—in such areas as evangelism and church development—which would reinforce, support, and sustain the perennial programs. The missionary frequently has

to plod for long years with wearisome repetitiveness in order to lay foundations on which he and others may build. Faithful stewardship on our part would not only support his regular labors, but would provide special resources which, on these special occasions, could be brought to bear to greatly reinforce, strengthen, accelerate, and give new thrust to his labors.

If Southern Baptists were to respond to the leadership and call of God in their total stewardship, every need of the kingdom, for which they are responsible in this their day, could be met!

Southern Baptists could meet the needs of their churches, whether these needs are monetary or spiritual. Buildings, program, personnel, tools—all could then be provided.

Notice that the New Testament order is followed: first the needs of the world, then the needs of one's church. One of the vital weaknesses in our life today is that we have reversed this order, seeking first to satisfy every need and desire of our churches, then giving of whatever surplus there might be, to meet the needs of a lost world. This explains much of the reason why our stewardship has to date proved inadequate—it has been inverted.

Southern Baptists can surprise themselves by achieving more than we have yet dared to dream. The Lord's money, in amounts never before witnessed among us or any other people, would then be laid upon the altar.

Lives that backed up our professions would be a sweet savor, well pleasing unto God.

Other bodies of Christian brethren would find inspiration in the example of the people called Baptists.

III. How can we do these things?

These things will be achieved as we give new thrust to the teaching of Christian stewardship. This must be done in depth and to a far greater extent than we have yet dared. This must take place in the pulpit, in the Sunday school class, in the Training Union, in the Woman's Missionary Union, and in the Brotherhood. It must characterize the presentations in pastors' conferences. It must be evidenced in the concern of seminary professors, and the content of theological study. Biblical stewardship must be the heart of "the next great revival."

These things can be achieved as we become much more greatly concerned with the meaning and motive of stewardship. Stewardship is spiritual. It is concerned first with one's own spiritual life and dedication of life. It is then concerned with the dedication of one's substance. Dr. Joseph Underwood of the Foreign Mission Board reflects the convictions of many who have had extensive experience in teaching stewardship and leading persons in its practice. He says: "In all our conferences and projects in stewardship development in nearly sixty nations around the world, I am convinced that we must begin with the simple Bible teachings of, the meaning and significance of stewardship, and of the New Testament motivations to faithful stewardship: obedience, gratitude, and love."

If this is true in other nations, how much more in our own?

We will achieve these objectives when our present members respond in faith and bring God's tithe and one's own offerings.

Many times it has been brought to our attention that in an average Southern Baptist church only about one fifth or one fourth of the tithe is brought. We need also to face the fact that in many churches only about one tenth of the tithe is brought.

Our present members must be taught more clearly than ever before what Christian stewardship is, what it means, what it demands, and what it offers. And more than ever before, it is our responsibility to bring every member to commitment in his stewardship.

Our new members, as they unite with the churches, must be taught these truths also. By instruction from the pulpit, in every Sunday school class, and in every other church organization, the teachings and claims of New Testament stewardship must be laid on their hearts. The example of the church officers, teachers, and church leadership must, more than ever before, point these new members in the right direction.

We will accomplish these objectives with the capital gifts of all members. A friend in another denomination recently said, "You Southern Baptists have done a marvelous thing in stressing the place of giving the tithes regularly each week through the church treasury. It seems to me you have largely neglected stewardship expressed in capital giving."

To illustrate what he has in mind, here is a member who faithfully brings the tithe of his current income each week. In the past twenty years, however, he has prospered to the point that his net worth is ten times what it was then, or more. Increase in value of real estate or other investments has

greatly increased his net worth. He is well able to make significant capital gifts to his church, to a Baptist college, to the Foreign Mission Board, and to the Home Mission Board. This, he may well do through a Baptist Foundation. His gift may be in cash or in appreciated stocks, bonds, or real estate. Until we lay on the hearts of our people the need and the opportunity for capital giving, we are neglecting essential areas of stewardship and doing only part of our job.

We will see these encouraging signs come to pass when we have been far more faithful, than at present, in the stewardship of estate. It is a part of faithful stewardship that a Christian make his estate do the will of God even after he is gone. A properly executed will is as much a tool of Christian stewardship as the checkbook and the weekly offering envelope.

Multiplied millions of dollars each month, belonging to otherwise devout Christians, are lost forever to the uses of the kingdom of God to which they could easily have been put, if Christian wills had been written.

It is our responsibility to lay upon the heart of every Baptist the place of a Christian will in Christian stewardship.

Baptists have consistently stressed every-member responsibility in giving, whether one's ability be large or small. This is equally important whether it be in stewardship-by-will or stewardship-by-weekly-gift.

Few persons might be able to leave by his will one hundred thousand dol-

lars to a Baptist cause through his Baptist Foundation. There are many, however, who could easily leave, for example, one thousand dollars. One hundred of these make one hundred thousand dollars!

As the Scotch say, "Many a mickle makes a muckle." Or as Baptists say, "A great many little bits make a great deal."

At the present time there are approximately 85 million dollars held in endowment and trust funds by the 23 state Foundations in the Southern Baptist Convention. Of this amount one state Foundation (Texas), holds nearly 58 million dollars. This means that the Foundations in all other states together hold 27 million dollars.

What Texas has done and is in the process of doing, others can do. The average per capita wealth in Virginia, for example, is higher than that in Texas.

One Baptist layman recently said to me: "Until three months ago I did not realize how important a Christian will is. I have now made my will, and have undertaken to make it a Christian will. I now see what an opportunity I have to help others do the same. I believe our people will respond, if we lay the facts before them."

If our people respond to the leadership and call of God in total stewardship—spiritual commitment, Christian living, tithes, offerings, capital gifts, and Christian wills . . . If . . .

Then the world will see some great new power at work that it has never seen before.

E. N. Jones

Count Down in Christian Higher Education

The theme, "Advance Thrust for Southern Baptists," calls for Herculean power, both spiritual and material.

During the decade of 1965-75, it will take spiritual power and dedication much above that now evident among Southern Baptists to sustain an advance thrust. Whereas launching is relatively easy, maintaining consistent progress provides the real test since ground is now being lost, for example, at critical points in Christian education. To regain this ground and to move forward will require prayer, dedication, and money in heroic proportions.

Count Down

The term "count down" has become a common one at Cape Kennedy and other rocket launching sites. It is the period of preparation. The climax comes just before the launching when the last dramatic ten seconds are called out over the loud-speakers in reverse order, 10-9-8-7-6-5-4-3-2-1-0.

Southern Baptists are in a count-down period for higher education. It obviously takes longer than the last ten seconds to get all systems in "go" condition. It is, therefore, realistic to plan a ten-year period (1965-1975) for a successful advance thrust in Christian education to adapt our colleges to the oncoming tidal wave of change.

Tidal Wave of Change

Why a forward movement now? Why cannot our colleges and universities continue to operate as they have? One college states it this way: "The role of higher education today is as different from its role in other eras as a space capsule is from a wheelbarrow. In our best colleges and universities this is a day of exploration and experimentation."¹ This analysis was confirmed by a speaker at the 1964

¹*New Dimensions in Learning*. A Prospectus of Alderson-Broadus College, 1964, p. 3.

Conference on Higher Education in Chicago who said: "We are compelled to make an immediate re-examination and deliberate overhaul of the values and institutions we have carried into the present from the swiftly receding past."²

More Students for Vocational Christian Service

The tidal wave of change which threatened to engulf us contains some especially challenging waters. There is, for example, the challenge to increase the number of students in Southern Baptist colleges who are planning for vocational Christian service.

This is revealed by the following figures, showing the drop in the number of students attending all Southern Baptist Colleges in 1958-59 and again 1962-63 in preparation for the four chief religious vocations:

Vocation	1958-1959*	1962-1963**	Change No.	Change %
Ministerial Home and Foreign Mission Volunteers	5105	3743	-1362	-26.6%
Church Education Volunteers	986	658	-328	-33.2%
Church Music Volunteers	736	828	92	12.5%

The two key vocations of the pastoral ministry and mission service decreased by 26.6 per cent and 23.8 per cent respectively. These both showed an even larger decrease during the ten-year period of 1953-54 through 1962-63 in which the ministerial stu-

²Gerald Piel, Editor of *The Scientific American*.

**Southern Baptist Annual*, 1959, pp. 404-05.

***Southern Baptist Annual*, 1963, pp. 242-243.



E. N. JONES

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dents decreased by 35.7 per cent, from 5,843 to 3,743; and mission volunteers, by 48.5 per cent, from 1,155 to 457.

Southern Baptists are alone responsible for themselves and their future. Superb, God-blessed accomplishments can be achieved with increased prayer and much more emphasis on Christian dedication by parents in the home and by pastors in the pulpit. The home, the pulpit, and the church in general, must turn the downward trend upward if it is to be done.

Continuous Inflow of New Leaders Required

New leaders must be prepared for the positions constantly vacated by retirement and death if the present level of Southern Baptist strength is to be maintained. A forward thrust will require even more new pastors, missionaries, educational and music directors as new churches and missions

are organized. Our colleges and universities and seminaries are agencies for educating and providing an unceasing inflow of them into the denominational program.

Renewed and magnified emphasis on Christian education during 1965-75 is therefore imperative.

There is no limit to what Southern Baptists can accomplish for the Lord with leaders made available in adequate numbers by long-range planning.

Quality in Instruction, Faculty, and Salaries

There is a close association between quality of instruction and quality of faculty. Faculty quality is largely dependent upon ability to compete salary-wise for the best qualified faculty members. The median salary in Southern Baptist colleges in 1963-64 for even the *highest* rank of full professor was \$8,155,³ a disadvantage when compared with the median for *all* faculty positions in all U. S. colleges and universities at \$8,163.⁴ Another revealing comparison shows that "Among the private colleges of the Southeast, with the exception of the assistant professor and instructor rank . . . (salaries were) lower in Baptist institutions than in any of the other groups of institutions."⁵

The hallmark of a college is a good faculty providing quality instruction, which in turn, produces strong leadership qualities in most of the students it graduates. Certainly Southern Baptists

³*Southern Baptist Education Commission. Salary Study for 1964.*

⁴*Salaries Paid and Salary Practices in Universities, Colleges, and Junior Colleges, 1963-64.* National Education Association, Research Report, 1964-R3, p. 11.

⁵Louis A. D'Amico, "Baptist Salaries Compared." *Southern Baptist Educator*, May-June, 1964, p. 11.

are responsibly interested in the welfare of their own college students and in the future welfare of their denomination.

Southern Baptists Have Financial Resources

Is the financial support of our schools inadequate now because we are not able? Have we failed thus far to get the financial systems of our colleges in "go" condition because Southern Baptists do not have adequate personal resources?

Evidence reveals clearly that we *do* have the resources. Assuming that Baptists earn, per capita, as much as other Southern citizens, simple multiplication of the per capita income in 1962, \$1,603,* by the number of Southern Baptists, 10,193,052,** produces a total income of \$16,339,462,356.

A tithe of this income of Southern Baptists in 1962 would have been \$1,633,946,235. The total of all gifts to all Southern Baptist causes in 1962 was \$540,811,457,⁶ just a little under one-third of the tithe.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). The welfare of our Southern Baptist causes, both in the immediate and long-range future, certainly calls for proving the Lord now herewith.

Why are we not living up to the scriptural charge to give a tithe to the

**Sales Management* (magazine), June 10, 1963, p. 146.

***Southern Baptist Annual*, 1963, p. 127.

⁶*Southern Baptist Annual*, 1963, p. 127.

Lord's work? If, among other reasons, there is lack of knowledge about ways of giving to Christian education, here are three practical gift possibilities, increased use of which will assist our schools greatly.

Scholarships provided by local churches.—Scholarships equal to the difference between Baptist school and state school average tuition and fees and board and room costs could be supplied by local churches on application of their own qualified local high school graduates. This will vary, state by state, from \$200 to \$350 per school year for each scholarship.

Faculty improvement fellowships.—One state convention already has a program of Faculty Improvement Fellowships well under way. Forty-two members of the Baptist faculties of that state were in graduate school during the summer of 1964 and/or the fall semester of 1964-65, working toward their doctoral degrees. This convention evaluates its investment of \$50,000 a year in Faculty Fellowships as a most successful means for meeting competition in securing new faculty members and raising the salary level of those already employed.

Endowed chairs and professorships.—These provide an attractive opportunity for Baptists, who individually or as families possess substantial means, to make a richly rewarding investment.

A gift of \$250,000 to \$350,000 will endow a chair, and \$100,000 to \$200,000 will endow a professorship. The income from the endowment provides salary and extra funds for professional improvement, including some research for a faculty member of distinction. A donor can influence hundreds of young people by the support of an outstanding faculty member

appointed to an endowed chair or professorship. Baptist schools in the South have, in general, not developed the great possibilities inherent in endowed chairs and professorships. This method is one which Southern Baptists can use to significantly strengthen their schools financially and academically.

The over-all quality of the educational programs of our colleges is inevitably linked to quantity of financial support. Also completeness and value of their service to the denomination is in almost direct proportion to funds available. This is true because the Christian college faces the responsibility to achieve expensive academic excellence like any other college, while at the same time maintaining Christian commitment in policy and action.

Christian Commitment

The Christian college is committed to the quest for the truth of God as he revealed himself in Jesus Christ as Saviour and Lord, and also as he makes himself known through the world he has created. The Christian college must combine a respect for reason and science with a reverence for total biblical revelation.

In fact, a Christian college must be faithful to both commitments if it is to be worthy of the name "Christian" and fully eligible to be called a college. "Nothing is so costly as ignorance, and nothing so cheap as knowledge."⁷

Boards, administrators, and faculties are obligated constantly to keep these basic commitments in mind if our colleges are to fulfil their purposes as agencies of the denomination, worthy of denominational support.

⁷Former Senator Ben Hill of Tennessee.

Dr. George W. Truett Yet Speaks

That great Baptist leader of a generation ago, George W. Truett, gave a stirring address on "Christian Education" before the Southern Baptist Convention meeting in Houston on May 13, 1926. Among many reasons given for the Christian college he said: "One can readily understand why the leaders of great institutions of learning would approve and urge the maintenance of Christian institutions. Mark these wise words from President Thompson, of the Ohio State University: 'I am in no way untrue to State institutions when I say that in our day a boy might become a bachelor or master in almost any one of the best of them and be as ignorant of the Bible, the moral and spiritual truths which it represents,

and the fundamental principles of religion, their nature and value to society, as if he had been educated in a non-Christian country. Who is to supply this lack, if not the Christian college?'"

Dr. Truett's words are even more true today than when stated thirty-eight years ago: "This present hour, as never before, is the hour of destiny for Christian education and the Christian school. Let it also be said, and with acute emphasis, that our Baptist people are well able to care for their schools. . . . Are we big enough to see our day and faithful enough to meet it according to the will of God?"⁸

⁸George W. Truett, "Christian Education," an address before the Southern Baptist Convention meeting in Houston, Texas, May 13, 1926.

SOUTHERN BAPTISTS AND SOCIETY

[Continued from p. 27]

We already have at our disposal, moreover, all the equipment necessary to become "a truly redemptive force for God in society" at the point of caste, class, social snobbishness, and all the other pagan manifestations of humanity's rejection of the fundamental doctrine of the worth of the individual.

Call to Action

What is still largely lacking in Southern Baptist life is a willingness to "perform the doing" of our clear responsibility to society. God will never be pleased with a little trickle of goodness on Sunday. He wants nothing less of Southern Baptists than he wanted from his people when Amos

cried out, "Let justice roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:24, RSV).

If Southern Baptists are to be true to the high calling of God in Christ Jesus in leavening our social lump, we must determine that we will neither withdraw from society nor be conformed to it. If we will be true to our Lord by being responsibly in the world but not of it, we can be not only transformed, but also transforming. This goal is elusive, and there are many adversaries, but the great and good goal of truly changing individuals who will then move on to change the world for Christ is eminently worth pursuing.

Christian Communication . . . **A SOUNDING BRASS?**

David A. Cheavens

In few other areas of human activity have there been such recent phenomenal advances as in the field of communications. It is an almost unbelievably long distance from the jungle drum to Telestar. Microwave relay towers now crown the hills where once the Indians penciled columns of smoke signals against the sky. Primitive man waved a stone club to communicate threat and to frighten his neighbor or his rival. Then he rattled a sword and now he spreads the word electronically that his atomic weapon is the *bestest*, the *mostest*—or even the *latest*. There is only a degree of difference between the rattled warning of a diamondback and the nerve-racking wail of a civil defense siren.

Developments in the speed of communication and the potency of weapons have come at such a dizzying pace that spiritual and intellectual resources to cope with them are seemingly inadequate. For many of us, the dreadful possibilities of the destructive uses of atomic energy have—I hope temporarily—blinded us to its equally high potential in scores of areas where mankind and civilization would benefit from this discovery of power unlimited. Man must find within himself the answer to his fate. It is in this

context that I wish to examine the role of communications in extending the message of God's love through Christ to a world that must learn of it and be motivated by it if man is to survive spiritually and physically. This is not to suggest that we must depend upon the amazing development of the means of communication as our chief weapon in conveying the gospel. The basic message itself will stand always as the truth, but its application to the needs of a changing world, its adaptation to contemporary situations and language understanding is the most serious challenge confronting Christians today.

Before the Christian becomes worthy of utilizing the new powers of influence that are now available to him, he must subject himself to starkly critical restudy. He must re-examine his concept of values; his sense of decency and justice; his obligations to and opportunities to improve the society into which he was born. The outlook for the use of electronic communications—as of nuclear fission—holds infinite potential for evil as well as for good. It holds promise for good beyond the rosier dream of the idealist, but it must be built on a foundation strong enough to sustain the bulk of its message. If the message conveys

excitement, it must be real; it must be excitement generated in performance and fact. It must, to have meaning, be substantial and lasting and self-demonstrating. It must not be hollow—merely “a sounding brass”—but vital, solid, and strong with the sinews of truth. It must be based more on what Christ taught and said and did and less on what men have said or of what he taught and did.

The same efficient electronic impulses that carry the warning of the warmonger, the dictator or the potential dictator may also—and do to some extent—convey the message of truth, of grace, of hope, and of salvation to a world which needs above everything else the love of Christ to save itself and its people from self-destruction.

The advances in the field of communications as typified by electronic progress, of course, are not restricted to those media. The printed word in itself—long the mainstay in mass communications—is undergoing one revolutionary change after another at such a rapid pace that it is almost impossible for professionals in the field to keep abreast of them. They speed up, simplify; they make more economical the production of newspapers, magazines, books, and brochures. Limited space here forbids a detailed description or even an outline of these developments, most of them occurring within the last twenty-five years.

As Southern Baptists, we were short-sighted and slow in taking advantage of the motion picture, the radio, and the television as a means of communicating the gospel. Since establishment of the Radio and Television Commis-



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sion, great strides have been made in overcoming this handicap. We, likewise, have been too self-satisfied and smug in our rate of development in such matters as utilizing modern techniques in public relations, and in the entire field of publishing. Again, there is a newborn, immature but encouraging awareness of the stark necessity of adopting the new mechanical techniques in all these areas. We likewise have seen some glimpses of how to better relate the message of Christ in its content and application to the world today. Our improvement must come in *how* we say it; it must be spoken and written for people *today*

in language they understand, and it must apply to needs that are deep and real and universal.

We must guard against preoccupation with techniques. We must use the new ones for what they are worth to us, but not squander our resources and energies on them at the expense of sacrificing the real content of our message. The teachings of Christ in essence have not changed. It was truth for the world in the time it was first uttered; it was truth through the Dark Ages; it was truth during the Renaissance and the Industrial Revolution; it is truth now in the age of the satellite, the split atom, and the squawk box. It will be truth tomorrow and always. Ours is the job of revitalizing it and communicating it so that each individual may know how it is truth for him, wherein it has meaning for him, and wherein it offers him the ultimate answer to existence.

This can be done with the means at hand. It is being done. It has been done very well in the past. But in no instance has it been done well enough. People still listen to the preacher. They read. They also watch a motion picture, listen to the radio, and listen to and watch television. These are all good and useful media, but in the final analysis not one of them or all them put together are as effective as the simple personal example or witness of a real Christian in his relationships with his family, his neighbor, and his community. We must have something to say, and we must use the best possible methods in communicating it widely. But back of what we say must be performance, experience, and example that in the final analysis is what brings conviction.

Therefore, with the means at hand, our impact can increase in its effectiveness and will increase in direct proportion to the conviction and dedication of the individual. It is the task of our communicating agencies to obtain maximum benefit from this accumulation of performances by telling the story of what we, as Christians and Baptists, are really doing. If we are doing nothing, or little, we should not try to communicate that which does not exist. If we are not vital, we should and will die. We will if our impact is measured in terms of academic abstractions, social irrelevancies, repetitive bromides, and the equating of insignificant customs and practices to "being a Christian."

I am saying, we have had and now have the greatest message ever conveyed to mankind. It is significant individually and collectively; its vitals are in positive behavior, in unselfish motivations, in a sense of values measured in terms of brotherly service, true worship, the sanctity of the individual, and the direct relationship between man and his God and Father. If this is what we have and what we believe and what we practice, we could use the means of communication we have now and make as strong an impact on the world as did Jesus and his followers. Couple this performance with new means of communication now available, and with those that are becoming available, and this could be—perhaps quickly—the world I believe its Creator intended it to be.

What is the answer? It is not in continued endless repetitions of theological clichés, of trite and timeworn phrases that carry no real meaning to most persons. I believe it lies within the framework of advances in communications techniques, but the sub-

stance of it is a more vital practice of Christianity and a more forceful expression of it. We need more dedicated people, talented and skilled professionals utilizing every technical aid in communications to achieve maximum distribution of our performance and message. We need essayists, novelists, dramatists, poets, composers, short story writers, and expository writers who are not pedestrian, editors, and printing specialists, artists, photographers, radio and television, and public relations specialists. This does not exclude the obvious: ministers of

many types and teachers, for example. Our function: to interest, challenge, appeal, instruct, inspire, guide by reweaving the message of Christianity into the life fabric of all peoples.

But they must be dedicated, trained, and proficient. In our colleges we must consciously point courses of study to the inspiration, stimulation, and training of students potentially useful in the exciting challenge of making the most of what we now have or what science may give us in the future to expedite communication of the good news.

PROGRAM PLANNING

[Continued from p. 19]

planning, and through a vocabulary of planning, we are beginning to understand each other.

The churches will be given opportunity to talk back.—Promotional meetings will be planned to allow more time for dialogue, for true understanding of the reasons behind programs, for greater depth study of motivations. Through new types of meetings, the agencies will become more sensitive to their constituencies.

Vast church and denominational power will be turned toward a few basic objectives.—Some of them will be constant; others will vary over a period of years. Some of the constant objectives are education of ministers, the support of Christian education, sustained evangelism and missions, etc.—all achieving our basic objective of bringing men to God through Christ. An example of varying objective is the current four-year emphasis on "The Church Fulfilling Its Mission." The unprecedented power of the de-

nomination will be increasingly turned toward the same thing.

Conclusion

We stand now on the threshold of a great future. What will it bring? Many things. We can talk to each other more clearly and more convincingly, and if necessary we can disagree without breaking fellowship. We can recognize the broad base of our fellowship and move dynamically, with really deep understanding of the situation in which we find ourselves. Solving the problems of our methodological communications, we can move on to establish communication at the more vital spiritual area beyond the methodological. We can become more confident of the forces that bind us together and discuss freely and unemotionally our diversities. We can do all this and more, too.

The day dawn is coming. Our churches are deepening. Tomorrow our fellowship will make its greatest contribution.

ADVANCE Through CHRISTIAN EDUCATION

Gaines S. Dobbins

The focus of attention is not on what Southern Baptists have done nor on what they will do, but on what they should do with what they can have by the close of the next decade if they realize their potential.

The Eyes of Baptists Are upon Us

It is little wonder that other Baptist groups of the world are turning to Southern Baptists with earnest inquiry as to reasons for their impressive record. When the Baptist World Congress meets at Miami Beach, June 25-30, 1965, many visitors from many nations will be observing our churches and noting their methods, especially of outreach through the use of the Sunday school for evangelism and the Training Union for membership development and conservation.

A "workshop" will be held prior to the Congress to which will come key persons from over the world to participate in discussions and demonstrations. In a way, Southern Baptists will be

hosts to this great international meeting. This responsibility will present both opportunity and obligation for self-analysis and re-examination of potential for greater effectiveness during the decade ahead.

Challenge and Response

The sobering fact is, however, that decline in the rate of growth has been experienced during the past decade in practically all areas of Southern Baptist activity—in baptisms and in enrolment in the major church organizations—Sunday school, Training Union, Woman's Missionary Union, Brotherhood, and Music Ministry.

This response of relative loss of momentum in the churches has been coincident with a tremendous upsurge in population, with more to come. By 1975 the United States population will have well passed the two hundred million mark. World population will have increased proportionately. Human needs will have multiplied and prob-

lems will have grown more complex and baffling. If catastrophe has not already overtaken the nation and the world, the threat of it will have assumed even vaster proportions.

It is a sobering realization that at such a time of challenge our response has been decline in the rate of growth. It is therefore of high importance that we take a close, hard look at our potential for advance and consider the lines along which this advance should be made, especially in the educational tasks of the church, which are fundamental to progress in the future as they have been in the past.

Change to Meet Change

Education through the ages has been concerned with change. Indeed, education has been defined as "the process of producing and preventing change." Change today is rapid, radical, and universal. It is a biological law that if the environment changes but the organism fails to meet change with change, decay to extinction results. Obviously churches, as living organisms, are subject to this law of change.

Herein lies the peculiar dilemma of a church: how can changeless truth be communicated in a changed environment by changed methods without risking the corruption of the message? Churches must avoid being impaled on either of the horns—reliance on obsolete methods in order to conserve the truth; or watering down the truth for the sake of expedient method.

Needed Changes May Be Painful

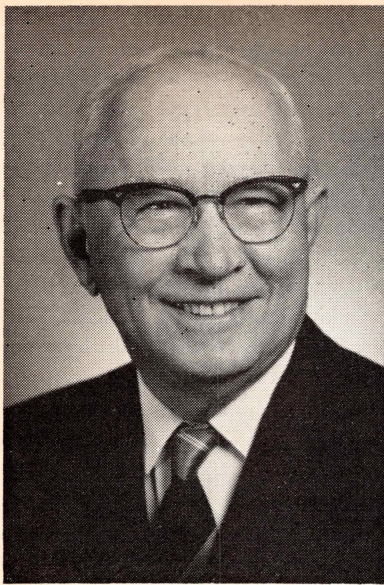
The difficulty of change increases with age. The seedling can be transplanted with ease but not the mature tree. Yet, if the potential of progress is to be achieved, changes though painful may have to be made.

The *Southern* Baptist Convention has come to be a misnomer. Originally *Southern* was a significant designation. It was passionately believed that the rights of the Southern States were being threatened and that Baptist churches of the South were being discriminated against. The South became both a political and a religious entity. Southern churches developed doctrinal and methodological distinctives. There were valid reasons for a *Southern* Baptist Convention.

Southern may still have value as a "trade-mark," but it is misleading as a territorial designation. With affiliated churches in all fifty States of the Union, the name is not only misleading but in some sections may even be misunderstood to the point of being a handicap. Should we not seriously consider a change of name in the interest of realism and outreach

Sunday School Board is another example of outmoded terminology. The name was meaningful seventy years ago when the newly established institution had one main responsibility—to promote and facilitate the Sunday school. Now the Board has over twenty other lines of activity and promotion involving its far-flung co-operative services at home and abroad. Apart from sentiment, what reason is there for maintaining this misrepresentative title? Would its potential not be more fully realized if the title were changed?

"Sunday school" has become firmly entrenched, but does not represent fairly the multiplex functions of "the school of the church." Likewise, Training *Union* and Woman's Missionary *Union* have misleading connotations semantically when *Union* as a title is applied primarily to a labor organiza-



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tion. Would not *Training Service* and *Missionary Service* indicate more clearly the functions of these two important church organizations?

Change of names would involve practical and sentimental difficulties. What is essential is that the constituency recognize that theirs is a General Baptist Convention, not just Southern; that they have a General Board of Education and Publication; that their churches operate a teaching service, a training service, a woman's missionary service, a men's stewardship and missionary service, a music service, not as apart from but as integral parts of the church to which they belong. Such recognition and operation will save a church from fragmentation and will constitute a church and nothing but a church.

Outreach Must Match Responsibility

Southern Baptists represent the largest free church body in America and by far the largest in the Baptist world. To whom much is given, more will be required. Responsibility extends first to the mission fields near and far. No fewer than 10,000 missionaries in fields at home and abroad should be our ten-year goal.

Outreach must be proportionate to the unreached. The first responsibility is for the "lost sheep of the house of Israel"—the one-third of total members who are nonresident and inactive. An all-out campaign should be mounted to reactivate this great army of church members who are lost to usefulness. Then educational measures should be taken to avert this falling away of the saved into uselessness.

As population grows, the circle of the unsaved enlarges. The "annual revival," while still useful, can no longer be depended on to reach for Christ this increasing multitude of the lost. The "Sunday school witnessing campaign" points the way. The teaching church can mobilize its officers, teachers, and leaders for continuous discovery, cultivation, witnessing, and winning of the many who will not at first attend a preaching service. Teaching and preaching will join hands in perennial evangelism that becomes the primary objective of all the educational organizations.

The Qualitative Level Must Be Lifted

Reaching the unreached is imperative; but improved quality of worship, preaching, teaching, and training is equally necessary.

Bible study must be given greater reach and depth. The Sunday school, with its brevity of time, its transmissive teaching, its superficiality of Bible

study, its lack of trained and competent teachers, its failure to measure up to educational standards, must now concentrate attention on "teachers who teach," knowing and using sound principles and methods of effective education.

To reach the mass of unreached, a church must extend its teaching beyond its building and its Sunday program. Bible study fellowship groups may be formed, meeting during the week for intensive exploration and discussion, often in homes as neighborhood circles, under attractive leaders trained to guide such study, not competing with the Sunday meetings but supplementing them. Experiments have proved the feasibility of the idea.

The time element should be given greater consideration. The maximum hour and a half on Sunday morning is obviously not enough if Bible study is taken seriously. The door is closing tighter to any form of religious education in the public schools. The church's great opportunity will be the promotion of serious and systematic Bible study in the home. Family Night at the church should bring not only officers and teachers and other leaders to the church on Wednesday evening for conference and preparation, but also parents to a similar conference that they may learn how better to make the family circle a center of Bible study and Christian education. This is the obvious answer to the secularization of education and the monopolizing of the child by the public schools.

Improved ways of communicating changeless truth will include more effective methods of teaching and learning. It should be more widely

recognized that teaching is more than talking, and learning is more than listening. Teachers should concentrate on guidance of Bible study rather than on transmission. Training should emphasize "projects," learning by doing rather than learning by discussion only. Increasing use should be made of audio-visual aids, with adaptation of the new teaching-learning devices known as "programed instruction." Dissatisfactions with lack of Bible knowledge and with generalities about Christian truth should lead to the use of better methods to insure retention of Bible content and basic beliefs. To meet these demands will call for the development of a whole new series of curriculum materials designed to make Baptists more biblically and theologically literate.

More Timely Teaching and Training

The Bible is both timeless and timely. Great issues are stirring and troubling men everywhere. The threat of war must be dispelled if civilization is to survive; racial tensions must be released if our nation is to make progress; industrial and class conflicts must be resolved if we are to prosper; morals must be elevated and crime reduced if society is to remain stable; family disorganization must be checked if all other institutions are to be saved. Sophistication, worldly wisdom that has lost its sense of wonder, must be met by vitalization of the biblical revelation that will confront confused people with the living Christ.

Training must likewise take on a new dimension. If we quadruple the results of outreach, we must match enrollment with a corps of officers, teachers, and leaders who are not only consecrated, but competent. Such advance

will call for (1) more prayerful, careful selection of leaders; (2) discovery, recruitment, and pretraining of potential leaders; and (3) a continuous program of in-service leadership training.

In some respects this is the most crucial aspect of advance. With an educational level of high school and above on the part of the majority of our constituency, inadequate and untrained leaders will be fatal to progress.

Opening Closed Doors

It is estimated that by 1975 two of three Americans will live in or near cities of 50,000 and more. Of these approximately 125 million persons, the majority will probably live in apartment houses; the remainder, in single unit residences on congested streets. The outcome is often closed doors to those who would enter on behalf of the church.

Behind these closed doors are persons with deep spiritual hungers.

Winsome ways must be found to open these closed doors. A key is friendship, the sharing of concern without expectation of reward—even that of Sunday school attendance! Sunday school classes and departments must be geared to this form of friendship cultivation as a major activity. Fellowship evangelism will thus become a primary means of winning the lost to Christ where they are.

Major Thrusts for Advance

The force of a thrust is largely determined by the opposition against which it is directed. What are we up against? The opposing forces may be

summed up as atheistic materialism, secularism, arrogant sin and unbelief, demonic destructive powers, indifference and tradition, division and strife, cults and false teaching, and complacency and incompetence within the churches. Against their thrusts we have defensively "the armor of God"; and offensively, "the sword of the Spirit, which is the word of God." A great teacher once expressed it in this equation: "An open mind plus an open Bible equals a Baptist."

The Future Calls to the Churches

What does all this say to the churches if they are to realize their potential?

(1) The educational organizations of the church (especially the Sunday school) must continue to spearhead advance; (2) the total educational program must be rethought; (3) Christian education must compare favorably with public school education; (4) qualitative improvement must match quantitative enlargement; (5) leadership discovery, pretraining, continuous in-service training must be intensified; (6) Bible study must be extended beyond Sunday in the church house; (7) revival evangelism must be strongly supplemented by educational evangelism; (8) closed doors must be opened by friendly visitation; (9) competition must be met by Christ-centered, vital teaching and training; and (10) the Bible must be taught and studied in the light of the crucial issues confronting mankind today. Thus reoriented, the churches should experience during the decade just ahead the greatest advance in their history.

Southern Baptists face issues of morality and spiritual influence which can no longer be minimized or thrust aside. Choices will be made concerning . . .

Christian Living and the Way Ahead

T. B. Maston

Southern Baptists have had enough problems in recent years to cause them to raise some questions about their future. Will the years ahead be their best years? Or, will our denomination be a declining one in power and influence for God in the world?

Our Weakness

As a denomination and as individual Baptists, we should be grateful to God for his blessings on us, but at the same time we should confess that we fall far short of being what we should be for him. We may have over thirty thousand churches and over ten million church members, but we have counted for so little in proportion to what we should have done.

Our largeness may be a part of our problem. We have become too number

conscious, frequently more concerned with statistical reports than with the spiritual well-being of those reached. We have tended to be more interested in the birth of babes in Christ than in their maturity for Christ.

Also, secularism has crept into our churches and into our denomination. We have accepted, to a distressing degree, secular goals and have used secular methods to attain those goals. Some churches and denominational agencies and organizations seem to have become more concerned with their prestige in the world than their impact for Christ on the world.

Churches too frequently have been more anxious about the beauty of their sanctuary than about the growth in

character of the people who worship in it. They seemingly have measured their success too exclusively by the size of buildings and budgets rather than by the moral and spiritual stature of men and women reached by those churches.

Furthermore, many of our churches are little more than cultural institutions. They tend not only to identify themselves with the culture, but to become defenders of that culture. Such churches can never lift the world toward God's ideal for the world.

The impact of our secular culture on our churches is reflected in the kind of church members that are produced. Too many of us are satisfied to be second rate rather than first rate

Christians. To use one of Trueblood's striking statements, many of us are equally shocked at hearing the faith denied or seeing it practiced. Entirely too many of us have split personalities. We attempt to hold on to the world with one hand and the Lord with the other. We proclaim our loyalty to God with our mouths but to the world with our lives.

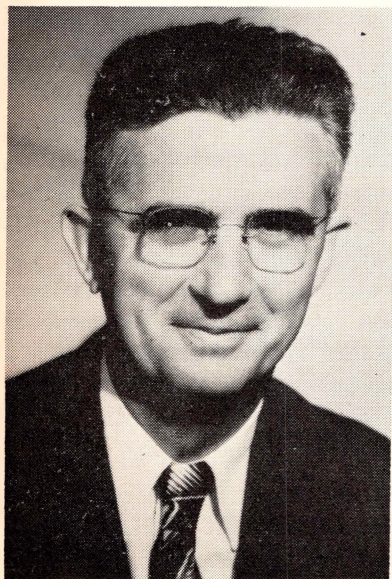
Another of our weaknesses is that we sometimes tend to be more concerned with methods and programs than with the people who are reached by those methods and involved in those programs. We know how to grow "great churches," or would it be more accurate to say "large churches"? Our methods have made us masters at enlisting people. Are we equally skilled at influencing them for the Lord?

Nothing reveals our preoccupation with methods and programs more than the tendency of some to believe that a method or program will solve every problem. The contemporary problems that most persistently plague our churches and our denomination are moral and spiritual. They cannot be cured by tinkering with the machinery, by using a different method, or by promoting a new program. As long as we do not have the power from above, additional machinery and new or revised methods or programs conceivably could increase rather than decrease our basic problems.

Our responsibility as Baptists to God and hence our guilt before him is greater because we claim to be "a people of the Book." We brag about our love for and loyalty to the Bible. We frequently give this as one reason for our "growth and greatness." There

T. B. MASTON

Professor of Christian Ethics (retired), Southwestern Baptist Theological Seminary, Fort Worth, Texas.



may be a sense in which this is correct, but are we really "a people of the Book"? We cannot be by simply saying we are. We can talk long and loud about our love for and devotion to the Bible, but we are not "a people of the Book" in the deepest and truest sense unless we are seeking to let its spirit possess us and its basic principles find expression in and through our lives.

How tragic that some of the most serious social, moral, and religious problems within our nation are as prevalent, if not more so, in the so-called Bible Belt where Southern Baptists are more numerous than anywhere else. Too many of us living in that area show too little of the Christian spirit, even in our relations to those of our fellowship with whom we disagree.

God's Power

The sense of our own weakness as a group and as individual Baptists should not defeat us. It should cause us to look unto the hills from whence cometh our help, recognizing that our help comes from the Lord (Psalm 121: 1-2). There should never be the least question in our minds about the power of our God and of its availability.

Our God is the sovereign God of the universe. He ultimately will be triumphant in the world. There shall come a time when: "That at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord" (Phil. 2: 10-11). "The kingdom of the world has become the kingdom of our Lord and of his Christ" (Rev. 11:15, RSV). It was Jesus himself who said, "'On this rock I will build my

church, and the powers of death shall not prevail against it'" (Matt. 16:18, RSV).

Let us not forget, however, that the church that Christ built and continues to build cannot be contained within the confines of a particularized expression of that church, whether that expression is a local church or a denomination. The triumph of God in our world does not necessarily mean the triumph or even the continuance of Southern Baptists or any other church or denomination.

The future of our denomination, as is true of all other Christian groups, depends on our relation to the power that is available in God. Will we let his power flow into us and so possess us that it can flow through us to accomplish his purposes in the world? Those purposes are basically redemptive, but they operate in every area of life.

God is not only concerned with the totality of life; but being the same yesterday, today, and forevermore, we know that he is active in all of life. He is on the march in our world achieving his purposes in and for the world.

We cannot have his power if we seek to restrict that power to any one segment of life. We certainly cannot have his power if we attempt to use that power to promote ourselves and our programs.

If Southern Baptists are to advance in the years ahead, they must advance with God. Unless we seek as best we can to catch step with him, he may leave us beside the road. His cause will not and cannot fail; let us hope and pray that we shall not fail him. We shall fail him if we are more class, culture, and color conscious than Christ conscious. We cannot be used

by God to lift the world toward his purposes for the world unless we challenge the world, not only by the message we proclaim, but also by the way we practice that message.

If we will make ourselves available, Southern Baptists can be assured that God will use our denomination to extend his righteous rule among men. Let us never forget, however, that God can get along without us. We should ask him to eliminate any vestiges of a Messiah complex. We should also ask him to save us from so-called leaders who tend to give us an exalted conception of ourselves, failing to help us to face realistically our problems. May he, in a particular way, preserve us from demagogues, who seek to make themselves popular by appealing to our prejudices.

Our Hope

In the light of our weaknesses and God's power, where lies the hope for our advance in the years to come? The only sound basis for that hope is in the power of God and not in our machinery, methods, or programs.

After all, God uses persons more than programs to advance his cause. This means that our churches should place the individual person at the center of their life and ministry. Pastors and denominational leaders should become person conscious rather than program conscious.

If God's power is to flow through us, there must be a revival of consistent Christian living. There is no greater need among Southern Baptists. What a tremendous influence for God we could be in our world if even a good percentage of us took seriously the matter of living the Christian life!

There can be no real advance for Southern Baptists in the next ten years without an advance in Christian living. This must come in pulpit and pew, among denominational leaders as well as among the rank and file of our people.

The preceding naturally means that we must not think of the church as a building and not exclusively as a meeting congregation. The redeemed members of the congregation are the church wherever they are, at any time, or at any place.

We also must recognize that being a good Christian means more than faithfulness to the formal requirements of our faith—regular church attendance, tithing, etc. These we ought to do and not to leave undone the weightier matters of daily Christian living.

If the preceding is to be true, pastors and teachers must help our people to understand more clearly the nature of the Christian life. This should start with the initial Christian experience. When one becomes a child of God, he comes into a vital, life-changing union with the resurrected Christ. If any man is in Christ, he is a new creature or a new creation (2 Cor. 5:17). This union is so vital that Jesus compared it to the vine and the branches (John 15:5). The branches are not separate from the vine. They are an integral part of the vine. The life-blood of the vine flows through the branches.

It is Paul who says that the fruit of the Spirit is love, joy, peace, etc. (Gal. 5:22-23). We all need to understand that fruit bearing for one who is in union with Christ is so normal, natural, and inevitable that if he does not bear fruit, he has no right to claim to know Christ.

We have been faithful in preaching and teaching that we are saved by grace through faith. We need to be just as faithful in preaching that we are created in Christ Jesus for or with a view to good works (Eph. 2:10). We need more emphasis on James's message, found also in Paul and elsewhere, that faith without works is dead (James 2:26). It was Jesus who said, "Ye shall know them by their fruits" (Matt. 7:16,20), and he also said that bearing fruit was the purpose he had in choosing the disciples (John 15:16).

Paul's admonition that we should not be conformed to this world but should be transformed or transfigured (Rom: 12:2) is needed by churches and the denomination, as well as by individual Christians.

We also need to see that the rather sharp distinction that we have made between the clergy and the so-called laity is not in the New Testament. We can and should retain the uniqueness of the call to perform certain functions within the Christian fellowship (1 Cor. 12:27-31; Eph. 4:11). We need to realize, however, that the call to minister or serve is a universal call, that God's basic calls are to all and not to a select few. This is true of the call to go, to witness, to deny self, to take up a cross.

What a difference it would make in our churches, in our denomination, in

our communities, and in our world if all of us recognized our responsibility as children of God! What if we lived as we should as husbands and wives, as parents and children, as neighbors and friends, as employers and employees, as members of different classes and races? What if every one of us utilized the opportunities we have to witness with word of mouth and by the life we live at home, at school, at play, at work, or travel?

The best days for Southern Baptists can be ahead. Let us never forget, however, that this will not automatically be true. What the years ahead will be will depend on us and depend largely on the quality of Christian character we develop.

There are some indications of an awakening within the Christian movement in the contemporary period. There is a hunger and thirst for something deeper and more significant than many people now have and are getting. This is a sign of hope.

Will Southern Baptists be alert and open-minded enough to provide some of the stimulus and guidance for any such movement or, will even our Baptist people find a deeper expression of their faith and a more meaningful fellowship among kindred spirits of other churches and denominational groups? The answer to this question may be an important factor in determining our direction in the future and our impact on the world.

Olin T. Binkley

Educating Christian Ministers

The messengers to the Southern Baptist Convention assembled in Atlantic City in May, 1964, declared that it is their intention during the next five years to strengthen the church in all its activities and ministries. In order to achieve this noble purpose, a stronger emphasis will be placed upon the educational work of the churches; and the six seminaries will be undergirded in their task of preparing qualified students for pastoral, educational, and missionary ministries across the nation and in other lands.

There is a spiritual leadership in history. It is composed of intelligent and dedicated men and women who understand that reverence for God is the beginning of wisdom, who have ability for systematic and thorough work, and who are able to clarify the major issues in a changing society.

At this moment Southern Baptists are thrust into the serious responsibilities and opportunities of a decisive era. The culture in which we live and work is exposed to the pressure of scientific knowledge, expanding population, and intergroup tensions. Scientific research has enlarged man's knowledge and power. The human family is increasing enormously and is

expected to include more than six billion persons by the end of this century. Intergroup tensions have been intensified not only by the incompatible purposes of nations, but also by the rising aspirations of millions of people who do not have access to adequate resources of health, education, and economic opportunity. It would be difficult to overstate the significance of decisions that will be made in church and state, in race relations, and in international affairs in the years immediately ahead.

Amidst the pressures of a cultural crisis, the message and the mission of the churches are subjected to critical scrutiny. Men and women frequently forget the moral demands of the spiritual heritage recorded in the Bible, conform to the patterns of behavior in a secularist age, and lose the pearl of great price.

Faith's Role

In the serious search for a religious answer to man's existential situation, we immerse our minds in the primary documents of the Christian faith. We are confronted by Jesus Christ who was full of grace and truth and who had courage to act upon his convic-

tions. He invited persons to believe in him, to learn of him, and to follow him. He gave new evidence for old eyes and new eyes for old evidence. He taught his disciples to bring their emotions under the control of intelligence and to commit themselves without reservation to the living God.

We have the testimony of devout thinkers across the centuries and from many lands that in an affirmative response to God as revealed in Jesus Christ they encountered a reality which illuminated their souls, gave them freedom and a solid foundation on which to stand, sustained them in the adversities of life, made them sensitive to the well-being of their neighbors on the human pilgrimage, and enabled them to face the future, not knowing what a day might bring forth, with confidence and hope. This kind of faith is essential to the intellectual and spiritual growth of regenerated men and women who will stand on the front line of Christian leadership in this generation and serve the living God who knows us as we are and loves us.

Quest for Truth

Today, the most imperative task in the educational work of the churches is the quest for a deeper knowledge of truth about God and the education of called and qualified students for the Christian ministry. Four facts about the preparation of competent ministers in contemporary society deserve the most careful attention of our Baptist people.

It is to be noted, first of all that the process of education for the ministry begins in the home where parents guide the growth of children, and where the life and work of the church

are understood and appreciated. It is difficult to anticipate the teachable moments at which children and youth are most open to the truth, but we know that fathers and mothers who are alert to teachable moments have a superlative opportunity to establish creative communication with their children and to interpret the church and its ministry affirmatively.

In a penetrating study entitled *Our Knowledge of God*, published by the Oxford University Press in 1939, Dr. John Baillie stated that his first knowledge of God came to him through the spiritual climate of the Christian home in which he was born and nurtured. It was mediated to him by the words and deeds of a father and a mother who had found the source and the center of life in God and who lived by a personal and dynamic faith in the living Christ.

Coherent conversation at the family table is a meaningful experience and what the father and mother think and say influences the minds of the children profoundly. At an earlier period in American culture parents, especially mothers who secretly hoped that God would call their sons into the ministry, may have placed too much strain upon thoughtful boys to seek theological education and ordination; but in the second half of the twentieth century, parents frequently discourage children who inquire about their qualifications for a vocation within the church. This is one reason the enrolment of students in theological seminaries has declined.

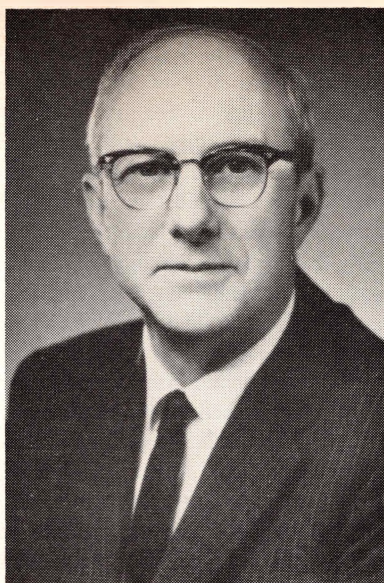
Creative Teachers in College

In the second place, the education of students who give promise of outstanding usefulness in the Christian ministry is stimulated by creative

teachers in schools and colleges. This year approximately 85 per cent of the students enrolled in the six Southern Baptist seminaries are graduates of colleges and universities. Their minds have been awakened by effective teachers. They have been introduced to a large body of knowledge in the arts and sciences. They have been encouraged to ask penetrating questions, to explore the frontiers of learning, and to express their own ideas. They have brought to their theological studies what Alfred Whitney Griswold, a first-rate Christian scholar and interpreter of the value of the liberal arts, designated as the assets of intelligence, resourcefulness, judgment, and character.

The process of education for the ministry which begins in the spiritual atmosphere of a Christian home and continues through four years of faithful work in college is deepened by a course of study in a theological seminary. Under the guidance of able and consecrated teachers, students in the seminaries participate in rigorous work in biblical, historical, theological, and vocational disciplines designed to provide intellectual depth and professional adequacy in the Christian ministry.

In this orderly process of theological education, the role of the teacher is crucial. He is personally committed to Jesus Christ and his way of life. He is expected to be a competent scholar and an effective teacher in his field. He brings a sense of mission and a compassion for students into his daily work and into his use of economic resources. He has a strong sense of responsibility for the well-being of the school as a whole and in its relation to the churches and the denomination. He has a quality of life that indicates to his colleagues, his students, and his



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neighbors that he is a mature man of God equipped for good work.

In theological inquiry, which is an essential part of the mission of the church, teachers and students participate in dialogue; and they remember that there is a place in dialogue for the affirmation of faith and for the explanation of the Christian way of life. In 1954 Martin Buber presented a profound analysis of the nature of dialogue in which he indicated with great clarity that the basic presupposition of genuine dialogue is that partners in the learning process accept each other as persons to be respected and to be trusted. An alert teacher listens graciously to what the student has to say and speaks thoughtfully. As a Christian teacher, he tells the student what he knows about Jesus Christ, speaking

gratefully because he remembers what God has done for him and humbly because his knowledge is limited. If the teacher avoids the perils of pride and arrogance, the fact that he wants his students and all men to know and serve God does not damage the dialogue, but enriches the process of reasoning and directs it to a high level of understanding and commitment.

Financial Resources

Excellence in theological education requires financial resources. In an expanded economy, the education of men and women for the ministry is a costly enterprise. The six Southern Baptist seminaries are grateful for the financial support which they have received and are receiving from our Baptist people through the Cooperative Program, but they urgently need more money for operational budgets and for the qualitative improvement of facilities and aid to students. The task upon which the seminaries are engaged is vitally and constructively related to everything the churches and the denomination are undertaking to do at home and abroad; and in order to fulfil their mission, they must have more money, and they must use every dollar with utmost care.

Spirit and Purpose

The basic test of the excellence of a theological school is the manifestation of its spirit and purpose in the lives of its graduates. Do persons come out of the seminary with a coherent interpretation of life informed by the mind of Christ? Do they have a greater zeal to preach the gospel with accuracy and ardor than they had when they were admitted? Do they demonstrate a willingness to serve in

obscure places that indicate to thoughtful observers that they are servants of God? Are they intellectually alert and eager to learn what the Bible teaches about God, about man, and about the right relation of man to his neighbor? Are they prepared to build up the churches in truth and righteousness?

Lifelong Process

A fourth fact about the preparation of competent leaders for the churches deserves more attention than it has received: the education of ministers is a lifelong process. Education is a quest, as well as an achievement; and the person who thinks he has arrived is not even on the way. Every effective minister has a sense of mission and a love of learning. He is under obligation to establish habits of scholarly work and to maintain them as long as he lives.

A man of God keeps growing in Christian maturity. He loves God and neighbor with mind, heart, soul, and strength. He deals with the fundamental issues of life and death and carries on his work with personal integrity, professional competence, and faith in God. He participates in the search for knowledge, the struggle for justice, and the ministry of reconciliation; and he says with Paul, "Our sufficiency is of God; who also hath made us able ministers of the new testament" (2 Cor. 3:5-6).

In this new day, as in the past, there is a vital relationship between our theological seminaries and the effectiveness of our denominational program in the United States and on mission fields overseas. A steady stream of talented and trained men and women flows from the halls of the

[Continued on p. 59]

SPECIAL SECTION

The Church Fulfilling Its Mission Through Worship

John 4:23,24; Matthew 4:10

T. HOLLIS EPTON

First Baptist Church, Duncan, Oklahoma

A mammoth motor truck van was parked on the shoulder of the Kentucky highway. It was in the month of August. The sun let loose the fury of her baking heat. There was no shade near. A driver stood idly near the tractor from which a front wheel had been removed. He was obviously waiting for help.

The preacher, with a cool car but a warm heart, stopped and offered his assistance. The trucker thanked him but said he had sent for help. He had burned out a wheel bearing, and one was on the way. Assured that he could not be of any help, the preacher started

to pull away. As he did, his eyes caught the sign painted in large letters on the side of the van which read, "Standard Oil Company of Kentucky, Lubricants Division."

As the pastor resumed his highway speed, he couldn't help putting it into these words, "He burned out a bearing—hauling grease."

And God's people can do the same. It is possible for us to be so engaged in hauling our ecclesiastical freight, in making our rigid schedules, in the moving of our church cargo, in the delivery of our religious pay loads that we neglect the essential ingredient

necessary for all our progress—the ingredient of worship. And we, too, can find ourselves burning out bearings hauling grease.

If a church is to fulfil its mission through worship it must, first of all, know the eminence of worship.—Worship, in its full dimension, is not the aesthetic and emotional means to an end. It is the end. It is not the occasional visit to a spiritual service station where we get washed, greased, and filled up for the journey. In reality, it is the journey itself—with all its essentials and equipment.

W. L. Howse and W. O. Thomason in *A Church Organized and Functioning* put worship first in listing the four basic functions of a New Testament Church. And they place it correctly.

John R. Claypool, of Louisville, Kentucky, had a good day when he said, "Worship is not a pleasant option but an absolute essential to authentic living. And the church is the one unit in our society that is engaged in this task."

Worship must be intentional, not incidental. It must be primarily, not secondarily. For true worship involves every great doctrine of the New Testament and embraces every scriptural function of the New Testament Church.

If worship is not confined to a mountain, it is neither confined to a church building. Now worship may be classified as: (1) private, (2) semi-private, (3) domestic, and (4) public.

Although each of these invites discussion and inspires elucidation, our emphasis here is limited to public worship. The church that does not have the right type of public worship will not likely find her members engaged

in rich worship experiences in any other area.

If a church is to fulfil its mission through worship, it must give itself to the establishment (or re-establishment) of a real service of public worship.—It is here that the time has come for judgment to begin in the house of God. Our worship services are to be more than mere pep rallies. Our sanctuaries are not religious arenas to which people come to witness a performance. They are not convocations for pseudospiritual commercials. They are not merely calendar commitments in the fulfilment of a lofty tradition. Nor are they to be glorified carnivals where church staffs and organizational leaders hawk their wares in the hope of driving a bargain with members of a confused and sin-weary congregation. The walls of our temples of worship are not to be the billboards on which are posted the reports of all nickels and noses of church organizations, along with the graphic and colorful illustrations of all forthcoming attractions of the whole church calendar and forthcoming kingdom enterprises.

It is a painful indictment that we have given attention to and done pretty well with nearly everything else except this thing of worship. We never want a high church atmosphere. A spooky atmosphere is not a spiritual climate. We avoid the dignity of a cemetery. We avoid the reverence of the morgue. But, in our strain to be religious, we have frequently manifested a sickening over-familiarity with God. This is never more evident than in the very atmosphere of our worship services and in the music and the sermon subjects. Ours is a holy God and the business of worshipping him is not to be taken lightly. He is not an old buddy-bud, not a super-

annuated fraternity brother, nor the "man upstairs." Southern Baptists need to discover and read again some words from the divine autobiography found in Hosea 11:9, "I am God, and not man."

And because he is God and not man, his character is changeless; his calendar is timeless; and his compassion is endless.

It was after he became conscious of such a God in the holy Temple that Isaiah cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts"

May his vision be duplicated in us!

If a church is to fulfil its mission through worship, it must examine the elements of real worship.—I am not a musician nor a poet. But I have not found a call to worship which really calls Baptists to those things we consider essential elements of true worship. So I wrote the lyrics of a call to worship. Bob Woolley, our minister of music, arranged the music. We have used various versions of it. It goes like this:

This is our Father's house;
This is God's Holy Day.
Come, let us worship him
And walk within his way.
To him let prayers ascend;
To him an offering bring;
Come share his holy word;
His praise and message sing.

In it we are called to:



T. HOLLIS EPTON

1. *Recognize God's ownership of all the tools of worship.*—"This is our Father's house."
2. *Recognize the holiness of the Lord's Day.*—"This is God's Holy Day."
3. *Obedience to the Lord.*—"And walk within his way."
4. *Prayer.*—"To him let prayers ascend."
5. *Bring an offering.*—"To him an offering bring."
6. *Proclaim and receive (in the real sense of dialogue) the Word.*—"And share his holy word."
7. *Employ music in praise and proclamation.*—"His praise and message sing."

It is not practical nor possible to discuss each of these here. Let me suggest that careful and prayerful con-

sideration of these seven elements of public worship may well improve and enrich the worship services of any church. When our choir sings this call to worship, our people are called to these seven specific worship elements.

If a church is to fulfil its mission through worship, it must be prepared to extend the worship into the practical expression beyond the church doors.— Let us be reminded that our Lord did not speak carelessly when he declared, "Thou shalt worship the Lord thy God and him only shalt thou serve." Here worship and service are forever wed. Worship that ends with the benediction is a contradiction.

Several words are translated "worship" in our Bible. "To bow down," "to bow self down," "to glory, esteem," "to kiss," "to be reverential," "to worship publicly"—these are the English equivalents of some of the words. But there are two others that bear the emphasis here.

In Acts 17:25 the word translated worship means "to serve or to cure or to heal." It is the word from which we get our words therapy and therapeutic.

There is another word translated worshiper in Acts 19:35 which means a "temple sweeper." I suppose it would mean today our church janitors or maids.

True worship extended, then, means our being the agents of the healing of sick bodies, sick minds, and sick souls "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And it means the dedication of ourselves to serve—with broom or Bibles, hand or heart, in missions and evangelism, in education, in music, in teaching and training wherever the voice of the Lord calls us and the program of Southern Baptists leads us.

I am told it is possible to cover a snowflake with a porous chemical substance so that when it is dry the snowflake can melt and the water evaporate yet the form remains which appears exactly as a snowflake. It has the appearance and the form but it lacks the life and water. O God, may we never cover true worship with the plastic of our own innovations to discover that the form and the appearance are still there but the purity and the living water is gone!

EDUCATING MINISTERS

[Continued from p. 55]

six seminaries into the life and work of the churches and agencies of the Southern Baptist Convention. The graduates of these schools have their share of difficulties and disappointments, but they are not easily deflected from the Christian ministry. Most of them have the energy, the high

frustration level, and the tolerance of turbulence that spring from faith in God. They will meet the perplexities and opportunities confronting the churches in the days ahead with discernment and courage, and they will guide men of faith in the path of righteousness.

A History of Southern Baptist Mission Work in CUBA from Its Beginning to 1896*

HAROLD E. GREER, JR.

University, Alabama

Soon after William F. Wood went to Key West in 1884 as missionary pastor of the Baptist church there, three members of the Fales's family of Cuba joined his church. Mrs. Fales and her two daughters, Adela and Marie Aneta, had first attended a Baptist church nine years earlier in Biloxi, Mississippi. Adela Fales's unusual interest spurred Wood's desire to do mission work among the Cubans in Key West and to send the gospel to Cuba.

Wood introduced a resolution at the Florida Baptist Convention of 1884 urging that it begin work among the Cubans. Accordingly, the Convention instructed its Board of Missions to employ Adela Fales as teacher and interpreter for Wood in his work among the almost five thousand Cubans at Key West. By July, 1885,

Wood reported that the Cuban mission had sixteen members, eleven men and five women. Some converts of this mission moved back to Cuba and one of them, Angel Godenas, went there to preach and distribute Bibles on June 10, 1885. When these converts sent back word of a man named Diaz preaching Baptist doctrines in Havana, the Florida Board of Missions instructed Wood to investigate.

In Cuba, Wood met Alberto J. Diaz, the future leader of Baptist mission work in Cuba. Diaz, born in Guanabacoa, 1853, won at eighteen a medical degree from the University of Havana. Soon after his graduation, Diaz joined the Cuban fight for independence from

*This paper was written in a seminar in Latin American History for Dr. A. B. Thomas at the University of Alabama.

Spain in the Ten Years' War, 1868-1878. Spanish soldiers surrounded Diaz and some companions near the coast. Under cover of darkness, the Cubans pushed out to sea, holding to a large plank. After twenty-four hours in the water, a United States steamer picked them up and carried them to New York. While ill there, Diaz became interested in the New Testament read to him by a Miss Alice Tucker. The story of Jesus' healing of blind Bartimeus drew his particular attention; and while studying it, Diaz was converted.

After the Treaty of El Zanjón ended the Ten Years' War in 1878, Diaz returned to Cuba. He gathered a group of over a hundred who regularly listened to him explain the Bible. However, when accusations by the Catholic priests cost him his medical practice, he returned to New York, where he was naturalized as a United States citizen. Dr. Montgomery, pastor of the Willoughby Avenue Baptist Church, baptized Diaz on November 26, 1882, and gave him instruction in Bible doctrine and interpretation. In the spring of 1883, Diaz returned to Cuba as a colporteur of the American Bible Society, sponsored by some Christian women in Philadelphia.

Diaz rented a hall at Prado 115, the main street in Havana, where a curious throng came to hear the preacher who dared to read from the Bible and denounce the Catholic Church. Anything that promised rebellion against the established authority, easily attracted the minds of the Cuban men. Some of them accepted the gospel that Diaz preached and decided to organize a church. When Diaz wrote to New York for the constitution and bylaws of a Baptist church, he received the

reply that the only guide should be the New Testament. This church, organized on the principles of the New Testament, Wood found when he went to Cuba.

Wood's findings reported to the Home Mission Board were sent to the Foreign Mission Board, which, while unable to go into Cuba then, did not consent to the Home Mission Board occupying the field. Thereupon, the Florida Baptist Convention in November, 1885, instructed its Board of Missions to inaugurate a mission in Cuba. Accordingly, after a council of pastors and deacons ordained Alberto Diaz on December 13, 1885, in the First Baptist Church of Key West, the Florida Board of Missions employed him and his sister Minnie Diaz as missionaries.

Wood went to Havana to help Diaz organize the Baptist work. He gave the following description of the first Baptist baptism in Cuba, which occurred on January 20, 1886:

On Wednesday night, with Brother Alberta [Alberto], we went to meeting in Havana. At the close of the service we went by twos, and very quietly wending our way through the streets, we came to the sea, and there, by the light of the moon, in an obscure place, we baptized three believers, the first fruits unto God of this mission in Havana, Cuba. Then, scattering as we came, went to our homes. God's holy name be praised for this beginning.

Other baptisms followed. On January 26, 1886, this group of baptized believers organized themselves into the first Baptist church of Cuba, the Gethsemane Baptist Church. Diaz and Wood addressed the Southern Baptist Convention in Montgomery, Alabama, May 7, 1886, in behalf of the Cuban work, after which the Convention

adopted the work in Cuba and entrusted it to the care of the Home Mission Board.

A year after the organization of the first church, Diaz reported the Baptist membership in Cuba as 133, with 257 members in three Sunday schools. Diaz was teaching a preparatory class for ministers attended by six young men, all graduates of Havana University.

One of the urgent needs arising during this first year was for a cemetery, as the Catholics owned the cemeteries in Cuba and did not allow Baptists to be buried there. Contributions made by J. S. Paine, a Baptist businessman from Boston who spent his winters in Cuba, and the Alabama Baptist Convention made possible the purchase of a cemetery on January 23, 1887. When the Bishop of Havana contested the procuring of a license, on the basis of the law that only a church could own a cemetery, the Captain-General decided that in the eyes of the law "the Baptist church of Havana was as much a church as the Catholic Church." The Bishop then futilely offered Diaz \$20,000 to sell the cemetery and leave Cuba.

The Home Mission Board reported to the Southern Baptist Convention in May, 1887, that the membership in Cuba had grown to three hundred with over four hundred in the Sunday schools and 150 in the two day schools. Six missionaries worked in five mission points. The Board further stated, "The wonderful work in this field, considering the time and means expended in its prosecution, has never been surpassed in the history of modern missions."

When a smallpox epidemic broke out in Havana in the fall of 1887, Diaz, assisted by his congregation, served his

members and others as a doctor, as well as a minister; for many doctors, priests, and the wealthy fled the city. Thirty-five members died during the epidemic. This sacrificial service won many converts, for at the beginning of the epidemic the membership numbered 350; by December when it ended the membership totaled several hundred.

I. T. Tichenor, corresponding secretary of the Home Mission Board, and two other Board members inspected the Cuban mission field in January, 1888. They visited several of the six churches and twelve preaching stations in and around Havana. Dr. Tichenor described the services in this way:

At all their services, at every station, the people fill every available spot to hear the gospel. What struck us all was the deep, earnest opened-eyed unflagging attention paid by all to the preaching. Their singing, though not highly artistic, is spirited and devotional. You feel that they are wafting their heart's deep devotion heavenward on the wings of song.

Tichenor felt that many of the Cuban people were dissatisfied with Catholicism and ready for the gospel.

In its annual report, 1888, the Home Mission Board listed 1,100 church members, 17 missionaries, 1,500 Sunday school pupils, and 450 day school pupils, six churches reporting 800 baptisms, and 19 stations for preaching. One half the population of Havana were in sympathy with the Baptists, and nearly one half the dead were being buried in the Baptist cemetery. Eight thousand persons had applied for membership in the Baptist churches, but many of these were ignorant of the true qualifications for

church membership and desired only to exchange the Catholic Church for one which they preferred.

In the spring of 1888, the Bishop of Havana attacked Diaz and the Baptist cemetery from the pulpit of the cathedral in Havana, burned his photograph, excommunicated all the Baptists in the city, and issued an appeal in the papers and circulars for the Cuban people not to use the Baptist cemetery. He also obstructed the only road to the Baptist cemetery. In the dispute that followed, the Havana papers published all Diaz' sermons and announced ahead of time his sermon topics, such as "Which are the Heretics, Catholics or Baptists?" and "Which Cemetery has been Blessed of God?" So many people came that it was necessary to rent a theater nearby to accommodate them. Diaz estimated four thousand people attended some of these meetings.

There followed in July two disturbances over the burying of Baptists in nearby Las Puertes. On July 1 the priest and twenty soldiers interrupted a Baptist funeral procession and took the body to the Catholic Church. A crowd of 1,500 enraged sympathizers threatened to burn the church and kill the priest, but Diaz calmed them by promising court action. On July 23, when a child of Baptist parents died, the priests placed soldiers before the door to prevent the burial of the child in the Baptist cemetery. A misunderstood order from the Captain-General permitted the Baptists to bury the child.

When the Home Mission Board appealed to the State Department, Secretary Bayard made an effort to secure justice for the Baptists in Cuba. The Baptist cemetery remained open and the civil government accorded the

Baptists the right to bury their dead children, though previously baptized by Catholic priests, in their own cemeteries.

Tichenor advanced three reasons for Baptist progress and Catholic opposition. One he stressed was corruption and immortality among the priests, which had lost for them the confidence and respect of the great mass of the people. Another reason was the strength of the Liberal Party in Cuba which opposed the existing government with which the Catholic Church was allied in all its acts of oppression. This Party, composed of all native Cubans and a significant number of Spaniards, was in thorough sympathy with the Baptist work and principles. A third reason was the liberal position of the Havana press, which strongly opposed the existing ecclesiastical and political government and sympathized with the Baptist work. Knowing these facts, the Bishop tried to drive out the Baptists; and he thought closing the cemetery the best way.

By the spring of 1889, Catholic opposition was decreasing and authorities were treating the Baptists with more consideration. Even though Spanish law required that Protestant worship be held in secret, the attitude of the civil authorities enabled the Baptists frequently to open their doors and windows during worship. Newspapers willingly made announcements of Baptist meetings. The Cuban people welcomed anything which broadened their liberties and relaxed the grasp of Spanish power. The Baptist work had found sympathy among them and helped to mold public opinion in Havana.

The Gethsemane Baptist Church, under the leadership of Diaz, soon out-

grew its rented hall. In November, 1888, Tichenor visited Cuba to consider a site for a new church and found for sale the Jane Theater which Diaz had used during the dispute with the Bishop. On the recommendation of Tichenor, the Home Mission Board, at its November meeting, voted to buy for \$65,000 the theater which had originally cost \$140,000 in 1880. The theater, which stood on a corner in the finest part of Havana, was a stone structure capable of seating 3,000 people in its auditorium, an amphitheater covered by an iron dome eighty feet above. Its purchase gave the Cuban Baptists immediate possession of a fine house of worship and gave confidence to the people of Havana in the stability and permanence of the Baptist work.

J. V. Cova, a former Episcopal lay minister partly educated in the United States, joined the Baptist church after studying Baptist doctrine and its biblical basis. He described his experience in this way:

As I read over the Scriptures with this object, rays of light shone for me, and the Christian baptism by immersion only granted to those who have a knowledge of what they do, appeared to me for the first time as the only one consistent with the evangelical prescription. . . . I went to be received a member of the Havana Baptist Church, and I was baptized in November of the same year.

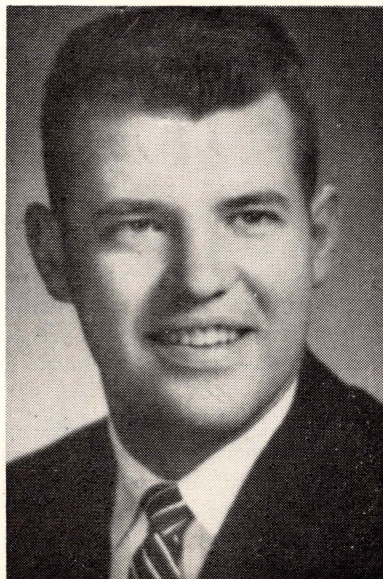
After ordination, Cova became one of the outstanding Baptist leaders in Cuba.

In June, 1890, Baptists again suffered persecution. In Guanabacoa, the police interrupted services the night of June 25, arrested Diaz, Godenas, and the pastor, Desiderio Herrera, for disobeying the mayor's authority by holding the meeting. Diaz insisted that the

government had granted the building legal status as a chapel and Herrera had filed the proper notice. When officials failed to find the notice, the ministers were imprisoned. Later the mayor found the notice; but because Herrera had not indicated clearly that he was pastor, the three preachers stayed in jail fifty hours, until someone paid their bail of four hundred dollars each.

Public opinion was again with the Baptists. One thousand people surrounded the prison. Havana newspapers protested their arrest as unlawful and criticized the liberal mayor for submitting to Catholic influence. Both the Home Mission Board and Governor Brown of Georgia protested to the State Department. Early in 1891 the courts declared the three missionaries not guilty and ended the case.

HAROLD E. GREER



This persecution strengthened the Baptist work and attracted new visitors to the churches, but the government thereafter more strictly regulated the Baptist places of worship.

The following year the priests obtained the names of the families with relatives buried in the Baptist cemetery and were able to frighten some into moving the bodies to the Catholic cemetery. They then announced the Baptist cemetery was closing and used this removal as evidence. The Catholics also preached against the Protestants, sent old persons from house to house to discredit the Baptists, and sent children during Baptist services to cry out in horrible words and to throw stones at the people leaving the church.

Despite this persecution, many Cubans preferred the Baptist churches; for they looked upon the Catholic Church as a spiritual oppressor and Catholicism as the religion of their conquerors. Many called it the "Spanish Church," for the Catholics imported most of their priests from Spain, the great majority of whom were so ignorant they could hardly write and never preached. The Cubans liked the simplicity of the Baptist meetings. Moreover, Baptists had a reputation of being noble and honest people that required no money to administer ordinances and did not pretend to abuse the people but did them good.

No schools were provided for the poorer classes in Cuba, and therefore the Baptist day schools met a great need, also in 1891-92 the Baptists opened the first girls' school in Havana. The curriculum included reading, writing, spelling, geography, arithmetic, geometry, English, Spanish, Bible,

music, sewing, and typewriting. The school had ninety-two pupils, ten of them boarders, and five teachers.

When Tichenor visited Cuba in December, 1892, he found more people of the upper classes in the services. He also found that the persecution had almost ceased and the Baptist church property was entirely released from taxation, just as was the Catholic Church. The liberals supported the Baptist work and the leading paper in Havana, the organ of the Liberal Party, and spoke highly of Diaz and the Baptist mission. A distinguished Havana leader in the Liberal Party called on Tichenor and told him that the separation of church and state was a plank in their liberal platform. He felt that the Baptist church was a practical illustration of their doctrines and an object lesson to their people.

Tichenor discussed six reasons why the Baptist work in Cuba was making such progress and receiving the sympathy of the best citizens. (1) The truths taught from the pulpits, the simplicity of the worship, and the voluntary character of every religious act and offering appealed to the people. (2) The practical results of these teachings were exemplified in the lives of the members of the Baptist churches. (3) The outstanding native workers in Cuba—Diaz, Cova, O'Halloran, Porta, Bueno, and Cardenas—were having great influence. (4) The purchase of the large house of worship in Havana impressed the Cubans with the power and permanency of this religious movement, for they were accustomed to fine cathedrals and churches. (5) The cemetery gave the Baptists a decent place of burial and relieved other

Cubans of the high prices of Catholic burials. (6) The Baptists were having an influence toward freedom from political oppression. Tichenor pointed out:

Not a few among the leading men recognize the fact that while we have nothing to do with politics, the principles and practices of our people, the enlightenment received from our pulpits and our schools, is an influence tending to freedom from political oppression, and fitting the people to understand and enjoy the liberty which they hope will one day be the heritage of Cuba.

In January, 1893, many important people from the United States attended the celebration in Cuba of the seventh anniversary of the organization of the first Baptist church, including Dr. Tichenor, Dr. Montgomery, who baptized Diaz; Dr. J. William Jones, of the Home Mission Board; Dr. George W. Lasher, of Cincinnati, who edited the *Journal and Messenger*; and Governor W. J. Northern, of Georgia. All spoke highly of the Baptist work in Cuba.

In February, 1893, the Home Mission Board appointed its first United States missionary to Cuba, E. Pendleton Jones, who remained in Cuba from November 29 to May 1, 1894, when he returned home because of ill health. He held an English service each Sunday and reported having an average of thirty in attendance. However, most excursionists from the United States preferred the places of amusement. Jones felt their conduct disgraced their country and hindered the Baptist work.

In the spring of 1895, the revolutionary groups in Cuba rose in arms against the government. The war had not disturbed the churches in Havana, and they were able to reach many com-

ing from the interior. Diaz organized Red Cross stations throughout the center of Cuba to treat the injured of both armies. The soldiers appreciated this work, and the government of Spain extended complimentary official recognition. The Baptist women working in these stations witnessed to the soldiers and distributed tracts, leaflets, and Bibles.

In January, 1896, just before General Weyler's arrival in Cuba, Tichenor went to Havana on request of Diaz. Diaz informed him that he had accepted the position of commander in chief of the insurgents underground forces in Havana Province. Because of this, Tichenor and Diaz feared for the safety of other Baptist preachers and Tichenor instructed them to leave Cuba at the first hint of danger. He also arranged for a French citizen and physician, Dr. Belot, to take charge of the mission property if anything happened to Diaz. Tichenor told no one of Diaz' relation with the insurgents for fear a Spanish spy might hear of it. Most of the missionaries left Cuba in the first part of April and came to Florida. O'Halloran and Calejo worked among the Cubans at Key West. Cova did mission work among the Cubans at Tampa, and Bueno labored in West Tampa.

On April 16 the Home Mission Board learned that Diaz was in jail. Tichenor immediately informed Washington, already briefed on the condition of the mission work in Cuba. The Board passed a resolution urging all Baptists and other interested people to express their desires to their senators, congressmen, and other public officials to have Diaz freed. Results were

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Joseph E. Brown: Baptist Layman

DERRELL ROBERTS

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Joseph E. Brown is well remembered by those who have studied Georgia, Civil War, or Reconstruction History. He was born April 15, 1821, to Mackey and Sally Brown in an area on the Georgia-South Carolina border, claimed first by Georgia and then ceded to South Carolina. Educated in schools in and near Anderson, South Carolina, he later taught school in Canton, Georgia. After a few years, he entered Yale Law School; and upon graduation, practiced law in Canton. From then on until his death in 1894, he dominated the political scene in Georgia as state legislator, judge, governor, and later United States senator. In the course of this time, he was both beloved and despised because of his political views and actions. Meanwhile, in several business ventures, he managed to garner a fortune of a million dollars or more. In all this, he served as a faithful Baptist layman. This part of his career, along with the time he gave and his most generous donations to numerous Baptist institutions, was not so well publicized as the other phases of his life.

On September 13, 1842, then twenty-one years old, Brown was baptized in the Shady Grove Church in Pickens District in South Carolina by Charles P. Dean. From that date

he remained as much devoted to the Baptists as he was to his family, and he contributed a large amount of his time, money, and talent to the work of his chosen denomination.¹

When Brown moved from Milledgeville, the state capital then, to Atlanta, in 1866, he began to devote more time to his church than before. He and his family joined the Second Baptist Church located on Washington Street, across the street from the present site of the State Capitol. The church, founded in 1854, was involved in an interesting incident during the occupation of Atlanta by Federal troops in the Civil War. Many people stored personal belongings in the church, which included household goods and furniture. When Atlanta was burned, efforts to preserve this property of the people seemed futile, but the church and property was saved by Father O'Reilly, of the Catholic Church on the same block. He interceded with Federal authorities in behalf of the church and it was spared. Nevertheless, because most of the

¹Samuel Boykin, *History of the Baptist Denomination in Georgia: with Biographical Compendium and Portrait Gallery of Baptist Ministers and Other Georgia Baptists* (Atlanta: 1881), pp. 65-68.

members fled from Atlanta, services were suspended until April, 1865.²

Brown, never one to take a back seat in any organization with which he was connected, became active in Second Baptist affairs soon after he joined. As Christmas, 1866 neared, the churches of Atlanta combined to help the needy during the Christmas season; and Brown was appointed a member of the committee to represent the Baptist churches with committee members from the Methodist, Presbyterian, Episcopalian, and Catholic churches. Brown, chairman of the committee, proposed that speakers be asked to come to Atlanta to speak to audiences who bought either season or single tickets to the lectures. The plan was adopted, and Brown attempted to engage Alexander H. Stephens, former vice-president of the Confederacy, as the first speaker, but failed to get him. Nevertheless, the plan was carried out with speakers of lesser note.³

During the next few years, Brown served on several committees connected with his church. In 1871, when the pastor, W. T. Brantly, resigned to take a church in Baltimore, Brown was made chairman of a committee to try to persuade the pastor to remain, but their efforts were futile.⁴ Then, in 1872, at a meeting of the Georgia Baptist Convention, Brown

was appointed a member of the board of trustees for the orphans' home,⁵ and in the same year he became a member of the Sunday School Executive Committee.⁶

As Brown's interest and participation in church affairs increased, in 1879, he wrote a series of seven articles on the duty of Christians in giving for *The Christian Index*, the Georgia Baptist paper. Ministers, he wrote, neglected to talk about giving to the church and the poor, because of the fear that they would be accused of selfish motives. Since he was not a minister and had no close relatives who were ministers, he felt free to discuss the subject as a layman. "Layman" was the nom de plume he used to sign the articles. In these writings, he quoted liberally from the Old and New Testaments.⁷

The first four articles were devoted to the practice of giving to the church. Brown wrote that he was sure that givers would be rewarded, not only in the next world, but also in the present life.⁸ When people strayed from God in biblical times, he pointed out, they began by leaving off the tithe; and when some great king attempted to bring them back to God, he did so by the reinstatement of the tithe.⁹

The last three of the articles deal with the aid to the needy. "No man stands alone," he wrote. "We are bound together by many ties, and to a great extent our interests are in common. What hurts one hurts all; what blesses

²Mrs. John S. Spalding, "The Second Baptist Church," in the *Atlanta Historical Bulletin*, VIII (October, 1945), pp. 37-38.

³Brown to Stephens, December 8, 1866, in V. B. Phillips, ed., *Toombs, Stephens and Cobb Correspondence* (Washington, D.C., 1911), pp. 684-85; Brown to Stephens, December 20, 1866, in A. H. Stephens Collection in the Emory University Library.

⁴*Atlanta Constitution*, July 10, 1872.

⁵"Minutes of the Georgia Baptist Convention, April 26, 1872." In the Mercer University Library, Macon, Georgia.

⁶*Atlanta Constitution*, April 27, 1872.

⁷*The Christian Index*, March 6, 1879.

⁸*Ibid.*, March 6, 20, April 3.

⁹*Ibid.*, March 13.

one blesses all. If one has fallen, it is the interest, and duty, and privilege, and ought to be the pleasure of his neighbor, to help him up."¹⁰ The promised reward for such help, Brown wrote, was given for gifts for Christ's sake only, and not for the reward's sake.¹¹ In cases where a person's need was doubtful, Brown believed that it was safer to "err on the side of charity, and grant, at least, some relief."¹²

Brown practiced the giving he wrote about in support of secular, as well as Baptist education. In addition to his well-known gifts to the University of Georgia, there were less publicized gifts to Mercer University, Southern Baptist Theological Seminary, and Joe Brown University.

The interest Brown manifested in Mercer University stemmed entirely from his work as a Baptist and not from any direct connection or any sentimental tie with that institution. In fact, he had at least one unhappy experience with Mercer students during the Reconstruction period of 1869, when he was so unpopular politically. Brown had been visiting Alexander H. Stephens at Crawfordsville and was en route to Atlanta. At a train stop at the small railroad town of Union Point, near Penfield, where Mercer was then located, the Mercer students gathered about the railroad station and jeered and shouted insults at him.¹³ This action by the students was prompted by the fact that he accepted and, to some extent, advocated Radical Reconstruction, and further, had supported

Republican candidates in local and national elections in 1868.

Before 1870, there had been numerous movements within the Georgia Baptist Convention to move Mercer from Penfield, a very small town in Green County, to some larger place. Several Georgia cities, including Macon, Griffin, Atlanta, and Forsyth, made bids for it.¹⁴

When the Georgia Baptist Convention, in its April, 1870 meeting, decided definitely to move Mercer to some new location, various cities began to campaign vigorously for the school. Atlanta Baptists were no exception as they formed a committee early in May to try to get Mercer for Atlanta. The committee, of which Brown was a member, was headed by W. T. Brantly, pastor of the Second Baptist Church, which Brown attended. Also on the committee were H. I. Kimball, notorious "carpetbagger"; L. P. Grant, Atlanta railroad official; Louis Schofield, rolling mill operator among some twenty-one other important Atlantans. As a part of its function, the committee was instructed to solicit contributions from the public and the city council with a view of making Mercer an Atlanta institution. Too, the committee was to keep in touch with the Mercer Board of Trustees.¹⁵

¹⁴Brown, according to his youngest son, George, attempted to have Mercer moved to Atlanta in 1868. He went to the Georgia Baptist Convention in Augusta and offered the trustees a ninety acre tract of land near downtown Atlanta to move there. The trustees accepted Brown's offer, and he left Augusta immediately for some urgent business in Atlanta. After he left, the Board changed its decision on Brown's offer and refused it. From B. D. Ragsdale, *The Story of Georgia Baptists*, I (Macon, 1935), pp. 186-87.

¹⁵Atlanta *Constitution*, May 11, 1870.

¹⁰*Ibid.*, April 3.

¹¹*Ibid.*, April 10.

¹²*Ibid.*, April 17.

¹³Brown to Stephens, May 22, 1869, in the Alexander H. Stephens Collection in the Library of Congress.



DERRELL ROBERTS

The committee functioned well. It circulated a petition, which about one hundred and fifty influential Atlanta citizens signed. The petition asked that city officials do everything in their power to help secure Mercer. A citizen's meeting was held in the City Hall to consider the matter, which brought a full house in response. With Brown presiding, the meeting passed a resolution that asked the Atlanta City Council to appropriate \$50,000 to be given to Mercer if it would move to Atlanta. Brown, arguing that this amount was too small, nevertheless presented the resolution to the Council and addressed it in support of the measure. The Council subsequently adopted the proposition to subscribe \$50,000, in twenty year, 7 per cent bonds. Besides this subscrip-

tion, there were pledges from various individuals in the city.¹⁶

Macon, meanwhile, offered \$125,000, in twenty year, 7 per cent city bonds, as well as a choice of four locations which varied in size from six to fifty acres of land. Only one of these locations was outside the city limits.¹⁷ At the next meeting of the trustees, in August, 1870, that group decided in favor of moving Mercer to Macon. In the voting, Macon received nineteen votes, Griffin seven, Atlanta three, and Forsyth one.¹⁸ Despite the reversals and unhappy experiences Brown had concerning Mercer, he later gave money to that school and issued a free pass on the Western and Atlantic Railroad (Brown was president of the railroad) to a Mercer official.¹⁹

Much smaller and of less importance, but a part of the Baptist educational system, was Joseph E. Brown University at Dalton, Georgia. The school was established in 1883, with W. C. McCall, former pastor of the Dalton Baptist Church, as the executive officer. Brown gave \$5,000 toward building a dormitory for the school named for him. The school officials and church leaders soon recognized the fact that there were too many obstacles in the way of its becoming a full-fledged university, so the school was never more than a prep school for boys. For this reason, after about 1885, the name was changed to Joseph E. Brown Institute.²⁰

¹⁶Ragsdale, *Georgia Baptists*, I, 199-200.

¹⁷Atlanta Constitution, July 2, 1870.

¹⁸Ibid., August 18, 1870.

¹⁹Ibid., January 14, 1872. A large part of Brown's fortune came from this railroad with other railroads, coal and iron mines, and real estate interests.

²⁰Ragsdale, *Georgia Baptists*, II, 364.

The school, within two years, had a good number of students in the graduating class. Surprisingly, there were students from all parts of Georgia, several from Tennessee, and one from as far away as Salem, Arkansas.²¹ The Institute was discontinued by 1890.

It is doubtful if Brown knew it at the time, but perhaps his most valuable donation to an educational institution was made to the Southern Baptist Theological Seminary in Louisville, Kentucky. President James P. Boyce wrote several articles for various state Baptist papers concerning the financial plight of the seminary. Brown saw one of these in Georgia's *Christian Index* and responded to it. In April, 1880, the *Index* announced that he had notified the seminary that he intended to donate \$50,000 for the endowment of a professorship there. He offered the money on the condition that the donation would not cause the Baptists to decrease the regular, annual contribution to the seminary, where he later served on the board of trustees.²²

Brown's donation caused other people and church groups to respond to the needs of the seminary, about to close its doors because of the lack of funds. The Brown donation inspired the Louisville, Kentucky, Baptist group to pledge \$10,000 to the seminary. There were similar pledges from other Southern Baptists.²³ At the same time,

the editor of a Texas Baptist paper, in telling of Brown's gift, lamented, "Oh, for some large-hearted man in Texas, to help our struggling educational enterprises."²⁴

Since this donation came two years before Brown's similar contribution to the University of Georgia, William H. Moore, editor of the *Augusta Evening News*, had some criticism of the gift to the seminary. He said that Brown could, and should give \$50,000 or maybe \$100,000 to the University of Georgia, and thus aid the home schools rather than "foreign ones."²⁵ A Richmond, Virginia, writer commented on the same gift, that Brown was "laying up treasure in heaven, and no man in the South will stand more in need there."²⁶

Robert Toombs, a political enemy of Brown, too, took an adverse view of this donation. "That was a big thing—Brown's gift of \$50,000 to the Southern Baptist Seminary in Kentucky," said Toombs, "but a \$50,000 policy in a water company in this world, is no insurance against fire in the next."²⁷

No doubt there were many contributions to educational institutions made by Brown that were not publicized. This, too, is probably true of numerous gifts to individual churches. In the Second Baptist Church of Atlanta, Brown, at various times gave

²⁴(Houston) *Texas Baptist Herald*, February 25, 1880, in the Joseph Emerson Brown Scrapbooks in the University of Georgia Library.

²⁵*Augusta Evening News*, March 24, 1880. A clipping in the Brown Scrapbooks.

²⁶*Richmond State*, published in the *Atlanta Daily Post*, March 27, 1880. A clipping in the Brown Scrapbooks.

²⁷*Atlanta Republican*, September 4, 1880, in the Brown Scrapbooks.

²¹*Atlanta Constitution*, June 24, 1885.

²²*The Christian Index*, April 1, 1880. See also William A. Mueller, *A History of Southern Baptist Theological Seminary* (Nashville, 1959), 46, 229.

²³*Ibid.*, April 8, 1880.

\$500 toward a church organ, \$3,000 for repairs and additions to the church, and \$800 toward the payment of the pastor's salary.²⁸ When in 1890 the church started a new building, Brown's name was first on the subscription list with a \$10,000 gift. He, with the rest of his family combined, contributed a total of \$14,000 for the cause.²⁹

Brown was generous, too, with Baptist churches in other localities where he had some interest. He gave a lot near the courthouse in Canton, Georgia, where he had lived, to build a Baptist church. At the same time, he gave the church \$225 in cash in 1882.³⁰ That same year he gave a large parcel of land to the Baptists in Colorado City, Texas, where he owned a large amount of land.³¹

As Brown participated in Georgia Baptist affairs, he became influential in the Southern Baptist Convention. From 1880 to 1884, he served as one of the vice-presidents of that organization. During that time, Patrick Hues Mell, chancellor of the University of Georgia, was the president.³²

In the Southern Baptist Convention, just as in all his other interests, Brown took part in the discussion of controversial subjects, and in some cases, precipitated controversies with his remarks. When the Convention was held in Atlanta in May, 1879, he spoke to the gathering on the unification of the Southern and Northern Baptists who

had split before the Civil War. The reason for the split was the slavery question, Brown said, and that problem had been solved by the War. It pleased the Lord, he continued, to abolish the practice; and it had turned out to be the best for the white race. With that bone of contention removed, there was no reason why the two branches should not be unified on the same purpose, work, and platform.³³ Brown's proposal on this subject made no headway at this Convention, nor any subsequent one.

At the Southern Baptist Convention, which met in Augusta, Georgia, in 1885, Brown interjected another controversial issue for that era. He asked that resolutions be passed which would prohibit a Baptist minister to perform a marriage ceremony, when either the man or woman involved already had a living spouse. Brown made an extremely long speech for his resolution and was stopped by the Convention's president, before he finished it. The resolution failed to pass.³⁴

Brown was seldom involved in social affairs, except those which concerned his church or family. He was described by various people as looking like a "Methodist Preacher." Too, he acted the part of a genuine Christian in his personal witness, his generous gifts, and the work he did for his church and denomination. There are those who contended, then and now, that he was motivated in these actions by hope of political or economic gain. This writer believes he was moved mostly by a sincere Christian conviction.

²⁸Boykin, *Georgia Baptists*, p. 67.

²⁹*The Christian Index*, March 20, 1890.

³⁰*The Cherokee* [Canton] *Advance*, September 23, 1882. A clipping in the Brown Scrapbooks.

³¹(Houston) *Texas Baptist Herald*, February 16, 1882. A clipping in the Brown Scrapbooks.

³²"Minutes of the Southern Baptist Convention," 1880, p. 3; 1883, p. 2; 1884, pp. 2-9.

³³*Atlanta Constitution*, May 11, 1879.

³⁴*Augusta Chronicle*, May 10, 1885. A clipping in the Brown Scrapbooks. See also, "Minutes of the Southern Baptist Convention, 1885," pp. 30-34.

Sermon Suggestions

WALTER L. MOORE

Pastor, Vineville Baptist Church, Macon, Georgia

Worship That Makes a Difference

John 4:16-23

Worship is the suggested emphasis for our first post-Jubilee year. We need it. But let us not mistake form for reality, aesthetics for God.

Some think that in worship there should be rhythmic music, emotional preaching, speaking in tongues, and shouting. Others prefer dignity of decorum, carefully prepared sermons, and majestic music.

The important matter is whether or not we come seeking God, and whether we respond to his Spirit.

One of the greatest statements about worship was spoken by Jesus to the Samaritan woman (John 4:23-24). The entire incident is a lesson in worship.

I. The prospective worshiper

1. Had wistful longings.

- (1) Wanted water, easier work, an assured future. We want creature comforts.
- (2) She had deeper needs: forgiveness, peace of mind, self-respect, and meaning for a shattered life. These deeper thirsts are in us all.

2. She had embarrassing secrets.

- (1) Her illicit marital relationship and past amours shamed her. Who has not secrets he cannot forget, and would blush to have known to others?
- (2) Jesus put his finger on the painful area.

II. The worship experience

1. The seeking Lord.

- (1) Jesus took the lead.
- (2) He told of a Father who seeks worshipers.
- (3) God always finds us.

2. The evasive fugitive.

- (1) She posed barriers of her sex, race, religion, and social customs.
- (2) We raise all sorts of barriers to keep from facing our Lord.

3. The important knowledge. Jesus said, "We know what we worship: for salvation is of the Jews" (v. 22). God has revealed himself to and through a chosen people. The record of that revelation is in the Bible. Worship apart from that revelation is ignorant worship.
4. The intermediary.
 - (1) She recognized that Messiah would make worship vital (v. 25).
 - (2) Jesus is Messiah. He teaches how to worship, and makes it possible.
5. The realm of worship: "In spirit and in truth." Back of forms and symbols our very beings must confront God, who is spirit.

III. Postlude to worship

1. The inner life must be transformed. Inner fountains are opened to refresh the worshiper, and overflow to others.
2. Witnessing becomes natural.
 - (1) She talked about Jesus: "Come see a man."
 - (2) He had dealt with her sin, uncovering what she preferred to hide, dealing tenderly with what she blushed for, clearing up what she thought hopeless.
 - (3) Witness and worship are inseparable. Witness that does not tell of an encounter with God is meaningless; worship that does not result in witness is barren.

No human voice can be identified as the voice of God, but God speaks. He may use the words of the preacher, or he may use something quite different. To worship is to hear and respond to him.

Vision and Prophecy

Proverbs 29:18

A woman told her pastor: "I love to go to church, because there is no other place where I can be so comfortable and have so little to think about."

Others find the quiet sanctuary a good place to think. A railroad executive sent a check for \$1,000 to his church, with a note to the pastor explaining that during the service the previous Sunday he had figured out the answer to a difficult management problem, and it had worked beautifully.

We need a time when we get away from pressing worries and tensions, think long thoughts, and see distant goals. One function of worship is to clear our eyes and set things in perspective.

I. A time-honored maxim

"Where there is no vision, the people perish" (Prov. 29:18).

1. Progress in every area depends on men of vision. Abraham went out, not knowing where he went, looking for a city whose builder and maker is God.

Moses led his people from slavery in quest of a Promised Land. The Wise Men came from the East following a star. Paul dreamed of carrying the gospel to regions beyond.

2. Human vision is always partial. The reality is never identical with the dream. The Christian convert, the mission volunteer, or the one who leads forward anywhere can never see all that lies ahead.
3. But lack of vision is stagnation. A mature actor said that he wanted on his tomb the words, "I have arrived," because, he added, "when any man thinks he has arrived, he's dead."
 - (1) Some think they have arrived, and so have no vision.
 - (2) Some think they cannot arrive, and so lack vision. An illiterate miner, out of work, was asked, "Why don't you go somewhere else and find work?" He replied, "How could I? I couldn't read the road signs. I don't know nothing about no other place."
4. But vision is almost invincible.
 - (1) A young man who sees clearly where he is going will arrive.
 - (2) A town or city with men of vision as leaders will go forward.
 - (3) A church with a vision is alive and moving forward.

II. A Fresh Insight

"Where there is no prophecy the people cast off restraint" (Prov. 29: 18, RSV). Vision is God's revelation

through his prophet. This changes the emphasis.

1. The source of true vision is God. Prophecy was not primarily foretelling, but forthtelling. The prophet was a man delivering God's message.
2. So the messenger is important. God has spoken almost always, not to a congregation directly, but to one man. Usually he was not a priest, but a layman. But he was called to leadership. His credentials were the message and the presence of God with him.
3. Prophecy condemns when we will not heed. Often the prophets have been stoned. But God's warning has proved true, and his judgment inescapable.
4. Prophecy gives life only when it is heeded. The voice came to one. Usually a few others came to share the vision. And when rank and file came to see it, there was life, adventure, and victory.

The Lord's Day Vision

Revelation 1:10

The book of Revelation was written to a persecuted people. It was intended to be read to little congregations from which some had already been killed, and in which every member faced the possibility of dying for his faith.

These people did not need an outline of future church history, but rather assurance that the church would

survive. The purpose of the book was to encourage them, to put iron in their souls.

We live in a time when many think Christianity is doomed. They see the church as a fossil of a bygone day, and speak of a "post-Christian era."

If there is hope that they are wrong, it is not in our statistics, but rather in the vision that John saw. If it is still there, we are invincible. If it is gone, nothing can save us.

The opening vision is described in Revelation 1:10-20. What did it mean?

I. Jesus Christ is alive.

1. John saw him alive. The booming voice, the radiant present radiated vitality.
2. It was hard to believe.
 - (1) Difficult time.—Easier to believe when resurrection appearances were fresh, or when centuries had added to his stature.
 - (2) Wrong circumstances.—When scholars acclaim him and politicians take off their hats to him, yes. But not in persecution time when he does nothing to save his own.
3. Not to nullify his death.—"I am he that . . . was dead" (v. 18). His presence is important only because he is the Christ of Calvary.
4. But in fulfilment of his word.—They first announced: "Risen as he said."
5. The heart of the gospel.—The first proclamation: Preaching the resurrection. He lives. He is the

object of our love, the source of our inspiration, the guide of our lives, our trusted Saviour.

II. Jesus Christ is victorious.

1. The impression was that Rome was all powerful, and that Jesus' defeat was accomplished or inescapable.
2. Yet the description of him is of a conqueror. The dress, the sword, and the radiant countenance indicate this.
3. This is the theme of the Revelation.
4. History records his victories.
5. He is victor today over all opposition.

III. Jesus Christ stands among his churches.

1. Whether alive or not, defeated or not, he seemed to have left them to their fate.
2. He is pictured standing among the churches, holding their care in his hands.
3. This is true to his character. He came to seek and save the lost. He promised to be with his own always.
4. This truth is ours today.
 - (1) He cares about his world, and is working to save it.
 - (2) He cares about his church, loves it, and gives himself for it.
 - (3) He cares about every individual. This is our Christ, living, victorious, compassionate, and present with us. Him we can trust. Him we can follow.

The Lord's Own Day

their strength" (Isa. 40:31).

Mark 2:27,28; 3:4

What should we do on Sunday?

Sabbath observance was one of the most frequent points of friction between our Lord and the religious leaders of his day. They were horrified at some of the things he permitted his disciples to do.

His clashes with them give us some strong, incisive statements about the sabbath. They give very practical guidance for us.

I. "The Son of man is also Lord of the sabbath" (Mark 2:28).

1. This is the only commandment which he challenged and changed from what had been understood.

2. He observed and used the day.

(1) He regularly attended synagogue services.

(2) He used the opportunity to teach, both in the synagogue and outside of it. We greatly need to use our teaching opportunity on the sabbath more effectively than we do.

3. He used the sabbath to serve human need.

(1) We have church service to do.

(2) Deeds of mercy are fitting.

(3) They should not defeat the purpose of rest and renewal.

(4) More people are depressed and exhausted on Monday morning from strenuous pleasure seeking than from church activities.

(5) When worship is vital, it is renewing. "They that wait upon the Lord shall renew

II. "The sabbath was made for man" (Mark 2:27).

1. The Jewish sabbath was divinely given, and its use prescribed.

(1) Some uses were condemned. Among these were its exploitation for profit, travel, pleasure, and feasting.

(2) The commandment was "Remember the sabbath day, to keep it holy" (Ex. 20:8).

2. The fact that the sabbath was made for man implies that man needs it. His body needs rest, his nerves relaxation, and his soul communion with God.

III. "Is it lawful . . . to do good . . . to save life" (Luke 6:9)?

1. The rhetorical question demands the answer: It is lawful to do good. It is implied that not to do good is to do evil.

2. The sabbath becomes not merely for ourselves, but also for others. We are most rested by those activities in which we have most completely forgotten ourselves. Anything we take just to enjoy ourselves, without thinking of the needs of others, becomes no longer a blessing.

3. Jesus simply would not have been himself if he had passed by suffering people.

4. The person who is like Jesus does good, whatever the day, to everyone he touches. It may

be church activities, visiting the sick and shut-ins and the sorrowing, or carrying needed food to someone. But it is hardly Christian to take the day wholly for ourselves without making it a day to bless others.

We celebrate the Lord's Day. It is the time to seek the Lord, to learn from him, and to do his works.

The Power of the Uplifted Christ

John 12

Do we need a new gospel for the new age? Are we too far from the New Testament conditions for it to meet our needs?

Of the four Gospels, John is at once the closest to and farthest from Jesus. It is closest because from the point of view of an intimate companion. It is farthest because it is the latest written. It is closest in recording intimate experiences. It is farthest in its awe before Jesus as the divine Son of God.

I. The apparent egotism of Jesus

1. As recorded in John, he constantly points to himself as the object of our faith.
2. He makes claims of divinity for himself.
 - (1) A unique relationship with the Father.
 - (2) Pre-existence before Abraham.
 - (3) Being the fulfilment of the Scripture.

(4) Titles of the essentials for life: bread, light, door, shepherd, resurrection and life, true vine, and way.

3. His claims confront us with a choice. Either he was a deluded egotist, or he is all he claimed to be.
4. So he has set a person at the center of our faith. We trust not a creed nor an institution, but a person. He is our lawgiver, our sin offering, and our life.

II. The strange magnetism of Jesus

1. During his life on earth.
 - (1) His words drew the first disciples, the Samaritan woman, Mary of Bethany, and others.
 - (2) The testimony of witnesses brought some to him, as Simon Peter, Nathanael, and the Samaritan townsmen.
 - (3) His works drew crowds.
2. His death made believers.
 - (1) The centurion and companions.
 - (2) Emergence of secret disciples Joseph of Arimathea and Nicodemus.
3. His resurrection attracted many.
 - (1) Those who came to the tomb.
 - (2) Disciples in the upper room.
 - (3) The fishermen by the sea.
 - (4) Those on the Galilee mountain.
4. His drawing power continued.
 - (1) In the book of Acts.
 - (2) Through the centuries.

(3) In every land today the Christ when lifted up draws men to him.

(4) His unbroken communion with the Heavenly Father (v. 28).

III. The amazing optimism of Jesus

1. By contrast with others.

- (1) Pharisees' pessimism with respect to sinners.
- (2) Today's superficial optimism.

2. Spoken in revealing context.

- (1) Coming of the Greeks inquiring for him.
- (2) Fact of his approaching death.
- (3) Requirement of committed followers (vv. 25-26).

3. Optimism of the heart.

- (1) No price is too high for love to pay.
- (2) His love extended to all.
- (3) All kinds of hearts respond to love.
- (4) Love never gives up.

If we share Christ's opinion of himself, we must share his optimism concerning every human soul. He is the answer. We can never give up on anyone.

A HISTORY OF SOUTHERN BAPTIST Mission Work in Cuba from Its Beginning to 1886

[Continued from p. 66]

forthcoming. Tichenor was informed that Secretary of State Olney told the Spanish minister if Diaz were not released, war between Spain and the United States could not be avoided. On April 23 the Home Mission Board learned Diaz had been released. He and his family came to Atlanta.

Despite these disturbances in the work, the Home Mission Board stated in its annual report of May, 1896, that the Baptists in Cuba had baptized 75 during the past year and listed the membership as 2,775. Thus ended most of the formal Baptist mission work in Cuba prior to the Spanish

American War. Cuban converts, however, carried on the work.

The Christian Index. 1885-1898.

Diaz, A. J. "The Cuban Mission," *Missionary Review of the World*, XV (March, 1892), 188-189.

Home Mission Board of the Southern Baptist Convention. Minutes of Meetings. 1885-1896.

Jones, J. William. "Sketch of Rev. A. J. Diaz, 'The Apostle of Cuba,'" *The Seminary Magazine*, IX (April, 1896), pp. 349-353.

Letters of M. M. Welch.

Our Home Field. 1888-1894.

Proceedings of the Southern Baptist Convention. 1885-1889.

The Mission Journal. 1895-1896.

Thomas, Alfred Barnaby. *Latin America, A History.* New York, 1956.

Book Reviews

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

THEOLOGY

Revolutionary Theology in the Making

Translated by James D. Smart (5k), \$5.00

This book contains translations of the correspondence between Karl Barth and Edward Thurneysen between 1914-1925. Its chief value lies in the insight it provides relative to the theology of Barth in his younger years. His thoughts, questionings, inner feelings, etc. find expression here. During these years he was a pastor preparing sermons, teaching confirmation classes, and ministering to people, as well as beginning to write such works as his commentary on *Romans* and *Church Dogmatics*.

This book makes clear to us that all who preach or teach the Word, like Barth, must seek a right understanding of the Scripture, and so present the message of Christ that the man of today can understand it and be transformed by it.

The value of this book lies in its revelation of the thinking of this foremost theologian during the years when theology was in revolution and when Barth, while weighing his own views against those of Harnack, Schleiermacher, Bultmann, Brunner, and others, was beginning to make his own contribution to theological thought.—*Wilbur C. Lamm, Baptist Sunday School Board, Nashville, Tennessee.*

The Hope of Glory

Dale Moody (1e), \$4.00

Dale Moody's book on last things deals with the hope of man, of history, and of creation. Chapters are devoted to eternal life, death, resurrection, kingdom, pleroma, antichrist, parousia, new creation, and Holy City. Doctrines of eschatology are traced through the Bible; and the interpretations of other scholars,

ranging from the church fathers to contemporary theologians, are appealed to. Thus, his study is biblical and historical.

Dr. Moody brings in much material from other writers, past and present, to give a rather detailed treatment of each aspect of eschatology. The work would be more helpful if each chapter presented a summary setting forth the author's conclusions on the subject discussed.

Moody manages to score the views of dispensationalists with regularity.

This book was written for trained theologians mainly, for few others can comprehend this ambitious work. It would not be particularly objectionable on doctrinal grounds.

A worthy contribution to theological thought, but limited in appeal to the general reader. Sales would be to theologians and others with training in theology.—*Wilbur C. Lamm, Baptist Sunday School Board, Nashville, Tennessee.*

The Young Church

George E. Ladd (1a), \$1.00

"Acts" is intended to be a historical record with a theological and apologetic purpose. The theological purpose is redemption based on authentic research of the historical and eye witness accounts of the resurrection of Christ which resulted in a radical transformation of the followers of the risen Lord. The apologetic purpose is an historical account of the fact that the crucified Galilean was not a rival to Rome's political sovereignty, but rather transcended it!

The central plan of Acts is a tracing of the expansion of Christianity through the church. Acts 1:8 describes the circumference of Christianity. At first this expansion came about not by an internal and magnificent obsession of a desire to share the gospel story, but

rather through the painful means of violent persecution. The expansion engulfed racial prejudice (Acts 8:4-25) and embraced Gentiles (11:18) into the kingdom of God.

The author deals with such subjects as "Last Things," "Resurrection," "Lordship of Christ," and the "Church." This reviewer acknowledges that some Southern Baptists will have difficulty with the author's view on the church. Even so, there is much which is theologically, apologetically, and historically helpful.—*Don E. Dillow, pastor.*

Theological Dictionary of the New Testament

Gerhard Kittel (1e), \$18.75

This 800-page theological dictionary is translated from the German. It concentrates upon terms in the Bible of theological significance. It deals with the words as Greek words, and approaches them as a lexicon would, except that it does much more than a simple lexicon. The book is not a full commentary, but it is a connecting link between lexicography and the specific task of exposition.

The book attempts to treat every word of religious or theological significance in the New Testament. Many proper names from the Old Testament which speak of men of theological importance are included. Such men as Abel, Abraham, Adam, etc. are included in this group. The words are treated generally by roots. The principle, however, has some flexibility; and some derived words with independent meanings are often included with the root word.

This is a heavy book. It will be appreciated only by those who have had a great deal of Greek, and also a background in biblical theology. It is excellent and seems to be thoroughly reliable. Indeed, the German scholars who serve as contributors are thorough in every sense of the word.

This is not the type of book that one would sit down and read all the way through in chronological order. It is a reference book and is a valuable book to be on the shelf of any preacher who understands and appreciates a theological approach to language or a linguistic approach to theology.—*Fred M. Wood, pastor.*

Our Christian Hope

Georgia Harkness (1a), \$3.00

The author attempts to picture the wretchedness of man, the divine image distorted. "Yet the gospel message of divine goodness" . . . impels "to faith amid despair, love in the face of man's inhumanity, hope in the midst of sin, pain, and death." The volume presents the author's beliefs on "the doctrines of man, history, and eschatology." Intended for ministers, the book would be of little meaning to many others. Such words as dichotomy, chimera, iconoclastic, existentialism, theistic naturalism, cataclysmic, and theodicy are only for real scholars.

A self-styled "evangelical liberal," the author is too much of a modernist for this reviewer. She wants to "demythologize" the Bible. The stories of the birth and resurrection of Jesus, with the intervening miracles, are a blending of history with story. The talking serpent and the speaking ass are just folklore. Not history, but myths are creation, fall, flood, tower of Babel, and the resurrection of the human body. Only symbols are second coming of Christ, gold and pearly gates of heaven, and fires of hell. "Hell is manifestly present on earth." She does not believe in individual salvation, the person assured of heaven. "Biological evolution . . . is now . . . scientific certainty."

There is much that is good in this scholarly book. It is unfortunate that the author makes our Christian message a watered-down social gospel, with no emphasis on repentance.—*Mrs. N. B. Moon, pastor's wife.*

History of the Synoptic Tradition

Rudolf Bultmann (9h), \$8.50

This is a book for the New Testament scholar. Many readers who doggedly wade through this material may, like the reviewer, get "lost in the woods." For those who teach New Testament, this translation is indeed welcome; for while one may not agree with Bultmann's conclusions, every serious student of theology must deal at some point with the questions he raises.

This is a translation of an earlier work, and is significant more for the understanding of Bultmann's method than the systemizing of his conclusions, which came in his later works. When he does conclude, one can find easily much with which he can disagree such as: "At all events the gospel is the product of the Hellenistic Church," and "The Christ who is preached [in the primitive kerygma] is not the historic Jesus, but the Christ of the faith and the cult." One wonders at the ease with which the existentialists sever the nerve of history. The reviewer finished this book feeling that the *form* of the New Testament is so dissected that, like Humpty Dumpty, it can hardly be put back together again, at least by those who follow Bultmann.—*Victor E. Mantiply, pastor.*

The Form of a Servant

Donald G. Dawe (8w), \$4.50

In traditional theological circles during the first quarter of this century, it was customary to enumerate at least half a dozen theories concerning the problem of the incarnation. One of the lesser ideas at that time was the kenotic theory, the notion that in becoming a man the divine person "emptied himself." The author of this book has taken this as being the central analogy of the biblical thought on Christology and has made a good case of his idea that this notion and its fortunes in the ebb and flow of Christian history are a true sample of the character of the Christian faith through the centuries.

He is especially helpful in the use of this idea as a yardstick with which he has examined the variations upon the central theme of Christology. It may not be the only way to study the person of Christ, but it is a legitimate and helpful way.—*Stewart A. Newman, seminary professor.*

God Is No More

Werner & Lotte Pelz (19h), \$2.95

The provocative title, *God Is No More*, gives the initial impression that the authors have taken a skeptical, if not atheistic, approach. Their intent, however, apparently was to impress the reader with the idea that God is too big for the theological systems that attempt to explain him in precise terminology. The

style of the book is impressionistic in nature and, because of this is somewhat difficult to read, very much like modern poetry. The authors interpret Jesus and his teachings from the standpoint of their own experience and thus are quite subjective. One, upon reading the book, receives the impression that the authors deliberately avoided traditional modes of theological expression and interpretation. Evidently, they intentionally used the shock method of emphasis. There are many genuine insights into spiritual truth reflected in the book, but there are also many questionable statements. For example, we would accept the statement, "Pharisaism is the subtlest form of idolatry." However, we would question the statement: "The conviction that I am right is as pharisaical as the belief that I am good." In their "existential" approach, the authors reject the resurrection as an historical event. In view of the many controversial statements, we can recommend the book only with a great deal of reservation. Mature Christians can appreciate much of it, but we do not recommend it for the average Christian reader.—*Fred D. Howard, college professor.*

Worship and Congregation

Wilhelm Hahn (5k), \$1.75

This book "is addressed to the theologian who is concerned with the theology of worship, to the minister who is commissioned with the task of conducting worship, and also to the church member who is engaged in the worship of his own church." This seems to me to be a pretty big order in a book of only seventy-two pages. The author is professor of practical theology in the University of Heidelberg in Germany. He stresses what he calls "Word and Sacrament." He feels that "the life-giving center of the congregation" is the worship of the church in which "the Word is proclaimed and the sacraments are administered." The author is in the school of theological realism with which Barth and Brunner are associated. There is the expected thrust against activism which comes from European churchmen and theologians. His conception of worship in the congregation seems to me to be somewhat introverted. Despite his emphasis upon the objectivity of the Word of God, he seems to me to

overdo the subjective side in such sentences as "worship [is] the creative center around which the life of the church revolves." Surely the creative center is Christ himself. The reviewer cordially subscribes to the author's admonition that "we must learn to preach with brevity, and yet with substance." One final note is that this book is really addressed to European Protestant churches, and for that reason it is sometimes not really relevant to the American scene.—*Penrose St. Amant, seminary professor.*

History, Archaeology, and Christian Humanism

William Foxwell Albright (6m), \$6.95

One of the fruitful by-products of retirement is the writing of excellent works such as this volume by one of the most outstanding of the world's archaeologist-scholars. This is the first volume of several which the author anticipates publishing, bringing up to date and more adequately covering previously published ideas, articles, and lectures. The present volume covers material divided into four parts. Part I is composed of general surveys, leading into Part II, which surveys special areas related to the Near East. Part III deals with some scholarly approaches, focusing attention upon such eminent contributors to study as J. H. Breasted, Gerhard Kittel, Arnold Toynbee, Eric Voegelin, and Rudolf Bultmann. Finally, Part IV is a personal presentation of the author's suggested return to biblical theology, after which is presented an excellent autobiographical sketch. All persons who have known Professor Albright will be grateful to the publishers for making available this seasoned resume' of the insight of a stimulating scholar. The index of names and subjects will give ready access to the materials covered in the text. In short, here is an excellent account of Professor Albright's views on the philosophy of history and religious modes of thought, with special attention to ancient Israel and the Near East.—*Marc Lovelace, seminary professor.*

Redemption and Historical Reality

Isaac C. Rottenberg (8w), \$6.00

This book confronts the role of the historical Jesus in the total scheme of redemption, the principal contrast being "Heilsgeschichte" (sal-

vation-history) versus the existential movement propounded mainly by Bultmann. Tracing scores of divergent traditions, the author discloses the almost insoluble dilemma of providing an integrated position in ecumenical theology. How are we to accept the "symbolic" language of faith? What relation does the historical Jesus have with faith today? Is the historicity of Jesus relevant to the fact of the cosmic Christ? Or is he to be interpreted within the realm of myth and accepted within the existential framework? Are we dealing here with relevant historical facts in Jesus Christ? To what extent is the life, death, and resurrection of Jesus to be understood as the divine act of God in history, and thus relevant to faith and salvation? Is Jesus God's divine and supernatural intervention, or is he, symbolically, simply the "quality of inner-directedness present in every situation"? Is the church's mission sacramental or Kerygmatical? These questions are dealt with through a profusion of quotes and references (505 in all), and, unfortunately, in such technical language that there is both confusion and loss of continuity. One could wish this significant, theological crisis could be presented in language simplified enough to be intelligible to the average reader who, though concerned with biblical revelation, is not versed in the technical language of the theologian. Since it is not, this book may have little relevance to the flesh-and-blood crises confronted by the average pastor in the thick of life and death, and who, though vitally concerned with theology, is not primarily interested in word games for self-amusement.—*Othar O. Smith, pastor.*

A Theological Handbook for Laymen

Van A. Harvey (9m), \$1.45

This theological workbook, not a dictionary, presents the words, concepts, and ideas which are prominent in current systematic and philosophical theology. The various understandings of these words and terms held by leading Protestant theologians are stressed. Often these understandings or definitions are traced through such stalwarts as the Church Fathers, Aquinas, Luther, Calvin, Barth, Tillich, and others.

A prime value of this work lies in its brief explanation of what meaning theological terms had for the leading theologians. Some of the terms explained are used extensively, if not peculiarly, by modern theologians. The author shows acquaintance with the thought of schools of modern philosophy—analytic, process, existentialist, and positivistic.

This work will be of value for ministers, theological students, and the more diligent lay student. The term "laymen" in the title could be misleading, because the average Southern Baptist layman would not have sufficient training in theology to appreciate much of this book.—*Wilbur C. Lamm, Baptist Sunday School Board, Nashville, Tennessee.*

BIBLE STUDY

Pictorial Encyclopedia of the Bible

Van A. Harvey (9m), \$17.50

Although all of us must watch our "book budget" very carefully, an investment in this volume of 620 pages, with 500,000 words and 700 illustrations would be quite worthwhile.

It is written from a very scholarly standpoint and includes a number of subjects of great interest to all students. The layman, as well as the minister, should enjoy having this in his library. It takes into full account the discoveries of archaeology and the critical school of biblical study.

It deals with persons, places, theological ideas and concepts, and should be a most valuable addition to anyone's study shelf.—*Fred M. Wood, pastor.*

The Miracles of Christ

David A. Redding (6r), \$3.50

Here is a book that proves fresh and imaginative in both style and content. Dr. Redding has written a very readable book on the miracles after much study and research. He found considerable help in preparing this study from Richard C. Trench, the nineteenth-century Englishman, whose *Notes on the Miracles of Our Lord* "still stands as the most comprehensive authority in the field." Dr. Redding discusses the miracles under four headings: the mastery of nature, the healing of the body, the

healing of the mind, and the raising of the dead. He found much illustrative material from such divergent men as Milton, C. S. Lewis, and T. S. Eliot. The printed New Testament accounts of the miracles are taken from various translations of the Scriptures. This book shows detailed study and thought of Christ's miracles by one who believes in them. Laymen, as well as ministers and religious leaders, will find this good reading.—*Dwight K. Lyons, pastor.*

Personalities Around the Cross

H. H. Hargrove (66b), \$2.50

From the personality on the cross to those that stood and watched, the author gathers material for the seven chapters of this fine book. As one reads and studies the material, he will be captured by penetrating insight and will cause the reader to look into the depth of his own soul as he stands before the cross.

One will find that these chapters are expository and evangelistic. They will be of great value as source material.

This book deals with Jesus, Simon Peter, the Romans, the Jewish leaders, Jesus' silent friends, the three criminals, and the friends and loved ones who were there.

One would be urged to say it is a "must" book.—*Carter Elmore, pastor.*

The Miracles of Golgotha

Homer H. Boese (66b), \$2.95

This is truly a different book. It deals with the death, burial, and resurrection of Jesus, but in subject matter that is often overlooked in this glorious story.

The miracles of Golgotha are the three hours of darkness, the rent veil, the earthquake that rent the rocks and opened the graves, the blood and water, the resurrection of Jesus, the arrangement of the grave clothes, and the saints that arose and appeared in the holy city after Christ's resurrection.

It is quite evident that considerable work and study have gone into this fine book. It will cause the reader to study and reread the well-known stories for facts he has not considered.

It is conclusive that the resurrection declares Jesus as the Son of God with power and approval of the Father. Furthermore, it proves the sacrifice is acceptable and gives us our assurance that we are kept by his power. The resurrection of Christ teaches that the just and the ungodly will be raised from the dead.

It is refreshing to read such a fine book.—*Carter Elmore, pastor.*

The Sermon on the Mount

Thurneysen (5k), \$1.00

Here is an absorbing interpretation which reveals depth of thought and clarity of the Sermon on the Mount. The distinctive trait of Thurneysen's synthetic interpretation is the Spirit of Jesus Christ. It is not only verse-by-verse exposition, but one that grasps the doctrine of God's grace with which the Sermon on the Mount opens.

The writer, while influenced considerably to the Barthian position, leans heavily on his own theology in the light of the gospel and its revelation. He concludes that the doctrine of grace is pivotal to the Christian faith in the individual follower of Christ.

The personal result of reading this book is a soul-enriching experience. In all, it will lead the reader to serious reflection and a deeper comment in the testing times of life today. The book should be highly acceptable for personal use or for group purposes by various church departments.—*Frederick P. Loman, chaplain.*

Interpreting the Bible

A. Berkeley Mickelsen (1e), \$5.95

This is a book on Bible hermeneutics. Hermeneutics is the science and art of interpreting the Bible in such a way that the meaning and impact of a statement made *then* in that language is so translated and interpreted that it makes the same impact *now* on our modern minds. This is an ideal which is not likely ever to be realized perfectly. Professor Mickelsen (Wheaton College, Graduate School) makes a splendid effort to show forth all the skills, insights, and attitudes necessary for honest and worthy interpretation. It is a book for scholars and scholarly preachers. I doubt that many others could be interested. Professor Mickelsen is conservative, fair, keen, and up to date. The book is a general introduction

and of specific help in interpreting figures of speech, parables, types, symbols, poetry, and doctrine. I deeply appreciate it.—*S. L. Stealey, (retired) seminary president.*

The Text of the New Testament

Bruce M. Metzger (5-o), \$7.00

This is the most up-to-date book in the area of New Testament textual criticism I know about. It gives descriptions of all the known Greek manuscripts and ancient versions of the New Testament. Metzger describes how ancient books were written, how the science of textual criticism is applied by scholars, and traces the history of New Testament textual criticism. Especially valuable are the sections dealing with "Causes of Error in the Transmission of the Text" and "Basic Criteria for the Evaluation of Variant Readings."

All Bible students would profit by the study of this book and would better understand the reasons for versions, translations, etc.

Pastors and all trained teachers of the Bible should know this book.—*Wilbur C. Lamm, Baptist Sunday School Board, Nashville, Tennessee.*

Letters to Christian Leaders

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

Not only is the Baker Book House providing supplementary material for Southern Baptists' January Bible Study Week, viz., Moody on Ephesians and Francisco on Deuteronomy; but their "Bible Companion Series" is designed to help the Sunday school teacher. Turnbull's book is an analysis of the pastoral epistles which will be studied in the fourth quarter of 1964 in Sunday school. It fits this purpose admirably. Published in a paperback edition, each chapter is headed by an outline of the Scripture portion under consideration, along with a stated aim of its writer. The material which follows then expands the outline. The analysis is clear and practical. The theology is conservative. Not only is 1 and 2 Timothy, Titus, and Philemon included in this exposition, but two chapters from Matthew are also dealt with. (This is because the last two Sundays in 1964 are given to the study of Matthew, which is the lesson topic for the first quarter of 1965.)

For a Scripture analysis of the lesson, this work will be invaluable for the teacher.—*Walter K. Price, pastor.*

Search the Scriptures

Robert B. Greenblatt (19h), \$4.00

This is a well-written book by an outstanding authority and teacher of gynecology. The short chapters are easy to read and understand. The author not only has a broad knowledge of medicine, but he also has an understanding of the Bible, particularly the Jewish law. Many of the conclusions he reaches about medical conditions certain Bible characters may have had are, in my opinion, interesting but not necessarily so. For instance, Esau could have suffered from hypoglycemia (low blood sugar) when he sold his birthright, but there isn't enough evidence in the Bible for us to know that this is true. Rachel and Leah may have become fertile because of the tranquilizing and estrogenic properties of mandrake, but scientific proof is lacking. Joseph may have been sexually immature, but I don't think there is enough evidence in the Bible to conclude that he "almost certainly suffered from delayed pubescence." In chapter 5, he sanctions social drinking. He stresses that the Bible teaches moderation in all things, but I feel that leaders in our denomination would disagree with this point of view. On page 50, he states: "Metaphorically, we may assume that the original man, Adam, was hermaphroditic." He bases this conclusion on Genesis 1:27. I do not think that we may assume this at all. The phrase "male and female created he them" refers to the males and females God created. It does not mean to me that originally Adam was bisexual. This is a most interesting book containing much accurate medical information, but I feel that the author's interpretation of the Scriptures is in many instances not in accordance with the teachings of Baptists.—*George E. Duncan, surgeon.*

SERMONS AND SERMON HELPS

Preaching from Hosea

Edited by F. Vallowe (66b), \$1.95

It seems to me that he rather ties himself to alliteration. He labors the point—making sure that alliteration is achieved, even if he has to sacrifice the body of the message itself. He doesn't depart from this style even in the body.

Clichés are prominent throughout the book. Every preacher has shelf after shelf of such light, airy, and valueless books. The same format could be used over and over again, but the result would always be the same.

His accounts of the history of the times are good condensations. If one is looking for light or quick reading on Hosea, then this is the book for them.—*Wayne S. Smith, pastor.*

Great Sermons on the Resurrection

Alexander Maclaren and Others (66b), \$1.95

This is another fine book in the Minister's Handbook Series. This book contains eight excellent sermons on the resurrection. There are two sermons by Alexander Maclaren, O. H. Spurgeon, and D. L. Moody, along with one sermon by T. DeWitt Talmage and Canon Liddon.

Each of these great men of God speak of the marvelous, matchless glory of the resurrection. These messages declare the purpose, power, meaning, and the message. These facts are entwined in topical, expository, and doctrinal message.

This is an excellent book for its price.—*Carter Elmore, pastor.*

Words of Triumph

Ronald S. Wallace (5k), \$2.50

These seven chapters compose seven sermons dealing with the seven words of Jesus while on the cross. The author has expressed his thoughts in a very interesting way.

Baptists, in general, will find this book acceptable so far as doctrine is concerned. If one does not already have a good book on this material, this would be a good one to buy.—*D. D. Smothers, pastor.*

500 Bible Readings

F. E. Marsh (66b), \$3.95

Herein are many thought-provoking outlines. The author, through this book, shares with us, the fruit of endless hours of Scripture, demonstrating the fact that the Bible is its own best commentary.

The pattern of outlines is varied through use of acrostics, numbers, the occurrence of key words in a series of Scriptures, the alphabet, contrasts, and alliteration.

Pastors will find many excellent seed thoughts for sermons. Church workers will find many usable devotional outlines and Bible readings for assembly programs. Individuals should find it interesting as a guide to Bible study.—*Keith Mee, Baptist Sunday School Board, Nashville, Tennessee.*

The Baptist Story . . . Sermons on the Trail of Blood

A. A. Davis (Christian Printing & Publications), \$3.95

This book consists of ten sermons delivered by A. A. Davis in 1951. In these messages the author attempts to demonstrate in the Bible and in history the historical succession of Baptists from the New Testament period to the present. The content and bibliography of this book reveal that the author has relied heavily upon histories of Baptists and some other sources known to be unreliable—works that mix fiction with fact, and which are secondary sources based on other secondary sources. Brother Davis, following J. M. Carroll, identifies as Baptists many of the anti-churchly sects across the centuries, as he attempts to trace the Baptist story in unbroken line of succession. He fails to point out that although these sects did uphold many New Testament principles, they also held to doctrines and practices unacceptable to Baptists today as New Testament teachings. No doubt the author has done a momentous amount of research in preparation of these sermons. Like others before him, however, some of his statements are mere arguments from silence. Others are based on what he calls "stubborn facts in history," but some of which are lifted from unreliable sources. His contention for church succession leaves little room for the emergence of a Baptist church today, as well as in the seventeenth century, as a result of a study of and acceptance of New Testament faith and practice. He further attempts to undergird his ideas of succession by an elaborate set of appendices and charts. Many Baptists today no doubt accept the views of Davis. Many others reject it. I would not recommend it as a reliable story of Baptists, however.—*Lynn E. May, Jr., Baptist Sunday School Board, Nashville, Tennessee.*

Ten Sermons on the Second Coming

I. M. Haldeman (66b), \$4.95

This book covers almost every phase of the second coming of Christ. It was not written so much to encourage a mature study of the Bible on the subject of eschatology, but rather to present sermons preached by I. M. Haldeman.

Mr. Haldeman is a strong adherent and defender of the dispensational view. The many ramifications of dispensational teaching appear throughout the book. Chapter three is a good example—"The Coming of Christ Before or After the Millennium." The author's notions about the millennium have led to all kinds of vagaries. There is probably less unanimity among Bible students regarding the millennium than on any other subject. The difficulties in the popular millennial theories are insurmountable. That is, except for Mr. Haldeman. He preaches with absolute authority on the subject. Those who do not agree are "anathema."

Though many will want to read these sermons, I cannot heartily recommend them. I do not believe this book adds anything new to eschatological preaching.—*John R. Cobb, pastor.*

CHURCH ADMINISTRATION

Manual on Management For Christian Workers

George L. Ford (1z), \$2.95

Dr. Ford has recorded here a wealth of good sense about management, and many aspects that bear upon management for Christian workers. He has written simply and forthrightly.

The writer inadequately defines administration (in the preface). It is described as a rigid following of textbook rules whether they get results or not. It is characterized as a chore one must accept rather than an opportunity to minister. He incorrectly identifies "this business" in Acts 6:3 as "business administration." He is overly personal in illustrating suggested approaches to management needs. The reader might rather easily identify persons in the illustrations, both negative and positive.

His main illustration on delegating authority is a one and a half page account of the operation of a Sunday school picnic committee. On the whole, the book has more to commend it than to condemn it. The writer has had a rich leadership and has shared it vividly.—*Charles A. Tidwell, Baptist Sunday School Board, Nashville, Tennessee.*

The Pastor and His Work

Homer A. Kent (29m), \$4.50

Many practical suggestions are given by this minister of the Brethren Church. The chapters on the minister's study and books are usually helpful. Titles of some good works are included. The chapters end with a bibliography of related materials. Baptist authors are frequently mentioned.

The author includes items that are contrary to Southern Baptist beliefs and practices. There is a chapter on the dedication of infants. The licensing of a minister is viewed from a different standpoint. The installation service for a new pastor is foreign to most Southern Baptist churches.

One of the weakest sections of the book is on the pastor's relationship to the church organizations. Kent's concept of "official boards" is contrary to Baptist polity. Much of the terminology would not be synonymous with current Baptist usage. Apparently the author has tried to be nonsectarian in treating the material. In fact, in some instances he gives the viewpoint of other denominations. His plight was in being extremely practical with specific situations.

I recommend this book for the discerning reader, but have some reservations about a general recommendation.—*J. Elvin Reeves, Baptist Sunday School Board, Nashville, Tennessee.*

The Work of the Deacon

Harold Nichols (2j), \$1.50

This book is written by a deacon in an American Baptist Convention church. The book, although general in nature, shows genuine concern for today's ministry of the deacon. The inclusion of concepts and terminology such as "Board of Deacons," "Board of Trustees," "Christian Education Committee," however, make the book undesirable for Southern Baptist churches.

The author does a poor job of defining the deacon's duties. As in many books, the work of deacons is portrayed as encompassing everything in the church. Little specific help is given.—*Howard B. Fosbee, Baptist Sunday School Board, Nashville, Tennessee.*

A Portrait of the Church: Warts and All

R. Benjamin Garrison (1a), \$3.00

This book discusses the essential nature of the church—those qualities on which evangelical Christians would generally agree. Points of dispute, such as organizational patterns, baptism, the ministry, and so forth, are largely left to one side. While the author's Methodism sticks out in isolated spots, his concern is the fact that the true church is the body of Christ—the people in whom Christ lives and works in the world.

Early chapters are written in a light, almost gay, vein. Occasionally, the author seems to be trying a little too hard to be clever, but he manages some fresh and appropriate touches of humor. As he proceeds, his serious purpose becomes more obvious. The church is in fact the body of Christ, but its members too often fail to recognize or live up to the implications. This is, on the whole a stimulating discussion of the subject.—*Joseph F. Green, Jr., Baptist Sunday School Board, Nashville, Tennessee.*

Parish Back Talk

Browne Barr (1a), \$2.50

This book is a practical report from a lecture series, encouraging all who are unwilling to give up the church as obsolete, with practical suggestions on how to promote and magnify the influence of the church today. Religious education is given credit for opening the way for many past scientific advances, because many ardent, devoted scientists were and are students of the Bible and theology.

The need today is to realize anew the power of God's love, which has been "watered down" by many. One example is the substituting of study groups for the prayer meetings.

The ministry of the church is for every member, not just the ordained clergy. The people of God come together in the church, so that they might go out into the world and

be the church. The world demands this, but rarely expects it to happen. Good, honest, devoted laymen are needed to help disperse the church. They will when alerted, and trained through Christian education, the next half century.—*G. C. Patterson, pastor.*

Holy Spirit in Your Teaching

Dr. Roy Zuck (50s), \$3.95

This well-written book was authored by a conservative Bible scholar schooled in Dallas Theological Seminary. It is an interesting, convincing demonstration of "the need for the ministry of the Holy Spirit in Christian education," and a thorough, informative discussion of "how the Spirit works in the various phases of the teaching-learning process." Major areas of study include the doctrine of the Holy Spirit as teacher, and his relation to teachers today, to the Bible, and to the teaching-learning process. The study is designed for "teachers and other Christian workers," particularly Sunday school teachers. It is written in clear style with logical development and noticeable coherence by an author who is well acquainted with the Bible and the fields of religion and education. Though there are many books on the Holy Spirit, this one is distinctive in its almost exclusive emphasis on the Spirit's teaching ministry. Objectionable features are minor and sparse: the conservative author's somewhat unkind, unnecessary criticism of "liberal religious educators"; discussions of "liberal" viewpoints which may be confusing; and the not especially helpful historical section. Yet these are overshadowed by the high practical value of the book. It would be usable and profitable for any church group.—*D. C. Martin, pastor.*

The Child in the Glass Ball

Karin Stensland Junker (1a), \$4.00

Mrs. Junker's style is remarkable. The reader shares her emotions as she evades, and then accepts, the fact that two of her children are retarded. Her seemingly unlimited intellectual and financial resources and physical energy enable her to do more than the average parent could do under such circumstances. However, her story should be an inspiration for others to follow her example as far as resources allow.

Some readers may not agree with Mrs. Junker's decision to have an abortion when her sixth child was on the way. She describes her own frustrating doubts both before and after the decision was reached.—*Melva Cook, Baptist Sunday School Board, Nashville, Tennessee.*

History of Christian Education

C. B. Eavey (29m), \$5.50

A discussion of the history of education with special emphasis on Christian education. Beginning with the definition of education in general and Christian education in particular, the author deals with the various systems of education that have been employed through the years. Beginning with the Oriental, he speaks of the Jewish and early Christian methods. From the early methods employed by Jesus and the apostles, through the time of the Reformation, the reader finds a very interesting treatment of Christian education.

With the discovery of America and the opening of a new world, new ideas began to take form in the field of education. The author develops the idea that the modern Sunday school movement is somewhat the forerunner of the present system of Christian education. This is an up-to-date work which includes the Vacation Bible school and the place of various youth activities—such as assemblies, retreats, and the like. The book is well written and easily read and should be in every church library.—*Ben F. Broadway, pastor.*

The Church as the Body of Christ

Eduard Schweizer (5k), \$1.00

Dr. Schweizer deals with the problem of the use of the expression "the church as the body of Christ." What did the early church mean when they used this symbol? It is a rather difficult matter to conceive of. How far do we use this expression today? When we use it, just what are we trying to convey?

The author first deals in a fascinating way with the understanding of man as body—Greece and Israel. Then with the body of Christ—given for many. Next he deals with the church as the body of Christ in the undisputed letters of Paul. Lastly, he deals with the church as the body of Christ in 1 Corinthians 12, Colossians, and Ephesians.

The treatment is clear and interesting, and we believe helpful.—*F. Clyde Helms, pastor emeritus.*

DOCTRINE

Baptism: Conscience and Clue for the Church

Warren Carr (20h), \$4.50

Mr. Carr writes from the conviction that baptism has been misused and distorted by the Church. Baptism is a God-given action and symbol. It is the act of initiation, that is, it is the first determinant of the nature of membership in the Church. It is symbolic of the mysteries of the new birth and of God's self revelation to man. Both the branches of the church which practice infant baptism and those which practice believer's baptism have distorted baptism for pragmatic interests. Baptism, however, serves as the church's conscience and is the clue to its problems. If the church is to recover its integrity, it must restore meaningfulness to baptism.

The book is divided into five chapters. The first and last contain the author's key concepts and positive suggestions. Chapters two and three are excellent historical and theological treatments of the "misuse" of baptism. Chapter four deals with the practical results of baptism's misuse.

Self-criticism is a sign of maturity. This book affords Southern Baptists an opportunity to evaluate our maturity. Mr. Carr writes from within the framework of Southern Baptists; and he points out that his criticisms, which sometimes are sharp and barbing are equally true of other traditions. Whether or not they can agree with all Mr. Carr writes, Southern Baptist leaders need to give a careful reading to his book. It is hoped that it will, at least draw attention to the need for emphasis on the meaning of baptism.—*W. T. Edwards, Jr., college professor.*

CHURCH HISTORY

A History of Christianity, Vol- ume II

Clyde L. Manschreck (20p), \$13.25

This is one of the most unusual and acceptable books that has come to my desk in a long time. It is almost a must to the student of church history. I heartily recommend it

to all pastors and church libraries. It has a wealth of material, conveniently arranged. Having this book on his shelf will assure the student of a ready and acceptable reference to church history. The cost makes it a little prohibitive, but I think its sale should be pushed.—*Herbert Gabbart, president, Belmont College, Nashville, Tennessee.*

Baptists North and South

Hill & Torbet (2j), \$2.00

Hill and Torbet have collaborated in producing this critical study of the American and Southern Baptist conventions. The authors give the historical development of the two conventions from their beginning to the present. They also attempt to interpret and evaluate the role each convention has played in the religious, social, and intellectual development of America. American Baptist historian Robert G. Torbet has subjected his own Convention to a critical analysis. Samuel S. Hill, Jr., of the South does the same for his own Convention. Unfortunately, Hill seems to be totally unaware of the extensive self-analysis and study, begun by the Southern Baptist Convention in 1956 and continued to the present, which has resulted in significant changes in the organization, life, and work of the Convention.

No reader will agree with all the criticisms or conclusions of these writers. Baptists, North and South, however, can profit from a study of the book. No doubt, Baptists will profit from an objective look at themselves and their institutions. Although these authors do not fully achieve the ideal of objectivity in their presentation, the book should stimulate the readers to further thought and evaluation. The book is well-documented, reads well, and will make profitable reading by Baptists and non-Baptists as well.—*Lynn E. May, Jr., Historical Commission, Southern Baptist Convention.*

CURRENT WORLD ISSUES

Nonviolence: A Christian Inter- pretation

William Robert Miller (18a), \$6.95

William Miller, editor of the magazine, *United Church Herald*, has made a comprehensive study of theory and application of

nonviolent action as a discipline of personal conduct and as a tool in the struggle for civil rights and political freedom. *Nonviolence: A Christian Interpretation* is divided into three sections. In the first, the author defines the dimensions and scope of nonviolence, discussing nonresistance, passive resistance, and non-violent direct action as generic subdivisions. In the section on the dynamics of nonviolence, Mr. Miller stresses the fact that the sources of strength for a strategy of nonviolence must be sought in a devotional life of prayer. The final division of the book is rich in relevant historical material, presenting examples of non-violent action, including the resistance of the Danes to the Nazis, the spontaneous outbreak of nonviolence in Budapest in 1956, and the strategic campaigns in the southern United States since 1955.

I would definitely recommend that this book be given broad circulation throughout this country. In this day of imminent nuclear annihilation and of the strident demand for civil liberties for all men everywhere, Mr. Miller's book will prove helpful in orienting us toward a solution of our social problems in terms of a relevant Christianity.—*Kenneth Pfifer, scientist.*

A Look Down the Lonesome Road

Erwin McDonald (11d), \$4.95

This is a courageous and, I think, a thoroughly Christian book on the race problem. Its frankness, its straight-thinking character, and its humility of attitude make it appealing even when deeply disturbing. Every Christian adult who is mature enough to face himself and Christ will grow spiritually by reading this book prayerfully and reflectively.—*Rice A. Pierce, Baptist Sunday School Board, Nashville, Tennessee.*

Southern White Protestantism

Kenneth K. Bailey (9h), \$3.75

An interesting, valuable product of a diligent search and able scholarship. Particularly helpful in understanding the problems facing Protestantism in the South today and relevant to any sensitive study of why we are like we are. The reader might feel the author has dealt with only the unsavory and uncompli-

mentary aspects of the immediate past; but the events covered are the most significant ones and the ones most likely to be of interest. Fairness seems to be the byword in the treatment of the different denominations, and the general effect is one of genuine helpfulness.—*W. Howard Bramlette, Baptist Sunday School Board, Nashville, Tennessee.*

The First Amendment

William H. Marnell (11d), \$4.50

This book deals with the relationship of church and state in America from colonial beginnings to the present day. The author does a commendable job of establishing the thesis that "the relationship of Church and State in the United States is not what current controversy sometimes makes it, and that there is a deep and usually disregarded relationship between the Christian church and the American State, that this relationship is one of the fundamental facts of American life, and that its changes are few and slow." In a very readable style, he presents a resume' of the historical development of the principle of the separation of Church and State, following an interesting account of the relationship of Church and State in the Middle Ages, during the Reformation, in early America, and in late American history. He traces the development and adoption of the First Amendment of the Constitution, disestablishment in the states, the Fourteenth Amendment as a corollary of the First, and the interpretation of these amendments in recent court cases.

No one will agree with all of the author's conclusions, but all readers should be stimulated and helped by reading this book. Unfortunately, the author gives little credit to Baptists for their successful struggle to secure religious liberty for all Americans. He seems unaware of the successful efforts of Isaac Backus, Hezekiah Smith, and others. Most Baptists would enjoy this book and profit from reading it.—*Dr. Lynn E. May, Jr., Historical Commission, Southern Baptist Convention.*

Money Mania and Morals

Lycurgus M. Starkey, Jr. (1a), \$1.50

This is a significant book on a vital subject—gambling. It comes to grips with the moral and ethical aspects of gambling. It approaches this popular, but harmful practice from the

Christian standpoint. I dare say a more important book on Christian ethics will not be published this year. I hope that it will be widely read and used, especially by pastors, stewards and deacons, and other church leaders.—*C. Aubrey Hearn, Baptist Sunday School Board, Nashville, Tennessee.*

Religion and Social Conflict

Edited by Lee and Marty (5-o), \$5.00

The chapters in this book are based upon lectures given at the San Francisco Theological Seminary, and with the exception of "Religion and Politics in American Past and Present," they are concise, pungent analyses of the socio-religious problems of our day covering the broad spectrum of the threat of technology, radical protest movements, right and left-wing extremists, religion and politics, church-state relations, interreligious group conflict, and the pastor's role in social conflict.

The writers are without question qualified to make these studies and can never be accused of "carrying coals to Newcastle." Neither do they suggest any simple, threadbare solutions for escape from the social matrix. The reader will be greatly enlightened, shocked, dismayed, shamed, and shaken by what he reads.

The chapter on the pastor's role in social conflict is the best treatment I have ever read on this thorny subject and should help to clarify for all of us what we could and should do in our day.

The only negative comment I can make about the book is in regard to the price (\$5.00), but in this book one is certainly receiving something for his money—which is more than one can say about a lot of books for half the price.—*Alan Preston Neely, missionary.*

Youth on the Streets

Saul Bernstein (18a), \$3.95

This is a study of hostile youth groups in nine American cities and what is being done about them and for them. The author believes that today's delinquency is one of our country's greatest crises. He deplores the apparent unconcern of so many of our leaders about this problem. This book is an eye-opener. It should be read by all thoughtful youth leaders.—*C. Aubrey Hearn, Baptist Sunday School Board, Nashville, Tennessee.*

The Negro Church in America

E. Franklin Frazier (Schocken Books), \$3.50

This book is more important for its sociological references than for its statistical analysis. Actually it calls itself a "study in sociology." The author, a world-renowned Negro professor, now deceased, has traced the Negro church in America not from the standpoint of its size and growth, but from the area of its vast contribution to the morale and purpose it has given the Negro people. A by-product of the study gives us some understanding of the contribution of the Negro people to American church life as a whole.

Because of the author's untimely death, the book does not thoroughly relate the present social revolution to the role of the Negro church in its historical setting. The book is thoroughly documented, comprehensive, persuasive, convincing, factual, and easy to read. Though of great interest to students of sociology, it still has unusual relevance to any student of social activity among the minorities of America. It will have great interest to students of church history.—*Paul Brooks Leath, pastor.*

The Cured Alcoholic

Arthur H. Cain (18p), \$4.95

The author is like the mother who said that all the men in the military parade were out of step except her son. His theory that "cured" alcoholics can drink in moderation is contrary to the views of all other authorities. It is contrary to the philosophy of Alcoholics Anonymous and physicians who specialize in alcoholism. While the author's views are interesting, they can hardly be taken seriously.—*C. Aubrey Hearn, Baptist Sunday School Board, Nashville, Tennessee.*

Protestant Concepts of Church and State

Thomas G. Sanders (20h), \$6.50

Protestant Concepts of Church and State by Thomas G. Sanders is thought provoking. The purpose is clearly stated viz., "development of the attitude of the church toward the state, especially as it appears in American Protestantism."

In the development the author reviews what he considers the major sects or groups which

influence the development of traditional attitudes. He has accomplished his purpose, I believe, in presenting these views for contrast.

I believe his book will encourage further study on the subject. It is well written but will not be a book to recommend for light reading. His suggestions that possibly we need to think through our ideas about separation of church and state in the light of God's purpose leads us to study more completely this work.

—Seibert H. Haley, pastor.

The Catholic Church and Nazi Germany

Guenther Lewy (6m), \$7.50

Catholics have bitterly protested the Broadway play *The Deputy* because it accuses the late Pope Pius of failing to condemn Hitler for his massacre of the Jews. This scholarly book shows that *The Deputy* is correct, that many of the leading Catholics swallowed Hitler's theories and policies, thus silencing the Pope. This is a book for historians and scholars.—C. Aubrey Hearn, Baptist Sunday School Board, Nashville, Tennessee.

No Other Name

W. A. Visser 't Hooft (8w), \$2.50

At a time when other world religions are becoming aggressively missionary in activity, at a time when mobility and communications are placing the basic beliefs of these religions constantly before us, it is imperative that Christians give thoughtful consideration to the relationship of the Christian faith to these other faiths. The fundamental question that must be decided is: Is Christianity truly unique? All the great religions have much in common. They hold high ethical ideals; they point to the worship of something outside oneself. In the interest of world unity, there are many who are suggesting that we ought to seek to harmonize the best that is in all religions and thus create a world religion. Thus, for any religion to seek to be unique and exclusive would seem to be presumptuous.

Yet, according to Dr. Visser 't Hooft, this is precisely what Christianity must do. It is unique. It cannot compromise. It cannot join with other religions in a man-made world religion. Christianity is a revealed religion, and this revelation is from God—thus it must be exclusive. In this work he gives a most scholarly and incisive study of this problem.

The book is highly recommended for all thoughtful and mature Christians.—Findley B. Edge, seminary professor.

MISSIONS

A View of All the Russians

Laurens Van Der Post (25m), \$5.95

If you like Van Der Post's writing, as I do, you won't be disappointed in this book. I only wish the editor had not allowed two to three-page paragraphs which make reading difficult. In many places new thoughts could have made new paragraphs.

The author believes that abstract appraisal of a nation leads to exaggeration and inaccuracy, that a clear portrait of an individual could help one see the nation as individuals and help keep a clear perspective. This individual contact and knowledge through the country's literature helped him overcome "collective abstractions." But he had been unable to see an individual as such in Russia. All expressed the mass or State view. Literature gave the same view. So, he went to Russia to try to know the people. In Moscow he found the same conformity in people and architecture. It's amazing to see how in every act Van Der Post evaluated personality. It has abolished God but has made gods to worship such as Lenin's decomposing body; it pushes old, young, or ailing aside on the street without apology or offense. The end justifies the meanness, silent acceptance of fate shown in waiting lines at airport, and overwhelming instinct to conform, incapable of doing what others are not doing. It's an amazing book. I wish I had space to write about it. Read it by all means.—Mary Christian, Baptist Sunday School Board, Nashville, Tennessee.

Missionary Go Home

James A. Scherer (20p), \$3.95

This book is explained exactly by the subtitle: A Reappraisal of the Christian World Mission Today. This attitude of many people in the world is expressed by the author, who is dean of the school of missions at Chicago Lutheran Seminary. Some people may not agree with his conception of the missionary idea, but it is a book that will give the reader much material for thought. He weaves into the book a history of missions in its overall aspects.

If the reader will remember that the individual yonder on the mission field does not realize too much concerning the work of each denomination, but thinks of all of them as Christians, the book will be better understood. I would recommend it for background reading in missions.—*Blanche Mays, Baptist Book Store manager.*

Beyond Arabian Sands

Grant C. Butler (31a), \$4.95

This book contains brief, readable summaries of the people, places, and politics of the Arab world. The author visits "the strategic countries of the Arab world, from Casablanca to Basra and Baghdad from Lebanon and Syria to Yemen and Aden." He talks with kings and prime ministers, with rich men and poor. He tells of his conversations with men like United Arab Republic President Nasser and a pearl fisherman aboard a *dbow* (boat) in the Persian Gulf.

Twelve pages of black and white illustrations aid in visualizing the countries covered by the book. Grant Butler has a background of fifteen years' association with the Arabs. He writes sympathetically and understandingly of the problems between the Arabs and the Israelis. Six pages tell about the food of the Arab world and the Middle East. Twelve pages give a summary of the Black Muslims Movement and the beliefs of the Islam religion. A selected bibliography of twenty-six titles will be helpful in a further study of the Middle Eastern countries.

This is an excellent book for a brief study of the Middle East. The author is unbiased and frank in his statements. Its reading will prove profitable to those who want to know and need to know and understand about the countries and peoples of this strategically important area. I visited in the summer of 1963 four of the countries Mr. Butler writes about and my impressions of these countries coincide with his.—*Agnes G. Ford, Baptist Sunday School Board, Nashville, Tennessee.*

I See Their Faces

Ben Haden (67r), \$3.95

As one of a dozen Americans in a group, the author visited Russia, Poland, and Yugoslavia. Ben Haden was vice-president and general manager of a newspaper in Kingsport, Tennessee. But, as he tells it: "As a result of this experience [the visit back of the Iron Cur-

tain], I am now at Columbia Theological Seminary in Decatur, Georgia, studying for the ministry." He concluded that the struggle today is not between capitalism and communism. Capitalism, he contends, is not the American form of government—"Ours is a government founded on belief in God . . . and communism is a religion—a very strong religion." Thus the author's trip convinced him it is an ideological struggle between two religions—one pro-God and one anti-God. The United States, despite its shortcomings, remains the most God-fearing nation in the world. Thus the struggle between the United States and Russia, in Haden's opinion, boils down to pro-God vs. anti-God. Between his statements of personal religious persuasion and philosophy, and possibly to show us how he arrived at his changed course in life vocation, Haden presents vignettes—short, terse sentences and short paragraphs that mark him as a newspaperman—of life as he found it in Russia, Poland, and Yugoslavia. He tries to present the individual Russian, Pole, and Serb just as he sees him. The book will add to the reader's insight into personal experiences behind the Iron Curtain. It will help him understand communism and its future potential. It will put the ideological struggle in clearer perspective.—*Theo Sommerkamp, Executive Committee, Southern Baptist Convention.*

INSPIRATION AND DEVOTION

Creative Prayer

E. Herman (9h), \$2.50

Mrs. McMurry got great inspiration from this book she said as she studied in preparation for writing her book *Spiritual Life Development*. You'll be helped, too. The author says that prayer is not a monologue but a two-way conversation. The one who prays must learn to silently wait and listen to God. There must be a forgetting of self—a commitment wholly to God. Once the Christian grasps the true nature of prayer, the author says, practice of intercession is perfectly natural. While you may not agree with the author on all statements, you'll be stirred to think and pray more.—*Mary Christian, Baptist Sunday School Board, Nashville, Tennessee.*

A Grief Observed

C. S. Lewis (92s), \$2.00

This is a heartwarming little book of devotional thoughts about the death of a loved one. C. S. Lewis reveals some of his deepest feelings of dismay, grief, and assurance upon the death of his beloved wife from cancer. For the Christian today, this book can guide toward a maturer approach to death and to ultimate faith in the goodness of God.—*Rice A. Pierce, Baptist Sunday School Board, Nashville, Tennessee.*

Christians Can Conquer

Robert Edward Humphreys (19e), \$3.00

This is one of the most helpful books it has been my privilege to read. It sounds more like close talks with one who knows a great deal about the problems of life and how to cope with them, rather than just impersonal sermons. Each subject is real to most people, and each one who reads this book should have his life changed by doing so. Problems such as doubt, moral difficulties, perplexities concerning God's will, the need of courage, frustrations, defeatism, despondency, and circumstantial restrictions are dealt with. Understandable and applicable truths are given in such a way as never to be forgotten. The author's approach is fresh and appealing. I consider it a very excellent book.—*Mrs. D. R. Bowen, housewife.*

Perspective

Richard Halverson (78c), \$2.75

This is a book of devotions for businessmen. Each page gives a complete devotion on a subject every Christian must face in everyday living and on which he must form an opinion and an avenue of action. The author shares his thoughts and suggests a Scripture reference.

Some of the thoughts were fresh and good, and they made me pause and reflect. Some I didn't get much out of.—*Larry Allison, Baptist Sunday School Board, Nashville, Tennessee.*

Daily Meditations

R. A. Torrey (66b), \$2.50

This book of daily devotions possesses a brevity of words, but concise spiritual and moral conduct is expressed in unmistakable terms.

One gets the feeling that the daily comments are coming from a friend who can speak frankly in order to challenge the deepest conviction one possesses.

It is evident that the writer has spiritual insight because he does express himself briefly. These devotions are not garrulous sermons with repetitious phrases, but short paragraphs of wisdom that provoke introspection and ultimately growth.

Basic doctrines are not hampered but encouraged. Christian duty is not excused for any human alibi.

Lasting benefit can be derived by any person who seriously wishes to live a fruitful Christian life.

Older Intermediates and up will enjoy this book of daily meditations founded in God's Word.—*Danny E. Bush, minister of music.*

Disciplines of the Spiritual Life

G. Ernest Thomas (1a), \$1.25

This might well be called an ethical handbook. Perhaps this is no more than is intended. The author deals with various disciplines of the Christian life such as worship, devotional reading, meditation, obedience, love, service, and witnessing. Simply written, it could easily be used for study groups with young people or young adults. There are questions on each chapter for discussion at the end of the book.

As an example of the insights throughout the book, the chapter on witnessing our sharing with others is on a progression of levels: participation in social gatherings, concern for the physical and material welfare, and imparting of ideals and truths. "We are our best selves," he says, "when we share our spiritual experience."—*Victor E. Mantiply, pastor.*

Christian Maturity

Richard C. Halverson (78c), \$2.75

The author equates the average Christian's efforts to live the Christian life to the activities and attributes of the Pharisees and condemns both. His theme is that the Christian should be so filled with the spirit of Christ that he will be motivated to live the Christian ethic without conscious effort on the individual's part. The author follows the same theme as he has in other books of claiming a special filling of the Holy Spirit that marks the onset of a "victorious life" and proper motivation to fulfil the Christian ethic.

Aside from being theologically off-center in that this emphasis taken to an extreme would produce an attitude of irresponsibility and stagnation, the author fails to discuss what would happen if the Christian failed to acquire proper motivation. In actuality this would result in severe discouragement and feeling that God had failed the individual. The whole idea smacks of Gnosticism which characterizes the movement that Mr. Halverson is involved in.

The Scripture passages that the author uses to lay the foundation for this idea mentioned above are woefully misinterpreted, and I doubt his scholastic ability. I do not recommend the book, nor any of Mr. Halverson's material.—*D. Eugene Briscoe, student director.*

BIOGRAPHY

The Sawdust Trail

Gordon Langley Hall (10m), \$4.50

The author and publisher, on the title page, call this book "the story of American evangelism." It treats, in turn, such eminent evangelists as John Wesley, George Whitefield, John Lewis Dyer, D. L. Moody, Gypsy Smith, Billy Sunday, Evangeline Booth, "Sweet Daddy" Grace, Aimee Semple McPherson, Reba Crawford, Father Divine, and Billy Graham. This is a real smorgasbord of evangelists, one that may take a tough palate to digest if read at one sitting. Nevertheless, to someone who needs to see anew the evangelists who have influenced our nation, this book holds great store. Written in easy bite-size chapters and in bread and butter language, it is attractive to the casual layman as well as to the studious seminarian.—*Theo Sommerkamp, associate editor, Executive Committee, Southern Baptist Convention.*

The Pioneer of Our Faith

S. Vernon McCasland (6m), \$4.95

This is a different—if not unusual—presentation of the life of Christ. It is written from the standpoint of the subjective experiences of the man Jesus, in his growing awareness of his mission as the Messiah, and of the fulfilment in himself of the Old Testament promises. The emphasis throughout is upon the person of Jesus—not upon the outward events of his life except as these are seen through the eyes of his own faith, hope, doubts, fears, and

his certainties. Each event included is thus interpreted. The book sets forth mainly the vertical dimensions of Jesus in his conscious relation to his Father, God, in the framework of which all horizontal and historical facts of his life are to be understood and interpreted.

The format and proposed intention of the author excite keen anticipation. The author probes into scores of little-understood passages concerning which we have often wondered as to their real meaning. He touches upon many facets of the life of Jesus not usually included; the celibacy of Jesus, his attitude of nonviolence and his view of poverty. The author piles up question after question, many of which we have, ourselves, asked. And here is where, in my estimation, the book falls short. The author leaves the questions—the major ones—unanswered. The reader's mind is left suspended in mid-air, and his eager expectation and anticipation dissatisfied. Lacking is the note of positive certainty.—*Othar O. Smith, pastor.*

Father Joe

Joseph Williamson (1a), \$3.95

Father Joe takes us into the life of a parish priest, who not only ministers to those whom the world has forgotten, but also into his own life which is one of hardship and suffering, every moment of his life.

The book is an autobiography of a man who has spent the later years of his ministry in one of the most poverty-stricken areas in the world, the east side of London. To many of us it will seem impossible that such things could happen. The author makes us aware of a different type of ministry from the one most Baptist preachers are used to. He shows very vividly that each of us has a definite place to serve our Lord and that he will use and bless us if we will but serve where he wants us to go.

We who have good pastorates and few hardships ought to read a book like this to remind ourselves that the price of reaching people for God is not always a road of ease and respectability, but sometimes a road strewn with thorns.—*Howard G. Judah, pastor.*

Feathers

Vera Featherston Back (19n), \$4.95

This is a delightful tale of pioneer life in Texas. It is both fact and fiction. The ad-

ventures of the Feathers family—father, mother, and nine children—make this fascinating story. The book has humor, pathos, excitement, and sadness. After I started the book, I could hardly put it down until it was finished.—*C. Aubrey Hearn, Baptist Sunday School Board, Nashville, Tennessee.*

God's Gambler

Dr. R. Frederick West (20p), \$3.95

This is a unique story—the biography of the conversion of a big-time gambler and racketeer, written by his pastor. Although the language is shockingly profane, the book gives an excellent insight into the underworld in our country and how it operates. It exposes many of the shames and subterfuges of church members. The book is bound to arouse controversy. It should bring thoughtful self-examination.—*C. Aubrey Hearn, Baptist Sunday School Board, Nashville, Tennessee.*

PROGRAM RESOURCE MATERIALS

Dedication Services for All Occasions

Virginia Ely, (6r), \$1.75

This brief volume of less than forty pages contains a wide variety of dedication services as the title indicates. Such subjects as church buildings, religious education buildings, public school buildings, etc. are discussed. There are some unusual suggestions for dedication services, such as the national and Christian flags, both of which are appropriate.

To this reviewer there seems the strong necessity of considerable preparation in advance of the program in that there is audience participation in almost every dedicatory service, which makes necessary the printing or mimeographing of the entire program as suggested by the author. This has its advantages from some standpoints. It is my feeling that dedicatory services have some definite background which should be brought into the service, and that the individual in charge of such a service would prefer to prepare his own program to suit the special situation. One could get helpful suggestions from this volume; but as a whole, I do not believe this book will have a very large market. As reference material for libraries it will be helpful.—*R. L. Middleton, Baptist Sunday School Board retiree.*

Tales I Have Told Twice

Roy L. Smith (1a), \$2.25

Roy L. Smith has given us thirty-one human interest sketches from his own experiences, some of which are as personal as life itself. The thirty-one examples of daily Christian living should be an inspiration to young and old alike.—*G. A. Rateree, state Brotherhood secretary.*

MISCELLANEOUS

The Art of Warfare in Biblical Lands, 2 Vols.

Yigael Yadin (6m), \$25.00

Only too seldom does a real significant work come along. This set of books represents that exception. True—that the subject matter is not one of everyday study; but when the subject is researched, the two volumes are replete within themselves.

The author, Yigael Yadin, is one of the world's leading archaeologists. The subject is a natural for him. He has in the past few years put his biblical knowledge of Palestine and environs to a practical test. He was former chief of the General Staff in Israel's Defense Forces during the 1947-48 campaigns. He holds the rank of major-general.

The two volumes are not only exhaustive in information, but attractive in appearance. Illustrations are prolific and cross references bring together a wealth of parallel knowledge on such subjects as the following: The Art of Warfare, Mobility, Fine Power, Security, Defenses, Archaeological Services, Chronology, and Terminology.

The text is divided into natural chronological-geographical periods and locations. Attention given to detail is marvelous. This set would make a worthy contribution to any library.—*W. Murray Severance, Baptist Sunday School Board.*

The Pastor's Wife and the Church

Dorothy H. Pentecost (29m), \$3.95

Mrs. Pentecost, a pastor's wife for over twenty-five years, has drawn upon her own experiences and the experiences, opinions, and reactions of hundreds of pastors' wives whom she has personally counseled.

The book deals with the problems and questions that plague a minister's wife, supplying her with the necessary "tools" for serving both the congregation and her husband. Two points of view are presented—that of the pastor's wife and that of the congregation—to establish a better understanding between them.

The Pastor's Wife and the Church covers the entire scope of her ministry from her training, through her problems, persecutions, and rewards, to her responsibilities to the Lord, the church, her family, and herself. Every congregation—and certainly every pastor's wife—should read this illuminating and challenging volume.—Mrs. E. L. Smothers, *pastor's wife*.

Eneas Africanus

Harry Stillwell Edwards (Eneas Africanus Press), \$1.00

This is one of the most charming and delightful short stories of Harry Stillwell Edwards. It deals with the adventures of an old Negro slave who was displaced during the Civil War in his search for his master. It is a story filled with pathos and humor.—C. Aubrey Hearn, *Baptist Sunday School Board, Nashville, Tennessee*.

Come to My Party

Margaret A. Epp (12), \$3.95

As a whole, I like this book and recommend it for use in party planning. It is certainly not among my choice party books, but I find in it much originality. The author's adaptation of old games is quite refreshing. I suggest that a church library buy the book rather than an individual. My criticisms are the following: (1) Few of the parties include the information as to what age they are planned for; (2) too many Bible games; (3) too much repeating of suggestions; (4) too many quizzes; (5) Some adaptations are "not my cup of tea," such as a "Mad Hatter Party" being used to interest young people in missions.—Adelle Carlson, *Baptist Sunday School Board*.

History of the University of Shanghai

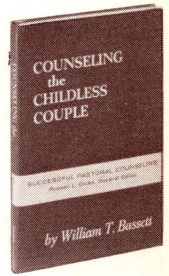
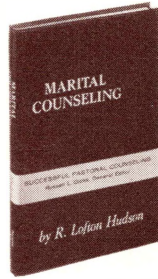
Dr. J. B. Hipps (7f), \$2.50

This is a very interesting story of the University that has had a rather strategic role in the life of our Baptist cause in Shanghai and the Christian impact on that city. I think it is a thrilling story of God's leadership, coupled with man's dedication.

I do not feel the book will have a wide demand, but the reading of it will reward the reader.—Herbert Gabhart, *college president*.

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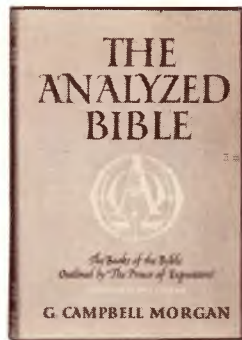
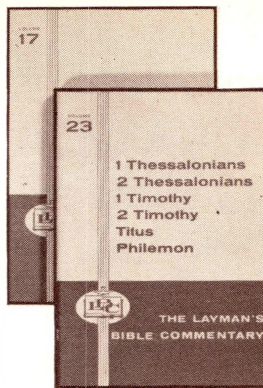
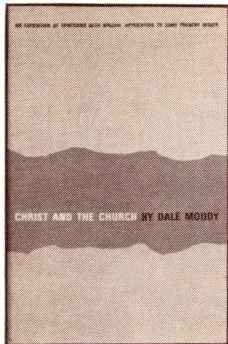
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